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CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL ;

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

UNTO US A CHILD IS BORN, UNTO US A SON IS GIVEN ; AND THE GOVERNMENT SHALL
BE UPON HIS SHOULDER : AND HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLER,
THE ALMIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE : OF THE
INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END, UPON THE
THRONE OF DAVID AND UPON HIS KINGDOM, TO ORDER IT, AND TO ESTABLISH IT WITH
JUDGMENT AND WITH JUSTICE, FROM HENCEFORTH EVEN FOR EVER. THE ZEAL OF
THE LORD OF HOSTS WILL PERFORM THIS. ISAIAH IX. 6, 7.

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LIST OF ENGRAVINGS

IN THIS VOLUME.

	PAGE
A NEW-ZEALAND WAR EXPEDITION	175
TRINITY MISSION-CHAPEL, MADRAS	296
THE PALM TREE OF MOUNT SINAI	392
THE CHURCH MISSIONARY STATION OF PAIHIA, IN NEW ZEALAND	479

CONTENTS.

BIOGRAPHY.

<p>Notices of the late Rev. Dr. Carey : Memorial adopted by the Committee of the British and Foreign Bible Society 42 Minute of the Committee of the Baptist Missionary Society 43 Obituary Notices of Rev. Dr. Morrison ..106 Memorial on the late Rev. Dr. Morrison, adopted by the Committee of the British and Foreign Bible Society.....160 Memoir of the late Rev. Dr. Morrison, 177-182 Obituary of Adeykalam.....217 Obituary of an African Woman.....218 Eight Assistants in the Brethren's Greenland Mission .....257-261</p>	<p>Last Labours and Obituary of the Rev. Valentine Ward.....297 Notices of Eleven Native Men of different Countries 345-350 Notices of the Death of Six Pious Native Children .....393-396 Obituaries of Two Christian Men of New Zealand.....433 Notices of the Death of Three apparently-unconverted New-Zealand Men 435 Obituaries of Four Assistants in the Brethren's North-America-Indian Mission 481-487 Obituary and Notices of Tupapa, an aged New-Zealand Chief .....529</p>
---	---

PROCEEDINGS AND INTELLIGENCE.

<p style="text-align: center;">INTRODUCTORY REMARKS.— —to <i>Annual Survey</i>. Indications of approaching Moral Changes among the Nations..... 1 Comprehensiveness of View with which Missions should be established..... 2 Views of the United Brethren on the value of Native Agency in the work of Missions, 4 Higher Standard of Devotedness to Christ, 7 —to <i>West Africa</i>. Notices of the South-West Coast 10 And of the Niger and Tributary Streams, 11 Suggestions in reference to Health..... 12 —to <i>South Africa</i>. Statistical Notices of the Colony 21 —to <i>Inland Seas</i>. Abstract of the New Ecclesiastical Constitution of Greece 65 Religious Tolerance of the Pacha of Egypt, 66 Contrast of the Pacha's Tolerance with Intolerance in other quarters..... 67 —to <i>China and India beyond the Ganges</i>. Death of Rev. Dr. Morrison 83</p> <p style="text-align: center;">ANNUAL SURVEY OF MISSIONARY STATIONS, pp. 10-43, 65-105, 121-159. <i>AMERICAN BAPTIST MISSIONS.</i> (See Survey, pp. 92, 159.) Summary of the Year.....564</p> <p style="text-align: center;"><i>AMERICAN BOARD OF MISSIONS.</i> (See Survey, pp. 20, 40, 71, 94, 139, 144, 147, 153, 155, 159.) Notices relative to Missionaries, 64, 120, 173, 174, 256, 344, 391 Murder of Two Missionaries in Sumatra, 120 Piety and Zeal of a Cherokee Woman..172 Claims of the Children of Missionaries ..341 Receipts of the Twenty-sixth Year.....564</p> <p style="text-align: center;"><i>AMERICAN COLONIZATION SOCIETY.</i> (See Survey, p. 16.) Summary of the Eighteenth Year .....565 Resolutions at Eighteenth Anniversary..566</p> <p style="text-align: center;"><i>AMERICAN EPISCOPAL MISSIONARY SOC.</i> (See Survey, p. 75.)</p> <p style="text-align: center;"><i>AMERICAN METHODIST MISSIONS.</i> (See Survey, p. 20.) Sixteenth Anniversary .....564 Resolutions at the Anniversary.....564 Call for the Enlargement of the Society's Exertions.....564</p>	<p>Five Visits of Rev. C. Gutzlaff to China.. 84 Mr. Gutzlaff's Appeal in behalf of China, 86 "Open China!"—an Appeal, by Two Friends, in behalf of China..... 87 Statements of London Missionary Society in reference to China 88 —to <i>India within the Ganges</i>. Decay of Hindooism 96 Increasing Power of the Native Press... 97 Increasing Attention to English among the Natives 98 Danger to the Natives from Infidelity... 98 Increase of the Influence of the Gospel.. 98 Supply of Pecuniary Means 99 Abolition of Caste among Christians.... 99 Substitution of the Roman in place of the Asiatic Alphabets .....100 Communication by Steam with India ...100 —to <i>Indian Archipelago</i>. Hostility of Dutch Authorities to the Propagation of the Gospel.....146 —to <i>Guiana and the West Indies</i>. State and Prospects of Missions .....155</p> <p style="text-align: center;"><i>AMERICAN WESTERN FOREIGN MISS. SOC.</i> (See Survey, pp. 20, 141.) Summary of the Third Year .....565 Organization of the Society .....565</p> <p style="text-align: center;"><i>ANTI-SLAVERY SOCIETY.</i> Resolutions relative to the Slave Trade and Slavery .....236 Memorial to Government against the Apprenticeship System.....430</p> <p style="text-align: center;"><i>BAPTIST (GENERAL) MISSIONS.</i> (See Survey, p. 139.) Notice relative to Missionaries .....342</p> <p style="text-align: center;"><i>BAPTIST MISSIONARY SOCIETY.</i> (See Survey, pp. 121, 142, 147, 156.) Notices relative to Missionaries, 64, 216, 294, 477</p> <p style="text-align: center;">UNITED KINGDOM. Forty-third Anniversary .....303 Report for 1834-35 : State of the Funds .....489 Remarks on the Funds .....490 Influence of Negro Emancipation on the Cause of Missions.....490 Changes among Society's Missionaries, 490 Duty of Enlarged Liberality.....490 Summary of the Year.....564</p>
---	--

CONTENTS.

JAMAICA.

Affecting Reception of Messrs. Knibb and Burchell by their Negro Congregations 208

Great Impetus given to the Endeavours of the Negroes in learning to read . . . 210

BERLIN MISSIONARY SOCIETY.
(See Survey, p. 40.)

BIBLE SOCIETIES.

(See Survey, pp. 13, 22, 41, 68, 90, 101, 141, 142, 147, 148, 155, 156, 158, 159.)

UNITED KINGDOM.

British and Foreign Bible Society.

Supply of Scriptures to Negroes 215

Thirty-first Anniversary 223

Instances of the Benefit of Active Associations 301

Instances of the great Destitution of the Scriptures 301

Successful Incitement of Grown Persons to learn to read 301

Thirty-first Report :

Prosperity of the Society 397

Notices on the Funds 397

Issue of the Scriptures 397

Summary of Languages and Dialects, Auxiliaries and Associations 397

Grants of Money and Books 398

Grateful Acknowledgment of enlarged Zeal in behalf of the West Indies . . 398

Striking Contrast of Bible Circulation in 1835, with the Destitution of 1535, 398

Special Obligations and Lessons of Wisdom arising out of this Contrast, 399

Refuge for Gipsy Orphans 437

Circumstances attending the Formation of this Refuge 438

Edinburgh B. S.—Twenty-sixth Report: State of the Funds—Issues of the Scriptures 538

Merchant Seamen's B. S.—Instances of the Acceptableness & Influence of the Scriptures among Seamen 302

Naval and Mil. B. S.—55th Anniversary, 229

Trinitarian B. S.—4th Anniversary . . . 231

CONTINENT.

Proceedings of the *British and Foreign and Continental Societies* 419—454

French and Foreign Bible Society.

State of the Funds 414

Increasing Attention of Roman Catholics to the Scriptures 414

Luther's German and De Sacy's French Versions begun in Prison 414

WEST INDIES.

B. & F. B. S.—Co-operation of the Bishop and Clergy of Jamaica in Scripture Distribution 208

UNITED STATES.

American B. S.—Summary of the Nineteenth year—Appropriations for Foreign Scriptures 563

BRITISH REFORMATION SOCIETY.

Eighth Anniversary 228

CHRISTIAN INSTRUCTION SOCIETY.

Tenth Anniversary 222

Instance of the Influence of the Gospel on the Poor 449

CHRISTIAN KNOWLEDGE SOCIETY.

(See Survey, pp. 22, 70, 101, 141, 157.)

Report of the Foreign Translation Committee: Notice of Oriental Versions of the Scriptures 403

Design of a New Version of the Scriptures into Sanscrit 404

Attention directed to Ten other Indian Versions of the Scriptures . . . 404

Measures for Oriental Versions of the Liturgy 404

Measures for a New and Standard Version of the Scriptures into French . . 405

New Versions of the Liturgy in Modern Greek, and in the Russ and Dutch Languages 405

Principles—Funds—and Associations, 406

Report for 1834-35 :

Issue of Books, Tracts, and Papers . . 536

State of the Funds 536

Change in conducting the Financial and Commercial Transactions 536

Enlarged Supply of Books of Education 536

Notices of the First Report of the Translation Committee 536

Proceedings of the Committee of General Literature and Education . . . 537

CHURCH MISSIONARY SOCIETY.

(See Survey, pp. 13, 76, 96, 126, 142, 148, 157, 158, 159.)

Notices relative to Missionaries, 64, 120, 173, 215, 254, 256, 293, 294, 312, 344, 390, 391, 432, 477, 527, 528, 573

UNITED KINGDOM.

Thirty-fifth Anniversary 221

Appeal for the Means of extending the Society's West-Indies' Mission 234

Notices of the late Mrs. Heather 293

Proposed Measures for more effectually drawing forth the Resources of the Country 353

Thirty-fifth Report :

Summary of the Society 401

Increase of Receipts and Expenditure, 401

New Associations 401

Students, Candidates, and Missionaries, 401

New Openings for Labour, but Want of Labourers 402

Increase of future Expenditure entailed by every Extension of Missionary Operations 402

The Evangelical and Missionary Spirit the great Bulwark of Britain 402

WESTERN AFRICA.

Sierra Leone.

Encouraging Influence of the Ministry, 107

Promising State of Christian Institution, 108

Zeal among the Youth for the Possession of the Scriptures 109

Good Progress and Influence of Schools . 109

Summary of the Mission, Sept. 24, 1834 . 111

Ministerial Labours, and Religious Services, 187

Desire for enjoying Religious Privileges . 188

Conflict between the Gospel and remaining Heathenism 189

Increasing Influence of Christian Education 190

Encouraging Appeals on behalf of Africa, 190

Summary of the Mission, Dec. 25, 1834, 190

Report of the Mission for 1834 . . . 311—319

CONTENTS.

<p>Resitution, an inseparable part of genuine Repentance.....319</p> <p>Influence of a Pious Wife and Mother, in promoting Family Piety.....320</p> <p>Awful Death of a Backslider, apparently impenitent.....320</p> <p>Increasing Influence of Christian Education in the Colony.....321</p> <p>Summary of the Mission, March 25, 1835,322</p> <p>Religious State of the Mission.....497</p> <p>State and Progress of Education.....500</p> <p>Interest felt by the Natives for their own Improvement.....502</p> <p>Activity of Sabbath Employments.....502</p> <p>Evidence of Improvement in Sierra Leone,502</p> <p>Summary of the Mission, June 24, 1835..503</p> <p style="text-align: center;"><i>Timmani Country.</i></p> <p>Proceedings of the Rev. C. L. F. Haensel, 321</p> <p style="text-align: center;">MEDITERRANEAN.</p> <p style="text-align: center;"><i>Malta.</i></p> <p>Publications from the Malta Press in 1834, 195</p> <p style="text-align: center;"><i>Asia Minor.</i></p> <p>Prosperity of Schools at Smyrna .....196</p> <p>Visit to the Abp. of Ephesus at Magnesia,196</p> <p>Promotion of Education in Vourlah, Magnesia, and the Regions of Asia Minor..327</p> <p style="text-align: center;"><i>Egypt.</i></p> <p style="text-align: center;"><i>Cairo.</i></p> <p>Preaching, and Religious Conversations,329</p> <p>State of the Seminary .....330</p> <p>Alarm on the Entrance of the Plague... 332</p> <p>Fearful Prevalence of the Malady.....332</p> <p>Death of a Pious Missionary Female Servant by the Plague.....333</p> <p>Partial Infection in the School.....333</p> <p>Support & Consolations of the Missionaries,334</p> <p style="text-align: center;"><i>Abyssinia.</i></p> <p>Journal of the Missionaries Gobat and Isenberg from Cairo to Massowah ....365</p> <p style="text-align: center;">CHINA.</p> <p>Meditated Mission to China .....163</p> <p style="text-align: center;">INDIA WITHIN THE GANGES.</p> <p style="text-align: center;"><i>Calcutta.</i></p> <p>State and Progress of the English School,197</p> <p>Notice of the Boy, Brijnauth Ghose ....198</p> <p style="text-align: center;"><i>Burdwan.</i></p> <p>Encouraging Openings for Labour..... 50</p> <p>Death of Capt. Stewart, and a Native Christian.....164</p> <p>Interview with an Old and Blind Hindoo, 165</p> <p>Degrading Influence of Idolatry 165</p> <p>Interview with the Venerable Carey... 166</p> <p>Promising Character of the Young Rajah of Burdwan and his Family.....198</p> <p>Favour of the Family toward the Mission, 198</p> <p>The Young Rajah placed under Mr. Weitbrecht's Tuition.....199</p> <p>Progress of the Gospel.....415</p> <p>Progress of Native Schools.....415</p> <p>Preaching, viewed as the main Instrument of Conversion.....415</p> <p>Indifference of Multitudes to the Gospel, 416</p> <p>Characteristic Traits of the Natives ....416</p> <p>Hindoo Superstitions an Object of Ridicule among Hindoos themselves .....417</p> <p>General View of the Burdwan District... 417</p> <p style="text-align: center;"><i>Bancoorah.</i></p> <p>Ministerial Intercourse with the Natives, 50</p> <p>Opportunities of Usefulness at Idolatrous Fairs..... 52</p> <p>The Gospel, long known, yet neglected, 52</p> <p>Summary View of Missionary Labours.. 52</p>	<p style="text-align: center;"><i>Benares.</i></p> <p>Religious Teaching and Discussions.....205</p> <p>Importance of Benares as a Mission Station,207</p> <p>Labours among the Natives in and near the City. ....241</p> <p>Instances of Christian Education shaking the Prejudices of Idolatrous Youth...243</p> <p>State and Prospects of the Mission... 417</p> <p>Refutation of Hindoo Errors and Delusions.....418</p> <p>Refutation of Mahomedan Objections and Cavils.....422</p> <p style="text-align: center;"><i>Chunar.</i></p> <p>Conversational Preaching to the Hindoos and Mahomedans.....53—62</p> <p>Extracts from the Journals of Rev. W. Bowley :</p> <p>Discussions with Hindoos at Chunar.. 199</p> <p>Visit to Jaunpore, and Discussions there with Mahomedans and Hindoos....200</p> <p>Interview with a Devotee near Chunar,202</p> <p>Characters of Four Female Candidates for the Holy Communion.....202</p> <p>Frauds of Mahomedan Fakeers.....203</p> <p>Intercourse with Mahomedans at Juhanabad.....203</p> <p>Intercourse with Hindoos at Bhuguanpore.....204</p> <p>Distribution of Books.....204</p> <p>An Old Devotee at Chunar.....205</p> <p style="text-align: center;"><i>Nassuck.</i></p> <p>Various Native Superstitions & Opinions,115</p> <p>Deification of a Deceased Brahmin.....116</p> <p>Condition of Females of Superior Station,116</p> <p>Visits to Females of Humbler Rank....117</p> <p>Sympathy for Christian Children born in Heathen Lands.....118</p> <p>Summary of the Mission, July 1834.....119</p> <p>Extracts from the Journal of Rev. J. Dixon,166</p> <p>Cavils and Opposition of the People at Nassuck.....167</p> <p>Labours & Perils on a Preaching Journey .....168</p> <p>Miserable Condition of the Natives...169</p> <p>Instances of Mental Darkness.....169</p> <p>Translation of various Useful Works...170</p> <p>Fabulous Corruptions of the Simple Gospel .....171</p> <p>Encouraging Progress of Female Scholars,171</p> <p>Improvement of the Mission.....282</p> <p>State of the English School.....282</p> <p>Progress of Native-Female Education...283</p> <p>Prejudices opposed to Female Education,284</p> <p>Power of Conscience in the Young.....284</p> <p>State of Scriptural and Liturgical Translations.....285</p> <p>Influence of Instruction, and of the Liturgy, upon a Native Youth.....285</p> <p>Levity, Indifference, and Contempt of Natives.....286</p> <p>Popular Incarnations of Vishnu .....288</p> <p>Natives' mingled Adoration and Insult of their Idols.....289</p> <p>Deification of Cholera.....289</p> <p>Faith in Magical Incantations.....289</p> <p>Hard-heartedness of the Heathen.....290</p> <p style="text-align: center;"><i>Cottayam.</i></p> <p>Return of the Rev. Benjamin Bailey...280</p> <p>State of Education.....280</p> <p>Slow Progress of Reform in the Syrian Church.....460</p> <p>Errors and Superstitions of the Syrians. 460</p> <p style="text-align: center;"><i>Allepie.</i></p> <p>Notices relative to the Mission.....280</p>
---	---

CONTENTS.

<i>Tinnevely.</i>	
Course and Prospects of the Mission . . .	247
Persecution of Christians by Idolaters . . .	247
Christian Endurance of Hard Usage . . .	250
Formation of New Christian Villages . . .	251
Happy Deaths by Cholera, & Salutary Influence of the Disease on many Natives, 274	
Notices of the State of the Natives, both Heathen and Christian . . .	276
Encouraging Influence of the Schools . . .	278
Promising State of the Schoolmasters . . .	279
Natives attaining clearer Views of the Divine Attributes . . .	279
Pious Feelings manifested by some young Heathens . . .	279
Exposure of an Idolatrous Soothsayer . . .	280
Instance of Support under Affliction . . .	462
Visits to Village Congregations . . .	462
Promising Inquirers . . .	464
<i>Mayaveram.</i>	
Rev. B. Schmid appointed to this Station, 464	
Discouragements on Mr. Schmid's Arrival 464	
Improving State of the Mission—Great Eagerness for Books and Tracts . . .	465
Native Feeling concerning Caste . . .	468
<i>Madras.</i>	
Successful Commencement of Preaching in the Streets of Madras . . .	244
Evidences of the Growth of Christian Knowledge at the Out-Stations . . .	245
Trinity Mission-Chapel (with Engraving) 295	
CEYLON.	
<i>Cotta.</i>	
Labours of the Ministry . . .	370
Probationary Catechists . . .	371
Religious Exercises by Scholars of the Christian Institution . . .	371
Scriptural Translations . . .	372
Visit of Bishop of Calcutta . . .	373
Results of the Mission—Summary . . .	374
<i>Kandy.</i>	
Instance of Watchful Care over a Promising Youth . . .	334
Contrast of Conduct in Two Missionaries, 335	
Scriptural Readings, and the Schools . .	369
Summary of the Kandy Station . . .	370
<i>Baddagame.</i>	
Discouragements and Prospects of the Station . . .	335
Bishop Wilson's View of the Station . .	336
Religious Services . . .	370
State of the Seminary and Out-Schools. 370	
Summary of the Baddagame Station . .	370
<i>Nellore.</i>	
Congregations, Seminary, & Free Schools, 374	
Views concerning the Nature of a Religious Revival . . .	375
Operations of the Press . . .	376
Summary of the Station . . .	377
Increasing Thirst for Education . . .	377
Prevalence of Profane Swearing . . .	377
Superstition of the Evil Eye, & Evil Mouth, 378	
Notions on the Influence of the Stars . .	378
Inhumanity of the Caste System . . .	379
AUSTRALASIA.	
<i>New South Wales.</i>	
General View of the Mission . . .	468
Report of the Mission for 1834 . . .	514
Incidents illustrating the State of the Nations, and the Influence of the Mission upon them . . .	515

Conversations indicating the Inquiring Spirit of the Natives . . .	518
The Power of Conscience . . .	520
<i>New Zealand.</i>	
Testimony of the British Consul to the Missionaries and their Success . . .	337
Formation of Kaitaia, the Fifth Station, 379	
Early Proceedings at Puriri, 6th Station, 381	
Instances of the Influence of Religion on various Natives . . .	426
Tares sown among the Wheat . . .	428
Religious Visits around the Stations . . .	428
Progress of Education . . .	429
Lingering Influence of Nat. Superstitions, 469	
Grotesque Appearance of some of the Native Assemblies . . .	469
A Wedding, Native Fashion . . .	470
Atrocities of the Unconverted Natives . .	470
Joy of the Natives on the introduction of the Printing Press . . .	471
Solemnities of Religious Worship in New Zealand . . .	471
Notice of Station at Paihia (with Engraving) . . .	478
Exploratory Visit to Waikato:	
Readiness to receive Missionaries . . .	520
Expectations of Benefit from them . .	521
Native Tribes' Dread of one another, 521	
Notices of the Population and Country, 522	
Second Visit to Waikato:	
Formation of a New Settlement . . .	522
Allotment of House and Garden . . .	523
The Missionary Promise performed . .	524
Earnest Requests to increase "The Missionary Tribe" . . .	524
Importunity of Chiefs for Missionaries, 525	
Necessity of quiet Firmness with the Natives . . .	526
Evidences of Spiritual Influences:	
Spirit of Hearing and Inquiry . . .	549
A Blind Native reading the Scriptures, 551	
Gracious Influence on a Sick Native . .	551
Levity & Ferocity of Unconverted Natives:	
Fickle & Selfish Spirit of the Multitude, 552	
Savage Reverence for European Bravery, 553	
Atrocities attending the Belief in Witchcraft . . .	553
Diabolical Bringing-up of the Child of a Native Priest . . .	554
Caution in the Intercourse of Europeans with the Natives . . .	555
Introduction of Ardent Spirits . . .	555
Satanic Delusions, and Persecuting Encroachments . . .	556
Abolition of a Native Feast . . .	557
Visit to the Reinga, the reputed Dwelling of Departed Spirits . . .	557
WEST INDIES.	
Thirst of Negroes for Religious Instruction . . .	210
NORTH-WEST AMERICA.	
<i>Red River.</i>	
Baptism of Two Native Women . . .	62
Two other Instances of Spiritual Benefit, 62	
Practices and Influence of the Conjurers, 63	
Difficulties from the Wild Character of the Children . . .	64
Baptism of Ten Adult Indians . . .	569
Dirty Habits of the Indians . . .	570
Faithful Admonitions to an Old Indian 570	
An Aged Indian under Religious Convictions . . .	570

CONTENTS.

<p>Improvvidence, Selfishness, and Obstnacy of the Native Character..... 571</p> <p>Progress made in Husbandry, a Token for Good..... 572</p> <hr/> <p style="text-align: center;"><i>CHURCH-OF-SCOTLAND MISSIONS.</i> (See Survey, p.140.)</p> <p>Address of the Rev. Alexander Duff to the General Assembly : Difficulties which impede the Commu- nication of the Gospel to Acute and Sceptical Hindoos 261</p> <p>Communication of Useful Knowledge, the Main Instrument of overcoming these Difficulties 263</p> <p>Necessity for a Well-qualified Native Ministry 264</p> <p>Instance of the Effect of the Communi- cation of Knowledge, as preparatory to that of the Gospel..... 304</p> <p>The Assembly's Institution based on the Communication of Christian to- gether with General Knowledge... 357</p> <p>Object & Tendency of such Instruction to raise a Body of Native-Christian Agents, Teachers, and Ministers... 358</p> <p>Attachment of the Natives to the Bri- tish secured by their becoming Christians..... 358</p> <p>Necessity of English to the Natives, as the Medium of acquiring European Knowledge..... 359</p> <p>Growing and Wide-spreading Efforts of Natives to acquire English 360</p> <p>Pressing Duty of obviating, by Reli- gious Instruction, the Danger of opening European Knowledge to unprepared Natives 360</p> <p>Urgent Appeal for an Immediate In- crease of Exertions in behalf of India, 406</p> <p>Necessity for a Native Ministry in India, 442</p> <p>Training given to Natives, in the As- sembly's Institution, with a view to the Ministry..... 443</p> <p>Contemplated Benefits of the Institution, 443</p> <p>Management of the Institution..... 444</p> <p>Success already attained..... 445</p> <p>Proposed Enlargement of the Institution, 445</p> <hr/> <p style="text-align: center;"><i>CONTINENTAL SOCIETY.</i></p> <p>Seventeenth Anniversary..... 233</p> <hr/> <p style="text-align: center;"><i>DISTRICT VISITING SOCIETY.</i></p> <p>Seventh Anniversary 232</p> <hr/> <p style="text-align: center;"><i>EDUCATION SOCIETIES.</i> (See Survey, pp. 13, 70, 91, 102, 157.)</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p style="text-align: center;"><i>National Society.</i></p> <p>Twenty-fourth Report : State of the Funds 533</p> <p>Central Schools & Training Department, 533</p> <p>Country Central Schools 533</p> <p>Enlarged Operations by aid of the Par- liamentary Grants 533</p> <p>Total Expenditure on School Rooms, 533</p> <p>Total Number of Children under Edu- cation in England and Wales..... 534</p> <p>Acceleration of the Work of Education in the Society's Hands..... 534</p> <p style="text-align: center;"><i>British and Foreign School Society.</i> (See Survey, p. 157.)</p> <p>Thirtieth (printed by mistake Thirteenth) Anniversary..... 228</p>	<p>Plan to secure Regular Attendance of Scholars 255</p> <p>Thirtieth Report: Participation in Parliamentary Grant, 534</p> <p>State and Result of the Model Schools, 535</p> <p>Progress of the Training Department, 535</p> <p>Efficient State of the Schools..... 535</p> <p><i>Chinese and India Female Education Society.</i></p> <p>Four Teachers embark for India 293</p> <p>Summary of the First Year's Proceedings, 408</p> <p>Notice of Methods by which the Society may be aided in its Design..... 408</p> <p>State of the Funds..... 409</p> <p>Letter of Encouragement and Informa- tion from Mrs. Wilson, of Calcutta... 409</p> <p style="text-align: center;"><i>Newfoundland and Brit. N. A. Sch. Society.</i></p> <p>Twelfth Anniversary 230</p> <p><i>Sunday-School Union—Anniversary.... 224</i></p> <p style="text-align: center;">MEDITERRANEAN.</p> <p style="text-align: center;"><i>British and Foreign School Society.</i></p> <p>Notices of the present State of Education in Greece..... 47</p> <p style="text-align: center;">INDIA.</p> <p><i>Calcutta—Benefit from Female Schools, 207</i></p> <p><i>Pinang—State of Chinese Fem. Schools, 293</i></p> <p style="text-align: center;">UNITED STATES.</p> <p style="text-align: center;"><i>Education Society.</i></p> <p>Summary of the Nineteenth Year 566</p> <p>Summary View of the Society 566</p> <p>Urgent Appeal for Increase of Ministers, 567</p> <p style="text-align: center;"><i>Presbyterian Board of Education.</i></p> <p>Summary of the Year 567</p> <p>Demand for Ministers for the Whole World 567</p> <p>Share which the United States may take in the Supply of Missionaries 567</p> <p>Obligations of the Christian Church to supply Missionaries 568</p> <p style="text-align: center;"><i>Sunday-School Union.</i></p> <p>Summary of the Eleventh Year... .. 568</p> <hr/> <p style="text-align: center;"><i>FRENCH PROTESTANT MISSIONARY SOC.</i> (See Survey, p. 37.)</p> <p>Notice respecting Missionaries 216</p> <hr/> <p style="text-align: center;"><i>GERMAN MISSIONARY SOCIETY.</i> (See Survey, pp. 21, 78.)</p> <hr/> <p style="text-align: center;"><i>GLASGOW MISSIONARY SOCIETY.</i> (See Survey, p. 37.)</p> <p>Notice relative to Missionaries 120</p> <hr/> <p style="text-align: center;"><i>GOSPEL-PROPAGATION SOCIETY.</i> (See Survey, pp. 123, 157.)</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>West-Indies' Chapel and School Fund... 295</p> <p>King's Letter in behalf of the Society .. 350</p> <p>Granted chiefly in aid of increased Exer- tions in the West Indies 350</p> <p>Appeal of the Society for enlarged Sup- port 350</p> <p>Report for 1834-35 : State of the Funds 487</p> <p>Increase of Contributions 487</p> <p>Appeal for still-enla ged Contributions, 488</p> <p>Augmentations of the East-India Fund, 488</p> <p>Intercourse with Bishop Corrie 489</p> <p>Summary View of Proceedings 489</p> <p style="text-align: center;">INDIA WITHIN THE GANGES.</p> <p>Bishop Wilson's Estimate of the Society, and View of the State and Prospects of India..... 164</p> <p>Bishop Wilson's View of the College... 457</p>
---	--

CONTENTS.

<p>His Report on the Calcutta Missions and Schools 458</p> <p>Mischief of Caste, and Necessity for its Abolition 458</p> <p>Prospects and Duties of the Society... 459</p> <p>Ordination of Missionaries at Tanjore.. 511</p> <p>Causes of Decline in Southern Missions, 511</p> <p>Indications and Beginnings of a Revival in these Missions..... 512</p> <p>All Influence of Caste in Progress of Extinction among Christians 513</p> <hr/> <p style="text-align: center;"><i>JEW'S SOCIETY.</i> (See Survey, p. 79.)</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Notice of Translation of the Liturgy ... 215</p> <p>Twenty-seventh Anniversary 225</p> <p>Beneficial Effects of the Operative Jewish Converts' Institution 303, 432</p> <p>Notice of recent Baptisms 343</p> <p>Twenty-seventh Report:</p> <p style="padding-left: 20px;">Increase of the Funds 491</p> <p style="padding-left: 20px;">Home Mission 491</p> <p style="padding-left: 20px;">Schools 491</p> <p style="padding-left: 20px;">Care of Scholars after they have left the Schools..... 491</p> <p style="padding-left: 20px;">Publications 492</p> <p style="padding-left: 20px;">Conferences in London with Jews ... 492</p> <p style="padding-left: 20px;">Missionaries..... 493</p> <p style="padding-left: 20px;">Openings for enlarged Exertions in behalf of the Jews..... 493</p> <p style="text-align: center;">CONTINENT.</p> <p>Abstract of the Society's Labours among the Continental Jews..... 540</p> <p style="text-align: center;">MEDITERRANEAN.</p> <p>Advantages of establishing a Hebrew-Christian Church at Jerusalem..... 239</p> <hr/> <p style="text-align: center;"><i>LONDON MISSIONARY SOCIETY.</i> (See Survey, pp. 28, 40, 41, 81, 82, 91, 133, 147, 150, 157.)</p> <p>Notices relative to Missionaries, 64, 173, 216 343, 344, 432, 573</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Retrospect of Proceedings in reference to China..... 182</p> <p>Appeal for the Increase of Missionaries, 185</p> <p>Sunday-School Efforts in Support of Missions 185</p> <p>Forty-first Anniversary 230</p> <p>Plan for raising One Million per Annum, 390</p> <p>Forty-first Report:</p> <p style="padding-left: 20px;">Summary View of the Society 439</p> <p style="padding-left: 20px;">State of the Funds—Grants received, 439</p> <p style="padding-left: 20px;">Changes among the Society's Missionaries 439</p> <p style="padding-left: 20px;">Missionary Students..... 440</p> <p style="padding-left: 20px;">Need of the Holy Spirit's special Influence to call forth suitable Labourers, 440</p> <p style="padding-left: 20px;">General Retrospect of the last Forty Years. 440</p> <p style="padding-left: 20px;">Retrospect of the Society's Proceedings during its Forty Years..... 440</p> <p style="padding-left: 20px;">New Mission-House 216, 528</p> <p style="text-align: center;">SOUTH AFRICA.</p> <p>Summary View of the Mission at Lattakoo, 111</p> <p>Summary View of the Namaqua Missions, 190</p> <p style="text-align: center;">AFRICAN ISLANDS.</p> <p style="text-align: center;"><i>Madagascar.</i></p> <p>Surprise of Adults, at Progress of Scholars, 162</p> <p>General Interest excited by this Mission, 507</p> <p>Spiritual Results of the Mission 507</p>	<p>Determination and Efforts of the Government to suppress Christianity... 508</p> <p>Stedfastness of the Native Christians under Persecution..... 509</p> <p>Encouraging Considerations, and Appeal for Earnest Prayer..... 509</p> <p style="text-align: center;">CHINA.</p> <p>Imprisonment of some Native Christians, 273</p> <p>Chinese Proclamation against Christian Books 274</p> <p>Narrative, by Leangafa, of the Troubles which had befallen him and Associates, 455</p> <p style="text-align: center;">POLYNESIA.</p> <p>Correctness of Former Statements not impeached by present Evils 384</p> <p>Various Occasions of Evil..... 384</p> <p>The Drinking of Ardent Spirits the chief Source of Mischief..... 385</p> <p>Formation of Temperance Societies... 385</p> <p>Beneficial Effects of these Societies ... 385</p> <p>Rapid Advance of Natives in Civilization and Commerce..... 386</p> <p>Trials & Prospects of the Society Islands, 386</p> <p style="text-align: center;"><i>Marquesas.</i></p> <p>Number and Names of the Islands 475</p> <p>Retrospect of Attempts to establish a Mission 475</p> <p>New Attempt to form a Mission..... 476</p> <p>Depraved Character of the Marquesans, 476</p> <p style="text-align: center;">GUIANA.</p> <p>View of the Mission at Le Resouvenir... 251</p> <p>View of the Mission at George Town .. 337</p> <p>View of the Mission on W. Coast, Demerara, 388</p> <p>View of the Mission at New Amsterdam, 559</p> <p style="text-align: center;">WEST INDIES.</p> <p style="text-align: center;"><i>Jamaica.</i></p> <p>Commencement of Labours with Six Missionaries 211</p> <hr/> <p style="text-align: center;"><i>LORD'S-DAY OBSERVANCE SOCIETY.</i></p> <p>Fourth Anniversary 224</p> <hr/> <p style="text-align: center;"><i>NETHERLANDS' MISSIONARY SOCIETY.</i> (See Survey, p. 147.)</p> <hr/> <p style="text-align: center;"><i>PEACE SOCIETY.</i></p> <p>Nineteenth Anniversary 233</p> <hr/> <p style="text-align: center;"><i>PRAYER-BOOK AND HOMILY SOCIETY.</i> (See Survey, p. 157.)</p> <p>Twenty-third Anniversary 223</p> <p>Twenty-third Report:</p> <p style="padding-left: 20px;">Issues of Books and Tracts 537</p> <p style="padding-left: 20px;">Evidences of Usefulness in various Quarters..... 537</p> <p style="padding-left: 20px;">Acceptableness of the Homilies 538</p> <hr/> <p style="text-align: center;"><i>RHENISH MISSIONARY SOCIETY.</i> (See Survey, pp. 39, 147.)</p> <hr/> <p style="text-align: center;"><i>SCOTTISH MISSIONARY SOCIETY.</i> (See Survey, pp. 140, 158.)</p> <p style="text-align: center;">WEST INDIES.</p> <p>Motives for Enlarged Exertions in the Religious Instruction of the Negroes, 212</p> <hr/> <p style="text-align: center;"><i>SEAMEN'S SOCIETIES.</i></p> <p><i>Brit. & For. Sailors' Society</i>—2d Ann.. 221</p> <p><i>Sailor's Home, or Brunswick Maritime Establishment</i>—5th Anniversary 220</p> <p><i>Destitute Sailors' Asylum</i>—8th Anniv... 234</p> <p><i>Episcopal Floating Church.</i> Appeal in behalf of the Society..... 186</p>
--	---

CONTENTS.

UNITED STATES.

Seamen's Friend Society.
(See Survey, p. 155.)

Summary of the Seventh Year 568

SERAMPORE MISSIONS.
(See Survey, pp. 95, 104.)

State and Prospects of the Missions and College, with their great Pecuniary Embarrassments..... 291

Societies for Ireland.

Hibernian Soc.—29th Anniversary.....226
 Irish Soc. of London—13th Anniversary, 230
 Kildare-Place Society—Appeal..... 236
 Ladies' Hibernian Fem. Sch. Soc. 12th Year, 539
 Scripture Reader's Soc.—Twelfth Year.. 539
 Sunday-Sch. Soc.—Anniversary.....232
 Tract & Book Society, Twenty-first Year, 539

SWEDISH MISSIONARY SOCIETY.

Formation of the Society under the Sanction of the King—
 Address to the Swedish Nation..... 237
 Royal Sanction—Rules of the Society, 239

TEMPERANCE SOCIETIES.

British and Foreign Temperance Society.
 Fourth Anniversary..... 233
 Resolution of the Society..... 255

UNITED STATES.

Progress of Temperance Reform during the Year.....344, 569

TRACT SOCIETIES.

UNITED KINGDOM.

Church-of-England Tract Society.
 Twenty-third Report:
 State of the Funds 538
 Printing and Issue of Tracts 538
 New Tracts 538

Religious-Tract Society.
 (See Survey, pp. 13, 22, 40, 41, 70, 90, 101, 142, 147, 148, 155, 157.)

Thirty-sixth Anniversary 229
 Thirty-sixth Report:
 Issue of Publications..... 415
 Grants for Great Britain and Ireland.. 445
 Discriminating Activity in Metropolitan Distribution 447
 New Publications 447
 Notices relative to different Works... 447
 Testimony to the late Treasurer 448

CONTINENT.

Proceedings of Religious-Tract Societies of London and the Continent....493—497

UNITED STATES.

Tract Society.
(See Survey, p. 91.)

Summary of the Tenth Year 563
 Notice of the most Popular Tracts 563
 "Evangelical Family Library"..... 563
 Appropriations for Foreign Publications, 563
 Foreign Proceedings 563
 Resolutions at the Annual Meeting.... 563

UNITED BRETHREN'S MISSIONS.
(See Survey, pp. 22, 158, 159.)

Notice respecting Missionary 528

UNITED KINGDOM.

Irish Scripture Readers..... 45
 London Association 227
 Daily Words and Doctrinal Texts for 1836, 411

CONTINENT.

State of the Funds for the Year 1833 .. 45
 Remarks on the Funds..... 46
 Summary View of the Missions for 1833, 46

WEST INDIES.

Increase and Prosperity of the Mission, 213

WESLEYAN MISSIONARY SOCIETY.
(See Survey, pp. 15, 32, 81, 143, 149, 158, 159.)

Notices relative to Missionaries, 64, 120, 216
 256, 343, 344, 432, 477

UNITED KINGDOM.

Increased Efforts in behalf of the Society, 44
 Resolutions of the Salisbury Missionary Committee..... 44
 Promising State of the Funds 161
 Anniversary..... 219
 Report for 1834—35:
 Prosperity and Troubles of the Year, 354
 State of the Funds 355
 Missionaries sent out in 1834—35... 356
 Missionaries employed by the Society, 356
 Members at Mission Stations 356
 Scholars in Daily or Sunday Schools, 356
 Evidences of Missionary Success... 356
 Appeal for regard to Signs of Times, 357
 Embarkation of Ten Married and Nine Unmarried Missionaries.... 531
 Notices relative to these Labourers . . . 532
 Recent Liberal Contributions..... 532

WESTERN AFRICA.

Gambia.

Notices of the Decline of Mahomedanism, 272
 Progress and Prospects of the Mission at Macarthy Island 272
 Atrocious Act of Mahomedan Superstition, 497

SOUTH AFRICA.

Cape Town.

Termination of Slavery, and Permission of Open-air Preaching..... 503

Caffraria.

Character of Two Chiefs, Umyeki and Ncapai 322
 Rescue of some Prisoners from Umyeki, 323
 Affecting Recognition of one of the Prisoners by his Father..... 323
 Victims delivered from Witch Doctors.. 323
 Visit to Ncapai, who desires a Missionary, 326
 Courage and Success of a Missionary in composing Native Quarrels..... 363
 Treachery of the late Chief Hintza to a Missionary.....505
 Settling of Fingoes, under Mr. Ayliff's care 506

Butterworth.

Prosperity of the Station at the time of the Caffre Irruption.....542
 Settled Hostility of Hintza to the Mission, 543
 Visit of the Missionaries to Hintza..... 545
 Determination to abandon Butterworth.. 545
 Melancholy Departure of the Mission Family from the Station.....546
 Some Account of the Fingoes.....547
 Remarks by the Committee—
 Settling of the Fingoes and Friendly Caffres..... 547
 On the Character and Death of Hintza..548

AUSTRALASIA.

New Zealand.

Observance of the Sabbath and of Family Prayer among the Natives.....382
 Proceedings in reference to New Stations, 383
 Remarks on the Country and the Natives, 383
 Rapid Success of the Gospel.....383

CONTENTS.

POLYNESIA.	
<i>Friendly Islands.</i>	
Abundant Measure of Heavenly Influence lately showered on the Mission	472
Chief Circumstances which attended this Work of Grace	473
Furious Opposition by Enemies at Tonga	474
WEST INDIES.	
Interesting Notices of various Stations :	
Jamaica—Antigua—Nevis	214
St. Vincent	215
NORTH-AMERICAN INDIANS.	
Visit to the Indians of Upper Canada	253
MISCELLANEOUS.	
UNITED KINGDOM.	
Extent of Gas-lighting in London	64
Gisborne's "Selections from Old Test."	64
Munificent Bequests of H. Cock, Esq. 182, 215	
London University	173
Correspondence	174
Arrival of Archdeacon Corrie	215
Libraries for Coast-Guard Stations	255
Celebration of the English Reformation	255
Address of the Commons on Slave Trade	255
Consecration of Archdeacon Corrie as Bishop of Madras	292
Summary of Oxford University	293
Summary of Cambridge University	293
Summary of King's College, London	293
Population of Ireland	295
Cholera in 1831-32	295
Church-Building Soc.—17th Report	343
Fem. Servants' Soc.—22d Report	343
Great Protestant Meetings in Exeter Hall	343
Statistics of Methodism	390
Prosperity of Savings' Banks	390
Abstracts of Addresses at various recent Anniversaries :—	
Bp. of Ohio— <i>Evidences of the Divine Blessing on the United Church</i>	265
Rev. T. Webster— <i>State and Prospects of Scripture Education in Ireland</i>	267
Rev. Hugh Stowell— <i>Instance of the Abating of Sabbath Profanation</i>	267
Prof. Tholuck— <i>Improved State of Religion in Germany—Progress of Christianity among Continental Jews</i>	268
Archd. Corrie— <i>Rise and Progress of Missionary Labours—Rise and Progress of the Bible Cause</i>	269, 270
Rev. W. Yate— <i>Great Change effected among the Natives through Missionary Labours—Eagerness of the Natives for Teachers—Letter of a Native to the King of England—Artifices of the Enemies of Missions—Circumstances attending the Formation of a New Station—Translation and Printing of the Scriptures—Eager Reception of the Scriptures by the Natives—High Esteem in which the Scriptures are held by the Natives—Instance of the Literal Application of the Scriptures by a Native Youth—Letters from Three Natives, desirous of the Scriptures</i>	307—311
Rev. J. Williams— <i>Instance of an Intelligent Use of the Scriptures by Natives of the Society Islands—Manner in which these Natives attain their Knowledge of Scripture—Power of Conscience in a Dying Native</i>	361, 362
T. F. Buxton, Esq., M. P.—Testimony to the Exemplary Conduct of the Emancipated Negroes	
363	
Rev. Dr. Codman—Noble Spirit of a bereaved Mother	
363	
Bp. of Ohio—The zeal of the Church far short of her Obligations and Opportunities	
413	
Notice of "Memoir of Mary M. Ellis"	
477	
Notice of "Christian Keepsake and Missionary Annual"	
477	
Assistance which Missionaries may render to the Elucidation of the Physical History of Man	
478	
Annual Receipts of Missionary, Bible, Tract, and Education Societies	
530	
Metropolitan University	
573	
Circulation of London Newspapers	
574	
FRANCE.	
Formation of Society for Abolition of Slavery	
161	
Multitude of Laws since the Revolution	
528	
SPAIN.	
Commission for a System of General Education	
216	
SOUTH AFRICA.	
Resolutions of Council for the Improvement of the Hottentots	
162	
Expedition into the Interior	
173	
Caffre Irruption	
173, 216, 295, 344	
Death of Hintza	
391	
Enlargement of the Colony	
391	
AFRICAN ISLANDS.	
<i>Mauritius.</i>	
Statistics of the Colony	
510	
Appeal in Behalf of the Coloured and Negro Population	
510	
INLAND SEAS.	
Proceedings of Mr. Groves and others	
82	
Palm-tree of Mt. Sinai (with Engraving)	
392	
CHINA.	
Notice on Chinese Metal Types	
528	
INDIA.	
Affectionate Testimony to Archdeacon Corrie, on his appointment to the See of Bombay	
163	
Bishop Wilson's Visitation	
173, 256	
Roman Catholics of Madras	
173	
Instance of Mahomedan Fraud	
391	
Abolition of Pilgrim Tax	
432	
Fifty Instances in which Christianity has been corrupted by Caste	
548	
NEW ZEALAND.	
Attack on the British Resident	
173	
War Expedition (with an Engraving)	
174	
BRAZILS.	
Enormities of the Slave Trade	
256	
GUIANA AND WEST INDIES.	
Reluctance of many of the Apprenticed Negroes to Labour	
119	
The Governor's Expectation of Gradual Improvement in these Negroes	
120	
His Excellency's Expectation confirmed	
120	
Emancipation of People of Colour in the Danish Islands	
173	
Success of the Slavery-Abolition Act	
295	
Governor of Jamaica's Report of the Working of the Apprenticeship System	
429	
Memorial against the System	
430	
NORTH-AMERICAN STATES.	
Notice of "Abeel's Residence in China"	
174	
Influence of Religious Education & Revivals in raising up a Gospel Ministry	
341	

Missionary Register.

JANUARY, 1835.

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

INTRODUCTORY REMARKS.

OUR American Brethren continue to view the World, in reference to its alienation from God and the best means of bringing it to submit to His will, with the intelligent eye of Christian Philosophers. In these Introductory Remarks, we shall therefore, as on former occasions, call the attention of our Readers to their sentiments. The Committee of the American Bible Society enumerate, in a late Report, the following

INDICATIONS OF APPROACHING MORAL CHANGES AMONG THE NATIONS.

In extending our vision to the unevangelized parts of the earth, while gross darkness yet covers most of the people, beams of light are beginning to break in upon the borders of almost every nation. Nearly Six Hundred posts of Protestant-Christian Missions are already established within the bounds of Paganism; and these at different distances, where each, like a central fixed star, can dispense its light to new objects of need. At most of these posts, Heathen Children are receiving Christian Education; and many of them are preparing, in the Providence of God, to go forth in turn, and instruct other portions of their benighted countrymen. At many of these posts, the work of translating and diffusing the Sacred Scriptures is rapidly going forward. It is a circumstance of deep interest, that many of the great nations of the East, though enslaved to superstitious and idolatrous rites, are yet, to a wide extent, reading communities: this is true, not only in Syria, Armenia, and Persia, where a corrupt Christianity and Mohammedanism prevail; but also in the more populous regions of Burmah, Siam, and China, where different forms of Pagan Worship have been long established: this circumstance, in connexion with the numerous translations of the Bible into the dialects of those countries, cannot but fortify the hope, that He, who sways kingdoms at His will, and who has promised that the Heathen shall be given to the Son for an inheritance, is about to prepare for nations to be born in a day; and is rapidly hastening that time, when there shall be no need of one saying to his neighbour or his brother, Know the Lord; for all shall know him, from the least unto the greatest. Every thing in that Blessed Book which we circulate, and every thing in the signs of the times, tell us that great moral changes among the nations are approaching. Old systems of monopoly and oppression are beginning to relax their grasp: every form of Idolatry, as one has justly said, bears marks of "dotage" and decay; while the Religion of the Bible, with the freshness of youth and the vigour of manhood, is going on, from conquering, to conquer.

Jan. 1835.

On the main instrument, by means of which these moral changes are now taking place, Dr. Philip remarks, with his usual comprehensiveness of view—

It is with the Bible Society as it is with Missionary Societies, and such as have for their object the promoting of Christian Education, and all other Institutions of a similar character—it is not by looking at immediate and visible results, that we are to estimate their importance; but by comparing large masses of the human race, and different periods of the History of the Church, with other periods of its history, under different means of improvement, that we are able to discover what the Bible and a Bible Education have done, or may do, for the improvement of mankind. Had the Scriptures never been withdrawn from the people, and had the same zeal continued to be manifested for their circulation which the primitive Christians discovered, the presumption is, that the Mohammedan and the great European Antichristian Apostacies would never have covered so many of the nations of the earth with that awful moral darkness, which has long excluded the pure light of the Gospel from them, and which to this day keeps so many of them in comparative barbarism, slavery, and wretchedness. The first thing which the Bible does, when understood and believed, is to make Individuals free from the bonds of sin: and when it has emancipated numbers from the slavery of the passions, it makes Nations free; because Slavery and its attendant vices and Christianity are incompatible with each other: and when it has imparted civil liberty to nations, it opens for itself thousands of channels for its own free circulation; carrying the blessings of civilization and eternal life over every country visited by its life-giving stream.

In the Instructions of the American Board of Missions to their Missionaries, sent last year to Asia Minor, the following admirable illustration occurs of the

COMPREHENSIVENESS OF VIEW WITH WHICH MISSIONS SHOULD BE
ESTABLISHED.

The Imperial Warrior, who lately convulsed the Civilized World with his ambitious schemes, always made himself thoroughly acquainted with the nations which he designed to conquer. Their geography, numbers, government, character, and history, he studied, as means to his favourite end, with the characteristic ardour of his great but perverted mind. Facts were the lights by which he marched his armies through Europe; and none were unsought, or deemed unimportant, which might affect the issue of a campaign or of a battle. And, in this minuteness and accuracy of information, combined with a capacity to adapt the means at command to the end in view, lies the secret of practical wisdom.

Remember, that you also are soldiers engaged in a warfare, and in a war of conquest: and, though the contest be spiritual, of mind with mind and heart with heart, and your weapons spiritual, and rendered powerful by Divine Aid; yet is there the same demand for inquiry and information, the same scope and necessity for discretion and forethought, as there was in the military enterprises of Napoleon. Indeed, to a very great extent, your inquiries will relate to precisely the same classes of objects; though you will survey them from other points of view—associate them by different relations—and estimate them by another species of arithmetic and measurement.

The plan of our future proceedings must depend on facts and circumstances yet to be developed. Some things, however, are settled. We are not to be driven from the ground by mere apprehensions of future evil.

If we can labour to-day, we will not be anxious with respect to the morrow. That land of prophecy and of promise is to be recovered to God, without an armed crusade, by means of the republication of the Gospel—the same means with which it was originally subdued: and our plans are to be laid, as far as possible, with a view to its republication around the whole circumference of shore, and throughout the whole mountainous interior. The Church is commanded to publish the Gospel to all nations; and when, in the name of the Church, and of Jesus Christ its Head, we enter a nation, we do it with the intention, the Lord permitting and assisting us, of going through that nation in the length and breadth of it; unless it be found expedient to relinquish the ground, or some part of it, to other Societies, which can do the work to better advantage. We wish to go through Asia Minor; and in order to do this the sooner, your destination has been transferred from the Island of Candia to Broosa. The good seed of the word of Truth was originally sown over the whole of that country, in a single generation; and what prevents its being sown again in the same space of time? The ground was lost, for want of the press, and books, and schools, and an enlightened and general system of education.

It was, perhaps, not to be expected that Christianity should maintain its ground in the circumstances of its early propagation. Accordingly, the Apostles did little more than PLANT the Gospel: and, with this object in view, they hurried from city to city, and from country to country; as if, by the extensiveness of its diffusion, to multiply the probabilities of its surviving the changes of nations and the attacks of heresy; in like manner as the manuscript copies of a work were anciently multiplied and dispersed abroad, to increase the probability of its preservation. But the present condition of the World and of the Christian Church demands a somewhat different course of procedure.

Our plans must be laid for a permanent, as well as general, influence. We must secure our conquests, as well as make them. The miraculous powers of the First Missionaries gave them, indeed, greatly the advantage of us in the first onset; but, in the lengthened struggle, the systematic effort, the rooting and grounding in the faith, and the fortifying of the mind of a whole community against superstition and error, so far as instrumental causes are concerned, we doubtless have greatly the advantage of the Apostles; and this advantage God has given us to use to the utmost. Miraculous powers we have not; but we have the same Glorious Helper, and means and facilities far more abundant: and, with prayerful expectation, we wait for those extraordinary effusions of the Spirit, which they enjoyed, and which are promised in these latter days.

The frequency and extent of your tours of observation and inquiry, in which you will make it a prominent business to publish the Gospel, must be referred to your own judgment. But, wherever you go, take enlarged, comprehensive, and accurate views: survey the people GEOGRAPHICALLY; that you may ascertain the physical causes, which affect their pursuits and character, and which will obstruct or facilitate our operations. Investigate their condition STATISTICALLY; for we need to know the number of the youth who are to be gathered into schools—the number of families destitute of the Bible—the number of towns and villages in which the Gospel ought to be statedly preached—and the number of souls to whom we ought to proclaim the Saviour's love. You will contemplate the people in their SOCIAL relations; observing the nature of the ties which bind them together—of the domestic tie, the tie of neighbourhood, and the ties of

business, of pleasure, of religion, and of government: you will give earnest attention, also, to the number who can read and write—the number and nature of the schools and books—the degree of mental activity among old and young, and the causes by which the minds of the people are chiefly roused and influenced. But, above all, make yourselves intimately acquainted with the RELIGIOUS state of the people. The strong-holds of sin are found in religious error; and these strong-holds are known to be constructed with vastly different degrees of art—from the solid and lofty battlements of the Papacy, where Heaven's own artillery is employed against Heaven, to the senseless Fetish of the African, or the dreamy Superstition of the savage in our own wilderness. Be most thorough and accurate in your inquiries on this head, or you will never be able *rightly to divide the word of truth* to the people. Knowledge is Power to the Missionary, as really as to the physician, or any other man; and he must have observed but little, who knows not that the maladies of the soul assume as many different characters as those of the body. Study, then, what may be called the PATHOLOGY of the soul, in the new and strange circumstances in which you will shortly be placed; for not till you have done this, will you become *workmen that need not be ashamed*.

VIEWS OF THE UNITED BRETHERN ON THE VALUE OF NATIVE AGENCY IN
THE WORK OF MISSIONS.

In prosecuting the Work of Missions, the various Societies engaged therein are acquiring a deeper sense of the necessity of an enlarged and improved Native Agency, in order to the extension and permanence of the work. The just views of Dr. Philip on this subject were quoted in the last Survey. As the United Brethren are entitled, from long experience, to be heard on this matter, we subjoin some remarks which have recently appeared.

Among the various means which the Lord has been pleased to employ, in every age, for the conversion of the Gentiles and their establishment in the Christian Faith, not the least important and effectual has been that of instruction by the Agency of Native Teachers. It need not, therefore, excite surprise, that the Missionary Institutions, which constitute a distinguished feature of the present period of the Church, have concurred in availing themselves of an agency, recommended alike by Scripture and by experience, however they may differ from each other as to secondary points, in their system of procedure.

At the same time, it must be admitted, that there is a question connected with the employment of this Agency, which calls for mature consideration, and which is not always easily solved; viz. under what circumstances—how early—and to what extent—converts from Heathenism should be engaged in the spiritual instruction of their countrymen. And this inquiry will appear peculiarly important, when viewed in reference to the condition of the more barbarous tribes of human kind. Among the enlightened Greeks and Romans of the Apostolic Age, it must have been far more easy to meet with competent Associates in the Ministry of the Gospel, than among the rude members of the great Scythian Family, or the savage inhabitants of Gaul or Britain. Thus, also, in the present day, it will be evident to every reflecting mind, that there are fewer objections to the appointment of the intelligent and educated Hindoo Convert to the responsible office of Assistant Missionary, than to that of the less cultivated, though perhaps equally sincere, believer, of the Greenlandish, the Negro, or the Hottentot Nation. And yet the Messenger of the Gospel stands in

peculiar need of such an auxiliary, in the prosecution of his labour among the Heathen of the last-mentioned class; since the farther removed his hearers may be from a state of civilization, the more repulsive their manners, the grosser their superstitions, and the more uncouth and imperfect their language—the more difficult must it be to a Missionary, to address himself either to their feelings or their intellects, and, consequently, to make them acquainted with the rudiments of Christian Truth and the outlines of Christian Practice. Every friend of Missions must acknowledge the force of the simple, yet striking, remark with which the Indian Convert, Tschoop, introduces the instructive narrative of his own conversion — “I have been a Heathen, and therefore know how Heathen think” — and he will, therefore, feel himself constrained to offer up fervent supplications at the Throne of Grace, not only that Missionaries may be sent forth among the Gentiles, who are able and willing to compassionate their ignorance and condescend to their low and wretched estate; but also, that Associates and Successors may be raised up unto them from the Nations whom they serve, who can sympathize fully with the infirmities and prejudices of their Brethren, and declare to them freely and accurately what the Lord hath done for their souls. The history of our own and of every other Christian Land teaches us, that, until an agency of this description is organized on an extensive scale, the blessings of the Gospel cannot become general; nor an adequate provision be made for their being handed down, if such be the will of God, to succeeding generations.

The employment of Native Assistants was very early resorted to by the Missionaries of the United Brethren, with the sanction of the Bishops and Elders of their Church. In the year 1738, or within six years after the establishment of the Mission in the Island of St. Thomas, Five Negro Converts were appointed to this office among their countrymen*; having previously given satisfactory evidence, not only of genuine faith in Christ, but likewise of the requisite zeal and gifts for the spiritual instruction of others. Thus it pleased God, that several months before the Missionaries in Greenland were permitted to see the first-fruits of their labours in the conversion of Kayarnak, their more favoured brethren in St. Thomas's had obtained a number of zealous and qualified coadjutors, by whose aid they were enabled to extend their sphere of activity; and, what they deemed of still more importance, to promote the edification and religious improvement of the small flock of believers already gathered through their Ministry. In process of time, the system, introduced with such happy results in the Danish Islands, was successively adopted by the Missionaries in Greenland, among the American Indians, and among other Heathen Tribes; yet with various modifications, rendered necessary by the diversity of times, places, or circumstances.

The name, by which these subordinate but useful labourers in the Missionary Field have hitherto been known in the Brethren's Church, is that of “Helpers;” (see Rom. xvi. 3, 9; 3 John, 8.) ; but they are, likewise, not unfrequently called National Assistants. Their peculiar incumbencies are the following:—To maintain a prudent and watchful oversight over those members of the congregation who are specially entrusted to their guidance—to guard against any disorders which might find entrance among them—to assist them with their spiritual advice and experience—to visit the sick, and ascertain the wants of the poor—to endeavour to preserve peace

* See brief notices of Six Assistants in the Danish Mission, at pp. 473—476 of our last Volume.—*Editor.*

and reconcile differences: they are also employed to meet the different classes of the congregation, under the immediate superintendence of the Missionaries; and to converse freely and confidentially with the small companies of communicants, baptized adults, or catechumens, of which these classes consist, on subjects connected both with their spiritual and temporal state, seeking to lead them onward in the way of faith and holiness.

The result of their labours is communicated from time to time to the Missionaries; who seldom, especially in very extensive Missions, take any step affecting the advancement of individuals in the privileges of the Church, or their suspension or exclusion from its ordinances, without previous consultation with the Helpers: for this, a private opportunity is generally afforded, previous to the communion and prayer-days; and likewise at a solemn conference, which the Missionaries occasionally hold with them, and at which a variety of topics connected with their office are discussed, and the needful counsel and encouragement administered. The Female Helpers have similar duties to perform, in reference to their own sex; and maintain a like intercourse with the wives of the Missionaries, to whose guidance they are especially committed.

In the selection of Native Assistants, respect is had rather to grace and love, than to gifts—to genuine Christian experience and devotedness, than to the more attractive acquirements of letters and the art of speaking fluently. Yet, there are probably few, at the present day, who have not enjoyed the benefit of some degree of education; and many can read and write with facility and correctness. The venerable negro-assistant, Cornelius, who departed in 1801, was conversant with Creole, Dutch, Danish, German, and English; and had a peculiar talent for addressing his countrymen, and instructing them in spiritual things. Yet others, although less eminently gifted, have been equally blessed in their service; and made the honoured instruments, in the hand of the Lord, for the conversion and edification of many souls.

It may not be superfluous here to repeat the observation, that the Brethren have not been able to carry everywhere to the same extent their employment of this useful class of Fellow-Labourers. Though anxious at all times to avail themselves of it, and to take proper measures, according to the best of their insight and ability, to secure it, they have been abundantly taught, by a lengthened experience, that *the preparations of the heart in man, and the answer of the tongue, are from the Lord*; and that the peculiar endowments, required for the right discharge of this as well as every other office in the Church of Christ, are wrought and bestowed *by that one and the self-same Spirit, who divideth to every man severally as He will*. It is indeed true, that some reason for the diversity alluded to may be found—on the one hand, in the varieties of national character, noticed by the Apostle Paul in his Epistle to Titus, and the different degrees of advancement in Scriptural knowledge and civilization to which the Converts from Heathenism may have respectively attained; and, on the other, in the political arrangements, or the social prejudices, which may be more or less prevalent in the scenes of Missionary Labour—yet any explanation of the above-mentioned circumstance, which does not trace it primarily to the will of Him, who, as the Lord and Head of the Church, determines, according to His good pleasure, both the times and the instruments for the execution of His gracious purposes, will be felt to be insufficient by His true servants. It is indeed a remarkable fact, that the two earliest Missions of the Brethren's Church, under widely-differing features,

especially at their commencement, have continued to be favoured with the services of the most efficient and gifted Native Assistants: thus it happens, that while in Labrador and the British West-Indies and South Africa our Helper-Brethren can scarcely be said to discharge any functions of a strictly Ministerial character, in the Danish West-India Islands and in Greenland they are frequently and successfully employed in the offices of public and private exhortation, the reading and exposition of Scripture, and the burial of the dead, and in other duties delegated to them by the Missionaries. Hitherto, however, it has not been deemed necessary, or expedient, to confer regular Ordination upon any Native Convert: even in Greenland, where the dispersion of many hundreds of the believers at the so-called Out-places imposes a peculiar responsibility on the National Assistants, there exist difficulties in the way of such an ecclesiastical arrangement, desirable as, on many accounts, it would seem to be.

We shall close these Introductory Remarks by some notices illustrative of the necessity of Christians adopting a

HIGHER STANDARD OF DEVOTEDNESS TO CHRIST.

We again quote our American Brethren:—

The prejudice is by far too prevalent, we fear, even among Professed Christians, that Missionaries to the Heathen are bound, by obligations altogether PECULIAR, to devote themselves to the interest of the Church.

The wealthy *disciple*, who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, that the trifling fractions, which he may have contributed to the Missionary Fund, may not be applied to the support of men sufficiently devoted to their work. His next door neighbour, a fellow-member of the church, is athirst for honourable distinction: at a single party of pleasure, he expends ten times more than he gives during a year to all the benevolent designs which attract his attention and solicit his assistance: yet this man can speak with promptness, fluency, and animation, on the obligations of the Christian Missionary to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance! And Professors of Religion, generally, as *one goes to his farm and another to his merchandize*, sternly demand of their Brethren, who go forth to the *ends of the earth* to impart the bread of life to the famishing Pagans, high-souled endeavours and strenuous exertions in their appropriate sphere of usefulness.

Now, we beg to be informed on what page of the Sacred Volume we are taught, that, on Christian Missionaries, obligations and self-denial and exertions are imposed, altogether peculiar in their character. We have read, and read with heartfelt interest, the declaration of the Saviour addressed to the multitude around Him—*WHOSOEVER he be of you, that forsaketh not all that he hath, he cannot be my disciple*. But on what principles of interpretation this startling assurance is applied exclusively to the Christian Missionary, we are at a loss to determine. In what system of interpretation are we to look for the rule, that, whenever, in the New Testament, self-denial and exhausting efforts are enjoined, the general term *disciple* has a specific application to the Missionary to the Heathen? The truth is, that every Christian is held by obligations, sacred and strong—obligations, which, like an adamant chain, bind him to the throne of the Messiah, to consecrate his entire being—whatever he is and hath—to the service of his Saviour. These obligations he may refuse cordially and practically to acknowledge, or he may resist their force; but he cannot break away from their control—

ing authority. In whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and exhaust his strength, it is a sacred duty, cordially to aim, and earnestly to endeavour, to glorify the Saviour and build up the Church. To this great end, all his powers and resources are to be perpetually devoted. For the glory of Christ, for the upbuilding of the Church, he is to live, and move, to think, and act. In this one design—so animating and sublime—he is to be wholly and everlastingly absorbed.

To this doctrine an objection is sometimes started, in the form of such inquiries as the following: What, then, would you have us do? Would you have us literally bring our farms and merchandize, and place them in the Missionary Fund? Would you have all the Members of the Church abandon their respective spheres of exertion; and go forth as Missionaries, Catechists, and Schoolmasters, to the Pagans?—No!

We would say to the Christian Husbandman, “You are bound to devote to the service of your Saviour, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere, in which Providence has placed you. The training which you have received, and the habits which you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion, which may give all your powers full play. This you could not do, if you should literally, and at once, bring all your substance, and place it in the Missionary Fund. But, while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labour, see to it also, that, in this very sphere, you act as the servant of Jesus Christ. As the servant of Jesus Christ, cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, SACRED TO THE SAVIOUR. Let the full import of this inscription come home with animating power to your inmost heart. Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord.”

To the Christian, engaged in a secular profession, or held by civil responsibilities, we would say—“Your duty to your Lord may not require you to break away from these responsibilities, or abandon that profession. But you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heavenly-minded Missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station may enable you to command, be it your constant aim, with skill, fidelity, and energy, to exert them for your Redeemer. Give arm and soul to the one great design of defending the truths which fell from His lips—of sustaining the institutions which he set up—and of extending the kingdom which He established.”

In truth, the principles, motives, and aims, which should occupy the thoughts, engross the affections, and controul the movements of the Christian Missionary, are just the principles, which should govern the lives—the motives, which should influence the hearts—and the aims, which should command all the active powers, of every disciple of Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Saviour are held to one another by the bonds of the strictest fellowship. They are partners together in one great enterprise—an enterprise, ONE in its objects, aims, and interests; but, in its depart-

ments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek and find, and occupy, his own appropriate department of exertion.

We shall apply these noble views to the stinted liberality with which Professed Christians minister of their substance to the promoting of Christ's Kingdom.

Were but a TENTH of the Income of all who are by profession the Servants of Christ actually given to His Cause, means far more abundant than are now forthcoming would be applicable to the removal of Ignorance and Misery, whether at home or among the Heathen. Habits of expense now very commonly bear such an improper proportion to profits and income, that the great body of even Professed Christians have fallen into the snare of honouring themselves with their substance, where they ought to honour the Lord. Those divine maxims rarely prevail in the regulation of our outgoings—*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

All undue excitement in awakening liberality, should, indeed, be conscientiously avoided. Whatever has a tendency to move the feelings, otherwise than as the judgment is convinced and the conscience awakened and the motive purified, should have no place at our Public Meetings: every thing of stimulus from mere emulation or shame is utterly unworthy of Christians. If any thing of this kind has crept in, on either side of the Atlantic, we trust that it will be scrupulously guarded against in future. It is deliberate, intelligent, prudent, but believing and devoted Charity, for which the Great Lord and Master now most distinctly and urgently calls, by the voice of His governing Providence. Ten times more Money and ten times more Labourers could be well and immediately occupied in the advancement of Christ's Kingdom; and when these had been brought into action, the way would be soon opened, if we may judge, as we reasonably may do, by analogy, for still ten times more.

If the avowedly Spiritual Church of Christ does its duty, this work will no longer be left to the large and noble devotedness of a few of its members, and to the pittance doled out by the great body: but whoever shall act up to his avowed principles will make the portion due to the Cause of God an integral part of his calculation of expenditure; and will, without delay, cut down his scale of living and all other items of expenditure, so as to secure this above all others. "Just," indeed, "must every man be, before he is generous;"—but let every man beware that he applies not this abused maxim deceitfully. Many young men, trained religiously, and intending, themselves, to live and act religiously, enter on life with a capital, in part at least, perhaps, borrowed: till this debt be discharged, they have what appears to themselves a good reason, and amounting even to a duty, so far from tything their income for God, to do as little in the Cause of Charity as decency and local circumstances will allow: when they have worked themselves free, then they will give liberally of that substance which may be called

their own. In the mean time, their rule of "just before generous" has a very limited and partial application in the frugality of personal expenditure, but is very strictly and rigidly applied to acts of Charity. But who shall tell the mischiefs of which this deceitful dealing with God and Duty is the fruitful parent! How is the Holy Spirit grieved! How restricted are His influences! Grace is, perhaps, barely kept alive in the heart. *Covetousness, which is Idolatry*, becomes the temptation of the life, if riches increase. Largeness of heart, and joyful dedication of all things to God, are strangers to such a bosom. Perhaps the pity of God leads the man in a contrary course: what he brought home, God blew upon it: nothing prospered: but this may be the painful means of bringing him to a better mind than he ever before knew: happy if it be so! but keen and bitter will be his self-reproaches, when he wakes up to a due sense of his self-delusions and of his unfaithful stewardship.

EXPLANATION OF THE FOLLOWING SURVEY.

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

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

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

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

Western Africa.

In reference to what may be termed the South-Western Coast, stretching from Liberia along the great sweep eastward by the mouths of the Niger, the American Board remark—

The flourishing Colony of Liberia extends more than 200 miles along the shore, and 20 or 30 miles into the interior; including the Veys, Deys, and Bassas, native tribes: the Kroomen, another native tribe, reside on the limits of the Colony, but are not under its jurisdiction. A part of this coast, nearest Cape Palmas, is called

the Grain Coast, on account of the Malagette pepper for which it is noted. East of Cape Palmas the Ivory Coast extends some distance: then the Gold Coast, for 180 miles; and, beyond the River Volta, is the Slave Coast. With a few exceptions, the whole coast is low. . . It is occupied by small tribes, or states, with various forms of government, but generally aristocratical. The Vey Tribe, within the bounds of Liberia, consists of 12,000 or 15,000 people; the Dey Tribe of 6000 or 8000; and the Bassa Tribes of about 125,000. The Kroomen come next in order: though owning but a small country, they are the labourers, sailors, pilots, factors, and interpreters, for almost the whole coast. Here, for ages past, violence and wrong have exerted their utmost power. Even now the Slave Trade rages on all the shore, except the small portions which are protected by American and English Colonies: it rages, too, through all the vast Interior. In considering the social state of the people, it is a gloomy picture that we contemplate.

Of the Interior, on the banks of the Niger and its tributary streams, the Board give the following view:—

The Niger, rising in the Kong Mountains, not very far distant from Monrovia, after an immense sweep through luxuriant countries, pours its floods into the ocean, east (and perhaps west also) of Cape Formosa . . . The whole country is, doubtless, one of the most fertile in the world. All the tropical fruits grow in wildness and profusion. Coffee of an excellent quality grows spontaneously. Rice of superior excellence is the common food of the Natives; and the soil is adapted to indigo and cotton, to wheat, barley, and Indian-corn.

The population of the countries bordering on the Niger has been estimated at 25,000,000; and the Niger and Tshadda bear the same relation to the countries which they water, as the Mississippi and Missouri do to the vast and fertile regions of our Western States and Territories. They *MAY* be, they *WILL* be, ascended by steam-boats, and probably with little risk of life. Doubtless the commercial habits of Central Africa are destined to experience a speedy change; and Christian Enterprise, though at present less wakeful, less energetic, less daring than that of Commerce, will not be backward to pour the Blessings of the Gospel into the new channels of trade.

We must make a distinction between the Original Inhabitants of the country and the Foreign Races from Arabia and other parts of Asia. The Foreign Races are firmly established in the ancient seats of civilization on the north. The Copts, Brebes, Tibboos, and Tuaricks, are remnants of Native Tribes; and are either sunk in degradation, or wander in dark recesses of mountains or over desert plains. The Native and Foreign Races mix on the banks of the Niger and Tshadda, above the junction of the two rivers. The Negro is more mild, hospitable, and liberal, than the Moor: the Moor has been guilty of most of the atrocities committed against European Travellers. The Negro is distinguished by peculiar warmth of the social affections, and by the strength of kindred ties: he possesses strong local attachments—to home and country: such, however, is the state of society, that it is a perilous life which he leads; but this develops feeling, thought, a fluent and natural oratory, and shrewdness.

Such are the notions of a future state, that it is thought necessary, in Ashantee, Dahomey, Yarriba, and other interior nations, for a deceased monarch to be attended by a large retinue of wives, courtiers, and slaves. Hence the most bloody massacres on such occasions. With this exception, the people of those nations are more amiable in their manners, and more moral, than the tribes on the coast.

Except the Ethiopic Language, and some unknown characters inscribed by the Tuaricks on their rocks, there is nothing like writing among all the aboriginal tribes of Africa—not even a hieroglyphic, or a symbol. Christian Missionaries have introduced writing in South Africa, and among the nations back of Sierra Leone. The Moors have introduced writing into Central Africa: but it is used chiefly as a tool of the magic art, for manufacturing charms and fetiches: the charms are written in Arabic: the Korân is used as a charm: only a few of the great schieks and doctors can read it.

The Mohammedan Converts of Central Africa are more bigoted, in respect to dogmas, than their brethren of Tripoli; but they are more lax in practice. This

religion abolishes human sacrifices : in other respects it increases the evils of Africa. By means of Mandingo Missionaries, it is making progress in the neighbourhood of Sierra Leone and Liberia ; and the Felatahs are propagating it, chiefly by violent means, on the banks of the Niger. It has not yet made great progress in Yarriba, but is gaining ground.

The African PAGAN, Mr. Ashmun says, is without any fixed and definite idea of God—a prey to dark, bewildering, grovelling superstitions. At present, the Pagans are the most easy of access, and doubtless by far the most easily wrought upon by the principles of the Gospel. Wherever we go in Western Africa, our efforts should be specially directed toward them ; for their superstitions have waxen old, and are ready to vanish away.

On another important topic—that of HEALTH—the Board address to their Missionaries, destined to these parts, the following well-considered suggestions :—

You are aware that there is a feeling of discouragement, with respect to Western Africa as a field of Missions ; and some men are ready even to doubt the propriety of sending any more White Missionaries to that portion of the continent. So far as the Committee are informed, this impression is owing solely to the supposed fatality of the climate.

It becomes you and the Committee to scrutinize the grounds of this opinion with great care. We believe it to be founded in erroneous impressions, both of FACTS and PRINCIPLES.

The Church is by no means furnished with FACTS enough to draw inferences concerning the unavoidable effects of climate in Western Africa. The extent of coast from Cape Negro to Cape Verd is 3500 miles ; and the only point, along this vast shore, on which our Missionaries have died, is Monrovia. In not more than two other points have Protestant Missionaries from Europe been, or suffered. This limited experience cannot be sufficient to warrant our despair of being able to live upon the coast, or in the upland countries remote from the sea. Who knows but there may be fifty other points on the sea-shore, and immense inland districts, comparatively healthful, where White Men may reasonably expect to live to a good old age of usefulness ? The sufferings and deaths of Travellers in Africa rather illustrate the state of society than that of the climate : they have lived beyond all reasonable expectation : we recollect but one who has fallen a sacrifice to disease upon the coast : nearly all who attempted to enter the inland countries succeeded ; and most of those who were not cut off by violence returned, notwithstanding extreme exposures and privations, to relate the story of their adventures. Commerce can throw but little light on this subject : she goes everywhere indeed, but most of her business is transacted at the mouths of rivers, where decayed vegetable matter and dark mangrove swamps give tenfold malignancy to the causes of disease : besides, much of her trade has been in ardent spirits ; and what her agents sell, they too often drink : and who can tell the amount of their indiscretions, of their dissoluteness, and of the furious passions which agitate their minds and predispose them to sickness and death ?

The fact is—and we will turn our eyes to the brightest side of the picture—the MALARIA of Western Africa will not much longer frighten the Church from the performance of its duty. In the progress of science, experience, and intelligent piety, it will cease to be regarded as the mere agent of blind fate or chance. The connexions between causes and their effects are fast being developed in these latter days. The great fact is coming out—That natural evils, to a far greater extent than has been supposed, are punishments for violating natural laws ; especially the laws of organic matter, which chemical science is rapidly developing. Indeed, the still greater fact is attracting the attention of mankind—That most of the evils which afflict our race are owing to an infraction of the laws, physical or moral, which God has prescribed for the good of His creatures. No longer, Fate, or Destiny, or Chance, but God's Providence, is seen standing up in grand parallel with the evils of life—punishing man for violating the benevolent laws of the universe. The development of this interesting fact, so as to make it exert a powerful influence on the conduct of men, inciting them to temperance in all things, will form the characteristic of the present age, and make it glorious in the history of the world.

The developement of this fact is what is disarming the cholera of its terrors to all virtuous and temperate men. And the progress of this developement, no doubt, will ultimately furnish a Life-Preserver for every man, whose duty calls him to plunge into the pestiferous vapours of tropical climes. Experiments of the most decisive character have been made—not in Africa perhaps, but in the West Indies and other parts of the world, where the climate is the same; and it has been shewn that a good constitution, entire abstinence from ardent spirits, a proper attention to food and clothing and the degree of exposure and exercise, and a cheerful performance of duty, will ordinarily ensure health in the worst of climates. Time does not permit the Committee to describe these experiments; but the books which contain an account of them, as well as the best treatises on this subject, will be placed in your hands, and ought to receive your particular attention.

As for the PRINCIPLES involved in these objections to a Mission in Western Africa, it is sufficient to expose their tendency. In general, the tropical regions are the most populous in the world; and almost the whole of Africa is between the tropics. Twice in a year does the sun pour down his vertical rays on the greater part of its inhabitants; and Captain Owen, of the British Navy, in his late surveys, has shewn that both sides of the continent are equally unhealthy. Shall the White Man, after having trampled on Africa for two centuries, after having drawn myriads of Slaves from its unhappy shores, and made his influence felt, like that of a demon, in every valley, plain, and mountain of its fertile regions, and on every oasis of its mighty deserts—shall the White Man now turn his back on that unhappy continent? Shall the CHURCH do this? Shall we risk nothing to heal the wounds of Africa, which our fathers inflicted? Long since, Dear Brother, you have answered these inquiries, and answered them like a disciple of the Blessed Jesus. You have given yourself to be made an instrument, in the hands of the Holy Spirit, of imparting the Gospel to Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Many adults in the *Gambia* learning to read, and much desire being manifested for the Scriptures, supplies have been sent, both in English and Arabic—in *Sierra Leone*, the Liberated Africans, who have learnt to read, earnestly aspire to the privilege of possessing the Scriptures, and cheerfully pay the reduced price: more copies were issued last year than in the year preceding, by 75 Bibles and 96 Testaments. The sum of 34*l.* 5*s.* 9*d.* has been remitted, with a Legacy of 50*l.* by the late Mr. Noble Duncan—To the Colony of *Liberia* a grant has been made, on the application of Mr. Elliot Cresson, of 50 Bibles, 50 Psalters, and 200 Testaments, all in Arabic.

RELIGIOUS-TRACT SOCIETY.

The Missions in the *Gambia* and *Sierra Leone* have been supplied with 7870

Publications, and others to the value of 25*l.* One of the Wesleyan Missionaries in the *Gambia* had such importunate applications by children for books, that, by the time he reached his station at Macarthy Island, but a scanty supply was left for his own school. The late Rev. J. G. Wilhelm, Church Missionary in *Sierra Leone*, said of a poor Native Christian Woman, who was engaged in selling Tracts and School-books at a little stall, and who had lately died—

If ever I have seen a single-hearted and consistent Christian among the poor Africans, it was this woman. In her little trade at the book-stall, she was very honest and faithful.

BRITISH AND FOREIGN SCHOOL SOCIETY.

James White, a Creole Youth, having been sent to *Sierra Leone* by the Committee, has opened a School, and gives promise of being a useful and able Teacher.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

For a Report of the Mission for 1833, see pp. 297—301 of our last Volume; and Summaries of its state at Lady-Day and Midsummer following, at pp. 302, 439. See also various details as follows: pp.

301, 302, the Rooted Attachment of some Natives to their Greegrees—the Improving State of Communicants and Candidates—and the Anguish expressed by an Old Backslider from God: p.333, the happy death of two Converts: pp.434—439,

Church Missionary Society—

Notices on the Ministry and State of the Congregations—Baptism of Five Natives—Progress of Education and State of the Schools—Hopeful Death of one of the Scholars—and Testimony to the late Rev. J. G. Wilhelm.

LABOURERS.—Mrs. Kissling died on the 25th of February. Mr. B. A. Ashwell arrived in the Colony the following day. On the 4th of April, Mr. Edward Gillespie returned from his visit home, accompanied by Mr. Ebenezer Collins, who had laboured for some time in Jamaica, but suffered considerably from the climate. On the 25th of that month, the Rev. J. G. Wilhelm departed in the *Lord*, after a faithful service of Twenty-three Years. Mr. John Warburton and his Wife sailed for England on the 3d of June, and the Rev. C. L. F. Haensel and Mr. B. A. Ashwell on the 23d of September, on account of ill health. The Rev. John Raban, with Miss A. E. Nylander, embarked at Gravesend, on the 25th of October, on their return to the Colony—Pp. 13, 14, 63, 160, 240, 279, 375, 518, 559; and see, at pp. 331, 332, a Brief Account and Obituary of Mrs. Kissling.

Freetown—1804—G. Adam Kissling, G. Fox, Ebenezer Collins, John Palmer, Assistants—Average attendance on Public Worship at Gibraltar Chapel: Sund. Morn. 200; Sund. Ev. 150; Week-day Ev. 100. Communicants, 15—Sund. Scholars, 133; average attendance, 82. Boys in the Colonial School, 370; average attendance, 300: they make rapid advances—Pp. 14, 298, 302, 484, 487, 489.

Christian Institution, at Fourah Bay—1828—John Raban, Superintendant; G. Metzger, As.—Students, 12. The general conduct of the Youths conciliates affection: some of them give encouraging indications of piety. A contagious disease, particularly affecting the eyes and mouth, has occasioned the return of four Students to their friends, but their places have been supplied from the more advanced scholars—Pp. 14, 302, 487, 489.

The depressed state of this, the most ancient of the Society's Missions, has been a matter of the deepest regret to the Committee; nor has it been hitherto in their power to meet the exigencies of the case. Of the Missionaries and Catechists, *to their power*, it may be truly said, *yea, and beyond their power*, they are endeavouring to uphold and to carry forward the work of the Gospel in this benighted region.... After the many years of labour and suffering devoted to this quarter of the Missionary Field, it is no small consolation to perceive that the Divine Favour appears to be vouchsafed, even in an increasing degree, to the exertions of God's servants.... With difficulties arising from climate and from the state of society, they will press forward.

[Committee.]

RIVER DISTRICT: comprehending the following Stations, lying E and SE of Freetown: *Kissey*, 4 miles; *Wellington*, 7 miles—James Frederick Schön; W. Young, Walter Carew, As. and 3 Nat. As.—Average attend. on Public Worship: Sund. Morn. 1250; Sund. Ev. 700; Week-day Ev. 400. Communicants, 249. Baptisms, 28. Candidates, 76—Scholars: Boys, 215; Girls, 186; Evening, 40; Sunday, 323, with an average attendance of 286—Pp. 14, 299, 302, 485, 489.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and SSE of Freetown: *Gloucester* (with *Leicester*), 4 miles; *Regent*, 6 miles; *Bathurst* (with *Charlotte*), 6 miles—John Weeks, Edward Gillespie, As.; 8 Nat. As.—Average attend. on Public Worship: Sund. Morn. 1978; Sund. Ev. 810; Week-day Ev. 616. Communicants, 283. Baptisms, 34. Candidates, 196—Scholars: Day, 905; Even. 127; Sunday, 482—Pp. 14, 299, 300, 302, 485—490.

Summary at Midsummer 1834.

Average Attendance on Public Worship: Sund. Morn. 3428; Sund. Ev. 1660; Week-day Ev. 1116—Communicants, 552—Baptisms in the Quarter, 62—Candidates, 272—Seminarists, 12—Scholars: Day, 1676; Even. 167; Sunday, 938.

TIMMANI COUNTRY.

The Journal of the Rev. C. L. F. Haensel's proceedings in the Timmani Country, from November 1833, to April 1834, appears at pp. 302—309, 338—360 of our last Volume. His copious and highly-interesting details will have put our Readers in possession of a great variety of facts, all tending to shew the deep necessity under which both Heathens and Mohammedans lie of the civilizing and saving influences of the Gospel. Mr. Haensel's health was so much impaired by his privations and exertions in his different journeys, that he has returned, as already stated, to this country for a season.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia: inhabitants, in 1821, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—W. Fox—A New Chapel is to be erected, on an enlarged scale: two small Chapels are built at Out-posts on the island, and a third on the main land—Members, 315—Some of the Scholars make good progress: in a Sunday School for Adults, about 40 persons are anxious to read the Word of God—p. 15; and see, at pp. 220, 221, some account of Bathurst and of the State of the Mission, with remarks on the Advantages afforded to Missions by the Gambia, by the late Rev. Melville B. Cox, then on his voyage to Liberia from the American Methodist Missionary Society.

God has been pleased to visit us with showers of gracious influence; and the fruit appears in the blessed change which has taken place in habitations where, a short time ago, dwelt nothing but wretchedness: now, from many a happy hut, where the family-altar has been but newly erected, ascends the voice of prayer and the song of praise. All our meetings are crowded to excess, even at five o'clock in the morning. Our old members are *alive to God*, and are constrained to say, *We never saw it on this fashion*. The Chapel will not hold much more than half the regular congregation. The members attend the Means of Grace, with the greatest punctuality: our number at St. Mary's is 204. Some of the worst characters in the town, and one or two who were the votaries of Mohammedan Delusion, have given themselves to God. [Mr. Fox: Jan. 1834.]

The Return of Members in the last Survey was only 61.

During the past quarter, more than 50 have been added to us; and, almost every day, people come to the Mission House, begging me to allow them to meet in class. To these I speak on the nature of class-meeting, and on the serious importance of becoming professors of Christianity, bidding them *count the cost*. I then allow them to meet three or four times before I enter their names, and keep them two quarters on trial before I consider them as full members. To-morrow it will be twelve months since we landed here; and since that period two hundred persons have enrolled their names on our class-books, and are members of the Church of Christ on earth; most of whom, I believe, bid fair to enter the Church Triumphant in glory. *This is indeed the Lord's doing, and it is marvellous in our eyes*. I have witnessed and experienced many an outpouring of the Spirit's hallowing and saving influence, and have seen many hard hearts softened and mourning sinners cheered: those were indeed happy days; but I would not change them for those which I now enjoy. [The Same: Ap. 1834.]

During the past quarter, the Almighty has again visited us on this Station with many a refreshing shower of His hallowing and saving influence; and the result is, that 61 more persons have begged to be admitted into our society, and are taken on trial. The finances are, I am happy to say, increasing also in equal proportion to the number in society; and, I expect, this year will realize upward of fifty pounds. [The Same: July, 1834.]

Macarthy Island: 300 miles up the Gambia—1832—Thomas Dove; John Cupidon, Pierre Sallah, Nat. As.—p. 15.

We have truly a most delightful prospect of doing good; for here are souls, immortal souls, all athirst for the water of life. During the quarter, I have married thirty couples, who would no longer live in a state of concubinage—baptized 92 adults, and several children—and admitted 78 persons on trial; many of whom are ornaments to their profession. We have lately commenced preaching at Broco, a Foulah Town; and at Jamela, a Mandingo Town. My Assistant Brethren are zealous for the Lord of Hosts.

The Foulahs appear to *dwell together in unity*. A few days ago a number of them called on me, after I had given them a few articles. I told them, on their departure, that I would give them the advice which Joseph gave to his brethren—*See that ye fall not out by the way*. An old man, the Alcaid, said that palaver could not live among them. I have often been struck with their hospitality and kindness both to me and to the Brethren. Their huts, though humble, are neat and clean: they seem to have "a place for every thing, and every thing in its place;" every family has a stack of corn, at this season of the year, very neatly put together in the open air: they are never known to rob one another. The Mandingoes, by whom they are surrounded, are of a different character: they are generally very indolent, and live principally by begging and thieving. [Mr. Dove: Mar. 1834.]

Our society here is increasing, and we continue to meet with great encouragement in the Foulah Towns: a spirit of hearing has been excited in one of the Mandingo Towns.

[The Same: May 1834.]

The station at Macarthy Island has been finally selected as the centre and headquarters of the NEW MISSION TO THE FOULAHS; to many of whose towns and villages, on each bank of the river, it affords great facilities of access, for the purpose of preaching the Gospel to that interesting race, and of establishing Schools. Mr. Dove has received the kindest encouragement, in reference to this enterprise, from the Governor, and from other persons of influence. Two Native Assistant-Missionaries are appointed to labour under his direction; and his preliminary visits to a number of Mandingo and Foulah Towns were received by the people in a manner which encourages the hope, that, in the mercy of God, a *great and effectual door* is about to be opened in those regions.

The Committee earnestly commend this undertaking to the prayers of the Society.

Wesleyan Missionary Society—and of the Christian Public. They have been chiefly induced to embark in it, by the munificence of a Gentleman, whose benevolent zeal they, in this case, appreciate the more highly, because he, and his generous coadjutors in the effort, are not connected by religious denomination with the Wesleyan Body. Dr. Lindoe, of Southampton, aided by other friends in various places, to whom he has successfully made application, has contributed a donation of 150*l.* for the establishment of the Mission; and has advanced already two sums, of 350*l.* each, for its support during the first and second years of its existence, guaranteeing a like sum annually, for each of the three succeeding years: and, learning from Mr. Dove's statements to the Committee, that the expense of building suitable Mission-Premises at Macarthy Island will exceed the sum before transmitted, and that raised by European residents at St. Mary's, by the amount of 150*l.*, Dr. Lindoe immediately forwarded to the Society's Treasurers an order for the whole of the estimated deficiency; so that, in the Accounts appended to this Report, the sum of ONE THOUSAND POUNDS will be entered as derived from this source during the year lately closed. From such noble and disinterested benevolence the Committee cannot withhold this public tribute of their admiration and gratitude. [*Report.*]

On the 10th of March, Mr. and Mrs. Dove moved into their new habitation; but, on the 18th, the principal part of the Mission House fell suddenly to the ground, from some defect in one of the columns which supported the front. Mrs. Dove and a Domestic, who were the only persons in the house when it fell, were in imminent peril of their

lives, but providentially escaped without any serious injury. In less than a month, however, by the zealous assistance of the Commandant and other friends, the mischief was fully repaired. Dr. Lindoe, on hearing of the calamity, added the sum of 50*l.* to his former contributions.

SIERRA LEONE.

Freetown, with Out-Station—W. Ritchie, Edward Maer; James Lemon, Nat. As.—Members, 471; on trial 43—Scholars, 216—P. 15; and see, at pp. 136, 137, a view of the State and Progress of the Mission, and an Appeal in its behalf.

Great spiritual prosperity has been vouchsafed during the last year. Various instances of sound conversion to God are stated, among the Liberated Africans and others; and many more have been awakened from the sleep of sin, and appear to be earnestly seeking salvation. The attendance of the Scholars is good; and they generally display considerable quickness in learning, and are making a satisfactory improvement: an earnest desire has been expressed that more schools should be established; and the Governor has promised land for the erection of buildings, which may answer the double purpose of Schools and of Places for Religious Worship. The general labours of this Mission, also, call for additional assistance: to meet these calls, TWO more Missionaries are requested; and, that they may not be wholly neglected, the Committee have lately authorised the employment of a Converted African, well recommended, as an Assistant-Missionary, till some more adequate provision can be made. [*Report.*]

AMERICAN COLONIZATION SOCIETIES.

United-States' Society.

LIBERIA.

Civil Condition—This Colony, formed in 1822, extends about 280 miles along the coast, and from 20 to 30 inland: some additions have been recently made to it: many of the Chiefs offer land, on the condition that their Youth shall enjoy the advantages of an English Education. From *Monrovia*, the Seat of Government, *New Georgia*, a Settlement of Recaptured Africans, is distant about five miles—at *Caldwell*, 10 miles distant, extending far up the St. Paul's River, agriculture is chiefly attended to—*Millsburg*, 20 miles distant, extends about three-quarters of a mile at the Falls of the St. Paul's River—*Edina*, at Grand Bassa, 80 miles SE of Monrovia, at the mouth of the St. John's River, seems to have changed its name from that of "Finley," in honour of the liberality of the citizens of

Edinburg to the cause of Colonization. A sixth Settlement was about to be formed at the mouth of the Junk River. The commercial prosperity of the Colony continues to increase: the immediate gains of trade are, indeed, too generally preferred to the slower but surer profits of agriculture. The Managers discovered various errors in the details of their system, and endeavour to apply to them the proper remedies. Dr. Mechlin, the Colonial Agent, has been compelled, by impaired health, to return to America.

Health—Emigrants, in a short time after landing, are usually attacked by fever: some escape: some recover in a short time, but others suffer long under its effects: after this seasoning, the Colonists enjoy excellent health: the Natives are vigorous, and live to old age. The death of 134, out of 649 recent emigrants, mentioned at p. 557

of our last Volume, appears to have been occasioned by peculiar circumstances, rather than by any general and permanent character of the climate: the whole number of Emigrants has been 3123; while the present population was, by the last census, 2816, besides about 50 absent in the Interior.

Religion and Morals—There are in Monrovia two Baptists and two Methodist Churches, and one Presbyterian Church, well supplied with Ministers. At Caldwell, there are a Baptist and a Methodist Church. At New Georgia, there is a Baptist Church; and there is a Methodist Society which has no meeting-house. At Millsburg there are a Baptist and a Methodist Church. At Edina, there is a Methodist Church. The Sabbath and Public Worship are well observed. No capital offence has yet been committed. Temperance Societies have been formed. An Officer of the United States' Navy writes—

There are several shades of society here; but all are divided into two, the GOOD and the WORTHLESS. This last class are by no means numerous. Nine-tenths of those who fall victims to the fever are the lazy and dissipated; and those whom I found discontented, and willing to return to their former state of bondage, were invariably among this class of people.

Education—At Monrovia and at Caldwell, there are Boys' and Girls' Schools, and a School at each of the other Settlements; with Sunday Schools at most of them. The Teachers are all coloured persons, and are considered competent. The attendance is not so good as it might be, but as good as could be expected under all circumstances.

Several persons were deputed to visit and report on the state of the Colony: some of the facts here mentioned are taken from their report. In reference to their statements, it is remarked in an American Publication—

From all this, we judge that Liberia is not far from what a man of sense would expect it to be. The expectations of such a man, we think, would be fully equalled. Those who demand, that, in the construction of such a Colony, there should be nothing wrong, no mismanagement, no vices, no selfishness, indeed that Liberated Slaves should constitute a more perfect community than was ever seen on the earth, and that the enterprise should be carried on with a degree of wisdom and success never before known, such persons find abundant cause of complaint. There is there the selfishness, and quite too much of the decided vice, which dishonours all communities. The Colonists are much more intent on their

own affairs than on those of the public. In this they have no special superiority over the citizens of our own happy land. The institutions of society are never built, nor do they rest, after all our poetry of patriotism, on any thing better than the necessity which every man feels of protecting himself and his property against lawless depredation. In proportion as the number of men of property increases in Liberia, will the institutions of law be strengthened. Out of that very eagerness for money-making, which now characterizes so many of the Colonists, and makes them neglect the public, will ultimately grow law and order, and public spirit, and stable institutions.

Those who are engaged in raising a hue and cry about evils in Liberia, which we cannot correct here at home, display no great share of charity or good sense. No other Colony has ever succeeded so well: and none but those of the Puritans ever exhibited more public virtue, or gave better promise of being the germ of an empire.

Pp. 15, 16: and see, at p. 160, notice of a little Volume, entitled "Liberia;" and, at pp. 557, 558, several notices relative to the Colony.

Maryland State Society.

CAPE PALMAS, OR MARYLAND.

The formation of a New Colony at Cape Palmas by the Colonization Society of Maryland was noticed at p. 17 of the last Survey. That Colony has been formed, under the name of its Parent State. The following particulars, extracted from an Address issued by the Managers, will put our Readers in possession of the motives and expectations with which this Colony has been established.

The Maryland State Colonization Society was formed in January 1831, auxiliary to the objects of the American Colonization Society; but differing from all other Auxiliaries, inasmuch as its constitution required that the funds raised in Maryland should be appropriated, by the Society, within the limits of the State. Immediately after its organization, an Agent was appointed to form Auxiliaries and disseminate information on the subject. In October 1831, the Orion was fitted out by the State Society in Baltimore, and sailed for Monrovia, with Dr. James Hall and 31 Emigrants. At the December Session of the Legislature succeeding, the State embarked nobly in the great cause, and made its munificent donation of Two Hundred Thousand Dollars for the transportation and reception of Emigrants in Africa; and the State Society was incorporated, with ample powers to accomplish the ends which it had in view.

It was early foreseen that a difficulty would arise in the limited capacity of the present Settlements to receive Emigrants from Maryland, to the extent, which, hereafter, might be desirable. The Parent Society, acting for the entire Union, was bound to apportion the number of Emigrants which

American Colonization Societies.

Liberia was capable of accommodating, among the applicants from the different States; when, if the quota of Maryland should not be equal to her demand, a check might be given to emigration, at times when it might be most prejudicial. Indeed, a very small increase of the number of Emigrants would have produced this effect during the present year. With a view, therefore, to this anticipated emergency, the State Society determined to form a New Colony, which, increasing in its capacity to receive, in the same proportion that the spirit of emigration increased at home, would be the means of placing the State beyond the reach of any circumstances over which it, or the State Society, could have no controul.

There were reasons, besides that above mentioned, which particularly moved the State Society to undertake, by itself, the establishment of a New Settlement under its own auspices. It had so happened, that the present Colony of Liberia had assumed rather a commercial character, in the course of its brief, but valuable existence. The wealth, which some of its Settlers had acquired, was owing to the trade which they carried on with the Natives and with the vessels which frequented their harbour. It was the desire of the Maryland State Society to see AGRICULTURE made the object of primary importance—not only as placing the means of their own sustenance in the hands of the Colonists, and rendering them independent of remote places or the native inhabitants for food; but because nine-tenths, if not a far greater proportion, of the emigrants from this country would make better farmers than traders: besides which, instead of having all their bad feelings brought into play by the artifices of a petty native traffic, engendering vicious habits by the intervals of idleness which it afforded, the Emigrants, finding employment, in agricultural pursuits, from the moment of their arrival, and occupied with healthful labour, would have their minds in the best state to receive and preserve those sentiments of religion and morality, which, it was the wish of the State Society, should form the character of the population. It was believed, also, that an agricultural community, spreading itself to the interior, would not only present better examples to the surrounding Heathen, whom it was designed to bring to Gospel Light; but would afford greater facilities for a rapidly increasing emigration from this country, than could be afforded by trading towns, however prosperous they might be. Of the soundness of these views, the Board of Managers had ample assurance, in the endeavours of the Parent Society to introduce an agricultural spirit into Liberia.

There was another object which the Board of Managers thought of much importance, and which they proposed to combine with emigration from Maryland; and which could be best effected at the Commencement of a Settlement, and for which exclusive controul was necessary. This was the establishment of the TEMPERANCE PRINCIPLE, as a FUNDA-

MENTAL one—prohibiting any person from leaving Maryland for Africa, who would not agree to forbear the use of ardent spirits, except in case of sickness; and holding any person ineligible to office in the Colonial Government, who either used or trafficked therein. An opportunity was offered of founding a Nation on the Principle of Temperance, and the Board of Managers thought it wise to lay hold of it.

It was also believed, that the entire success of Colonization in Maryland would do more to enlist the whole country in the cause than the removal of twice the number of Emigrants in the same period to Africa, taken indiscriminately wherever offered throughout the Union. That Maryland might be made a Non-slave-holding State, was admitted; and the Board of Managers, in determining to establish a New Settlement, felt satisfied that they were adopting the best, if not the only means, by which, under existing circumstances, it could be accomplished.

It must not for a moment be supposed, that, in determining to form a New Settlement, under the auspices of the State Society, and subject to its controul, the Board of Managers intended either rivalry or opposition, in the remotest degree, to the American Colonization Society. On the contrary, the Board of Managers held in too high esteem the labours of the Fathers of Colonization—they found themselves profiting by their experience too often—to be influenced by any other motive than the ardent desire to co-operate in the most efficient manner in the great object of their labours.

The next question which presented itself, was, the SELECTION OF A SITE for the New Colony; and, after the most full and careful deliberation, the Board of Managers selected Cape Palmas, or its immediate vicinity. The Coast of Africa, after pursuing a south-east direction from the Rio Grande, passing by Sierra Leone, Cape Mount, Monrovia, Grand Bassa, and Cestos River, here turns to the east-north-east, toward Cape Three Points, the mouth of the Niger, and Fernando Po in the Bight of Biafra. The return voyage, from Cape Palmas to the United States or Europe, is at all times easy; the trade-winds being constant and regular from the north-west: but from the leeward or eastward, toward the mouth of the Niger, out of the reach of the trades, the prevalence of calms and currents renders a return to the windward round Cape Palmas extremely long and tedious. The position of Cape Palmas, alone, is therefore sufficient to make it, one day, a most important commercial dépôt. All the vessels destined for the Niger must pass by it, on their way from Europe or America; and the delay and uncertainty of a voyage to the east of it will, no doubt, in many cases, make it the place of deposit or exchange for European or American Manufactures, the further transportation of which will either be, by land, toward the interior, or, by the coasting trade of the Colony, to the Great River of Central Africa.

The temperature at Cape Palmas is about

the same as at Monrovia. In point of HEALTH, it is believed to possess superior advantages. Dr. Hall, who resided for upward of two years at Monrovia, explored the coast east of Cape Palmas; and stated the fact, from his own experience and observation, that a vessel rarely entered Monrovia Roads from the windward about Rio Grande, Nunez, or Pongas, in a healthy condition; while, on the contrary, a case of sickness as rarely came to his knowledge on board vessels returning from the leeward about Cape Palmas. Captain Spence, an English Gentleman, who has for fourteen years maintained a settlement at the mouth of the Cestos River, between Bassa and Cape Palmas, informed Dr. Hall, "that, during his long residence there, he had often had occasion to employ, on shore, masters of vessels and their crews direct from Europe, and that they had frequently remained on shore for weeks, and even months; and that, during the whole time, but few cases of disease had occurred among foreigners, which could in any degree be attributed to the climate." At the present settlements, the danger to foreigners from remaining on shore a single night is well known. These facts may be accounted for on an inspection of the Map of Africa, where it may be seen, that, from the Senegal, north of Cape Verd, to the St. Paul's, in the present Colony, the country is intersected with rivers rising far in the interior—as, the Gambia, the Domingo, Rio Grande, Nunez, Pongas, Kabba, Sierra Leone, Karamanka, and Pissou; all bringing to the ocean vast quantities of alluvial deposit, to create and give rank luxuriance to the mangrove swamps, the supposed prolific cause of disease—while, from the St. Paul's, round by Cape Palmas, to the Assinee, near Cape Three Points, no rivers of any length appear on the Map.

One of the greatest advantages, however, next to its healthiness, that Cape Palmas possesses, is the facility with which AGRICULTURE may be pursued there. "All the rice," says Dr. Hall, in a Letter dated July 1832, "now used by the few Emigrants on hand, and by most of the old Colonists, is shipped from Cape Palmas. Our schooner is hardly able to supply the demand, and in fact does not. To give some idea of the comparative importance of Monrovia and Cape Palmas," continues Dr. Hall, "I will just say, that the object of my last voyage down the coast was the purchase of rice. We used all exertions, at every town, between Monrovia and Cape Palmas, to accomplish our object; but a sufficiency of rice to support a crew could not be obtained on our passage down. We arrived at Cape Palmas, and in three days received on board 200 bushels. We then weighed anchor, and dropped about 50 miles to the leeward, and received 200 bushels more. While lying at these two places, we saw and spoke two Spanish Vessels, an English Ship and Brig, and an American Barque, all of which were filling with rice; and, in fact, no vessel, homeward bound, passes the Cape without receiving a few hundred bushels of rice, either for Monrovia, Cape Verd, or the

West-India Islands.—The face of the country," continues Dr. Hall, "is entirely different from that around Monrovia. As far as the eye can reach, it is open, and in a great degree cultivated; and no part is covered with that dense, impenetrable undergrowth, so prejudicial to agriculture and extensive inland communication, as with us at Monrovia.

As regards the advantages of locating the town itself, I think they are superior at Cape Palmas to any section of the coast. At the southernmost point, where the promontory is connected with the main land, is located Cape Town, as it is called: this overlooks the south anchorage or roads. From this point, the Cape runs in a north-west direction parallel with the windward coast, terminating very abruptly in almost perpendicular inaccessible cliffs, forming, between this and the main, a fine secure bay, where all small vessels which the Colony may possess can have, in the worst seasons, a perfectly secure harbour. A small river empties into the bay at its head, or eastern extremity."

"I shall advise," says Dr. Hall, "the purchase of the whole of this Cape; including the town, bay, and as much of the surrounding country as practicable. The town would serve well for Emigrants, until they could have time and means to erect a more suitable one. The highest point, or extremity of the promontory, is cleared, but not occupied. It is about 100 feet above the level of the sea; and a small fortification here, with a few good guns, would effectually command the bay, the roads, the native town, and, in fact, the whole surrounding country, within cannon shot. Should the Natives wish to retain their town, still the Point ought to be secured and fortified, as it would completely cover the Settlement; which would, in that case, be made on the opposite side of the bay, at the mouth of the river."

The account thus given by Dr. Hall, from his own observations, is fully confirmed by the testimony of other persons, who have either visited Cape Palmas, or who have made it a subject of inquiry from traders on the coast. Indeed, for five years, Cape Palmas has been spoken of as a fit site for a New Settlement; and, during that time, every opportunity has been taken to obtain information respecting it: and now, when the Board of Managers find it necessary to make a selection, its position, agricultural advantages, health, soil, and climate, constitute the best reasons for their choice of it. Its commercial advantages, also, are important: for although Agriculture will be the object of peculiar solicitude, yet Commerce will have every facility afforded to it; and will secure that trade and constant intercourse with the United States, which will multiply the facilities of emigration to such a degree, that, when the Colony offers sufficient inducements, numbers of Emigrants will, at their own cost, seek the shores of Africa, with the same eagerness that the Natives of Europe, with far less reason to emigrate, now seek the shores of America.

American Colonization Societies—

The site of the New Colony having been thus fixed upon, Dr. Hall, who had returned to this country, was selected as the First Agent of the Board of Managers in Africa. His knowledge of the territory in question—his acquaintance with the manners and customs of the natives—his skill in the diseases of the country—and the high character which he bore among all the emigrants in Liberia—recommended him strongly to the Board.

A company of about 25 emigrants having been selected, Dr. Hall sailed with them from Baltimore, Nov. 28, 1833: having touched at Monrovia at the end of January, they proceeded to Cape

Palmas. Soon after their arrival, Dr. Hall obtained from the Chiefs, for a moderate consideration, a grant of territory, comprehending about 20 miles square; the Chiefs reserving to themselves a right to their towns and farms. The Cape was selected for the site of the town: it is a beautiful eminence, projecting a considerable distance into the sea. In a few days, sufficient ground was cleared for immediate purposes. Most of the emigrants, about 25 in number, had been attacked by fever, but were recovering.

AMERICAN MISSIONARY SOCIETIES.

LIBERIA.

Methodist Missions.

The Rev. S. O. Wright and his companions, mentioned in the last Survey, arrived in safety; but Mrs. Wright died soon after, on the 9th of February. No recent particulars have reached us—P. 16: and see, at pp. 161, 162, an Obituary of the Rev. Melville B. Cox; and, at p. 279, a brief notice of Mrs. Wright's character.

Western Foreign Missionary Society.

The Rev. John B. Pinney returned to Liberia in the same vessel which took out Mr. Wright and his associates. Mr. Pinney was accompanied by fellow-labourers—the Rev. John Cloud, the Rev. Matthew Laird, and Mrs. Laird—whose melancholy fall under the effects of the climate, soon after landing, was stated at pp. 380—382 of our last Volume. The affecting Resolutions and Appeal of the Committee on this great Loss of Life appear at pp. 397—399.

CAPE PALMAS, OF MARYLAND.

Board of Missions.

The Rev. John Leighton Wilson and Mr. Stephen R. Wynkoop sailed from Baltimore, in the vessel by which the Maryland Colonization Society sent out its first emigrants. They continued on the coast till the 9th of March, and arrived at New York on the 13th of April.

After diligent investigation into the claims of the chief places on the coast as Missionary Stations, Cape Palmas was fixed upon. It is elevated and open; without the marshes and night-dews, which render some other portions of the coast unhealthy. A frame-house, carried out by the Missionaries, has been erected on land given by the Colonial Agent, half-a-mile from the Settlement, and

near a large native town. Mr. Wynkoop remains in America, to complete his theological studies. Mr. Wilson and his Wife, with a Coloured Female Teacher, were about to proceed, in October, to Cape Palmas. The close of the Instructions addressed to them will shew the enlarged plans and glowing hopes of the Board in regard to Africa:—

At Cape Palmas, until your constitutions have become adapted to the climate, a leading object should be the preservation of health. The spirit of the Churches has been depressed by the loss of life in Africa; and the preservation of life in your case has, therefore, a special importance. Be sure that you assume responsibilities no faster than you are able to bear them. Our greatest difficulty in Western Africa, is in gaining a firm footing: that being done, we can easily extend our operations. You are sent forth to secure that footing. You go to make a BEGINNING, and for a season must content yourself with that.

In Western Africa, it will be pre-eminently the object of the Board TO TRAIN UP AND EMPLOY A COMPETENT NATIVE AGENCY, in every department of Christian Effort. The climate not being congenial to White Men, we propose to send comparatively few of them; and to bring forward a multitude of Coloured Labourers as soon as possible—to be School-teachers, Readers, Distributors of Bibles and Tracts, Catechists, and Preachers. This, with the Divine Permission and Assistance, we will do. And while you preach the Gospel as you have opportunity to Colonists, and especially to Natives, and seek by that most important means to bring souls to Christ, you will institute Schools in the Native Towns around you, for males and females, under Coloured Teachers obtained from this country or from the Colonies. The children of these schools will reside with their parents: from among them, and from other quarters, you will be able gradually to obtain a number of promising lads for a Boarding School, to be formed on the model of the Boarding Schools which have been so useful in the Ceylon Mission. Your Native Helpers will be trained in the Boarding Schools.

Looking to the Lord of the Harvest for Labourers, the Committee hope soon to cheer and strengthen you by the society and co-operation of more Missionaries. In two or three years, with the smiles of Heaven, we shall be prepared to extend our operations along the coast and into the interior. We may perhaps advance into the country of the Ashantees. Our principal Seminary for rearing the Native Helpers will not probably be any where upon the coast; but beyond the forest which belts the shore—on the high lands swelling into the Kong Mountains.

The Negro Race, in distinction from the Moorish, will be your appropriate field. Mohammedanism must be checked in its progress southward. The native languages must be learned and reduced to writing, and books prepared and printed in them, and all the apparatus for exerting an evangelical influence be put in requisition.

With the utmost cheerfulness, and with the utmost confidence that you and your companion are in the path of duty, the Committee bid you *God speed*. You may both die soon after entering the field; but the firm stand which you now take in behalf of Africa, while it is honourable to your Saviour, will doubtless be regarded, twenty years hence, as worthy of all which it shall cost. We trust your example will be an appeal to the sons and daughters of the South, which will be quickly responded to in offers of service for this Mission. Depend upon it, the Mission will not be relinquished: nor will Western Africa be abandoned by the White Man. No! the White Man will continue to go there from year to year—the man of curiosity, if no other; and the man of science, and the man of trade, and the man of rapine and

blood: **THEY** will navigate the vast circuit of its shores—double its stormy capes—penetrate into its interior—and admire the brilliant verdure of its river-banks and the majestic beauty of its trees: **THEY** will not be deterred by all that was ever said of the terror of its climate. Gold, and even the solution of problems in geography, have charms for **THEM** sufficient to overcome the fear of all these dangers. Let the **CHURCH**, then, be ashamed. She stands trembling at a single point on the verge of the continent, and dares not even look into the Niger: while the **Men of the World**—without a single command or promise from Heaven to encourage them, and acting as mere mortals, with no reference to their own immortality, and none to the immortal welfare of the people of Africa—boldly sail up the river, and advance into the interior! Oh, tell it not to the Philistines; but it is a fact, that the British Nation has manifested a deeper interest in determining the course of the Niger, than the Church has yet shewn in Christianizing the 20,000,000 of people in the countries through which that river flows! Verily, the Church will be provoked to a more noble daring. She will not abandon Western Africa. She will occupy the shores—will ascend the rivers—will traverse the plains—and climb the mountains. Nothing is wanting to make Africa happy, but the Gospel. Notwithstanding all our impressions of darkness and gloom as resting on her landscape, that landscape, in the country whither you are going, everywhere presents a bright and sunny scene. Only make it vocal throughout with the high praises of God, and nowhere will man discover around him more abundant proofs of the exuberant goodness of his Creator.

No recent proceedings of the *British African-Colonisation Society* have appeared—The close of the *German Mission* on the Gold Coast was stated at p. 120 of our last Volume. Mr. Riis, the surviving Missionary, has succeeded to the office of Danish Chaplain, vacant by the death of the former Chaplain.

South Africa.

An estimate of the Population of the Colony, compiled from the Tax Rolls in 1831-32, gives 48,672 Males and 44,043 Females who are Free, and 18,812 Males and 15,321 Females who were then Slaves; making a Total of 126,848: if, to these, 2500 be added for the Army, and sufficient allowance be made for a large number of persons who wander about without fixed residence, the Population of the whole Settlement may be fairly estimated, it is said, at 145,000 souls. The Rev. George Thom has transmitted to the British and Foreign School Society some intelligence relative to the Schools of the Colony, the substance of which we shall abstract.

There are, in Cape Town, 2 English Free Schools; and 22 in other Towns of the Colony, at various distances from Cape Town, of from 7 to 600 miles: these have all been established by Government, chiefly in and since the year 1822: in these Schools there are 23 Masters, at yearly salaries of from 50*l.* to 100*l.* sterling: they contain about 1400 children. As these English Schools are confined to the precincts of the respective towns, it has been suggested, that, among the old Dutch Colonists and the Coloured Population, Circulating Schools should be introduced, adapted to

the new state of the black men in the Colony, and uniting instruction in English and Dutch more fully with moral and religious knowledge.

There are Five other kinds of Schools, a statistical account of which Mr. Thom hopes to be able to compile: these are—1. The Domestic Circulating Schools of the Old Colonists: 2. Parish Dutch Schools in towns and villages: 3. Mission Schools at the various Stations: 4. Higher Schools, both public and private, but wholly supported by fees or shareholders: 5. Sunday and Infant Schools, and Schools of Industry. It is only by a combined view of the operations of these Six Classes of Seminaries, that any right judgment can be formed of the state of education throughout the Colony.

The District of ALBANY was settled, in 1820, by 3720 British Emigrants. It is rising rapidly into consequence; its population now amounting to 4204 Whites, 5940 Free-Coloured Persons, and 156 Slaves. Albany has an important bearing on Missionary Exertions, as it forms a point of support many hundred miles nearer than Cape Town to the general scene of action. It appears that the Settlers have formed Eight Villages—built Eleven Places of Worship—and established Fifteen Schools, in which one-fourth of the population are under instruction. Mr. Thom considers Albany as destined, from the character of its inhabitants and its local advantages, to become a Great Colony—differing in many points from the Western Colony, the Old Cape of Good Hope; but resembling it in the promoting of Christianity and Education.

Much interest has been excited by a Scientific Expedition into the Interior, which left Cape Town in July. Trading Expeditions have been successfully accomplished. See pp. 165, 258, 424, of our last Volume.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sum of 50*l.* has been remitted home; and 30*l.* from an Auxiliary formed at Salem. The Wesleyan Missionaries have been authorised by the Committee to print 1000 copies of their translation of the New Testament into Caffre, or of any integral portion thereof; and the sum of 50*l.* has been granted to Mr. Moffat, of Lattakoo, in aid of the Sichuana Translations. The Namaqua Gospels, mentioned in the last Survey, were translated, we have been since informed, by the Rev. John Henry Schmelen—P. 17; and see, at pp. 260, 261, some very interesting Instances of the Powerful Effects of the Scriptures.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Committee have, in the year, sold 2490 Books and Tracts, and have issued 723 Books from the Lending Library.

The Sunday Schools, under the English Clergy, are prospering at the various Stations: in those at Cape Town there are 300 children. Five New Churches have been recently opened, or were on the point of being so, at different places. A District Committee was forming at Grahamstown—P. 18.

RELIGIOUS-TRACT SOCIETY.

The Loan Plan has succeeded beyond expectation: many individuals, visited by the distributors in Cape Town, give cheering indications of awakening piety. The Tracts are received with avidity, even to the remotest Missionary Stations. During the year, 22,150 Publications and 56 reams of paper were forwarded from home; with a consignment of 61*l.* 15*s.* in Religious Books for sale: a remittance of 20*l.* has been received for sales during the year—P. 18.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

Summary—Six Stations: 38 Missionaries; being 17 married brethren and their wives, 2 unmarried, and 2 widows; sisters: 3099 Native Converts, of whom 8060 are Communicants. Dr. Lees (p. 12 of our Vol. for 1833), who has

resided for two years at Gnadenthal, and has rendered great service in the Missions, has returned to Europe—Pp. 18, 164; and see, at p. 53, Obituary Notices of Seven (misprinted Six) Hottentots, who died at Gnadenthal and Groenekloof.

HOTTENTOTS.

Groenekloof: 40 miles N of Cape Town: 665 inhab. — 1808 — Brn. Clemens, Lehman, Lemmertz, Meyer—The Infant School, of upward of 70 children, greatly prospers: the behaviour of the little-ones much encourages their Teacher: on the transfer of 14 of them to the General School, they took leave of their companions with many tears. Besides a Girls' School of 70 scholars, there are Schools for Boys and Adult Females, and a Sunday School for Young Women. The improvement in their outward condition is a hindrance to many: there is, however, a goodly number of faithful members of the congregation—P. 18.

On March 25th, twenty-five years had elapsed since the Brethren, Kohrhammer and Schmitt, arrived here, and began this Settlement. During this period, 400 adults and 423 children have been baptized—71 received into the congregation—and 311 admitted to the holy communion. In our burial-ground, appropriated to the baptized and candidates for baptism, 246 persons have been interred. The present number of inhabitants, of all ages, is 665.

[*Br. Lemmertz*: July 1833.

Gnadenthal: 130 miles E by N of Cape Town: 1340 inhabitants, who live in 253 dwellings, of which 117 are walled houses—1736; renewed, 1792—Brn. Hallbeck, Brauer, Nauhaus, Sonderman, Stein: Srs. Kohrhammer, Schultz—The Notitia for 1833 is: 19 candidates for baptism; 23 adults and 43 children baptized; 14 received into the congregation; 29 candidates for the communion; 35 communicants; 5 pairs married; born, 39; new comers admitted, 61; deaths, 42: at the close of the year, there were 622 communicants; 78 candidates for communion; 135 baptized or received; 396 baptized children; 28 candidates for baptism; 81 new comers and unbaptized children—in all, 1340; thirteen more than in 1832. There are 204 married couples.

The spirit of love continues to unite the Missionaries, and has a happy influence on the whole flock. The Brethren expect the best results from the Abolition of Slavery; by its purifying the present pestilential moral atmosphere, in which their Hottentots are in a measure compelled to live, when out of the Settlement.

The following series of extracts, taken, in chronological order, from the communications of Br. Hallbeck, present a cheerful view of the successful labours which are carried on in this "Valley of Grace."—Pp. 18—20.

On Christmas Eve, I had the pleasure, through the liberality of some friends, to distribute small presents to 143 children in the Infant School: the joy of the children was great; but I doubt whether it was so exquisite as that of my own heart: their number has now increased to 153....In the course of last week, we held examinations in our several schools; and counted in our three establishments, viz. the Boys' and Girls' School, and that for the Infants, 339 children:—35 children were transferred from the Infant School to the other institutions; most of whom proved to be sufficiently advanced to be admitted into the middle classes: they took their leaves with copies of the Harmony of the Four Gospels, and of the Hymn Book, under their arms. My assistants continue steady and faithful, and delight in the work.

[*Jan.* 1833.

The lively course of our schools remains unabated—the parents bring their little-ones to the Infant School at an earlier age than I at first contemplated; and many go through various exercises with great spirit, even before they can speak. How delightful, that, while they are learning to speak, they learn also to pray; and that their first efforts of articulation are directed to singing the praises of their Maker and Redeemer; and that this is not forced upon them, but is their greatest delight!

Our Mission Family are quite well. The course of our congregation is, on the whole, encouraging. Several old people, one blind, another lame, and another afflicted with a cancer, have lately departed this life, in full reliance on our Saviour's merits; affording both us and their relatives great encouragement by their dying declarations: there remain several candidates for eternity, who long to depart and to be with Christ. In general, nothing in our whole service gives us so much comfort as the state of mind in which we mostly find the sick and dying; and hereby we are agreeably convinced, that our imperfect labour is frequently blessed to the salvation of souls beyond our expectation.

[*July,* 1833.

The awakening among the farmers is, as far as I know, still proceeding; and those who first turned to the Lord continue steadfast in the faith. A few weeks ago I was called to the wife of a neighbour, who was dangerously ill: she grasped my hand, and, with great fervency, repeatedly exclaimed, "The Lord Himself sent you to this land, in order to be the means of saving my poor soul from perdition: this I wanted to tell you, and to thank you for your kindness, before I die." She then reminded me of a conversation which I had with her in March 1829, when her life was endangered by the bite of a venomous lizard; of which conversation she had scarcely forgotten a word, and which had

United Brethren—

been made a blessing, both to herself and her husband, and through them to the whole neighbourhood. She further related, that, at Gnadenthal Church, she had found food for her soul; and that the Religious Tracts, which I had given her from time to time, had been remarkably useful to her. She observed, that she could so conveniently put one or two into her pocket, and thus carry the bread of life with her wherever she went. "At first," she said, "I was ashamed of reading in my Family Bible, for fear of being ridiculed on account of the change which had taken place with me; but one of the Tracts I could easily conceal, and read behind a bush, or anywhere in the field, without being noticed: however, I am now no longer ashamed; and my Husband reads the Bible and prays with the whole family, both morning and evening." This is, in all probability, the first spark of that fire which for some time has been spreading round about us; and certain it is, that the Husband of this Lady has been made useful to many of his neighbours. We are thankful to be favoured to witness the wonderful dealings of our Saviour with His people, and to discover that our testimony of His dying love is not altogether in vain. [Aug. 1833.]

There are, of course, many, particularly among our young people, whom we wish to see more deeply impressed with the importance of those things which make for their eternal peace, and less devoted to the vain and foolish things of this perishing world: but, on the whole, we have reason to be thankful for the quiet, orderly, and, generally-speaking, Christian conduct of our members; and for the steady attendance on the means of edification, both by our own people and a great number of our neighbours.

The encouraging state of our Schools is another pleasing feature in the history of last year; which makes us believe that these seminaries will, in process of time, be productive of much good, as they indeed have been already. Our Infant School is so highly valued by the whole congregation, that if it were going to be closed, as has been the case with a similar institution in Cape Town, they would all feel as if they were losing their right eye. [Close of 1833.]

The Infant School has suffered a temporary decrease, owing to the transfer of 33 children to the other schools; but the number still amounts to 125. There have been, all together, not fewer than 84 children advanced from this institution to those for older children, since its establishment.

The state of our congregation continues on the whole encouraging, though now and then instances of unfaithfulness do occur; and it costs no little trouble, perseverance, and patience, to root out old prejudices and bad habits imbibed from earliest infancy. In our neighbourhood, the work of the Spirit is spreading far and wide, and prospers beyond our expectations. Ever since the beginning of this year, new awakenings have taken place, about Zwellendam, Bosjesveld, and far-

ther eastward; and those, who were first brought to a knowledge of the truth, appear to remain steady and faithful, and to be as earnest as ever in seeking for the things which make for their peace. [Feb. 1834.]

A pious Gentleman, on his way from India to England, spent some days here; and was quite overcome with what he witnessed. On leaving us, he addressed to me a Letter, of which the following is an extract:—"I leave Gnadenthal with a feeling of interest, which I never expected to experience; and with an admiration and regard for the institutions and the conduct of the Church of the United Brethren, which I trust will prove as lasting as it is deep. I am aware, indeed, that imperfection is written on the most finished works of man; and that, without the effusion of the Holy Spirit, the most perfect institutions will fail to fulfil the purposes for which they are intended: yet I cannot but be of opinion, that where the same Divine Grace is vouchsafed equally to the Churches of Christ, that Church, which is most diligent in its culture and prepared for the reception of these Divine Influences, will retain them longest, and bring forth most fruit unto God. I fervently pray, that you may experience in all your churches, and more especially in these valleys, distinguished by so many visitations of His grace, a quickening and life-giving influence on all your Means of Grace—on the Ministry of the Word—on your Schools for the young—on your labours, in season and out of season—and, finally, on your own souls and those of all the servants of your dear Church; and I have a lively hope, through faith, that my prayer will be answered."

We held an examination with our Girls' School, when 20 pupils took leave of the institution: 130 were present; of whom 95 were readers: the rest were chiefly children of parents who have been lately admitted as inhabitants, and who have been but a short time in the School; but many of them spell decently, and have made a considerable proficiency in learning the catechism, texts of scripture, and verses out of the hymn-book. The Infant School, attended by 130 little-ones, continues in its prosperous and encouraging course; and the average attendance in the Boys' School is between 100 and 110.

Since New Year, upward of fifty individuals have been admitted as inhabitants at Gnadenthal; many of whom lived here in former years, and now appear truly anxious to retrace their steps, and make a better use of the privileges which they forfeited by their own unfaithfulness. It is highly interesting and encouraging to us Missionaries, to witness the faithfulness of the Good Shepherd in seeking His straying sheep. It is a rare case indeed to meet with a single backslider, who can be at ease, until he has returned to the fold; like Noah's dove, which found no rest but in the ark; the whole world being covered with an element foreign to her nature. [May, 1834.]

Our confidential conversations with the communicants, a few days ago, were, as usual, encouraging and edifying to ourselves, afford-

ing us new proofs that the Lord owns our imperfect labours. There are, no doubt, also half-hearted individuals in our flock; and such, too, as might become mischievous, had we not a number of faithful and watchful Overseers, who do their best to prevent all harm to the congregation, and are truly united with us in our great object, the promotion of the glory of our Saviour. Such, therefore, as may occasionally be led astray, are generally brought back to a sense of their duty; as they find that the Missionaries and Overseers are of one heart and one soul.

[*June*, 1834.

From time to time, new comers arrive from far and near; and more applications for leave to reside here have been made in the course of this year, than in any preceding, during my residence in Africa. Many have been induced, by the state of our Schools, to come to Gnadenthal, that their children may not grow up in ignorance like themselves: nay, there are several instances of parents having given their children to relations, when it was out of their power to move hither; and thus foregone their parental right to their offspring, rather than leave them to grow up in heathenish ignorance.

The Infant School has already had a very beneficial influence on our institutions for education. The lower classes, in the initiation of which so much time was formerly lost, have almost entirely disappeared, and the children are much improved both in knowledge and behaviour. But these very improvements call for further exertions on our part; and it appears particularly desirable, that now, when the greatest part of the scholars are good readers, other useful branches of learning, such as writing and arithmetic, should be attended to, without which very many of the children would attend the school to very little purpose: indeed, these acquirements become from year to year more necessary to the well-being of many of our people, particularly those who carry on trades on their own account.

[*Aug.*, 1834.

Our Hottentots are steadily improving in their outward condition. They are more decently clothed than formerly: the low unhealthy huts are on the decrease: more substantial buildings are erected from year to year; and many of them are enabled to save part of their earnings, for a day of sickness and old age. More than 180*l.* are now deposited in our Savings' Bank.

Hemel-en-Aarde: a Hospital for the relief of Lepers, about 12 miles from Caledon, and near the sea: inhab. 85—1823—Br. J. Tietze—A considerable number of the patients have departed this life, some of them very happily: the survivors were proceeding in a quiet and promising course—P. 20.

Elim: near Cape Aiguilla: 258 inhab.—1824—Brn. Teutsch, Luttring, Schopman—Br. Teutsch having suffered much from illness, Br. Schopman has removed hither from Gnadenthal—The

Jan. 1835.

foundation of a New Church was laid in January: it will be on a larger scale than the Old Church, in order to accommodate the increasing population, and the numerous hearers who assemble from a distance: the whole district on the sea-coast near Cape Aiguilla has long wished for a Church within its reach. Br. Teutsch, in August 1833, says, of the state of the people—

For several years past, the Lord has shewn great mercy toward us. Peace rules in our borders; for which we are truly thankful to the Prince of Peace, who has power to destroy the work of Satan. Many of our people have advanced in church-privileges. We have had great satisfaction in speaking with our people, particularly with the communicants: their simple and heartfelt declarations of love and confidence to our Saviour cause us to bless and praise Him for the work of His Spirit.

We are particularly gratified and encouraged by observing the work of the Lord among the farmers in our neighbourhood, who have a great desire to hear and understand the Word of God: they diligently attend our worship, and have likewise many opportunities for private devotion in one another's houses.

Of an Infant School, formed in October 1832, he says—

Some of the best scholars read in the New Testament: some spell well: a year ago, not one of them knew a single letter. They are particularly pleased when I relate to them parts of Sacred History by questions and answers, which the older children readily learn. They also learn many hymns. They have lost that timid, sulky disposition, natural to the Hottentot, and exchanged it for open-heartedness and friendliness. When we meet them in the streets, they like to speak of what they have learned; and everywhere you hear them singing hymns. In short, it is a delightful task to instruct these little-ones. I consider it a great favour shewn to me, that I am permitted to drop a seed into simple hearts, which may produce fruit for eternity. The children are from two to five years old. Many of the farmers are surprised at the answers given by the children.

In June of last year, Br. Teutsch writes—

We have cause for thankfulness and satisfaction, in the state of our congregation. The Services, both on Sundays and Week-days, are numerous attended; and the presence of our Saviour is, on these occasions, powerfully felt in the midst of us. From time to time, we have also the joy to see the Heathen come to us from a distance; requesting permission to dwell here, and saying "We feel we have no more time to lose: we must take care for our immortal souls." Our Schools likewise afford us encouragement; and give us reason to hope, that the rising generation will, by God's blessing, prove a very different race from that by which we are surrounded. The

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United Brethren—

instruction of the little children, as soon as they are able to speak, promises also to be a means of great benefit; for the tender susceptible minds thus become imbued with the seeds of divine truth, before the weeds of human depravity have struck root downwards. The Schools generally are well attended; particularly the Infant School, from which nothing but sickness keeps the children away. There is not a single child here, of an age to learn, who neglects to attend: even some, who cannot speak distinctly, go through their lessons with evident interest; and the school is so pleasant to them, that they can scarcely wait till the bell rings to call them to it.

He adds, in reference to a new sphere of labour—

Our Gracious Lord has likewise been pleased to open to us another door of usefulness in this neighbourhood. About twelve miles from this place is a valley called Houtkloof (the woody glen), inhabited by numbers of Heathen Families. Some members of this little Hottentot Colony have, for many years, been inhabitants of Gnadenthal, and a few of Elim; but the majority have preferred residing at their native place, where they lead a very orderly life. Not very far from the Houtkloof lives an aged colonist, of the name of De Bruyn, who truly fears God, and has Divine Worship in his house every Sunday; which is attended by many of his neighbours, including some Hottentots. Both Br. Schopman and myself have more than once had an opportunity afforded us, of testifying of the Gospel of the grace of God, in the dwelling of this worthy man. Some time ago, Mr. De Bruyn expressed to me his great regret, that the people in the Houtkloof had no means of enjoying Christian Fellowship with any religious community. I gave him to understand, that they might be admitted members of our Church, if their hearts were so disposed, without becoming inhabitants of our place; and begged him to convey this assurance to such of their number as appeared to be hungering after the bread of life. In a short time, three persons called upon us, requesting spiritual instruction; and we have now 19 on our books, who are in the first stage of fellowship with our Church.

Enon: on the White River, near Algoa Bay: 445 inhab.—1818—Brn. Genth, Halter—Br. Hornig departed to his rest on the 28th of April, at the age of 48 years: he had suffered for several months under dropsical symptoms: Br. Genth wrote, on the morning of his death—

He exhibits great patience and resignation in a state of suffering and weakness, which are a great trial to his active spirit. His dear wife nurses him with exemplary faithfulness. He is much esteemed by us all, on account of his upright and consistent character; and we shall feel his loss deeply, if it should please the Lord to take him from us.

In a Postscript it is added, that, at half-past four in the afternoon, it pleased

God to release him from his pain, by an apoplectic attack—P. 20.

Of the spiritual state of the Settlement Br. Genth says—

We humbly thank the Lord for the proofs which we have of the work of His grace in many souls; and we hope that on others a deeper impression is made, than sometimes appears to us to be the case. The aim of the building of Enon has been well obtained, in having brought the Gospel to the Caffre Nation, of which the Tambookies are a branch. With our brethren at Shiloh we keep up a very pleasant correspondence. [Jan. 1833.]

The progress of the Mission in this distant and secluded place is not marked by many remarkable events. We do not spread to the right and left, and we have need to pray for more spiritual life among our people. We are always fully employed in teaching, exhorting, and endeavouring to maintain peace and order among them. I feel my weakness; and can only look for help to the Lord, praying Him to kindle a fire among the poor Hottentots, and thanking Him for every proof of the work of His Spirit in their hearts.

[June, 1833.]

The Word of the Cross often makes a deep impression on our audience; particularly on festival occasions, at baptisms, and the celebration of the Holy Communion. In speaking individually with our people, we hear many encouraging declarations of their love to our Saviour and their experience of His grace; but we wish to see more fruits of a lively faith, and that their walk and conversation were always conformable to the Gospel. If temptations arise, they are too apt to be led astray, and some seem to be still careless and unconcerned. [Aug. 1833.]

Though we can declare, to the praise of our Saviour, that our testimony of His love to sinners is not without fruit, we must, at the same time, confess that we should rejoice to see more evident tokens of the life of faith among the generality of our people. Of many who live here and enjoy the Means of Grace, we cannot but complain, that they seem to be more intent on the pursuit of the perishable things of this world, than on the acquisition of those treasures which are substantial and abiding; and which our Lord Jesus Christ has to bestow on all who come to Him, feeling that they are spiritually poor and needy. Nevertheless, it continues to be our privilege, and delightful duty, to preach among the Gentiles around us the unsearchable riches of Christ, and to scatter the seed of His Gospel. If it bring forth evident fruit, we shall rejoice; yet, even if it does not do so in our day, we shall still persevere in our calling, in faith and hope. To our own souls, the Word of God is still precious; and His Spirit is at all times ready to apply its truths to our hearts: may we be daily taught by Him, to know ourselves—to feel our sinfulness, weakness, and unworthiness—and to cleave the more closely to Him, who can alone refresh and strengthen us, and keep us from falling!

[July, 1834.]

An Infant School was in preparation. In a Girls' School of 60 Scholars, many can read well. The instruction of the Boys is too frequently interrupted by their services being required at a very early age, and their habits of life thus becoming very unsettled.

In respect of externals, Enon is exposed to frequent privations, for want of a steady supply of water. At one time, Br. Genth writes—

The rains have caused the grass to grow in abundance. We have a delightful spring. The vines are thriving, and the almond-tree is in full flower. Oranges grow well, and we enjoy them every day. The cattle have plenty of pasture; and milk is in abundance, which, with Indian corn, is the daily food of the Hottentots. But we have very uncertain dependence on the Witte River; and if there is no irrigation, our people cannot cultivate their grounds; and must seek support in other places, by which their spiritual interests suffer.

At another time he says—

For full fifteen months there has been no rain, sufficient to recruit the springs of the Witte River, which consequently remains nearly dried up. In the pools, which are formed at intervals in its bed, there is indeed still a supply of drinking-water for man and beast; and this would probably be the case, were the drought to continue for a couple of years longer. But our water-courses remain useless; and the gardens being therefore incapable of cultivation, our Hottentots are without any provision, derived from the fruits of the earth. In this district, nothing can be effected without running-water; and all human endeavours would fail to provide food for the inhabitants of our place, and keep them together. For handicraft work, there is also little opportunity: only one Hottentot is at present employed in the cutlery; and a few others in the smithy and joiner's shop. Yet the Lord has so far blessed our exertions, that our expenditure during the past year has exceeded our receipts by not more than 217 dollars (about 16*l.* sterling).

Meanwhile, we are thankful to perceive that our people are not indifferent to our admonitions to exert themselves. Five have lately begun to build walled houses provided with a chimney; and one has received the premium of 25 dollars for the completion of such a dwelling.

TAMBOOKIES.

Shiloh: on the Klipplaat River: in 31° S. Lat. and 27° E. Long.: 320 inhab. —Brn. Fritsch, Hoffman, Bonatz — In August 1833, the number belonging to this Settlement, resident on the spot or in the immediate neighbourhood, amounted to about 1000 persons. Preparations were making for a more spacious Church — Eight Tambookies have been baptized; five of whom are Communicants. Br.

Bonatz has translated the History of the Passion-Week: he now preaches in the native tongue, and is well understood. The great body of the people cleave to their heathenish customs: yet even their fiercest warriors honour Shiloh as a place of peace; and sometimes interpose their authority to prevent quarrels, of which they were wont to be busy instigators—P. 20; and see, at pp. 440—443, various details relative to the Influence of the Gospel, the State of the Natives and the Schools, and the Difficulties arising from the Depredations of the Corannas.

Active measures, it seems, are in progress, by which Government hopes to put an end to the predatory incursions of the Native Tribes, and to insure the peace of the frontier. "When this object is attained," Br. Hallbeck writes, "the acquisition of the ever-flowing Klipplaat and its fertile banks will be far more valuable. Oh, may the Spirit of God be abundantly poured out over that Station, and its internal prosperity prove equal to its external advantages!" He adds, "The fertile fields and thriving herds have contributed so materially to the support of the Mission, that the whole expense to be borne by the Mission Fund amounted, for the space of 17 months, to little more than 90*l.* sterling."

The attendance of the Tambookies at the Public Services on the Lord's Day is more numerous than ever, and they manifest great stillness and devotion. The school is attended by from 30 to 70 children; and many more would come, were they not prevented by having to fetch water and tend the cattle. The continual changes, which take place in our population, operate very unfavourably on the progress of our scholars: most of those whom I have at present have come hither quite recently. The Bushmen, who had forsaken us for a long season to go a hunting, lately returned, well laden with wild honey: their children learn readily, and seem to have little fancy for the life of their parents. Notwithstanding the circumstances above alluded to, our Settlement continues to increase in size, and number of inhabitants. In the midst of many difficulties, the Lord grants us daily proofs that He is with us, and accompanies with His blessing the precious seed which we scatter. Our eight baptized Tambookies, and particularly the five communicants, shew simplicity and steadfastness of faith; and prove, by their demeanour, that the joy of the Lord is their strength. One of these young converts, named Herman, in whom the power of the Word of the Cross is strikingly evident, was, at first, derided by his countrymen; but when they perceived that they could not shake his constancy, they applauded him greatly, for being able to answer so correctly all their questions. [Br. Bonatz.

United Brethren—

Dr. Lees visited Shiloh before he left the Colony, and speaks of the Settlement in glowing terms:—

I was much struck with the sudden change of country and climate, on emerging from the close but beautiful valleys of the Kat-River District; but though the woods and prospects of the latter are much to be coveted, yet I cannot sufficiently admire the good providence of God, in leading our Brethren to a spot which possesses such pre-eminent advantages for a Missionary Establishment as Shiloh.

Br. Fritsch has succeeded in his great work of leading the water out of the river at a higher level; and seems no little gratified, as well he may, to think that his troublesome undertaking has put it in the power of the Missionaries to give out new gardens to a very large extent.

Br. Bonatz is fulfilling—I would even say far exceeding—the expectations and hopes which have been excited respecting his acquisition of the native language: to judge

from the surprising progress which he has already made, we may cherish the confident hope, that, in a couple of years, the Tambookies will have the great advantage of having the momentous truths of the Gospel proclaimed in their mother tongue, directly from the mouth of the preacher. Br. Bonatz has completed half of the translation of the Passion-History, and hopes to have the whole ready by next Easter. The facility with which he conversed with the Caffres was a matter of surprise to every one on our visit to Caffraria; and I could myself perceive that he is more at home in the colloquial language than Missionaries who have been six years in the country.

The chief attraction to me here in Shiloh is the Tambookie School, and it would do your heart good to visit it. The affectionate manner, earnestness, and indefatigable patience of the teacher, and the eagerness, quickness of apprehension, and invincible good-humour of the scholars, have equally astonished and delighted me.

LONDON MISSIONARY SOCIETY.

Cape Town: inhabitants, in 1831-2, were 6410 males and 6949 females, Free; and 2921 males and 2906 females, Slaves—John Philip, D. D. Superintendent; George Christie. Mr. Atkinson has removed to Bethelsdorp—The Missionary Society has raised 90*l.*; of which sum, one-third was contributed by the young—P. 22.

HOTTENTOTS.

Bosjesveld: 40 miles N of Cape Town—Cornelius Kramer—No Report—P. 22.

Paarl: 35 miles NE of Cape Town—1819—W. Elliott—average attendance, 220 on Sundays, and 100 on Week-days; at the Out-posts, 390—Communicants, 32—Books and Tracts distributed, 524—There are 4 Out-posts to this Mission; distant, respectively, 5, 6, 8, and 18 miles; besides a series of places, lately added in another quarter, extending to the distance of 40 miles north of the Paarl, and which are visited three days in the third week of each month—P. 22.

Tulbagh: 75 miles NE of Cape Town—Arie Vos—No Report—P. 22.

Caledon: 120 miles E of Cape Town: inhab. 589: houses, 72—1811; renewed, 1827—Henry Helm—A New Chapel was opened Nov. 17, 1833: it will contain nearly 400 persons. The circumstances and prospects of the Station are highly encouraging—Communicants, 38—Day Scholars, 80: Infant Scholars, 46—P. 22.

Pacaltsdorp: 245 miles E of Cape Town: inhab. 436; but the Station affords the means of religious instruction

to a Coloured Population of 2000 persons; strangers from the surrounding country constantly attending the preaching of the Word—1813—W. Anderson; John Hood, As. Mr. Edwards, who since 1826 has had charge of the School, has removed to Theopolis—There are 3 Services and an early Prayer Meeting on Sundays, and a Service every Week-day Evening: the attendance on Sunday averages 240; on Week-day Evenings, 60: the general aspect of the Station indicates gradual improvement; and the people evince increasing steadiness, in both religious observances and general conduct—Communicants, 57: candidates for baptism, 3—Scholars: Day, 70; Sunday, adults, 65; Sewing, 18; Infants, 60: of these, the Infant School, in particular, affords much encouragement; its moral improvement of the children having been established—The Temperance Society has proved highly beneficial—A Savings' Bank has been formed—P. 23; and see, at pp. 109—111, a Summary View of the Mission.

Hankey: near the Chamtoos River: 447 inhab.—1825—John Melvill; W. Kelly, As.—Congregations: Sunday 250; Week-day Ev., 70 to 100—Communicants, 64: Candidates for Baptism, 4. The Members walk honourably: the revival of piety, reported two years since, has issued in a calm enjoyment and steady practice of religion; which has had a favourable influence over a class of men, whose previous irreligion and immorality were notorious, and has led them to become outwardly moral—Scholars:

Day, 116 ; Adult Sunday, 80 to 100 ; Infant, 50 to 60 : the scarcity of the season has diminished the Day Scholars, many having been thereby compelled to seek employment among the farmers—There are few persons at the Station who have not joined the Temperance Society : the members meet quarterly, and exhort one another to steadfastness—Attention has been increasingly directed to the cultivation of the soil : about 1200 fruit-trees have been planted—P. 23.

Bethelsdorp : 450 miles E of Cape Town : 464 inhab.—1802—James Kitchingman, Theophilus Atkinson. Mr. and Mrs. Atkinson arrived from Cape Town in May 1833—Attentive hearers fill the Chapel on Sundays : 13 Communicants were added in the year : several are earnestly seeking salvation—Day Scholars, 100, a number of whom read both the English and Dutch Bible : Adult Sunday Scholars, taught by Hottentots, 200 : Infant Scholars, 100 ; who have made great progress : Sewing Scholars, 18—Religious Tracts are distributed in every house, and regularly exchanged—The people, though poor, contributed 163 rix-dollars to Missions, and 123 for charitable purposes—P. 23 ; and see, at pp. 137—141, a Summary View of the Mission.

Port-Elizabeth : out-station to Bethelsdorp : 1100 inhab. — Adam Robson—P. 23.

Divine Service has been performed thrice every Sabbath, and the attendance on the Means of Grace is remarkably increased. In 1833, the attendance on the Dutch Service was on an average from 50 to 96, and in 1834 it is increased from 136 to 142. The Sabbath School contained, in 1833, only from 80 to 90 pupils ; and in 1834, the average is 136. The Day School consists of 35 girls and 51 boys. Notwithstanding partial failures and temporary obstructions, the great and good work in which we are engaged is in a progressive and prosperous state : four adults have been baptized, and two have been received ; making 6 Hottentots who never had been united with any Society or Church whatsoever. Sixteen adults have made such progress in reading, that they are enabled to read at present in the New Testament ; and in the same class are also 18 boys and 6 girls from the Day School : 7 boys and 5 girls write tolerably well on paper, and 26 boys and girls write well on slates. Twenty girls receive instruction in sewing.

[*Rep. of Aux. Soc.*

Uitenhage : out-station to Bethelsdorp—J. G. Messer—The good work continues to prosper ; and a blessing seems to rest on the indefatigable exertions of the Missionary : the Preaching of the

Word is well attended ; and there appear to be many who are deeply impressed with the necessity of seeking spiritual benefits. Communicants, 37 : one departed in the faith—Day Scholars, 60 : Sunday Scholars, nearly 60—A Missionary Society, formed in July 1833, had collected 200 rix-dollars—P. 23.

Theopolis : 550 miles E of Cape Town : inhab. 85 men, 110 women, 80 boys, 90 girls—G. Barker, Christopher Sass ; Thomas Edwards, As., who removed from Pacaltsdorp—Sunday Congregation, about 400 ; Week-day, 30 to 50—Communicants, 94 : baptized, 11—Day Scholars, first half-year, 142 ; second half-year, 97 : the fluctuation arose from the parents having to seek distant employment : Infant Scholars varied from 97 to 83, from the same cause. Adult Sunday Scholars, 50—Contributions for Charitable Purposes were made, in the year, to the amount of 87*l.* 6*s.* 4*d.*—The Temperance Society has 266 members : no case of a breach of its rules has come to the Missionary's knowledge—P. 23 ; and see, at pp. 167, 168, a Summary View of the Mission.

Grahamstown : in Albany District—John Monro.

The desire of hearing the Gospel on the part of the Aborigines, and, I may add, the Europeans, continues much the same ; and, if we judge from the numbers attending on the Lord's Day, we must say that some good is done, more particularly among the Hottentots : a visible change has been produced in many of them, in consequence of which the class of those who receive special instruction in the nature and design of the Ordinances of the Church has been increased, and some have been admitted to a participation of the privileges of the Church : their conduct since their admission has been such as to evince the sincerity of their profession. Yet, while we thus rejoice in some being brought into the fellowship of the Church, our joy is mixed with trembling for some, who, for a season, ran well, but have again returned to their former ways, and walk no more with us. There are, however, not a few on the list of candidates who appear to be seeking the Lord in sincerity.

During the year, 9 persons have been admitted to the Church ; and one has been re-admitted, who, for some years past, was separated for intemperance. In the course of the year, 31 children and 3 adults have been baptized.

Such of the Hottentots as regularly attend the Means of Grace and the Sabbath School have, during the past year, contributed 8*l.* 6*s.* toward the Missionary Cause, and that in weekly pence.

The Sunday School is in a very flourishing

London Missionary Society—condition: both adults and children are making good progress. [Mr. Moaro.

See, at pp. 165, 166, a Summary View of the Station.

Graaf Reinet—A. Van Lingen—No Report—P. 24; and see, at pp. 166, 167, a Summary View of the Mission.

Kat River: a Settlement in the Neutral Territory, on the borders of Caffra-ria; consisting, chiefly, of Liberated Hottentots, upward of 3000 in number, living in 50 or 60 locations or small hamlets scattered over a considerable tract of country—1829—James Read—Pp. 24, 25; and see, at pp. 309—311, a Summary View of the Mission.

Though the locations of this New Settlement are scattered over a considerable extent of surface, so that many of the people live at 10 or 14, and in some cases at 20 miles from Mr. Read's Place of Worship at Philipton, yet many of the people who connect themselves with his Church and Congregation attend there. There are, in the more distant locations, one or more persons who may be called EXHORTERS; who not only hold Services on the evenings of the Week-days, but also on the Sabbath-days, except on the ordinance Sabbath, when all who are able and disposed attend at Philipton. At these places the School Room serves for Chapel, and in some cases the schoolmaster is the preacher. [Report.

It pleases God still to continue His gracious work among us; and that work has not been confined to this place, Philipton: in fact, it has been much more general at some of the other locations, where the Worship of God has been conducted by Exhorters from among the Hottentots. At Buxton, this work has been going on gradually; but, at Wilberforce, under the schoolmaster, who is an intelligent and truly pious man, the awakening has been the most remarkable. [Mr. Read.

The Church consists of 221 members: two have been suspended, but one of these has been re-admitted. There are about 60 inquirers, with whom Mr. Read holds a meeting every Wednesday Afternoon; and these meetings are stated to be very interesting. Some of those who have more recently been added to the number of these inquirers, afford striking instances of the power of the grace of God. A considerable number of Caffres and Bushmen are connected with Philipton; and, of these, several have been added to the Church during the last year. Most of these are the fruits of the labours of the pious schoolmaster at Wilberforce. The number baptized during the year is 51 adults and children, but the proportion of each of these classes is not mentioned. [Report.

In 11 Schools, there are between 500 and 600 children: Scriptural Knowledge forms the most prominent part of the education: in 9 of the Schools, the Masters are Natives; who are provided with food by the people.

CAFFRES.

Buffalo River—1826—John Brownlee, Gottlieb Fred. Kayser; Jan Tzatzoe, Nat. As.—The truth, which the Missionaries are unwearied in disseminating, is gaining increased influence among the Natives—No regular Report has been received—Pp. 25, 26; and see, at pp. 399—401, a Summary View of the Mission.

GRIQUAS, CORANNAS, AND BECHUANAS.

Griquatown: 530 miles NE of Cape Town: a neat village of 42 brick or stone houses, in the European form; the centre of various Out-Stations: population, 2100 adults and 960 children—1801—Peter Wright; Isaac Hughes, As.—Sunday Congregation, when the people are not dispersed, 500; Week-day, 60 to 100: but much drought has compelled numbers to move with their cattle to the banks of the Great River: this has, of course, materially affected both their temporal and spiritual interests—Communicants, 67; who, on the whole, give great satisfaction—Scholars: Day, 150 to 200; Adult Day, 25 to 30; Sunday, 200—Books distributed, 242—Pp. 26, 27; and see, at pp. 445, 446, a Summary View of the Mission.

The population of Griquatown and its outposts has increased, by the accession of individuals of other nations in the interior of Africa; who have, in consequence of the ravages and horrors of the late wars carried on among the Native Tribes, sought an asylum and a refuge under the paternal government of the excellent Chief, Waterboer. He has received fugitives, not merely from friendly tribes, but also from those who were the enemies of the Griquas; and his Christian humanity has been signally rewarded by God, in the preservation of himself and people from the attacks and devastation of tribes much more numerous than the Griquas. Griquatown has, in fact, been a barrier, that has stemmed the torrent of savage commotions, which otherwise might have been dangerous even to the Colony itself.

It has pleased God to attend the efforts of the Missionaries with a blessing. The Gospel has been blessed to the souls of many, especially of the young people; and, in the same proportion as this has been the case, the work of civilization has advanced more rapidly than during any former period. [Report.

Tsantsaban: out-station to Griquatown—1833—John Baillie, who removed hither with Mrs. Baillie, from Lattakoo, and arrived March 23, 1833—One Bechuana and one Dutch Service are held on Sundays—Scholars, 80 to 90.

Campbell: 30 miles E of Griquatown—J. Bartlett, Catechist—The people

appear to have dispersed: little attention had been paid by them to the means of moral and spiritual improvement—P. 27.

Philippolis: on the north side of Cradock River: inhab. 304 men, 410 women, 400 boys, 506 girls; of whom, 200 reside at the Station, and the rest at the Out-posts—G. A. Kolbé—More persons frequently attend Worship than can be accommodated: the Sunday and Week-day Services often prove seasons of great spiritual refreshment—Communicants, 36: candidates for communion, 10: adults baptized in the year, 18: candidates for baptism, 11: marriages in the year, 24—Day Scholars, 35; the number having very much diminished in consequence of the disturbed state of the country and long-continued drought—P. 27; and see, at pp. 536—538, a Summary View of the Mission.

BOSJESMANS OF BUSHMEN.

Caledon River—1828—James Clark—P. 27; and see, at pp. 490—492, a Summary View of the Mission.

The prospects of gradual success in the arduous work of evangelizing and civilizing the Bushmen are encouraging. There are about 100 persons on the Station, besides those who are living around. The Bushmen regularly attend Divine Worship; and those who pray in public, do it in an earnest and appropriate manner. The School has been attended by 10 Adult Bushmen and 20 children, and by 10 Adult Hottentots and 8 children; making a total of 48.

[Report.

BECHUANAS.

Lattakoo: 630 miles NE of Cape Town: inhab. about 800—1817—Robert Moffat; Robert Hamilton, Rogers Edwards, As.—Mr. Baillie has removed to Tsantsaban—The attendance on Public Worship continues good, especially on Sundays. A Catechetical Meeting, held on the afternoons of Sunday and Wednesday, is highly encouraging: it is attended by persons of all ages and both sexes: the number has amounted to 84—Baptized in the year, 5: candidates, 16—The Day School was never more prosperous—60 pages of Scripture Lessons have been printed and are in use: more than 20 of the Day Scholars read these Lessons with avidity and delight. The Religious-Tract Society has supplied 24 reams of paper—The Missionaries continue to visit the neighbouring Villages on the Sabbath; but have, as yet, seen little fruit of their labours—P. 28.

The accounts from this distant Station are delightful. A remarkable work of grace is going on, and the success of the Gospel among

the Sichuanas is steady and encouraging. Several very striking instances of conversion have occurred; and the people seem, in every respect, to be roused to press forward and enter the kingdom of heaven.... The Secular Affairs are increasing in importance, as they advance the interest of the Mission. A large valley opposite the Mission Grounds has been completely drained, so that the place will admit of an immense addition to the present population: this has been done without expense to the Society: a part of this land is now in cultivation. Other improvements have been made: and more will be commenced, when native means and ability permit. The inhabitants are on the increase; and the Station becomes every year more interesting.

[Report.

We surely have abundant reason to give thanks to God for His blessing on the Mission. We are not labouring in vain, nor spending our strength for nought; for we continue to see the deplorably ignorant instructed—the dead in trespasses and sins roused—the back-slidden reclaimed—and the stranger and alien, who were temporally and spiritually far off, brought nigh by the blood of Jesus.... The baptized and indeed the majority on the Station exhibit, in their manners and dress, a glowing contrast to the once-disfigured person and indecent garb of the savage state. They are mostly poor, but a spirit of industry prevails; and abundance of labourers can be obtained, when in our power to employ them.

It is also worthy of remark, that, of all the members and candidates, there are, strictly speaking, no Batlapi among them: they are composed of the following interior tribes—Bakuéne, Bashoota, Barolong, Batau, Batlatla, and some Batlaru who were formerly in Mothibi's jurisdiction. The Gospel was first sent to the Batlapi, and to the palace of the king; but Mothibi and his tribe are now in a hopeless condition, and far removed from the Means of Grace. From them, we suffered much. Despising the day of their merciful visitation, and failing after repeated attempts to drive us from them, they have abandoned us themselves, and appear to be given over to a state of hardened impenitence.

[Missionaries.

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town—1828—John H. Schmelen—Sunday Congregations, 100 to 200; Week-day, 50. The circumstances of the Namaquas have considerable influence on their moral and religious state: being chiefly herdsmen, they are obliged to be more or less absent from the Station with their cattle: their attendance on the Ordinances of the Gospel is, consequently, irregular: the attendance on Sundays varies from 100 to 200; and on Week-days it averages 50—Communicants, 15—Scholars, 35—P. 28

Steinkopff: inhab. at the close of 1832, were 109 males, 154 females, 89 boys,

London Missionary Society—

and 70 girls : with Out-stations at Pella and Reitsfontain — Michael Wimmer, Catechist—Sunday Congregations, 100 to 200 ; Week-day, 50 to 80—Communicants, 45 ; candidates, 10 : adults baptized, 4 ; candidates 6 — Scholars : Day, 95 ; Sunday, 9 adults and 102 children—P. 28.

The work of instruction is at this Station, as at Komaggas, affected by the changes which so

Southern Africa has not been without the refreshing influences of the Holy Spirit, on the Congregations and Infant Churches, gathered from among the Slaves, and the scattered tribes of its inhabitants. At Lattakoo, Philippolis, Uitenhage, the Kat River, and at Bethelsdorp, gracious revivals of religion have been experienced ; and the results, in general, have been fully commensurate with the efforts which have been made.

It is 36 years since the Missionaries of the Society commenced their labours in Africa. The posts which they occupy still furnish the means of instructing the Slaves and meliorating their condition ; and are the nurseries of education, industry, and civilization to the Aboriginal Tribes : they are also places of refuge to many of the defenceless inhabitants of the country, and the means of protection from the outrages to which they would otherwise be exposed. The peaceful labours of the Missionary have, in some Stations, been interrupted by the destructive and horrible practice of Commandoes, which has been recently revived : in others they have pursued their work in tranquillity and safety. The health of the Missionaries has generally continued unimpaired, and the beneficial effects of their labours are increasingly manifest. Industry, temperance, and social comfort are generally advancing. Education, aided by the improvement which the introduction of the Infant-School System has secured, is in progress at many of the Stations ; and will, it is hoped, be further facilitated by the Abolition of Slavery, by which many have hitherto been excluded from its benefits. [Report.]

WESLEYAN MISSIONARY SOCIETY.

Cape Town — Barnabas Shaw, James Cameron—Members (including the Namaqua Station, which is considered as in the Cape District) 198—P. 28.

At Cape Town, and in the places adjacent, the Missionaries are diligently endeavouring to extend the cause of Christ ; and the Divine Blessing is seen to rest on their labours. The approaching extinction of Slavery, the declining influence of long-cherished prejudices, and other causes, are opening a much more enlarged field of usefulness ; and the call for additional help is loud and urgent. [Report.]

HOTTENTOTS.

Albany District, in the eastern part of the Colony ; comprehending *Grahamstown, Salem, Bathurst, Port Frances*, and other Stations, where both Europeans and Natives are under instruction — 1827 — W. J. Shrewsbury, Samuel Young, Richard Haddy. Mr. W. Shaw is returned home — Members, 413 — Scholars, 704 ; of whom 50 are adults — P. 28.

It is delightful to witness the exemplary and Christian character maintained by the Settlers who emigrated from Britain. Grahamstown, the capital, now contains upward of 4000 inhabitants. Several Places of Wor-

ship have been erected, two of the largest of which belong to the Wesleyan Society—the Ordinances of Religion are regularly attended—and the Sabbath is generally observed. The prejudice of caste, which prevailed among the old Dutch Settlers, has no existence ; the watchful care of the Missionaries having wholly prevented its introduction into the Societies and Congregations : in the Chapels, persons of different colours and nations are seen united together, as one brotherhood ; in which no invidious distinction, founded on the colour of the skin, has any influence. [Report.]

The importance of Missions, in those of our Colonies which border on Heathen Countries, has long been decisively confirmed by the results of Missionary Labour in Albany. Not only have a large number of the Emigrant Settlers there, and their rising families, received great spiritual assistance and benefit, but those who have thus been blessed themselves have been eminently made a blessing. From Albany, the Word of the Lord has sounded out into the neighbouring tribes of Caffraria ; and the saving and civilizing processes of Christianity are gradually extending themselves into the interior of Southern Africa with a success truly encouraging and delightful. [Committee.]

CAFFRES.

Among the Caffre Tribes the cause of Christianity is steadily advancing. Every year the number of true converts increases ;

but it is not by this circumstance alone, however gratifying, that the magnitude of the work in Caffraria is to be estimated. The light of Divine Truth is gradually extending through that interesting country; and, under its gracious influence, the superstitions of the Natives are fading away from their minds—their cruel and ferocious propensities are greatly subdued—and peace and social union are promoted. Thousands of the Caffres are now so far brought under the influence of the Gospel, as to afford good ground of hope that they will shortly prove it to be the power of God unto their own personal salvation.

Among the promising indications of great usefulness which the Caffrarian Mission exhibits, is the translation of the Scriptures into the Native Tongue. For a long time, the Caffre Language presented difficulties which appeared insuperable. These, however, have been surmounted; and Messrs. Shaw and Boyce have prepared a Grammar, which will greatly facilitate the acquisition of the language by future Missionaries. The British and Foreign Bible Society has, with its accustomed liberality, engaged to meet the expense of printing 1000 copies of the Caffre New-Testament, in the translation of which the Missionaries of this Society have taken a part. Translations of many of the Books of the Old Testament, into the same language, are also ready for the press.

An important arrangement for the advancement of Christian Education in Caffraria has recently been determined on by the Committee. From the very commencement of the Mission in that country, the Missionaries have been most assiduous in their attention to the rising generation; but, owing to the want of suitable teachers, they have hitherto been obliged to confine their exertions in this department chiefly to the establishment and maintenance of one school at the principal station of every Mission. It had for some time been in contemplation to have a Normal School, for the purpose of training, as school-teachers, Converted Natives, of suitable capacity and character, in order to enable the Missionaries, by their means, to form Branch Schools in all the Native Villages comprised within the limits of their respective Missions. At a meeting lately held at Leeds, the persons present were so interested by the account which the Rev. William Shaw had given of the Caffrarian Mission, and were so impressed with the advantages which must result, under the Divine Blessing, from such an educational institution, that they cheerfully contributed about 200*l.*, to meet in part the expense of commencing it; and the Committee, encouraged by such a display of Christian liberality, have determined to adopt the plan without further delay. The expense of providing a suitable building and accommodations is estimated at 300*l.*; and it is calculated that it will cost the Society about 300*l.* per annum to support the establishment. As the late excellent Mr. Watson was deeply interested in this project, and, in fact, partly originated it, it has been resolved that his name shall be permanently identified with it; *Jan.* 1835.

and Caffraria will henceforth have its "Watson Institution," to prepare Native Instructors for its successive generations. [Report.

A notice of the subject to which the Committee refer in the following passage of the Report will be found at p. 163 of our last Volume.

† The "Grahamstown Journal" of Nov. 14, 1833, communicates the fact of the LEGAL ESTABLISHMENT OF THE CHRISTIAN SABBATH in their extensive tribe, by the Caffre Chiefs, Pato, Kama, and Kongo. This measure may be regarded, not merely as a delightful indication of actual progress, but as a pledge of future advances in religion and civilization. In all countries it will be found that the due observance of the Sabbatic Institution is one of the most powerful instruments, which can possibly be employed for promoting both the temporal comfort and improvement and the spiritual welfare of mankind. By many, even in this professedly Christian Land, the EXAMPLE of these CAFFRE CHIEFS might be contemplated with good effect; and, at a time when the best means of securing a stricter sanctification of the Lord's Day are the subject of so much discussion, this practical hint from the newly-disciplined Christians of South Africa may be interesting and instructive.

CAFFRES.

Amakosas Caffres.

Wesleyville: 10 or 12 miles from the mouth of the Kalamna: in PATO'S Tribe, which numbers from 7000 to 8000; the two principal Chiefs of which are Pato and William Kama: the inhabitants of the Settlement are about 300—1823—W. Shepstone. Mrs. Shepstone died July 19, 1823, on her way to Grahamstown for medical advice—The Congregations continue steady, and are seriously attentive: the New Chapel, built of stone, will hold from 400 to 500 persons. At Beka, an out-station, a Chapel is building: the congregation there is large, and the neighbourhood populous. Six other places have been regularly visited, under encouraging circumstances—Members, 65; who, in general, *walk worthy of God*: adults baptized in the year, 20: marriages, 5—Scholars: 52 boys, 66 girls, and 12 adults—P. 29.

Mount Coke: 15 miles from Wesleyville, near the Buffalo River, in ISLAM-BIE'S Tribe—1825—Mr. Boyce is now on a visit home—Congregation averages about 60: members, 18; who continue to walk in the fear of God. A Sunday Service is held monthly at each of two out-stations—P. 29; and see, at pp. 494—497, notices on the Nature and Necessity of Itinerant Labours among the Caffres.

Butterworth: 110 miles from Wesley-

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Wesleyan Missionary Society—

ville, is HINTZA'S Tribe—1827—John Ayliff—Members, 22: adults baptized in the year, 5: marriages, 2—Scholars, 73—P. 29: and see, at pp. 261—263, instances of the Evil Influence of the Belief of Witchcraft on Hintza and his People; and, at pp. 443—445, an Affecting Instance of the Cruelty of Caffre Superstitions.—Mr. Ayliff's Journal, as appears from the following extracts, furnishes satisfactory evidence of the gradual but steady advance of the work of God, the usefulness of the Schools, the progress of Bible Translation, and the assistance afforded by the Missionaries to the improvement of the Natives in agriculture and civilization. "In the increase," the Committee remark, "of their comforts in clothing, and of their cattle and corn-land, the people prove that *Godliness is profitable for all things*:"—

—This morning, I left home to visit two traders' stations about nine miles from this place, and to preach to all whom I might meet on the way. It is a work of no ordinary difficulty to convey Divine Truths to the understanding of the Caffre. I have found, that, from the darkness and extreme sensuality of the Caffre's mind, any discourse on spiritual things is totally unintelligible to him, unless it be reduced to the lowest possible comparison of things with which he is familiar.

—Held the anniversary of our Sunday School. Through the kindness of some traders, and the little donations made by the people of the Station, we were enabled to provide food for those who might assemble, and some garments as rewards for those who had made the most proficiency in learning. Ten of the children stood, and read the Book of Joel, as translated by Mr. Shrewsbury. This part of the Service affected us very much: the Chapel was crowded, only about two-thirds of the people being able to get in; and ten children stood in the midst, reading the Word of God in the hard and strange language of this land.

—To-day I finished the translation of the First and Second Epistles of Paul to Timothy. These, with Titus and Philemon, are the portion appointed for me by the District Meeting.

—While travelling from kraal to kraal, speaking to the people, I heard the people of one kraal talk of Jesus Christ: and although they knew but little of what they were speaking, yet the sound of Jesu's name from a Caffre's lips was to me as ointment poured forth. Blessed be God, the light of the Gospel is spreading! Though its progress appears slow, yet we are encouraged.

—A waggon arrived from the Colony, bringing the first nine chapters of St. Luke's Gospel, translated by Mr. Boyce, and printed at our press in Grahamstown. The translation is the best which I have yet seen: that

it is good Caffre, I am satisfied, from having read a part to the adults in the school, and finding that they understood it well. The translations of Mr. Boyce, with his excellent Grammar, will afford considerable assistance in the attainment of this hard language.

—In consequence of the fine rains which the Lord has sent, this week has been devoted to plowing; and all the people have been busy in getting the seed into the ground: to help them, we have continued breaking up new ground for the new people with the Society's plough and oxen; so that this year there is a much greater extent of corn-land under cultivation. It is amusing to see the strange Caffres, who pass while we are plowing: at first, they cannot conceive what it is that produces the effect of turning the furrow: they will stand and look at the plough, look at each other, and sometimes exclaim, "Oh! see how the thing tears up the ground with its mouth!"

—*Sunday*: Another good day; all the Services of the Sanctuary have been well attended. It affords us matter of gratitude and encouragement, to see the little groupes of men, women, and children, coming over the surrounding hills on the Sabbath to hear a preached Gospel.

Amatembu Caffres.

Clarkesburg (so named in commemoration of the late Rev. Dr. Adam Clarke): in VOSSANIE'S Tribe—1830— — Davis—Members, 12: adults baptized in the year, 5: marriages, 3—Scholars, 49—P. 29.

Though we are not so highly favoured in this part of the Mission Field as some of our Brethren in other places, by seeing HUNDREDS brought to God; yet we are encouraged, when we consider, that no year has yet passed since the establishment of the Mission in Caffreland, wherein some souls have not been brought out of heathenish darkness into the light of the glorious Gospel of the Blessed God. This ought to be, and it is, a matter of great satisfaction to us, amidst the painful feelings often occasioned by seeing our fellow-men so awfully degraded by sin as this people are. No pen can describe, no heart conceive, their awful degradation. Here we see human nature in all its NATURAL perfection: here we see what would be the state of all nations without the Gospel of the Blessed God. And what is that state?—a state wherein crimes of every description abound, and little or no moral guilt is considered to be incurred by their perpetration. Murders are frequent; and adultery, viewed in a moral point of view, is considered no crime. Lying is as common as speaking; and indeed the whole life of a Pagan Caffre is spent in sin and rebellion against God. [Mr. Davis.

Mortley, on the Umtata River, in DAPA'S Tribe: the population steadily increases—1829—Samuel Palmer—Congregation, 200 to 500: about 400 were latterly in steady attendance, and their behaviour very satisfactory—Members,

28 : adults baptized in the year, 6 ; candidates, 5 : marriages 7—Scholars : boys, 131 ; girls, 281—P. 29.

While I was preaching from 2 Cor. viii. 9, many were in tears. I find, even among savage tribes, nothing reaches the heart so soon as simply preaching the love of God, as displayed in Redemption. The next day, I found that the people recollected the greater part of the Sermons preached the day before : while some were repeating what they heard, others were much affected ; and during prayer we were blessed with a gracious influence, which melted us into tears, and constrained us to say, *This is none other than the House of God, and this is the gate of heaven!* Surely these are drops before a mighty shower !

Our School gives me much pleasure : the various Lessons printed at our press in Grahamstown, together with some portions of the Scriptures which have been translated into Caffre, are of great service. Several of the children read these portions of God's Word. Now that proper books are in use, learning seems their delight. If I walk out among the houses after school-hours, I find the children sitting in little companies, spelling or reading to each other.

[*Mr. Palmer.*]

Mr. Palmer urges the necessity and advantage of establishing Schools in every town and village in connexion with the Missionary Stations, for the benefit of those who reside at considerable distances from the existing Stations.

Amaponda Caffres.

Buntingville, in FAKU'S Tribe—1830—W. Satchell—Sunday Congregation, about 100 adults, beside children ; Week-day, about 60—Members, 5 : adult baptized, 1 ; candidates, 4 : marriages, 12—Scholars : boys, 120 ; girls, 290 ; adults, 50—The Natives residing at the Station have cultivated extensively—P. 30.

Mr. Ayliff, of Butterworth, writes, Oct. 27, 1833—

This morning I preached for Br. Satchell. The congregation was very large ; and at the school there were present about 250 children. The sight of so many children, seated in groupes in different parts of the long Chapel, learning to read, repeating the Ten Commandments, the Creed, and the Lord's Prayer, all of whom seemed remarkably cheerful and happy, produced in our minds thankful and animating feelings : for, though the trials and discouragements at the present are great, yet in these children we see a generation rising up to serve the Lord, and spread the Saviour's Name.

Yet there was one thing most painful to our feelings—we saw about one hundred and fifty interesting Girls nearly naked, and were unable to cover them with a garment. Both the Missionaries and Assistants are constantly giving ; but the spare clothes of two or three families are lost among two or three hundred children. If our kind friends in England could help us a little more in the article of clothes, it would

materially assist the cause of Christianity and civilization in this land ; and considerably lessen the burden which now rests on the Mission Families of the advanced Stations.

Mr. Ayliff had been invited to the Station, to assist Mr. Satchell, and the Brethren at Clarksbury and Morley, in composing the quarrels of the Native Chiefs. The Missionaries have great difficulty in this work of mediation among such turbulent and lawless men ; nor can they always prevent bloodshed : but their prudent and friendly course is evidently increasing their influence with these savage tribes.

BECHUANAS.

Plaatberg : near the Maquasse Mountains, north of the Yellow River—1823—James Archbell, John Edwards—The Congregations have been generally large. Many places were regularly visited during the year. Prayer-Meetings are held, at three places, on Saturday Evenings—Members have increased from 50 to 102 ; who, generally, walk consistently : baptized in the year, 57 : marriages, 16—Scholars : boys, 79 ; girls, 202—Pp. 30, 31 ; and see, at pp. 360—362, a review, by Mr. Archbell, of the Difficulties and Encouragements of the Bechuana Mission.

The peace and protection enjoyed by the inhabitants of the Station, as well as the religious advantages of preaching and school-instruction, have occasioned a great increase to the number of its inhabitants ; so that the supply of water has proved insufficient, and the soil inadequate to the production of food for the augmented population. An expedition was undertaken in order to discover some more suitable spot to which the whole Settlement might be removed. It appears as though the change would be highly advantageous to the spiritual interests of that part of Africa, as well as to the temporal comfort of those who have thus sought a larger place wherein to dwell.

[*Committee.*]

The expedition, mentioned in this extract, occupied nearly the whole of May 1833, and consisted of eleven waggons and about 100 persons. Mr. Archbell and Mr. Edwards accompanied the Natives. The country was found in a state of fearful depopulation, in consequence of the incessant depredations of Coranna marauders. Of the spot fixed upon, and the advantages which it offers, Mr. Archbell says—

The part chosen for the scene of our future labours, and the residence of the three thousand Bechuanas and one thousand of other tribes attached to our Plaatberg Station, and at least five thousand Bechuanas and Corannas connected with our Coranna Station,

Wesleyan Missionary Society—

is six days' journey nearer our Caffre Stations in a direct line, and is precisely the part to which the District Meeting of 1830 directed me to turn my attention. It opens a fine door to Missionary Efforts; and compassion to the local circumstances of the inhabitants, as well as mercy to the degraded and perishing condition of their souls, calls loudly for its immediate supply with the Bread of Life. By our removal, our present strength will be more extensively employed; for many of the scattered inhabitants of the country will resort to us, as their only remaining protection.

BECHUANAS AND CORANNAS.

Bootchnaap—1828—Thomas Jenkins—Congregations average 250 persons. An Out-station 40 miles distant, and another 90 miles, have been visited—Members, 65—Scholars: boys, 83; girls, 37—P. 31.

The months of September and October 1833 were occupied by a party of Corannas, in searching for a suitable place at which to form a New Station. Mr. Jenkins accompanied the party. They were cordially received by a tribe, which consists, it is estimated by Mr. Jenkins, of not less than 24,000 souls.

NAMAQUAS.

Lily Fountain: near Khamiesberg: 500 inhab.—1807—Edward Edwards—P. 31; and see, at pp. 169—172, the Speeches of Natives at a Missionary Meeting, with Remarks by the Committee on these Addresses; who observe, also, in the Report, in reference to this Meeting—

The progress of the people in Scriptural Knowledge, their gratitude to the Society for sending them the Gospel, and their strong sense of the obligation they are under to promote its wider spread, are pleasingly apparent in the Speeches delivered at their last Missionary Meeting.

ZOOLOS.

Mr. Ayliff, of Butterworth, in reference to the return of some families from Port Natal, thus speaks of the Zoolas:—

These families state, as do all others which come from that country, the extreme ignorance, pride, and cruelty of the Zoola Nation. They affirm, that it is no uncommon thing to see a Chieftain stamp his foot on the ground, and exclaim, "The earth is ours!" They further add, that the will of Dingaan is the law

The Committee greatly regret that they have not at their disposal means more adequate to the cultivation of that interesting field of labour which this part of Africa presents. At the Ten Stations occupied by the Society, in Albany, Caffraria, and the Bechuana Country, Twelve Missionaries are employed; but a much greater number is required, to meet the spiritual necessities of the whole population on those Stations. The very success, which has been already vouchsafed, increases the necessity for additional help. Mr. Shepstone, in pleading for the appointment of another Missionary to Wesleyville, thus forcibly reasons:—"If we spend ten years in creating a spiritual appetite, and if at the end of that period

of that extensive nation; and that to maintain his despotic rule, the most arbitrary and cruel measures are practised. By them the accounts of former travellers are confirmed, as to the nature of the country beyond the Ama-pondas—that it is fineland, with abundance of rivers; but the rivers are dangerous to cross, from ignorance of the best fords, and the great number of alligators which infest them.

Of a remarkable deliverance of the country from an intended attack by the Zoolas, Mr. Ayliff writes, June 12, 1833—

This morning I received a Letter from brother Satchell, stating that the Zoolas are returned to Natal. God has graciously answered our prayers. It appears that they left home with the intention of making an attack on the Ama-pondas: but were directed to go a circuitous route, to conceal their intentions; in doing which, they got into a strange country, and knew not what course to take. After consuming their cattle and eating their shields, many died of hunger; and when reaching home in this helpless condition, some of their neighbours made an attack upon them, and destroyed a great number. It is supposed many thousands were lost, either by hunger, or the attack made upon them.

The hand of God is seen in this affair. Such a thing was never heard of, even by the old men of this country. The Natives say, "An army to lose itself, is a new thing; it must have been done by the prayers of the Englishmen, who are always praying to be kept from war; and now we see God has answered, and, without fighting, the country has been spared." While the Natives are ready to acknowledge it as an answer to our prayers, we cannot forget the thousands of prayers which are daily made for us in Britain. We still say, *Brethren, pray for us!* Had the Zoolas succeeded against the Ama-pondas, we should not have escaped.

He adds, the next day—

This morning the great Chief's principal son came to hear the news. When I stated to him what I heard yesterday, he seemed filled with wonder; and when I asked him how we could account for it, he replied, "It is Fixo" (God): "we never knew an army lost before." In the afternoon, one of the principal Counsellors came; and when he heard the news, he replied, "It is Fixo." Thus have we an opportunity given us of preaching to them the necessity of making His Word their delight, who has preserved them in a way never heard of before. Surely the battle is not to the strong! Even the Heathen are saying, *The Lord hath done great things for them.*

the people of the land generally exclaim, 'We are hungry; feed us!'—and we make no more provision for them than we previously made for the few in and around the Mission Village—we are guilty of raising an expectation which we did not mean to satisfy."

But there are also opportunities for usefulness beyond the limits of the present Missions, which the Committee have not been able to improve. The Amazulu Country, extending far beyond the most distant Station in Caffraria, and for which two Missionaries have long been requested, is still unoccupied; and the pressing and reiterated applications for Missionaries to the Bechuanas of the Tribe of the Borolongs have not yet been complied with. The appeal of Mr. Archbell in behalf of this interesting people is most affecting. "Allow me," says he, "again to repeat my entreaties for Missionaries to the Bechuanas. Were I with you, I would lie at your feet to entreat for them, and my eyes should run down with tears for the slain of this people. As I cannot directly plead for them, I will do what I can. I will promise to secure five thousand people for each Missionary to labour among." [Report.

GLASGOW MISSIONARY SOCIETY.

CAFFRES.

At *Chumis*, *Lovedale*, and *Balfour*, the Society's Missionaries pursue their labours for the benefit of the Caffres.

Other Missionaries are occasionally supplied with Portions of the Scriptures, and with Elementary Books from their press.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town — 1830 — Isaac Bisseux — Every year blessings attend the labours of the Missionary: about 40 persons give him satisfaction in respect of their piety: there have been some remarkable conversions. An awakening has manifested itself among the people; the result, as it appears, of many unexpected deaths: the Saviour, and the necessity of conversion, being declared with solemnity at the beds of the sick and dying, the consciences of many were roused, and their hearts moved. Some have died in the Lord: among them, a young Slave Girl, the most-advanced among the Scholars. The Colonists have built for the Missionary a convenient dwelling, which furnishes facilities for conversing with the Slaves, who now come to him with more freedom—F. 32.

BECHUANAS.

Motito: 3 leagues S W of Old Lattakoo: in 27° 15' S Lat. and 22° 20' E Long.: 60 leagues S of Mosika, the chief town of the Bechuana-Baharootzes, and 85 leagues N of the boundaries of the Colony: it may be considered as the Advanced Guard of the Christian Church in these regions; no other Settlement, whether Colonial or Missionary, having pushed forward so far toward the interior—1832—Prosper Lemue, J. Rolland—Pp. 32—34.

This Mission was established, toward

the close of 1832, with the concurrence and at the desire of Mahura, Chief of Old Lattakoo. Its object is, the evangelization of a numerous tribe of Bechuanas called Batlapis, whose principal seat is Old Lattakoo. The site of the Settlement was selected on account of its advantages for agriculture.

Mahura promised to remove, with his people, to Motito: not having yet fulfilled his promise, it is still, instead of being a populous native town, but an incipient establishment. It had, at the latest dates, about 60 inhabitants, consisting of people of various tribes; but not one of the Batlapis, for whose more especial benefit the Mission was designed, had joined the Station.

Mr. and Mrs. Lemue, having left Graaf Reinet on the 9th of May 1833, as stated in the last Survey, reached Motito on the 4th of July. Mr. Rolland has since married: he was united, on the 2d of January, of last year, at Algoa Bay, to a young Englishwoman, Miss Eliza Lyndall. In the absence of Mr. Lemue from Motito, Mr. Rolland had built a house, chiefly by the labour of his own hands, and brought the garden under cultivation. About 30 people attended every evening a Service in Sichuana; and, twice a week, they were subjected to a religious examination: three or four of them gave him much satisfaction. On Sundays, beside a short Service at Motito, he preached three times at or near Lattakoo. On Mr.

French Protestant Missions—

Lemue's return, both the Missionaries visited Lattakoo on Sundays. Mr. Lemue draws but a gloomy picture of these visits:—

Nothing can be more disheartening than these excursions. After being two hours on horseback, condemned to inhale the sand which the wind raises in clouds all round us, we arrive in the midst of a confused mass of miserable huts, which never fail to awaken painful feelings. We ride on, as it may happen, in the little windings to which we grudge the name of "streets"; and, almost before we are perceived, we find ourselves in the presence of the King—seated in a dirty enclosure, in which cattle have been fed for nearly half a century, without having been ever cleansed—surrounded by some fifty of his people, squatted near a half-extinguished fire, and smoking their pipes without a word passing. Sometimes his people are engaged in tanning hides; when they consider that they make a great sacrifice, in quitting their work for a moment in coming to hear a discourse which, in their opinion, tends to nothing. Sometimes it happens that the Chief is absent at the chase, when it is in vain to send messengers on all sides to collect hearers: nothing is left us but to return, with dejected hearts, without having opened our lips.

To this apathy, which is almost inconceivable, add a revolting hypocrisy, to which recourse is had whenever self-interest prompts, and you have a picture of the people of Lattakoo. If the Chief has a favour to ask of us, he carefully assembles all the men of the place: we see them retiring, from all quarters, to the rocks, under pretext of prayer; and, to hear them from a distance, we should say that all were true penitents. Is it possible for a people to fall into a more abject state of humiliation?

In the mean while, the Brethren, amidst many trials and fatigues, are upheld, and enabled to persevere in the work of the Lord. Nor are they without encouraging tokens of the Divine Favour at Motito. The Settlement was greatly improved at the end of its first year. The people are attentive to the Gospel, and are present at evening family worship. A work of grace appears to be begun in some, especially among the women. Mr. Lemue has a School of Adults; and Mrs. Lemue has one of Children, with a Sewing Class of Women and Girls. Mahura has sent his eldest son and his daughter to school.

In the latter months of 1833, famine made fearful ravages. The population of Lattakoo, increased by the devastations of Mosolekatsi, suffered severely. On their visits to that place, the Missionaries often saw in the open fields the bodies of those who had perished for hunger.

In December of that year, Mosolekatsi sent two messengers to Motito, to inquire the cause of the Missionaries quitting his country, and to urge their return. There is reason to believe that their retreat has had a salutary effect on this haughty Chief, in shewing him that they choose to be independent, and that they had no evil nor self-interested design in seeking to settle in his country.

Caledon: a Settlement at the junction of the Caledon and Orange Rivers: in 30° 4' S Lat. and 24° 10' E Long.: 18 leagues S E of Philippolis—Occupied by the London Missionary Society in 1829: ceded to the French Missionaries in 1833—G. P. Péllisier—Pp. 32—34.

The circumstances under which the Station was ceded are stated at pp. 491, 492 of our last Volume. Mr. and Mrs. Péllisier, on taking possession of it in April 1833, found that the Bosjesmans who had been collected there had almost entirely abandoned the spot, to resume that vagabond life, to which they, of all the South-African Tribes, are most inveterately attached. They lurked, however, in the neighbourhood; as Mr. Péllisier found from the depredations committed by them on the Settlement.

Despairing of attracting this people and fixing them to the spot, Mr. Péllisier turned his attention to the Bechuanas wandering near Philippolis. We extract, from the last Report, his own account of his proceedings:—

My attempts were not in vain. A Chief, who has upward of 1200 individuals under his authority, determined to follow me. How affecting was the scene which I witnessed on the 14th of October, when I beheld hundreds of these wandering sheep gathering round me, to be guided in the way of Salvation! Soon afterward a similar scene opened on me: five or six hundred Bechuanas, who had remained behind, now joined their companions.

In a short time, the appearance of the Station was entirely changed. The people had laid out a great number of gardens: the water of the fountain, which flows to the depth of five inches, in a channel of a foot wide, scarcely suffices to water them.

A wide field of labour now opens before me. The inhabitants of the Station amount to 1800 souls: this is the first time that they have enjoyed the care of a Missionary; and their ignorance is as great as that of those who are buried farther in the interior. Most of them belong to the Tribe of Bechuana-Batlapis.

A Daily School is attended by 82 children: were there better accommodation, 300 children would attend. More than 300 Bechuanas attend Divine Service on Sundays;

and, if we had a church sufficiently large, more than 700 would be present. I preach once in Sichuana, and once in Dutch.

The principal Chief of this Station is well disposed to the Gospel: his name is Lepui. He lately seized five Corannas, who came as spies; and he has long expected to be attacked by these marauders. As they delay the attack, I imagine that they are under the influence of fear: for a short time before the spies were seized, the Government sent Captain Armstrong, to announce to the Chiefs resident beyond the boundaries of the Colony, that whoever among them should thenceforward commit depredations, should be considered as enemies of the Government, and treated accordingly. The interposition of Government is, in fact, the only means of stopping the torrents of blood which are every year shed by Coranna and Griqua marauders.

Morija: 54 leagues E of Caledon: among the Bechuana-Bassoutos: in 30° 17' S Lat. and 25° 22' E Long.: on the borders of Caffraria—1833—T. Arbousset, Eugene Casalis; Constant Gosselin, As.—In search of a Station in or near Caffraria, the Missionaries arrived, on the 28th of June 1833 (not on the 20th, as misprinted at p. 492 of our last Volume) at Bossiou, the chief town of the Bechuana-Bassoutos, under the Chief Moshesh, on a branch of the Witteberg. The Mission is fixed at Morija, a few miles south-west of Bossiou. This step was taken under a promise from the Chief, that he would quit his mountain, and settle with all his people at Morija: after some delay, he yielded to the importunity of his people. The plan of a new town was speedily traced; and all hands, old and young, were soon busied in collecting and preparing bamboos, laths, reeds, and rushes: they set to the work with vigour, and pursued it with alacrity, until a new town rose before their eyes.

It had been deemed prudent to assure to the Mission, by regular purchase, the

undisturbed possession of the spot assigned by Moshesh. Nor ought this measure ever to be neglected; as the Missionaries thus acquire the right of removing persons of a troublesome or dangerous character—of resisting the introduction of ardent spirits—and of realising such plans as they judge conducive to the good of the Mission. Much prudence is requisite, however, on such occasions. The Chiefs do not always comprehend the design of the Missionaries, and not unusually suspect them of ambitious projects. Moshesh did not fail to sound them on this point with much sagacity; but their explanations so perfectly satisfied him, that he thanked them for the solicitude which they manifested for the good of his people. He received, in payment, a complete suit of European Clothing.

The site of the Settlement is considered to be the best in the whole country for the objects of the Mission. Having ample space, excellent pasturage, and abundance of water, it unites all the requisites for a Mission, where a nomadic and pastoral people are to be settled and civilized. At the foot of high mountains, between the Caledon and Orange Rivers, it enjoys a salubrious climate; and the frequent rains give hopes that the trouble, unavoidable in so many parts of this country, of leading out water by artificial channels over the lands, will not be required.

A School has been begun: 12 adults and 20 children regularly attend. Two Sunday Services are held; and, every evening, a Family Service, open to the people.

See, at pp. 492—494 of our last Volume, a detail of the principal circumstances which attended the formation of the Mission.

RHENISH MISSIONARY SOCIETY.

HOTTENTOTS.

Wupperthal: 6 miles from Clanwilliam—1830—John Leipoldt, J. G. Knab; with two other Missionaries, whose names we have not learnt—Preaching is maintained both on Sundays and Week-days: the morals of the people improve; and the little Church of Believers is a light shining out in these dark valleys—Produce and cattle have yielded, in the year, 1974 francs, which have diminished the charge of the Settlement by one-third—P. 35.

Stellenbosch—Luckhoff—A Lady has given a House to the Mission—Labours are blessed among the Slaves: communicants, 12: baptized in the year, 2—Mr. Wachtendonk, lately arrived, was stationed here; but died in June. He had, but a fortnight before, been united in marriage to an excellent woman; and it was on the day of his marriage that he was attacked by the disease which so soon carried him to his grave. This is the second death which has thus early taken

Rhenish Missionary Society—

place in this Infant Mission—that of Mr. Köehler, by drowning, being the first: see P. 35 of our last Volume.

Tulbach—Zahn—About 60 converted Heathen are under the Missionary's care: they walk worthy of their profession. Mr. Zahn has established a Lending Library, for the use of all the Slaves in the neighbourhood.

BERLIN MISSIONARY SOCIETY.

Encouraged by the opening prospects of the French Missionaries in South Africa, the Directors of a New Missionary Society at Berlin have sent their first Labourers to this quarter. Four Missionaries, after having spent some months in the Missionary Institution at Barmen, embarked at Hamburg for the Cape, early in October 1833. The Scientific Expedition (see pp. 258, 424 of our last Volume) leaving the Colony soon after their arrival, and the Governor having intimated a wish that some Missionaries should join the Expedition, the Brethren considered the proposal as an opening in Providence to prepare them for their future labours. Mr. Hallbeck, in reference to a visit paid to Gnadenthal by Mr. Luckholf, Rhenish Missionary at Stellenbosch, with two of the new comers, writes, on the 13th of May—

AMERICAN BOARD OF MISSIONS.

The Mission to the Zoolas, mentioned in the last Survey, is to be entered on simultaneously in the two separate communities, into which that people are at present divided. Each branch will consist of two Missionaries and a Physician, with their Wives. The part which is destined for the maritime community, situated between Port Natal and Delagoa Bay, and under the government of Dingaan, will probably be landed at Port

Worcester—Terlinden—The ministry of the Missionary, who lately removed hither, already bears fruit: several Heathens have been awakened.

Ebeneser: near Elephant River—At present without a Missionary, in consequence of the retirement of Mr. Von Wurmb, who founded the Station at an expense of 16,400 francs, which it is apprehended will fall on the Society.

The crowded church, the overflowing schools, and other outward signs of the inward grace, evidently affected them, and made them declare, "We have heard much of Gnadenthal, but we have not been disappointed. Oh what would our friends in Europe give, to have witnessed what we have been favoured to see!" They were busily employed in copying the Dutch Hymns and Lessons, which I have composed for our Infant School, and which will now be introduced in Stellenbosch, and also among the Bechuanas, for whom the Berlin Brethren are destined. They will set out together, in a few weeks, with the Expedition into the Interior: two of them will probably continue with it during the whole journey, while the others remain at Lattakoo, to learn the language, and otherwise prepare themselves for the work. We feel ourselves truly united in love with these our new and devoted fellow-labourers; and, with all our hearts, wish them our Saviour's blessing in their arduous undertaking.

Natal. The other community is situated in the interior, and is governed by Mosolekatsi: the part of the Mission designed for this people will go by the way of Cape Town. The Zoolas speak the same language, and till recently were under the same head: their customs and modes of government are the same—P. 35; and see, at pp. 259, 260, some account of the Zoolas, and their Chiefs Mosolekatsi and Dingaan.

The Directors regard with pleasure the attention which other Missionary Societies, in our own and other countries, have directed to this part of the world. The increase of Missionaries will multiply the means of preserving the Aborigines from destruction, as well as promote their temporal and spiritual benefit. The steady advancement in knowledge, industry, and comfort of the inhabitants of the Kat River, and some other Stations, will present an example to the Natives, and animate the Missionary in every part of the field; while the increasing evidence of the operation of the Holy Spirit, and the pleasing revivals of religion among some of the Tribes, will inspire more fervent prayer, and stimulate to greater efforts, that the moral wilderness, which so many parts of Africa presents, may become as the garden of the Lord.

[*London Missionary Society's Report.*]

The Committee cannot help directing the attention of their friends to the encouraging signs of the times in South Africa. In Cape Town there is now a Society, publishing suitable Tracts for the people; and a Dépôt, from which many portions of Divine Truth will proceed to all parts of the country. The Wesleyan Missio-

naries have for many years had a printing-press connected with the Bechuana Mission, from which has issued a supply of valuable books. A press has also been lately sent to Grahamstown, for the benefit of the numerous tribes inhabiting the interior of Africa to the south-east, and who are now beginning to experience the advantages of civilization and religious instruction. At Lattakoo, also, the press is preparing to scatter the rays of Truth on the numerous benighted tribes by which it is surrounded. All these efforts encourage the hope, that, ere long, even *Ethiopia will stretch out her hands unto God.*

[*Religious-Tract Soc. Report.*

African Islands.

BIBLE AND TRACT SOCIETIES.

THE *British and Foreign Bible Society* printed, for the use of the people of Madagascar, 5000 copies of the Malagasse Psalter, under the care of Mr. Baker, of the London Missionary Society, while on a visit home: on this subject Mr. Baker remarks—

It is impossible too highly to estimate the value of such a work to the Natives of Madagascar. For five years past, during the latter three of which many converts to Christianity have been made, not one in twenty of the eager applicants has been able to obtain for himself any portion of the Sacred Scriptures. This fact has been the more to be lamented, as many of the disappointed applicants were going to distant parts of the country, perhaps never to have another opportunity of seeking a copy of the word of God at the Missionary Station... I remember many, too, who lamented that they had no printed por-

tion of Scripture abounding more in the language of prayer, to assist their devotions when distant from the assemblies of the "believers:" the contemplated edition of the Psalms would supply these wants; and it is remarkable, that, according to the testimony of the Natives themselves, no portion of the Word of God hitherto presented to them is so highly adapted, in thought and language, to their peculiar mental character and language, as the Book of Psalms.

The Society also supplied the Rev. Mr. Le Brun with 50 Bibles and 200 Testaments in French, on his return to the Mauritius.

The *Religious-Tract Society* furnished the same gentleman with a variety of its Publications in French; and supplied 72 reams of paper, for the Tracts issued from the Missionary Press in Madagascar.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

Tananarivo — 1818—David Griffiths, David Johns, J. J. Freeman; Edward Baker, Printer; George Chick, James Cameron, Artisans. Mr. Baker arrived on the 1st of July from his visit home—Public Services are held in two places: at the Mission Chapel, the attendance is very good, and sometimes overflowing; at Ambatonakonga, two Services are held on Sundays, and one on Thursdays; and the congregation, from 250 to 300, mostly adults, continues steady, and improves in knowledge. Prayer Meetings are also held, and other means of edification adopted. The Missionaries regularly visit Ambohemarina, a village three miles from Tananarivo; and Mr. Cameron's establishment at Alakely, where nearly 700 persons are employed in various manufactures. Pious Natives take a share in these various labours—Not less, it is stated, than 500 Natives maintain a constant profession of religion in

Jan. 1835.

the midst of persecution and danger—Scholars, 2351. In a School for teaching English there are 20 Youths. Some Young Men are also prepared, in various branches of knowledge, to become more useful in the several departments of the public service in which they are engaged—Books and Tracts have been printed, to the number of 21,200: of these, and of copies of the New Testament and Psalms on hand, 21,200 copies have been bound; and 12,270 copies have been put into circulation—Messrs. Cameron and Chick have, in their particular department, continued to render the most valuable services to the country and the Mission. While pursuing with enterprise and skill, on behalf of the Government, plans for increasing the resources of the country, the welfare of the Mission and the progress of the Gospel had received a large measure of their attention and aid—Pp. 35, 36: and see, at pp. 250, 251, a statement of the Noble Conduct of Three

Hundred Native Christian Soldiers; and, at p. 538, notice of the Eagerness among the Natives for Scripture Knowledge.

In reference to the difficulties and discouragements stated in the last Survey, the Directors remark—

The difficulties attending the progress of the Mission, and the discouragements under which our Brethren laboured, have scarcely been diminished. . . . Amidst the trials to which the hostility of paganism and vice have exposed them, the Lord has not left Himself without a witness. They have been cheered by beholding the wide diffusion of education—an increasing desire for the Holy Scriptures—an improving attendance on the means of religious instruction—and fresh and strong evidences of decided conversion to God. . . . The Mission enjoys the protection of the Native Government; and many of the people regard the Missionaries as friends of the country, and engaged in promoting its best interests. The congregations at present consist of voluntary hearers, who assemble on the Sabbath and Week-days stately to receive instruction from preaching: and it can now be said, that the habit of attendance is formed, and many are found occupying their places as regularly, at the time of assembling, as in some of the best formed congregations in England.

Of Mr. John Canham, one of the Artisans who was settled at Ambohi-

[The Survey will be continued in the February Number.]

mandroso, it is said—

The Directors report with extreme regret, that, although Mr. Canham's spirit and deportment appear to have been in every respect unexceptionable, he has received an intimation of the desire of the Government that he should leave the island: he was, however, allowed to remain twelve months after the wish of the Government had been notified; and it is hoped that he may yet, by the favour of Divine Providence, be permitted to remain on the field.

This, however, was not permitted. He left Tananarivo on the 17th of July, with Mrs. Canham and their three children, and reached Mauritius on the 17th of August. He is to labour among the Coloured Population of that island.

The Rev. Mr. Le Brun's health having been greatly restored by his visit to Europe, he has, in compliance with the invitation of his friends, returned, on his own account, to Mauritius, to take the pastoral oversight of the people among whom he formerly laboured. The Directors hold him in high estimation, and earnestly desire the blessing of God on his labours.

Biography.

NOTICES OF THE LATE REV. DR. CAREY.

THE Death of Dr. Carey was briefly mentioned at p. 519 of our last Volume: it took place, not on the 19th of June, as there stated by mistake, but on the 9th of that month. We hope to supply, hereafter, some details of his Life and Character; and, in the mean time, put on record a few notices relative to this distinguished Servant of Christ among the Heathen.

Memorial adopted by the Committee of the British and Foreign Bible Society.

The Committee cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey, and his earlier colleagues, were found occupying the field of Biblical Translation; not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves—that of teaching Christianity to Heathen and other Unenlightened Nations.

Following in the track pointed out by

the excellent Danish Missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterward succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amidst the numerous dialects of the East; first, in surmounting their difficulties, and compelling them to speak of the True God and of Jesus Christ whom He hath sent; and then presenting them in a printed form to the people.

For this arduous undertaking he was qualified in an extraordinary degree, by

a singular facility in acquiring languages—a facility which he had first shewn and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talent, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his colleagues, he has been instrumental in giving to the tribes of Asia, the Sacred Scriptures, in whole or in part, in between thirty and forty different languages!

For many years, it was the privilege of this Society to assist him in his labours: he was among its earliest correspondents. If, for the last few years, the intercourse has been less regular, and direct assistance suspended in consequence of difficulties arising out of conscientious scruples on the part of himself and his Brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility; and they feel, while they bow with submission to the will of God, that they have lost a most valuable co-adjutor, and the Church of Christ at large a distinguished ornament and friend.

Minute of the Committee of the Baptist Missionary Society.

The Secretary having reported that intelligence had arrived of the death of Dr. Carey, at Serampore, on Monday the 9th of June last, it was Resolved,

—That this Committee cordially sympathize, on this mournful occasion, with the immediate connexions of Dr. Carey; by whose death, not merely the Missionary Circle with which he was most intimately associated, but the Christian World at large, has sustained no common loss. The Committee gratefully record, that this venerable and highly-esteemed Servant of God had a principal share in the formation of the Baptist Missionary Society; and devoted himself, at its very commencement, to the service of the Heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance which nothing but Christian Benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the Nations of the East the Holy Scriptures in their own tongue—a department of sacred labour, in which it pleased God to honour him far beyond any predecessor or contemporary in the Missionary Field. Nor was Dr. Carey less eminent for the holiness of his personal character: throughout life he adorned the Gospel of God his Saviour, by the spirituality

of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his Blessed Master.

In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in Missionary Exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the Committee to glorify God in him. May a review of what Divine Grace accomplished, in and by this faithful servant of the Redeemer, awaken lively gratitude; and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favour His Church with renewed proofs of His love and care, by thrusting forth many such Labourers into the harvest!

Mr. Jonathan Carey, in a Letter to a friend, says of his venerable Father—

His was a life spent in the service of his Redeemer; and the Lord was pleased to make him an instrument of much usefulness: but, notwithstanding all that he was enabled to do, he never ceased to exclaim that he was an unprofitable servant. In much humility and meekness of spirit, he was zealous in the work of the Lord of Hosts; and the constant objects of his pursuits were the glory of God and the salvation of the Heathen. His devotedness to the work to which he was called, was evident in all his conduct: nothing could give him more pleasure than to hear of the prosperity of Zion and the downfall of Idolatry. His heart was always much affected when speaking of the love of his dying Redeemer. Of the evil of idolatry he spoke with great warmth. He was active and faithful in the discharge of his duties as a Minister and a Translator; and was in his element in the study of botany and other scientific pursuits, but always humble in his views regarding his own abilities and acquirements. Although constantly employed for the last forty-one years, he possessed a vigorous constitution, excellent health, and a good flow of spirits: but in the last two or three years, he suffered from debility, and latterly wasted away; and at length sunk from exhaustion of strength; and his spirit took its flight to the regions of eternal bliss, to enjoy the rest provided for the people of God, and the reward promised to those who endure to the end.

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

Increased Efforts in Behalf of the Society.

OUR Readers are aware, from the Statement of the Committee, given at pp. 523—526 of our last Volume, that the peace of the Wesleyan Methodists has been disturbed in such way as to expose the Missions to some danger. The primary object of the disaffected was to procure some alteration in the constitutional powers of the Conference by which the concerns of the whole body are regulated: the Missionary Society became an object of attack, as connecting itself, for the training of its Missionaries, with the Theological Institution established by the Conference for the improvement of the Junior Preachers.

We learn from the "Watchman," a highly-respectable Weekly Paper, lately established for the more especial use of the Wesleyan Methodists, that

The attempts, which have been made to injure the funds, are now evidently producing a strong re-action. Many of those who were dissatisfied with the arrangement for obtaining from the Theological Institution preparatory instruction for the Missionary Candidates who might be selected for Stations of peculiar importance and difficulty, are now manifesting, by increased exertions in raising pecuniary supplies, their regret at having been so imposed upon by the misrepresentations of party; and many of the long-tried and unwavering friends of the Society have liberally come forward with special subscriptions, to make up any deficiency which might arise from the slackened zeal of some of its supporters.

The "Missionary Notices" of the Society give the following instance of this re-action in its favour:—

THE following Extract of a Letter, from the Rev. John Burdsall, dated Weymouth, Dec. 9, 1834, exhibits an instance of zeal in behalf of the Mission Cause worthy of general imitation. Our Weymouth

Friends evidently argue correctly, respecting the duty of the supporters of Missions at the present important juncture of our Missionary Affairs. Their conduct shews that they regard the unexampled success vouchsafed to the operations of the Wesleyan Missionary Society, and the providential openings, numerous and promising beyond all precedent, to new fields of holy and benevolent labour, as imposing on them obligations to more than ordinary exertion. In this way—by redoubling their endeavours to augment the Funds of the Society—we trust our friends in other places will respond to the heartless, wicked, senseless advice which has been given them to withhold their Contributions, and thus arrest that work of mercy which God is carrying on in the earth by the instrumentality of this Society.

After reading last night, at our Monthly Missionary Prayer Meeting, the Extracts of Messrs. Walton and Britten's Letters, dated from Parham and Nevis, in your December Number of the Missionary Notices, I asked the assembly if those touching appeals for more chapels and aid should be made to them in vain. One replied—"No! put me down five pounds;" and another, and another, said, "Put me down" so much, and so much. I took down the names, and received between eight and nine pounds; and hope in a few days to send you an order to this, if not to a larger amount.

The various Auxiliary Bodies, from which the Society receives its main support, are sending in to the Missionary Committee declarations of their adherence to the Society: as a specimen, we quote the

Resolutions of the Salisbury Wesleyan Missionary Committee.

In consequence of some misunderstandings, calculated to be prejudicial to the interests of the Wesleyan Missionary Society in this Circuit, arising from the misrepresentations of certain factious publications, the Committee of the Salisbury Wesleyan Missionary Society, at a Meeting held Dec. 11, 1834, after a candid and deliberate investigation of the facts of the case, being fully persuaded that the accusations and suspicions, so invividiously circulated relative to the misappropriation of the Mission Funds, are utterly unfounded, and tend to unsettle the minds of the unwary, as well as to

impede the progress of the Work of God
—Unanimously Resolved—

—That this Meeting views with deep and painful regret the unprincipled and wicked attempts, which are made in various parts of our Connexion, to weaken the confidence of the public in those respectable Gentlemen and Preachers who form the Committee for the management of the affairs of the Wesleyan Missions—to impair the funds of the Connexion generally—and the Missionary Fund in particular.

—That this Meeting regards with entire satisfaction the manner in which the Wesleyan Missionary Committee have hitherto conducted the multifarious and important operations of this Society, especially their wise and economical appropriation of its funds.

—That this Meeting cordially approves of the Resolution of the Committee to avail themselves of the advantages offered by the Establishment of a THEOLOGICAL INSTITUTION, as affording a more eligible and LESS EXPENSIVE mode of preparing Missionary Candidates for Foreign Stations than any heretofore within their reach.

—That this Meeting reposes the most implicit and cheerful confidence in the General Committee; regarding their respectability, piety, disinterestedness—their long-trying zeal in the Cause of Missions—and the success which has crowned their faithful and unwearied devotedness to this cause in TIME PAST, as affording the most unexceptionable pledge of the rectitude and integrity of their FUTURE measures. And the Committee of the Salisbury Wesleyan Missionary Society gladly avail themselves of an opportunity of expressing their Christian Sympathy for those calumniated individuals, whose long and invaluable services, in the Cause of Missions and of the Wesleyan Connexion, entitle them to the admiration and gratitude of every member of the Methodist Body: and they hereby express their determination to stand by a CAUSE so dear to their hearts, and by MEN so honoured of GOD; and to increase, if possible, their efforts in promoting the funds of the Missionary Society.

UNITED BROTHERS.

Irish Scripture Readers.

WE beg to call the attention of our Readers to the following notice relative to this Society: some account of the labours of its Agents appears at pp. 430—432 of our last Volume.

Though still in its infancy, the Society has had sufficient evidence that the manner in which its Agents prosecute their labours is well adapted to the peculiar circumstances of Ireland.

Deeply impressed with the utility of the Society, the Committee receive with sincere gratitude the aid afforded them

in this undertaking by friends of other Christian Denominations, and in an especial manner commend this Institution to the liberal consideration of the Members of their own Church. In its establishment, and in the Divine Blessing which has hitherto rested on it, they recognise the gracious leading of God in setting before them an open door for diffusing the knowledge of the Gospel in a country, many parts of which are nearly as benighted as any Heathen Land; thereby affording another opportunity of acting in the true spirit of Christianity, to proclaim the Gospel in all places, and by all means in their power.

The Society at present employs four Scripture Readers and two Itinerant Preachers, independently of the occasional services of the Superintendants. Many applications are made from different parts of the country for extending the sphere of the Society's labours, which, from want of the requisite means, must, however reluctantly, be declined.

Subscriptions and Donations will be thankfully received by the Treasurer, Mr. E. Moore, 97, Hatton Garden, London.

Continent.

Germany.

UNITED BROTHERS' MISSIONS.

THE Synodal Committee, in their Annual Circular, dated Berthelsdorf, Oct. 21, 1834, give the following details of the Missions.

State of the Funds for the Year 1833.

	Receipts.	£.	s.	d.
Brethren on the Continent.....	922	7	7	
Brethren in Great Britain.....	1260	10	2	
Brethren in North America.....	187	16	3	
Friends on the Continent.....	832	0	1	
Friends in Great Britain.....	5087	15	8	
Friends in North America.....	2060	6	5	
Legacies.....	1267	14	1	
Casual (chiefly Arrears).....	227	17	8	
Total.....	£.11,846	7	11	

Payments.

Missions—				
South Africa.....	275	1	5	
Antigua.....	2346	9	8	
Barbadoes.....	335	10	10	
Jamaica.....	1066	13	11	
St. Kitt's.....	559	4	1	
Tobago.....	529	7	0	
Surinam.....	102	14	6	
North-American Indians.....	212	7	4	
Labrador.....	63	2	2	

Greenland	659	0	10
Missionaries employed on the Continent	180	0	0
Pensions—			
To 17 Married and 3 Unmarried Brethren	666	16	10
To 36 Widows	334	16	7
To 95 Children at School	1413	19	8
To 20 Boys apprenticed	161	8	0
To 11 Girls	54	3	4
Sundries	718	13	3
Total...	£.9679	9	5

Remarks on the Funds.

The Payments on account of the South-Africa, Surinam, and Labrador Missions were for travelling expenses and buildings; the household charges being borne by the Missions themselves, or defrayed from other sources.

In reference to the Funds, the following statement in the "Periodical Accounts" published in London should be noticed:—

† In reducing into British Currency the various items, contained in the statement annually forwarded to us by our Missionary Board in Germany, it has hitherto been customary to calculate the value of the pound sterling at six rix-dollars, which was long considered the par of exchange between the two countries. This standard has indeed, for many years past, ceased to be the true one; yet it was retained, by a kind of general consent, chiefly on account of the facility which it afforded for a comparison of the successive statements with those of former years. Various considerations—and, among the rest, the fact that a very large proportion of the moneys received, in aid of our Missionary Work, is derived from British Liberality, and is expended in this country, for objects connected with the support of the Stations in our own Colonies, without ever being transmitted to Germany—have at length led to the alteration, which will be observed in the Account annexed. The rate of exchange now adopted, as presenting the most correct average, is that of 6 dollars 16 groschen (or 6½ dollars), to the pound sterling. To facilitate comparison with former statements, it may be useful to remark, that the deduction of one-tenth, from the amount of any item which has been calculated at the old rate of six dollars to the pound, will give the exact value, according to the new standard.

At the rate of exchange, hitherto made use of, the sum received in 1833 would have appeared as high as 13,162*l.* 13*s.* 2*d.*

The Income of the Year 1833 has enabled the Committee to reduce the deficiency in the General and West-Indies Funds to the sum of little more than 300*l.*

Summary View of the Missions for 1833.

South Africa—The Mission experienced a large measure of the Divine Blessing throughout the whole of the extended field which it occupies. The evident success which attended the Infant School at Gnadenenthal led to the establishment of similar institutions at Groenekloof and Elim. In almost every quarter, the Colonists manifested an increasingly favourable disposition; and, in their turn, partook of the religious advantages presented by our Missionary Institutions. Among the 300 Tambookie Settlers at Shiloh, were several who had been led earnestly to inquire, what they must do to be saved. An incursion of plundering Corannas, which took place on the 9th of August, occasioned the inhabitants the loss of 400 head of cattle; and created such alarm in the minds of many, that they fled from the place. The School for the Tambookie Children was attended by the average number of fifty scholars, and Br. Bonatz was making satisfactory progress in the difficult Tambookie Language.

British West-Indies—The Abolition of Slavery throughout the colonial dependencies of Great Britain having been decreed by the Imperial Parliament in the course of this year, our Missionaries in the British-West-India Islands looked forward to the immediate consequences of this benevolent enactment with the deepest interest, not, however, unmingled with anxiety. Through the merciful direction of the Lord, every thing appeared, however, to turn out unto the furtherance of His Gospel. The excitement prevailing among all classes in *Jamaica* gradually subsided: our Brethren found opportunities of extending their labours; and of establishing an eighth Station, near Malvern, which has been called New Bethlehem. The Mission in *Antigua* proceeded in an undisturbed course, and the blessing of the Lord continued to rest upon it. The restoration of the Settlements of Sharon and Mount Tabor, in *Barbadoes*, was followed by an increased desire on the part of the surrounding Negro Population to

hear the Word of Salvation, whereby the Missionaries were greatly encouraged. The frequent earthquakes experienced in the island of *St. Kitt's* produced a similar effect on the inhabitants of all classes; and the auditories at the New Station of Bethel, as well as at the two older Settlements, were numerous beyond former experience. The unexpected departure of Br. S. Wright, at Montgomery, in *Tobago*, tended in some measure to impede the progress of the Mission in that island, as only one Brother could be stationed there during the remainder of the year.

Danish West-Indies—Our Brethren in the Danish West-Indies were cheered in their work, by the concourse of new people, who thronged to the Seven Settlements; and by the return of many excluded persons, who gave signs of true penitence: this circumstance they could not but consider as among the blessed results of the Jubilee Celebration in August of the preceding year. They had, however, to mourn over the loss of several of their number; who were called into eternal rest, by means of the yellow fever. The departure of Br. Klingenberg, a member of the Superintending Conference, was a subject of universal regret.

Surinam—Similar attacks of fever, though of a less serious description, prevented our Brethren in Surinam from availing themselves, as often and extensively as they wished, of the facilities afforded them by the Netherland Society for the Spread of the Gospel, for visiting the Negroes on the more distant plantations.

North America—The determination of the Authorities of Upper Canada to distribute in future their annual Government allowance to the members of the small congregation of Delaware Indians at New-Fairfield, was a subject of great satisfaction to the Missionaries, inasmuch as it promised to obviate many temptations to sensual indulgence. The Missionaries, who had been compelled to quit their interesting Settlements in the territory of Georgia, found a suitable place of refuge on the confines of the neighbouring state of Tennessee; whence they were able, to their great joy, to visit the members of their dispersed flocks of believing Cherokees.

Labrador—The winter was of unusual severity and duration, and distress of various kinds was hereby occasioned. An additional source of anxiety to our Brethren was the effect produced upon the

unstable minds of some of the Christian Esquimaux, by the seductive or malicious representations of the Southlanders, who intruded into the neighbourhood of the Settlements of Nain and Hopedale. Considerable progress was made toward the completion of the buildings at Hebron; but the Missionaries at that Station had still to lament the comparative indifference of their northern visitors to the message of salvation.

Greenland—The Centenary Jubilee of the Mission in Greenland was celebrated on the 19th and 20th of January in all our Four Congregations, with evident blessing to both old and young; although many Greenlanders residing at the out-places were deprived of a share in the solemnities of the festival, by the extreme inclemency of the season. Many tokens of Christian Affection, received from their Brethren and Friends in Europe, were distributed on this occasion; and filled the hearts, both of Missionaries and Converts, with thankfulness and joy. The impression made on those who took part in the celebration will not easily be effaced.

General Summary of the Missions.

Stations, 42 — Missionaries, including Females, 214 — Converts, 44,479; of whom, 3099 are Hottentots and other Natives of South Africa, 38,316 are Negroes and Persons of Colour, 349 are Indians, and 2715 are Esquimaux and Greenlanders: of the whole number, 15,518 are Communicants.

Mediterranean.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE subjoined extracts from the Journal of a visit to some of the Islands and the Morea, by Mr. Dickson, of Cephalonia, will give our Readers a few

Notices of the Present State of Education in Greece.

Hydra—The town is built on a natural amphitheatre which surrounds the harbour: the houses, rising rapidly from the water's edge up to the top of the lofty ridge of hill which encircles the bay, are all visible from the harbour. I made inquiry for the Teacher of the School of Mutual Instruction: on being conducted to his house, I was kindly welcomed by an elderly woman, the Teacher's mother; who immediately sent off for her son, and meanwhile related to me the various disasters to which she and her family had

been subjected during the war. Her son informed me, that, in 1831, he numbered in his school 150 boys. On the death of the President, Capo d'Istrias, he was deprived of his salary: he still, however, continued to teach without any remuneration, until the school-room was taken from him, to be used for some other purpose. He then opened a private school, in a small room in the house where he lives, to which about 30 boys come: from these he receives weekly a loaf of bread, in value about $1\frac{1}{2}d$. In such circumstances, one is surprised to find a school in existence, where so little encouragement is held out to the Teacher.

Nauplia—The Teacher shewed me a few beautiful specimens of penmanship, executed by the scholars. In looking round the school-room, I could not see any Scripture Lessons: at the request of the Teacher I left a set, for which he was very grateful. The only arithmetical lessons in use were some written out by his own hand: I therefore left him a set of printed lessons. The number of names on the books is 120.

Corinth—Leaving the Plain of Argos, the road to Corinth lies through a mountainous district. In the afternoon, entered a more open country. Large fields of corn were waving their yellow stalks to the breeze; and flocks of sheep and herds of cattle were browsing on the hills, undisturbed any longer by the presence of the foe, whose footsteps were generally marked with fire and sword. As we approached Corinth, what a scene of despoliation presented itself! Dismantled houses, broken walls, ruined gardens, and heaps of rubbish, shewed that this spot has had a large share of the general devastation which befell this interesting country during its struggle for liberty and independence. We walked forward, amid heaps of ruins, without seeing a single individual: the place seemed wholly deserted. On our left, a solitary minaret, which had survived the fate of the surrounding tenements, still reared its lofty head to the skies; but no voice was heard—the sound of Allah had ceased for ever. The new buildings which have been erected since the destruction of the old town were now in view, and seemed to be but few among so wide a waste of ruins. Corinth is said to contain at present 180 families.

Called on the Governor, and told him the object of my tour in Greece, and explained to him the wishes of the Society

with regard to schools. He entered fully into my plans, even with greater readiness than I had anticipated; and said that he hoped to be able in a short time to open a school. A school-room, capable of seating about 300 children, was in a state of progress.

Galaxidi—The population is reckoned from 8000 to 10,000. The inhabitants are actively engaged in commerce: the harbour is one of the best in Greece. Two schools were established here in 1831—a School of Mutual Instruction attended by 200 boys, and a Hellenic School of 45: the two rooms are spacious, and united under one roof. The half of the expenses of the building was defrayed by the inhabitants; the other half by the Government. The largest room, fitted up for the School of Mutual Instruction, will contain 350 boys; the other about 80. Some of the desks and forms were broken up and burnt by the lawless mobs of 1832: the floor, which was laid with brick, has been torne up in several places. In a corner of the room, 18 boys, superintended by an old man, were seated on the floor, although the desks and forms that still remained entire were sufficient to seat 200 children. The boys were reading in one of the church-books; or rather repeating it from the dictation of the Master, who appeared to have it all by heart. The subject was a Prayer to the Virgin. On finishing it, the old man gave a signal with his hand: the boys immediately threw their scullcaps into the air, and shouted, "Long live Otho, King of Greece!" None of the children appeared to be above seven years of age.

Vostitsa—The town is said to contain about 2000 inhabitants. In passing along, I was attracted by the well-known sound of a boys' school. I found 25 boys seated on the ground: this was evidently from necessity, not from choice. They were busily pursuing their lessons with the scanty means which they possessed. They had no printed books nor lessons: two or three were dictating and reading lessons which had been written out by the Master: these were their whole stock. Eight only of the boys were provided with slates; yet, notwithstanding the disadvantageous posture in which they sat, the writing was pretty well done. There is a Hellenic School of 16 boys.

Patras—A School of Mutual Instruction was established in Patras, at the expense of the Government, in 1830: it was attended by from 300 to 400 boys.

An excellent school-room, situated on the rising ground between the old town and the new, was erected and fitted up to suit 520 children. There are now only 60 on the list. The boys read and wrote well. In the midst of many difficulties, the Teacher has endeavoured to carry on his school: he has as yet received nothing for his last twelvemonth's labours: the arrival of the Governor has filled him with fresh hopes, and he trusts that something will now be done to enlarge his school.

Leckeina—a town situated in a small wood about half an hour distant from the shore, opposite Cephalonia, and twelve hours distant from Patras. It contains 1600 inhabitants. There is no school: in 1830, there was one of 60 boys, supported by the inhabitants: it was broken up during the civil war, and all the school materials destroyed. A place has been marked out for the foundation of a new school. There are 18 small villages in the neighbourhood of Leckeina: their inhabitants can easily avail themselves of a school established in that town.

Pyrgos—There is no school; but the Governor assured me that the opening of a school should be one of his first cares. A private school of 20 boys existed here for two years. I am told that the most of these are now actively engaged in useful employments. This was related to me by one of the inhabitants, who immediately added, "Our youth are now growing up without education, and without habits of industry."

Philiatra—a town of 400 houses. Stumps of olive-trees, half burnt, are to be seen in every direction around Arcadia and Philiatra—the work of the ruthless Arabs. A piece of ground, about two English acres, has been marked off by Government for the site of a school, garden, and play-ground. This will be the first School of Mutual Instruction ever established in this town.

Gargalghiano—A small town of 190 houses. A school of 30 boys was opened here in 1831, and continued in operation until about eight months ago. The establishment of order and security has led to its being again re-opened.

Mistra—Only 300 families now reside here. The present inhabitants are in a prosperous state. There is no school of any kind. The Governor treated me with great civility and kindness, and wished me, if possible, to leave with him four sets of lessons for schools to be estab-

lished in the four provincial towns of the Department. I had only three sets left. These were cheerfully given. One is for a village of 300 families, four hours distant from Mistra. A school is established there, of 120 boys.

Agios Petros—contains about 2500 inhabitants. There is here a Mutual-Instruction School of 90 boys: it is in excellent order. I was equally pleased and astonished at the readiness and distinctness with which the boys repeated from memory any part of the lessons to which they were referred. The answers, given to questions made upon the same, evinced that they understood every word, and that it was not a mere exercise of memory. The specimens of writing were good, and they performed equally well some questions in arithmetic. The teacher is from Mitylene: it is chiefly owing to his zeal and diligence that the school has been kept in existence. The school is supported in part by a rent arising from some houses and land, formerly Turkish property; the rest is made up by the inhabitants.

Another School of Mutual Instruction was opened in 1829, attended by 330 boys: a school-room was built for the purpose: it will hold above 500 children. The school ceased about four months. The Nomarchus, on his arrival, requested the Teacher to re-open the school, assuring him that measures would shortly be taken to ensure him support. I found 52 boys present. It is only a few days since the school was re-opened. This Teacher's wife has also learned the system, and has now a school of eighteen girls, who are rapidly improving. They are much in want of lessons, and materials for sewing.

Argos—The town is to contain about 5000 inhabitants. A beautiful building was erected here for a school: it will hold about 500 children. The number of boys who attended amounted to from 250 to 300. During the late civil war, all its furniture was torne to pieces, and consumed by the flames: the walls alone remain, the plastering of which, in the interior, is perforated in many places by pistol-shots: this work served as an amusement to the lawless soldiery that for some time occupied it as a barrack. When these commotions had ceased, the Teacher again endeavoured to rally his pupils, who have since been obliged to seat themselves on the ground. Eighty boys now attend. Mere shreds of lessons remain.

At the various places which he

visited, Mr. Dickson supplied School Materials as he saw it needful, which were received with great thankfulness. At Vostitza, he notices a circumstance which much encouraged him:—

The Demogerentes received a set of lessons and 25 slates; and, on earnest solicitation, another set and 25 slates for a school at Calibrota, just opened with 80 boys. It was pleasing to see the interest which they took in a school so distant from them: their first object was, to get their own school supplied; but their wishes were not confined to this: they felt for others equally in need of assistance; and, on receiving a supply, appeared equally grateful as if their own youth were to enjoy the fruits of a boon which was bestowed on others.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BURDWAN.

Encouraging Openings for Labour.

I AM just erecting a Building in our Compound, intended for a Girls' School, upon the plan of Mrs. Wilson's School at Calcutta; and we trust the Lord will give His blessing to this new undertaking. The funds necessary for the Institution will be defrayed by the Ladies. You will have heard that the young Rajah of Burdwan gave me a donation of 1500 Rupees last year, toward the erection of an English School and Chapel in Burdwan. The building is now finished, and is situated in the centre of the town: it cost, altogether, 2400 Rupees: it is a beautiful building. The Lord is giving me grace in the sight of Christians and Heathens; and whenever I want help, I find open hearts. Our Mission-work is prospering. Would that I had one or two Brethren with me who understood Bengalee! One of them should do nothing, morning and evening, but preach the Gospel to the heathen around us. The last two months I have felt truly happy in this delightful employment; but, alas! just as Mr. Linké has begun to make himself useful in the Schools, he is disabled from doing any thing; and thus, once more, I am standing alone in a Mission, in which there is sufficient employment for three Missionaries. Our Brethren at Benares are well, and going

on in the proper spirit. Messrs. Hæberlin and Krückeberg are likewise well; and their constitutions seem fully adapted to this climate. Mr. Sandys, at Calcutta, I am sorry to hear, is ailing again, at this hot season: his constitution received a severe shock last year, from which, probably, only a cool climate will recover him. There was a time when I regretted that my destination was changed from Abyssinia to Bengal: I now clearly see that the Lord has sent me to this people. I feel as happy in my work as a Missionary can be. May I be found faithful to the end! [Rev. J. J. Weibrecht

BANCOORAH.

Ministerial Intercourse with the Natives.

May 10, 1833—Was placed among a number of old people, the greater number of whom was of the Brahmin caste. At the commencement of reading and conversation, they all seemed well disposed and attentive; but they at last became irritated. They easily become irritated, when their system is exposed. One went off, saying, "All your words are lies. You say, that God has no shape; and your God had a shape. Only one thing, therefore, can be true; either that God has a shape, or that Christ is not God." Those Hindoos who have received a Persian education are filled with still more prejudices. A Hindoo, otherwise, though he maintains, as long as possible, that God has a form, seldom or never denies the Godhead of Christ. With whatever a man is conversant, that it is that influences his mind and morals. So it is with regard to reading: the things read, imperceptibly influence the mind and conduct. I certainly believe that a youth, educated in a Missionary School, will never behave himself so insolently as one who, instead of the Holy Bible, has read the tales of Mahomedan Kings, &c., in Persian. And as our Schools have already so far had an influence for the better, faith makes us hope for more important consequences.

Sept. 2 — Went again to speak to the people; Mr. Linké being with me. A multitude soon assembled, to hear the things which we had to tell them. Read Luke x.; after which we spoke to them by the Catechist. Many foolish questions were put; and many objections made to the truth, of the same character. Mr. Linké thought I should not allow them

to repeat so much of their absurdities; but demand a more listening ear to what I had to say to them. This is, however, difficult: it is not easy to keep them to the point. They are, for the greater part, so ignorant, carnal, and perverse in their notions and ways of thinking, that they do not feel the force of a sound argument. Some questions were interesting; such as, "How can you account for the Word of God maintaining that God is without shape?—How then could He speak words?—What proof can you shew us that you speak the Word of God, and that your books are from God? (Here they were not content with argument, but requested the performance of a miracle.)—How can you know that one is a Christian?—How are you certain that one will go to heaven, as you call it?" As, however, they are not prepared to see the force of our arguments; will not listen to testimony; are suspicious of the motives of the Missionary; and will not believe, but see, (though they believe in the most absurd things of their own,) it is difficult to satisfy them. Those things only are, in their estimation, of value, that bear on their immediate interests.

Sept. 9, 1833—Read Matt. ix. to some respectable Natives. Endeavoured to impress upon their minds the nature of the sick man's faith, and the Divine character of the Redeemer; and to make it clear to them, that they, as sinners, were in the same relation to the Redeemer. This made some impression upon them. At the end, they again asked some worldly questions, to which I did not reply; but told them that a little thinking would convince them of their errors.

Sept. 10—Again in Pataupore. Having read to the assembled people Luke v., I asked them to follow the Lord Jesus as readily as Matthew did; told them how to follow Him; what they had to seek from Him; and what they would find with Him. As they shewed some inclination to obey the Gospel, I entreated them to act upon it.

Sept. 15: Sunday—Administered the Lord's Supper to my little Native Congregation. I had previously inquired into the state of their souls, when I found them prepared for the reception of the memorials of the body and blood of the Lord Jesus; and could now, therefore, with freedom, give them these pledges of mercy. Mr. Linké not having yet returned again to his station in Burd-

wan, he performed the English Service for me.

Sept. 16—Went in the evening into the Bazaar. Met with great objections. It seemed as if the people had all agreed to raise their voices against the Gospel.

Sept. 20—I again went to the Brahmins' quarter; where, as usual, I met with an obnoxious and bad spirit. One young man said, "If the Christian Religion were a true religion, it would be revealed in every place." I asked him whether he applied the same argument to his own. He replied, "Yes." Upon this, I was enabled, on his own proposition, to shew that the Christian Religion was the true one, and his the false one. At last, they got irritated, and spoke blasphemously against Christ; upon which, it having also become dark, we went away.

Sept. 24—Went into the Bazaar, and was soon surrounded by a number of people. Read to them Luke viii.; and spoke of the Word of God, its nature, and its effects. They again maintained that evil came from God. I shewed them, by examples, how this could not be: but they will not obey the truth.

Oct. 24—In Pataupore. After having taken a place for preaching, a company of young men came down the road from Bancoorah, having, as they said, seen the idols, during the time of Doorga Poojah. I asked them to stop and hear the Gospel; which they did. I then said: "You have seen the idols, and now you have heard the Gospel: from which can you profit most?" They made no answer (indeed, they never give a direct answer to a question), but went on speaking of their customs. I said, that I would not interfere with their customs, only exhort them to care for seeing and hearing such things as would make them better men, and which would bring them nearer to God and heaven. They had no objection to this; but, "heard and forgotten" is all one with them. [Rev. H. C. Krückeberg.]

Mr. Krückeberg then relates, in the course of his Journal, some particulars, which may be useful, generally, in directing those who are engaged in pastoral offices, or in visits of Christian benevolence, how to make inquiries, and how to record memoranda of their intercourse with the objects of their pious attentions.

Opportunities of Usefulness at Idolatrous Fairs.

Oct. 26, 1833—Tobobaan. As, about this time of the year, this is a place of concourse for a great number of people from all the neighbourhood, even from Calcutta and some parts of the surrounding provinces, I thought it worth while to go there, for the Gospel's sake. Much wickedness is carried on in such places; but the Minister may make it an occasion to disseminate the Word of God. I pitched my tent, and remained a whole day there. During three days, more than 500 Tracts have been given away. The people were exceedingly eager after them, and did not go away from the tent the whole day. The books were given only to such as could read: none of whom had learned in schools; neither had any learned Persian. The greater part of them were from 16 to 24 years of age, all fine young people. In order to make the thing important, I called them, one by one, into the tent; made each sit down, and asked him several questions: such as, Why do you want a book from me?—What do you expect to find in it?—What is your age, your dwelling-place, and employment?—What is the chief thing man wants?—In what consists the chief happiness of man?—Of what two principal parts is man composed?—What is the body? What is the soul?—What is God?—Is He different from man?—In what is He different?—By whom, or what, can man please God? Can man do any service to God? Can man give any thing to God?—Can the soul die?—Where will it exist hereafter?—Have you ever heard the Gospel?—Do you understand what it means?—Do you know what it brings, and to whom it belongs?—Do you obey and love your parents?—Why do you do so?—Who has the first claim upon our love? &c. Some of these questions were answered; but only in part. Most of the young people proved to be very ignorant; and, as they sometimes gave such an answer as common sense suggested to them, it was not seldom that it was directly against their own doctrines. After this, I took down their names, and fixed a predicate to the same; as, Teachable; Careless; Not in humour; Not far from the kingdom of God; Eager for gain; Expert; Inquiring after good things; Highly gifted, &c. By these epithets I shall perfectly recollect them; which may be an advantage, when I see them again. May [the

Lord bless the seed thus sown, though upon dry ground!

A remark then occurs, which painfully illustrates what is, in every country, and in every age, the grief of the devoted Ministers of Christ—

The Gospel, long known, yet neglected.

I sometimes express surprise to my Pundit, that he, having heard the Gospel for ten years past, has not yet embraced it. He sometimes answers, that God will do this for him; that he himself would never attempt to do any thing of the kind. With regard to others, he says, "By degrees, their hearts will be turned to God. You must not be too sanguine in your expectations." Yesterday a man came to me from a large village in the neighbourhood, desiring me again (he has done so once before) to establish a School in this place. I told him, that, in such a School, the children would get Christian Books, and perhaps Christian Teachers, and, in consequence, would afterward all turn to Christianity. "Then let it be so," he said: "give us now but a School." I told him, that I had no rupee to spare; that the money I had got was wanted for the Schools already established; but that if they would supply a house and a teacher, I would give the books, and look to the School. "No," he said, "we are too poor to do so much."

We add, in the following Extract, his

Summary View of Missionary Labours.

Oct. 30—Bancoorah. Formerly we had three English Services during the week; but now have only one regular Service, on Sunday; when all the people of the Station regularly attend. As there is no Church, we assemble in a private house. I also assemble my eight Bengalee Christians twice on Sunday, and sometimes on an evening in the week. My intercourse with those that are still without may become more beneficial, when I can speak the language well, and have got fixed preaching-places. The Pundit tells me that the people praise my pronunciation; but he likes to flatter; and the fact, that he so often corrects me, is against him, I have seven Schools to visit; one of which I attend two or three times a week, having there the best boys. If to this I devote two hours of the day to the study of Bengalee, and finish what is to be done at the writing-desk, but little time is left for devotion, reading, mental improvement, bodily exercise, &c.

The climate of the Station is very good, and seems to be in my favour. There is always something which forms the cross, which we must bear in following the Lord; of which the sinfulness of nature, and infirmities of every kind, constitute a considerable part. Yet, when I am weak, then am I strong. As it is to the glory of God, I am not ashamed to confess that it is grace, and nothing but grace, that carries me through.

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CHUNAR.

The Rev. W. Bowley continues making excursions from his Station to various Towns and Villages, far and near. In the distribution of the Scriptures, and of Religious Tracts adapted to follow up the subjects of his conversations, he appears to have considerable success; and, altogether, though *the offence of the Cross* has not ceased, yet the spirit of friendly attention and inquiry, manifested by many whom he visited, presents a very encouraging view. We shall give somewhat copious Extracts from his Journal, which depict, in a very simple manner, his plan of

Conversational Preaching to the Hindoos and Mahomedans.

— *At the Annual Fair at Mirzapore.*

Oct. 14, 1833—Early this morning, set out in a boat, to visit an annual fair at Mirzapore, where we arrived in the evening. At the Ghauts, had much conversation with a caviller; who, however, was not open to conviction; nor would he admit the truth of any thing, but held to his lies as deliberately and calmly as possible: and this was done merely to avoid the unpleasantness attached to an acknowledgment of the truth, while he is openly acting contrary to it. However, it became necessary to expose his palpable lie, so closely connected as it is with the false system of Hindooism. One or two by-standers sided with us.

Oct. 15—This morning, walked through various streets leading to some of the principal Ghauts. Met with an Armenian family resident here, the head of which, understanding Persian, solicited for some translations. On our return to the boat, we sent him a copy of the New Testament in Hinduwee, and a copy of Isaiah, with a Tract against Mahomedanism. At a convenient place by the way-

side, leading to the river, Thakoor, and one of the school lads, read to a great assembly; and I addressed them from the former part of Matt. viii. This induced many to apply for the Book; when several single Gospels, and Tracts, in Hinduwee, were given to those who could read. During the heat of the day, I was engaged with a Pundit and Moonsee, in translations. In the afternoon, rode slowly round the place; and read and spoke to several crowds who collected about me.

Oct. 17 — To-day's proceedings were very little different from those of yesterday. No very great anxiety for books.

Oct. 18—Perambulating the city, morning and afternoon, in search of opportunities to speak to the people, and to distribute Tracts. At one place the people were ready to idolize us, saying that we were incarnations of the Deity: at another place, they threatened to pull our tongues out of our heads, and to pour melted lead into our ears,* were it not for the Government. This is precisely the treatment which a Missionary, going among the people, must expect, and prepare himself to receive, from such poor deluded beings as are the Hindoos. One man made a speech openly in the midst of the crowd; while others seemed quietly to listen, anxious to see the result and hear my reply; which not being according to their expectation, must have rather surprised them. It was, however, pleasing to hear the Name of the only Saviour repeatedly introduced, even before I had mentioned it; some saying, that He was one and the same with the Supreme Being. They could not possibly have attained this knowledge, but from the Tracts and single Gospels which have been distributed among them from time to time.

Oct. 20: Sunday—Went to the Armenian family, and to the usual places we are accustomed to visit; pleasing opportunities opening before us. After our usual work, we were visited to-day, as well as yesterday, by an opulent Hindoo, who came to discuss subjects with Pundits whom he had engaged for certain religious ceremonies; three of whom were performing Poojah. A dense crowd gathered around us. On being requested to put a question to the Pundits, I pro-

* According to the Shasters, this is the sentence denounced against all, but a Brahmin, who should utter a sentence in Sanscrit, or even hear its sacred sound.

posed—How has man become a sinner, seeing that a holy God must have created him holy? The poor Pundits made some miserable attempts to give an explanation; but they soon betrayed their ignorance, and shewed that they could give no reply, without making God the author of evil. The rich man, though totally illiterate, manifested more good common sense and reason than his kind teachers. In the course of the day, baptized a child.

Oct. 21, 1833—This morning employed as yesterday, in reading at the Ghauts. Went to the rich Hindoo's, where a better spirit was manifested: the fumes of yesterday had evaporated: they were reasonable and calm, and prepared to hear me. Visited and heard the Persian School-boys. In the afternoon, engaged, as usual, in reading and similar work.

Oct. 22—This morning, met with opportunities, at three different places, to read and speak to the people from the Psalms: several Pundits heard, and accepted books. At the rich man's, an aged Pundit, possessing more learning than those we met here before, was hired to encounter us. But, poor creature! he proved a rude bigot to the Shasters, more so than his neighbours; and would not admit one word of reason contrary to them. My work was consequently short. I said, I had no time to lose in needless conversation; and took leave. Had much serious conversation with the Armenian family, respecting the way of salvation.

Oct. 23—This morning, close to Riverhoe, where Pundits and others were assembled, read a Psalm, and explained it. From hence, went to our usual spot. Read, and addressed a crowd, from the Parable of the Sower. Visited the Armenians, being in our way to and from the Ghauts. During the day, was engaged with Moonshee about the Answer to the Tract of the Lucknow Molwee against Christianity. At 4 P. M., as usual, employed in perambulating the city. Met with greater success in speaking to the people, and in giving Hinduwee Tracts and single Gospels.

Oct. 24—At 4 P. M. went to the Fair, three miles distant. This proved the best day we have yet had, in distributing Tracts and single Gospels. People from among the multitude felt no shame in approaching us for books. I was literally jammed up in my vehicle the whole time.

Oct. 25—In the morning, I went

to the usual places at the Ghauts, and to the rich man's: much discussion, and a better spirit. A Pundit, who yesterday received a Tract, came and made particular inquiries respecting Christ.

Oct. 26—In the morning, went out as usual. During the day was engaged in making arrangements for the Sabbath.

Oct. 27: *Sunday*—This morning, Divine Service was held at 7 A. M., in English: about ten, from among the gentry, attended. The residents are far scattered here. On the following day, left Mirzapore, and reached home late in the morning.

—On the Passage between Chunar and Buzar.

Nov. 10: *Sunday*—At Hinduwee Morning Service, administered the Sacrament, and baptized a child. In the afternoon, the Archdeacon, who is on his way down the country, was present.

Nov. 11—This day being set apart for holding a special Prayer Meeting with our people, we had Service morning and evening, previous to my departure for the Annual Bathing Fair, below Buzar.

Nov. 12—Set out this morning in a boat. Engaged during the day in writing. Yesterday, I despatched my Reply, in Persian, to the Tract of the Lucknow Molwee. Arrived at Benares late in the evening. Spent the following morning with Missionary friends at Sigra; and returned to my boat in the evening. Late at night, our people heard somebody, in an adjoining boat, reading a Christian book. Runjeet went close up, and found the man; who proved to be an invalid Subahdar, who was proceeding toward Chunar: he was reading the Memoirs of Nathaniel Tajkhan, in Hinduwee. Runjeet was soon called in; and he and the Subahdar entered warmly into conversation; Runjeet explaining and commenting upon what the other read. They then read several other Hinduwee Tracts together, which Runjeet had taken with him to the boat. Finding two respectable females who could read Persian, and their hearts seeming disposed towards the contents, he put the Tract against Mahomedanism into their hands; and then parted with them, hoping to meet again, on our return from the Mela.

Nov. 14—This morning, before we set out, the Subahdar called upon me, and spoke very pleasantly about the effect which the books which he had read had had upon his mind. This is another evidence that the Books and Tracts distri-

buted among the people are not wholly lost, as some would believe. At 6 A. M. left Benares, and put to, opposite the village Behadur. Here we had much conversation, and some reading: however, the principal people were absent, on account of family bereavement. An old man, a traveller, engrossed the most of our conversation, and, step by step, yielded up all he had to say regarding salvation, according to the Hindoo System; and then thankfully accepted of our Tracts and a copy of the Gospel. Several others also had Tracts, as well as some Mussulmans.

Nov. 15, 1833—Runjeet had some talk with a few people. This morning, long before sun-rise, walked into the village. Waited at the Zemindars, where, on former occasions, we had read. He being absent, the people collected. One of our Christian lads first read a Tract; after which, Mr. Smith addressed the people. I spoke to the assembly, from the Healed Leper, Matt. viii.; and all freely admitted they were leprous sinners, and that the only remedy had been set forth. Finding that no vestige of their different systems could stand, one and another questioned respecting Ram, Krishna, Muhadu, and Vishnu. In our replies, the imperfections and sins of each were pointed out, to the conviction of their reason; though, at first, one and another wished to prove that the actions referred to were not sins. At length, after much reasoning, they became willing, as far as their words went, to admit Christ to be the Supreme Being; and desired to know something more of Him. They gladly took two copies of the Gospel of St. Matthew, and a number of Tracts.

Nov. 16 — Early this morning, all walked into the Bazaar. At a devotee's, entered into conversation with a group: they were for strenuously defending the worship of the image of Muhadeo; but, so far as reason was permitted to stand her ground, they yielded. A crowd collected, and we addressed them. The Gospel was unfolded; but without penitence for sins: they do not prize the only remedy. For a time, they seemed roused; but slumbered off again. No Tracts were accepted. One man, however, openly told us that he had renounced idolatry, since we were here last year; to which all were witnesses: but the poor man seemed to go no further.

We now crossed the river. In the mean time we got a hasty breakfast; which

we had scarcely finished, when our boat reached the opposite shore, close to the village Kythee Taura. We walked into this village, and perambulated the different streets, or rather lanes: we could see but few people, as they were mostly out at their work in the fields.

Entered our boat, and went on toward Sydpore, which we reached at a quarter past 1 P. M. We immediately walked into the place, and through the main street. Seeing a crowd, we sheltered ourselves from the burning sun, under a fine shady tree, close by several shops; and, opening a conversation with a man, we attracted a crowd around us. One of our boys then read an address, upon which I occasionally enlarged. After this, Mr. Smith arose from the couch on which we were seated, and spoke to the people; and I followed him, endeavouring to rouse the people to a sense of their deplorable condition, and to seek the only Saviour. There were no cavillers nor opposers: all was attention; but little signs of being pricked to the heart; hence they were exhorted to awake from their state of unconcern. Many seemed affected; but no books were given away. At a considerable distance further up, being invited by a shopkeeper to make known the way of salvation to him, we entered his empty shed: a crowd soon followed, who heard us with apparent satisfaction, none gainsaying. I commenced by saying, that we felt for them and the Mussulmans (some Mussulmans also being present) as tender parents do for a sick and dying child; that we beheld them sick with the deadly disease of sin, and witnessed them, one after another, swept down the stream of death and destruction; and that we felt constrained to come among them, from time to time, with the only effectual remedy, approved by the infinitely merciful God Himself. They seemed affected; and thankfully accepted of single Gospels and Tracts. It being half-past three P. M., we entered our boat, and set sail. In the evening we came to Deochundpore. This is a pretty large village, consisting chiefly of fine tiled houses, and the inhabitants seem to be in good circumstances. Last year, having met with encouragement here, we consequently immediately walked to our usual place. On seeing us, the people seemed much pleased, and seated us; when we commenced our work. After having read, one after another publicly preached to the people. They seemed

affected; and, it being dusk, they followed us to our boat. A young man, a Pundit, put the following question:—"How can one born without sight know any thing of the light, though described to him ever so clearly?—He merely credits what he hears, without knowing what is really meant." *Ans.* "It is true, that we are born blind, and that the light of Divine Truth is set before us, as you say; and, in order that you may see the light, it is your duty to pray earnestly to God to open the eyes of your mind; to continue to read His word; and to pray through the Saviour; and you may rest assured of obtaining your desire. The idea of praying in secret seemed to impress them much. One or two pertinent questions were further asked. They thankfully accepted of the Gospel of St. Matthew and some Tracts; and asked leave to come to our boat, after they had dined. It so happened, that just as we had commenced our Evening Hinduwee Worship, and were reading, six of the most respectable village people, their Pundits at their head, came in. We then recommenced the Tracts on the Creation and Fall, which were improved; and concluded with a prayer in Hinduwee. After this, they freely entered into conversation; and seemed to see clearly the difference between Christianity and Hindooism. They said, the doctrines of Christianity and Hindooism were as contrary as light to darkness; and gladly received two copies of the Psalms. They left us about half-past eight P. M.

Nov. 17, 1833: Sunday—Very early, we perambulated the whole village; and at three different places Tracts were read, where we also preached. The people seemed attentive, none opposing: they thankfully took Tracts and single Gospels in Hinduwee. On our return, they followed us to the boat, with apparent attachment. There being no villages of any consequence between, we came on to Jumnea, a very large Mahomedan Village, extending a long way on the banks of the river. We walked up the principal street, to the extremity, and then down another, seeking for an opportunity to address the people; but few were to be seen, and they scattered. But seeing a Mahomedan Place of Worship, and several grave-looking persons, we walked up, and opened a conversation with the principal Molwee. He, however, seemed aware that the weakness of his cause would not bear the test of reason: for hear-

ing him speak of "the book of heaven" (the Korán), he was asked what evidence he possessed of its being from above; to which he did not think proper to give any direct reply, though, to keep up his consequence among his brethren, he said he had hundreds of evidences to prove that; but excused himself, by saying, that no good was ever got by controversy, since neither would yield the point; that it was near the hour of prayer; and that God was willing there should be different religions in the world; else, where would be the necessity of sending prophet after prophet to reveal different systems. To this it was replied, that the Word of God was more stable than heaven and earth; as Christ had said, that both should pass away, but that His words should not pass away;—that it was a great mistake to suppose that prophets were sent to propagate new systems of religion, as all of them, invariably, pointed to Christ, as the Saviour of the world; that it was to Christ that Abel and all the faithful, from the beginning of the world, looked; and that the Korán's denying this was the very reason of my putting the first question, as to what evidence he possessed of the Korán being from heaven. He again repeated, that they possessed innumerable proofs; but that this was not the time to adduce them. The crowd of Mussulmans, out of deference to the man, said not a word; and finding that we could not draw the Molwee out to examine Mahomedanism, we left him; and soon after sent him a Tract against his system, which he accepted.

We then went to a devotee who was under a booth, on the river-side. Here he had a space marked out, that no polluted worldling should approach too near his sacred dwelling. We found him besmeared with ashes, with his hair formed like a turban. He conducted himself with all the consequence imaginable, toward those who approached to prostrate themselves before him. A long conversation and controversy ensued; and, in order to defend Hindooism, he spoke contrary to the Shasters, respecting Ram Krishna; so that those of his own faith stood forth against him. Having thus been foiled on every point, he asked us to state what we knew of the Way of Salvation; which we did before all: and returned to our boat when it was quite dark and late.

Nov. 19—This morning walked up and down the main street for several miles, and distributed both Oordoo and

Hinduwee Books. Afterward, we went to a shop, where we were engaged in reading and conversation, in addressing the crowds, and giving books. Supplied a School with Tracts, in order to improve the boys in reading till I come among them again. I promised rewards both to them and the Teacher, in the event of their reading these books fluently on my return. Several, both yesterday and to-day, came to our boat for books. A Hindoo, a shopkeeper, brought out the Book of Genesis; and, from his questions, it was pretty evident that he had been reading it a good deal. On hearing of Eas, he thought it alluded to Esau, the son of Jacob, who had been sent for venison. Feeling pleased to find that he had been perusing the book given him, I now gave him St. Matthew's Gospel, and a copy of the Psalms, with certain Tracts. About one P. M. four respectable Brahmins called, purposely, it seems, to inquire into certain particulars connected with Christianity, and the distribution of our books. The chief speaker was a person whom we have met with every season, for the last few years: he has certainly read our books. Formerly, he seemed very angry, and manifested a bad spirit; but now, he proved civil and friendly, and manifested a spirit of sincere inquiry. We told him openly, that neither the books of the Hindoos, nor the Korân of the Mussulmans, could prove that God can, consistently with His justice, be merciful to the sinner: that though both of them spoke of the mercy of God, it was to the sacrifice of His justice; consequently, their God was not the True God, but a being of their own fancy: that, in fact, it was not in the power of man to reconcile the justice and mercy of God in the salvation of the world; and that it was God himself who, in mercy to a ruined, helpless world, had revealed this great mystery. This excited his curiosity to know how it was; which was explained to him. The people asked if we had no books containing the moral duties required of man. They were told, that the tree must first be made good, before the fruit can be good; and were shewn how it was that the same action, performed by a sinner and a saint, was sinful in the one, while it was righteous in the other. The man now questioned me on the New Birth; upon which I commented, from John iii. 1—17. We read and enlarged upon the Barren Fig-tree, and applied the

Jan. 1835.

subject; also upon the Good Samaritan, and the necessity of works of love and charity to all. This seemed to strike the people with great force. In fact, instead of cavilling, they seemed to receive all that was said with avidity and pleasure; gladly received single Gospels and Tracts; and invited us to their shops. This was truly a most pleasing meeting. In the afternoon, walked up the main street of the Bazaar; and spoke and distributed books to many. We have this time had little or no opposition; but have received every encouragement, in the disposition manifested to receive our books, and in an apparent desire to make good use of them. We could not but feel thankful for this state of things, and encouraged to persevere in our annual visits. At night, set out from Ghazee-pore, and proceeded down to the river, till ten P. M.

Nov. 20, 1833—This morning, at eight A. M., found ourselves cast upon shoals of quicksands, with our boat thrown upon her side, and for a full hour were in most imminent danger of being engulfed in the sands. All our efforts to extricate ourselves proved abortive; and yet, oh wonderful to relate! through the almighty power of a merciful God, we found ourselves afloat, to the astonishment and admiration of every Heathen, as well as Christian, on board. This is the third or fourth time that Providence has appeared in our behalf, when all the help of man has proved to be vain, and when none could, humanly speaking, expect deliverance. On two of these occasions, my dear friend, Mr. Smith, has been with me on Missionary excursions. We now went upon our knees, and acknowledged the good hand of our Deliverer, with thanksgiving. At half-past ten A. M. put to, at Bara, which is a very extensive village. At noon, Matthew Runjeet took one of our Christian Boys, and walked into the village; and at a rich man's (at whose house last year we had some discussion, and read and preached) he met a crowd of Brahmins and Pundits, who were collected to a feast, to whom he got the boy to read a Tract; after which, some conversation took place, which had the effect of getting the learned to accept of nine copies of the single Gospels of Matthew, and of some Tracts. At half-past three P. M. Mr. Smith and I walked into the village. We first approached a Mussulman Musjid, where a number of persons were

assembled for prayer. On seeing us, a crowd collected; when, ascending the side of a well, about five feet from the ground, a Tract was read, and both of us addressed the people. There were about an equal number of Hindoos and Mus-sulmans present. At another Musjid, met a number coming out after prayer; with whom we entered into discussion. They were, however, illiterate, and could not defend their system. Having pointed out to them, to their conviction, the insufficiency of their system to save the sinner by trusting to mercy, to the violation of God's justice, we preached the Gospel to them. Went on further; and sat down at a rich man's house, where a crowd of hundreds collected to hear us. A warm opposer arose, who interrupted me from finishing my address. He drew us into a discussion, as he would not admit that we were sinners; but that the Supreme Being was the doer of all, the sufferer of all, even that He was the prisoners in the jails, &c. We, of course, could not suffer such assertions to pass unheeded; and, for the sake of the crowd, we exposed such doctrines, as well as their heinous tendency, &c. Several came running after us for books. Entered our boat at candle-light, determining to be with them again in the morning.

Nov. 21, 1833—Early this morning, long before the sun arose, sent Matthew Run-jeet, with one of our boys, across the river, to the village opposite, while we walked into our last evening's village. Meeting none at the Musjid's, we proceeded down the main street, to the extremity of the place. A crowd collected; and after a few words of conversation, we addressed them, and gave a book or two to the applicants. Before a Hindoo temple, met the presiding devotee. We opened a conversation with him, which soon secured an assembly, who were regularly addressed by both of us; and a couple of books were given away, as before. We then made a stand before the house of the rich man, where a crowd had already collected to hear us: parts of two Tracts were read, and two addresses delivered. I spoke from Matt. iii. There was a most surly, bitter, and determinately head-strong opposer, who could not bear to hear us proceed with our discourses; but caught a word here and there, to cavil with and frustrate our design: he said many things to aggravate and offend us. This, of course, only

betrayed his malignant spirit. He went so far, that a Brahmin, a reasonable man, who could not bear to hear him proceed in the manner he did, openly approved of what we said, to the grief of a number of persons who held on with the opposer. The Brahmin begged that we might be permitted to go on; saying, that whenever a devotee came to the place, 500 persons would go to him with presents, and prostrate themselves before him; who, consequently, carried away a bag of money, leaving them nothing good; whereas, we only required a hearing, without any tax upon their purses; and that all we said was very good. This last expression aggravated them to abuse him; and one and another said, "Then why not go and eat with him, and throw off your Brahminical thread." The poor fellow persisted, however, in defending and siding with us, and submitted to be reproached. One said, "Let us be gone, and attend to our own Shasters:" to which the Brahmin replied: "Your Shasters! you cannot hear them without presenting an offering of a pice, &c.; and, after all, you come away without being the wiser." This excited their ire tenfold; but he, being of an independent spirit, continued to disregard their taunts. Finding them make so light of this weighty matter, and laughing, I stood up, and said, that they might laugh, because they knew no better; but we should weep for them, since the Saviour had said, *Blessed are they that mourn*. I thus continued, till a sudden change was observable in every countenance, and a cloud seemed to shadow them. It was the name of Christ, and salvation by Him alone, that caused them to manifest the secret enmity of their hearts: hence they were continually bringing forward their objections to the glorious Gospel of Christ; which brings down the pride of our rebellious nature, which would aspire to share, at least, in His glory. So it happened last evening, when the brother to the present opposer interrupted our discourse, and prevented our proceeding. He would not admit that any thing existed but God; consequently, He alone was the doer of every thing, however enormous and wicked it might be: he said openly, that God had committed depredations, and had been imprisoned. Returned to our boat at nine A.M.; and crossed the river for the village opposite, named Beerpore. The people here were more honourable than those of

Bera: they were extremely friendly. In the afternoon, at half-past three, walked to the village; and, under the shade of a fine Peepul-tree, near the house of a devotee, where by appointment the people assembled, commenced a discussion with a devotee, a stranger; when all his hopes in Ram, Krishna, &c. gave way before the test of reason. Finding no person side with him, he admitted, that instead of extolling the Deity by calling these gods incarnations, they were trifling with His character. One and another then called to us to state what we knew of the Deity. Regular and suitable addresses were now delivered, and closely applied, to the people; especially as all seemed to have been convinced, ever since last year, of the truth of Christianity, but had sunk into a state of hopeless apathy; shewing them that nothing could be done without renouncing Hindooism, with all their present connexions.

Nov. 22, 1833—Early this morning, having despatched Matthew and his party to a village a little forward, on the opposite bank, we walked into the village; and first at a Temple had some conversation with the inmates: one, a Pundit, manifested blind bigotry, and walked away as soon as he could. We then went, with a well-wisher, where a crowd seemed to welcome us. Here, a Tract on the Law and the Gospel was read and commented upon. After this, we traversed the whole extent of the village; and at four other places addressed separate bodies of respectable people, without having a single opposer; all appearing like so many Christian Congregations. Here and there people accepted of Gospels and Tracts. Got to our boat at 10 A.M.; and dropped down at the village to which we had deputed Runjeet. Finding no encouragement to remain in this neighbourhood any longer, we came on to Buzar. It should be observed, that our congregations were stationary throughout the discourses; and several followed us from place to place. A little Brahmin boy followed us, and spoke very prettily, as if he were really touched with the importance of our message. He said, as he followed us to our boat, that our words greatly affected the illiterate, while the affluent and respectable remained untouched.

—At the Annual Bathing Fair near Buzar.

Nov. 23—Early this morning, walked into the Bazaar. Seeing a group of poor people sitting around a kiln, warming themselves, we alternately addressed

them: in the mean time, the crowd accumulated. It was little use to read to these people, as their intellect was much below the common standard of Hindoos or Mussulmans: they were very attentive, and seemed to feel the importance of what they heard. At 10 A.M. returned to our boat. Mr. M'Leod accompanying, we set sail for the Mela; Mr. Smith having previously proceeded onward, for a different destination. A strong easterly wind retarded our progress, so that we did not reach the Mela during the day. We have commenced Bishop Wilson's Evidences of Christianity, a sight of which I caught, with Whitfield's Life, on the shelves of our Benares friends.

Nov. 24—Rose at half-past three. About daylight, the Native Christians and boat-people assembled; to whom Genesis ch. i. to the 3d verse of ch. ii. was read, in Hinduwee, and catechetically commented upon; together with an enforcement of the observance of the Lord's Day. Being informed that a number of people were bathing, Matthew went out with a boy; but soon returned, bringing word that a young Rajah, with whom he had had some conversation, wished for a book. We instantly walked out to him, and presented him with a copy of the Oordoo Testament. He said, "What book is this?" *Ans.* "The Book of God." This was of course doubted, as he had read something of Persian, and was a Hindoo. *Ques.* "What advantage is it to you to distribute these books?" *Ans.* "We are commanded by the Author of our being to do so, for the benefit of the world; as He has revealed the knowledge of Himself through the medium of these books." He desired to know where it was commanded. I then turned to the 15th and 16th verses of the last chapter of St. Mark's Gospel. While I was reading this passage, his chief Teacher in Persian and Hinduwee suspecting, it seems, that the words were not without effect, came forward, and, like Elymas of old, carped and cavilled at every thing that was said. He first asked, "How did He make himself known?" *Ans.* "He became incarnate, for the salvation of the world."—"That is false," he replied; "it cannot be! you go to confine the Deity to a human body." *Ans.* "By no means. Do but attend patiently and impartially to the subject. The creature alone can be said to be limited and confined to place, &c.; not so the Omnipresent God. This attri-

bute you all justly admit to belong to Him. In admitting that His presence is in the midst of us, you do not do away with His presence elsewhere; so, also, His becoming incarnate by no means interfered with His Omnipresence." But the poor creature's object was not to be rightly informed of things; his aim was pretty evident—to secure his prey from straying from his delusions. He then said, that every religion was false; since one belied the other. *Ans.* "Having fathomed the shallow rivulets of human systems, you conclude that the ocean also is fathomable. Impartially investigate the Christian Religion also; and you will find that it is a revelation from God." But reasoning would not do with this obstinate man. I however entreated him, as an accountable being, to weigh the matter; to withdraw his mind from the trifling connexions of time, and take eternity into the account; assuring him, that as none of these things came with him into the world, so none of them would accompany him out of it; and that till he did so, he must not expect to come to the knowledge of the truth. The Rajah now took the Testament; and finding we were proceeding to the Fair, he seemed much pleased; and promised, God willing, to call at our boat. We now took leave; and proceeded on our way: it being but a short distance to our destination, we reached at half-past eight A. M. During the day, employed in reading Jeremiah, in English, and the Proverbs, in Hinduwee. About half-past four P. M. walked out to the fair. A crowd being attracted towards us by curiosity, the following dialogue took place. *Ques.* "Wherefore are you assembled here?" *Ans.* "To bathe in the Gunga, and to be cleansed from our sins." *Q.* "You will now be purified?" *A.* "Yes."—*Q.* "You will have a new heart?" *A.* "Yes."—*Q.* "You will return to your several dwellings a holy people?" *A.* "Yes."—*Q.* "You will henceforward give over lying and swearing?" "By no means," was the reply.—"What proof, then, is there of your sanctification?" Here all were mute; till a devotee, in ashes, said: "The Gunga, being inanimate, cannot purify from sins; but a sight of us, living devotees, certainly does cleanse from sins." The people were asked what they thought of that saying; when a clever, though artful, Pundit took up the argument, and said: "The Gunga certainly is the Deity; and though she may appear inanimate,

yet she is not actually so. The case is like that of a woman whose husband is gone to a far country, who has been told that he is dead; but a letter from him satisfies her that he is still living; consequently she continues to ornament herself with sendoor (red powder)." I asked: "And pray, where is the letter you have received from the Gunga, to satisfy you that she is alive?" In reply, he was going to quote from the Vedas and Shasters to prove his assertion; when he was asked, whether he considered the sun a deity. *Ans.* "Certainly."—*Ques.* "And pray, how many husbands have you?" He was then asked whether he worshipped Salig Ram. *Ans.* "Yes."—*Ques.* "And pray how did this incarnation appear?" He would not give a direct reply; but said many things foreign to the point. We then told him that the god Vishnu, on account of his impurity, was cursed by Julundur's wife, to become a stone: hence the saligram.—He asked whether we believed this, and other such stories. *A.* "It is not what we believe, but what you believe; and worshipping an accursed thing, how can you expect a blessing?" The people seemed convinced; but the poor disputant went on speaking without interruption, in order to drown the effect of our words. In the mean time, one and another stood up to side with us. We continued with them as long as any thing profitable could be said. Several accepted books.

Nov. 25, 1833—This morning and afternoon, walked round the Fair. Spoke to many, and distributed Gospels and Tracts. Went out again at candle-light; and, opposite the Temple, addressed crowds, till late.

Nov. 27—At two o'clock this morning we were roused by the noise of the people bathing. As soon after dawn as we could well see, walked out; and, in our perambulation through the Fair, distributed most of the books we had. Returned at half-past eight. The people, who seemed so much affected last night, did not set out, on their return, till they came into our boat, and had an interview with us; wishing us to read and explain something of the books we gave them. We explained to them the essentials of Christianity, which they heard with gladness, and promised to adhere to them. Others also received books at the same village. They belong to the dominions of the King of Oude. Upon inquiry, they found that Runjeet was a disciple of

Christ, and had forsaken all the Hindoo Idolatries. One said, "Thus must we turn to the Lord!" They were also directed to pray secretly and daily. At half-past 9 P. M. we left the Fair, as the people were dispersing to return home.

—*At Buzar.*

Nov. 28, 1833—To-day, at 2 P. M., reached Buzar. At half-past four, went into the Bazaar; where, not meeting with a crowd, commenced a conversation with a Brahmin, who was making offerings to his poojah. Poor man! he admitted all we said to be perfectly right and just; nor could he deny that he was wrong. A number of people collected to hear; when several Mussulmans were questioned respecting the way of salvation, proofs of the inspiration of the Korân, &c. Though somewhat read, they excused themselves by saying that they were not learned enough to cope with us in this controversy: they referred us to the learned Molwees of Patna; and shortly after, pleading the hour of prayer, departed.

—*On the Return from Buzar to Chunar.*

Finding my plans for returning by land frustrated, we sent on our boat; and at 8 P. M., taking leave of Buzar, we entered the boat on the opposite side, about three miles further on.

Dec. 1: *Sunday*—Early this morning, addressed a group of Brahmins, who came to bathe from a distance: they appeared very suspicious, and needlessly afraid. Though they approved of all we said, they could not be prevailed upon to accept of a Tract, till part of one was read to them. One man then took courage to accept of a couple; saying, that he saw every thing good in them, and nobody should prevent him from receiving them: and he therefore took two. As soon as we reached Ghazeepore, which was at 10 A. M., we left the boat, and walked into the city with a bundle of books. Being seated in a shop, a crowd collected, whom we addressed. An old Brahmin stood up to counteract the effects of the address, by arguing, or rather by drawing us aside from our purpose; for he did not pretend to reason, but tenaciously held to the absurdities of the Shasters, and to the wickedness of the so-termed incarnations, which, in them, he said, as the Hindoos generally do, was not sin. We went on a little further, to the house of our friend who has the disposal of stamped paper; and who begged us to call, on our return from the Fair. Runjeet had just been spending an hour

with him; and left a complete New Testament, in Hinduwee, with him. Here a crowd soon collected; among whom were three learned Mussulmans; who, being challenged to defend Mahomedanism, made a few faint efforts; and concluded with saying, that all the preceding Scriptures were abrogated, and succeeded by the Korân, which should be universally followed. Here it became necessary for us to turn to a few passages of St. Matthew's Gospel, respecting the stability of the Scriptures, &c.; which completely silenced them; and all present sided with us.

Dec. 2 — Having a fine breeze, we sailed on, without any opportunities to go into villages.

Dec. 3—To-day, at 3 P. M., reached Sydpore; where we left our boat, to proceed forward, while we entered a newly-built place, just finishing, for the reception of an idol and a devotee. Here the intended priest and many others collected around us: they heard us without taking the least umbrage; and seemed greatly pleased as we discoursed against the god "that must be carried to his temple." They heard us read some Tracts and Gospels, and thankfully accepted of them. The devotee made us promise to pay him a visit, whenever we came again. We afterwards walked through the whole extent of the village; and then rode to Kythee, six miles, where we took our boat, about 7 P. M.

Dec. 4 —This morning, at 4 A. M., got into our conveyance, and came on to Benares by land. About eleven o'clock, accompanied by Mr. Knorpp, went to a Mela, about three miles distant. Here the people came pouring in from the city; but it proved a wet day, and all that could find accommodation took shelter in the buildings intended for devotees. In one of these buildings we took up our post, with a couple of Readers, just at the entrance; where we had some favourable opportunities of speaking to well-dressed and respectable-looking persons; who, upon hearing all we had to say, and appearing satisfied, gladly accepted of single Gospels and Tracts, in Hinduwee. Our Reader introduced us to one spot which was occupied by really polite, rich, and gentlemanly people, shining in gold and silk; to whom we set forth the Creation of man; the Fall, through the instrumentality of the Wicked One; the infinitude of God, in revealing a Saviour to our fallen parents; sacrifices; the incar-

nation, suffering, and death of the Redeemer; His command to preach the Gospel to every creature under the sun; His ascension into heaven, &c. They seemed pleased, accepted books, inquired our residence, &c.; so that, on the whole, it was a day of encouragement to persevere in these attempts to spread the Name of the Saviour.

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

THE Rev. D. T. Jones transmits encouraging intelligence of the state of the Settlers. The following extracts from the communications of the Rev. W. Cockran respect the Indians.

Baptism of Two Native Women.

Sept. 4, 1833—This morning, about two o'clock, I was called upon to visit a young woman who had been taken dangerously ill. She came into the Settlement about two months ago, and has attended the School regularly. By attention to the instructions communicated, she had learned so much of Christianity and its promises, and also of the punishment denounced against the vicious, as to fear the consequences of appearing in the presence of God in the character and with the name of a Heathen. She sent me an affecting message, saying, she had lived without the knowledge of God, till she came to this river; but now, from what she had heard concerning death and the punishment of sin, she was afraid to die; was anxious to be baptized; and wished to die a Christian. I immediately went with the individual who came for me. When we arrived at the house, the poor young woman was nearly speechless: however, as she was able to inform me of her wishes, and her hope in God, I administered the sacrament of Baptism, and commended her to God in prayer. In the midst of life we are in death. On Sunday, this individual was both at Church and School; but is now, apparently, in the agonies of death! It seems that the young woman was taken ill from having eaten nuts and berries, the preceding evening: we used all the means in our power to relieve her, but without effect. We sent for the doctor, who happily was at home, and came immediately: he succeeded in giving her relief.

Jan. 28, 1834—Baptized an adult, be-

fore the usual Service of the day, at the Grand Rapids. This individual had formerly strong prejudices against the Christian Religion. When I baptized her family, about five years ago, she made such a display of the enmity of her heart against God as I have seldom witnessed; but now she came to beg, as a favour, that which she had once spurned from her family. What need have we for patient perseverance, that we may go on steadily in the path of duty, and leave the wayward and rebellious in the hand of God! He knows the end from the beginning, and when and how they shall be turned.

Two other Instances of Spiritual Benefit.

Jan. 31—I was sent for to-day, to visit a woman who was dangerously ill, and to baptize her child. On my arrival, found her quite pleased to see me. Conversed with her on the necessity of confidence in God, as she now saw that human aid was in vain; and baptized her child, lately born. I could not but contrast my visit to-day to this family with one which I paid four years and a half ago, when I baptized her husband. Then, when I reasoned with her on the advantages of Christianity, compared with Heathenism, she replied, that it might be all very true, but she preferred her old way: when marriage was proposed, she was of a similar opinion respecting it. However, she has lived to be a partaker of all the external privileges of the Christian Church; and now feels anxious that her children should be brought up in the fear of God, whose long-suffering has brought her to the knowledge of salvation.

Feb. 4—Went to visit a man who had been sick a considerable time, and now began to be so ill as to lose the hope of recovery: found him much more communicative than usual. After having conversed awhile and prayed with him, his recollection of the goodness of God seemed to make him forget his natural bashfulness, and he exclaimed, "Ye know not how much God strove with me, before I would hear Him!" He then related the many conflicts he had with himself, when living an erratic life; and particularly one, when he was chasing a moose for several days, and, though he often discharged his gun at it, the animal escaped unhurt. He thought that the "Master of life" intended to starve him to death, because he would not come and hear His word; and resolved to embrace the first opportunity of hearing His word.

On arriving at Red River, his heart turned back to the Indian life: he avoided going to church, lest he should be arrested by an invisible hand; for at this time he thought our Message was something like the incantations of their conjurers. However, as he was going off, with the intention of strolling in the plains with his family, in the usual manner, he passed the place where the carpenter and I were employed, and joined us to have a little chat, in order to kill time. The carpenter knew him: the conversation took a more serious turn than he expected (for at this time he did not know that the Word was as effectual, when preached in a workshop, as from a pulpit). He left us; but that which he had heard was not so easily got rid of: it broke his repose at night; which determined him to settle, and go to church, where he might hear the whole of our doctrine. And, thanks be to God! he has not been an unprofitable hearer; as the patience and faith which he exhibited in the day of affliction and deep poverty fully testify. He had contracted some debts, which gave him considerable uneasiness, and of which he desired me to make a memorandum. He had an ox, which he wished to be sold to pay them. This I could not agree to; for the family had no other to haul their firewood; but assured him, that, if he died, I would devise some plan for paying the debt, without distressing the family.

Practices and Influence of the Conjurers.

Dec. 11, 1833—To-day we opened a Weekly Meeting at the Indian Settlement, for the benefit of the adults, when we read and explained the Word of God. Very few have a disposition to attend. Some have two or three wives; and knowing that the Christian Religion does not allow a man to have more than one wife at the same time, and being averse to restraint, keep out of the way of instruction. Others are conjurers; who pride themselves in their art; and are persuaded, that if they come to hear the Word of God, the knowledge of it will depart from them. However, as *faith cometh by hearing, and hearing by the Word of God*, I have embraced the first opportunity, trusting that God will bear testimony to the word of His grace, and make it mighty, that it may overturn those strong prejudices which the devices of Satan and an evil nature present against it.

Dec. 18 — To-day, one of the Con-

jurers attended the Meeting; but used every expedient within his reach, to keep his attention from what was spoken. He first took his cap, and turned it round upon two of his fingers: when wearied with this exercise, he laid hold of a little bag, which one of the boys had brought to school for the purpose of carrying home his quart of flour, and turned it outside in, stuffed one hand into it, and twirled it with the other, for about half an hour: he then raised his son's foot upon his knee, and amused himself with this till we had finished. When done, I said, "My friend, your master has kept you fully employed: he is afraid lest you should hear any thing of the Word of God: he knows that it is more powerful than any of the charms by which he holds you: he knows, that if it once enter your mind, it will purge out your superstition, and he will benefit no longer by your faithful service. How foolish is it to serve such a deceiver, who can only favour you with the reward of eternal misery, in that place where conscience shall ever reproach you, and where you shall for ever feel the displeasure of God!" This being warmly applied by my Interpreter, the conjurer was abashed, and endeavoured to turn it off by a laugh.

Feb. 5, 1834—The children at the Indian Settlement were rather gloomy to-day: all their flour was finished on Tuesday evening; the fish were scarce, and the weather too calm for grinding; so we had not been able to keep our time as usual. After the Meeting, one of the conjurers with importunity pressed me for a bushel of wheat: he uncovered his arms, and complained of poverty. Not feeling disposed to comply with his request, because of the many unprincipled actions which had originated with him, I said to him, "Why weary *me* with your solicitations? Call upon your gods for assistance: let them support you, who have your services. You pretend to do great things through their aid: call upon them to fill your kettle with fishes, and your bag with wheat, and then you will benefit by your allegiance to them. We cultivate the ground in the proper season, according to the command of the Master of life, and trust to His blessing. He sends us rain, and favours us with seed-time and harvest, therefore we have enough; yea more, we are growing rich and fat in the land, while your gods cannot preserve you in life." He shrugged his shoulders, and went away laughing.

Difficulties from the Wild Character of the Children.

Dec. 3, 1833—Visited the School at the Indian Settlement: found the children had attended every day. They are very wild; will submit to no discipline; but run out, or come in, just as it pleases them. However, as we know the Indians are watching to see how we will behave toward their children, with a desire to find a complaint against us, we are resolved to endure with patience the present inconvenience, till we have got a majority of the parents on our side: then we shall be enabled to enforce order. How true is it, that man, under the power of fallen nature, is as obstinate

and headstrong as the wild-ass's colt: he scorns subjection and restraint; will neither keep his place nor do his duty. Just, indeed, is the retribution which Divine Providence awards to every parent, who scorns, or neglects, to use that wholesome correction which Infinite Wisdom suggests, for the purpose of disciplining the wildness of the nature of man. Parents here think it cruel to correct or restrain their children, however vicious their pursuits may be; consequently, those who live till their strength fails, from sickness or age, have the mortification of seeing themselves despised, neglected, and turned to ridicule, by their own offspring.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—Mr. Harjette and his family have sailed from Portsmouth, in the "David Clarke," Captain Rayne, bound for Calcutta.

Church Miss. Soc.—The Rev. William Oakley (p. 559 of our last Volume) left London for Gravesend on the 20th of January, to embark for Ceylon, on board the "Morning Star," Captain Linton.

London Miss. Soc.—The Rev. C. H. Thomsen, with Mrs. Thomsen, arrived in London, on the 13th of October, from Singapore, in the "Troughton," Captain Thomson; and, on the 17th of December, Mrs. Hands, of Bellary, with two of her children, in the "Sesostris," Captain Yates, from Madras: these returns were occasioned by ill health. Mrs. Thomsen, afflicted with cancer, survived her arrival but a few days, departing in peace on the 25th of October. Mr. Thomsen has retired from the service.

Wesleyan Miss. Soc.—The Rev. Henry Wilkinson left London on the 24th of January, to embark at Gravesend, for St. Mary's, in the Gambia; and the Rev. Benjamin Crosby has sailed for Sierra Leone, the increase of that Mission having rendered the labours of a Third Missionary necessary—On the 8th of January, the Rev. Richard Giddy embarked at Gravesend for South Africa, to join the Bechuana Mission—The Rev. W. Wood has sailed for Jamaica, where he formerly laboured for several years.

Extent of Gas-lighting in London.—The first attempt to introduce Gas Lights into the Metropolis was made in the year 1807, when Pall Mall was lighted. The progress of this admirable system was at first slow; but has been, of late years, so rapid, that the present consumption of gas in and near London requires an annual supply of 200,000 chaldrons of coal; the enormous quantity of 7,000,000 cubic feet of gas being distributed every 24

hours, through nearly 600 miles of iron pipes; giving a light, in the streets and buildings, where it is used, equal to that which would be obtained from 300,000 lb. of candles.

WESTERN AFRICA.

Church Miss. Soc.—Mr. Edward Gillespie (see p. 14) died of apoplexy, after a few days' indisposition, on the 10th of October.

Wesleyan Miss. Soc.—The Rev. Isaac Clarke died at Sierra Leone, of a pulmonary complaint, on the 4th of November.

POLYNESIA.

London Miss. Soc.—The Rev. James Loxton and Mrs. Loxton destined to Raiatea, and the Rev. G. Stallworthy with the Rev. John Rodgers and Mrs. Stallworthy for the Marquesas, arrived at Tahiti, in the "Tuscan," Captain Stavers, on the 23d of March: see pp. 123, 124, 430, of our last Volume.

WEST-INDIES AND GUIANA.

The Rev. Thomas Gisborne, of Yoxall Lodge, near Lichfield, has compiled a little Work, entitled "Selections from the Old Testament, with a Connecting Summary of the Scriptural History of the Israelites: intended for the present use of the Negroes in the British Colonies; and especially for their assistance in understanding the Facts, Doctrines, and Precepts brought before them in the New Testament." It is a very seasonable publication.

UNITED STATES.

Board of Missions.—The following Labourers were to embark at Boston, in the latter part of November, in the "Burlington," for the Cape of Good Hope—the Rev. Messrs. Lindley and Venable, with Dr. Wilson a Physician and an Ordained Minister, and their Wives, destined to the Zoolas near Delagoa Bay—and the Rev. Messrs. Grout and Champion, with Dr. Adams, and their Wives, for the Zoolas near Port Natal.

Missionary Register.

FEBRUARY, 1835.

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

(Continued from p. 42 of the Number for January.)

Inland Seas.

~~Red—Mediterranean—Black—Caspian—Persian Gulf.~~

As the regulations adopted in the New Kingdom of Greece may have an important bearing on efforts to raise that Ancient Church to a higher standard of Truth and Godliness, we here give an

ABSTRACT OF THE NEW ECCLESIASTICAL CONSTITUTION OF GREECE.

Having taken into consideration the proposal for a proclamation of the independence of the Greek Church, and for the establishment of a Permanent Council, unanimously made by the Metropolitans, Archbishops, and Bishops of our realm here assembled, and having heard the opinions of our Ministerial Council, we have determined and do order as follows:—

—The Orthodox Eastern Apostolical Church of the Kingdom of Greece, in spiritual things acknowledging no other Head than the Founder of the Christian Faith, our Lord and Saviour Jesus Christ, but in respect to government having for its chief the King of Greece, is free and independent of every other power; at the same time preserving unadulterated the unity of the faith, in respect to the doctrines hitherto professed by all the Orthodox Eastern Churches.

—The highest ecclesiastical authority is vested, under the controul of the King, in a Permanent Council, bearing the name, “Holy Council of the Kingdom of Greece.”

—The King appoints, by an order for that purpose, the Department of State, which will sustain the executive power in regard to the matters of this judicatory, and under which, in this respect, the Council will act. This Council will hold its sessions in the metropolis of the kingdom . . . In respect to all matters within the Church, the Council will act independently of any secular power. Since, however, the Supreme Government of the kingdom has an authoritative supervision of all acts, occurrences, and relations, taking place and existing within the realm, Government has the right to take cognisance of all matters under the consideration of the Council; and consequently, before seeking the approbation of Government, the Council cannot publish or enforce any of its decisions; and in the preamble of the public announcement, in publishing any such decision, it shall always be set forth, that the approbation of Government has been sought and obtained. In internal affairs of the Church are included—Doctrinal Instruction—Manner and performance of Worship—Performance of the duties of each order of the Clergy—Religious Instruction of the people—Discipline of the Church—Examination and Ordination of the Clergy—Consecration of Places of Worship, and of things consecrated with worship—Jurisdiction in matters strictly ecclesiastical; *e. g.* in matters of conscience, in respect to the performance of religious or ecclesiastical duties, according to the dogmas, the doctrinal books, and the regulations of the Church founded upon them.

—The Council will watch over the diligent preservation of the Doctrines professed by the Eastern Church, and especially over the contents of books designed for the use of Youth and of the Clergy, and treating of religious subjects:

Feb. 1835.

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and whenever it shall be positively assured that any man whatever is endeavouring to disturb the Church of the kingdom, by false doctrine, by proselyting, or by any other means, it shall call on the secular power to apply a remedy to the evil, according to the civil laws.

—The Council will also watch over the strict observance of Ecclesiastical Rules and Customs, the well-ordering of the Churches, the proper arrangement of sacred rites and public worship generally: it will give orders for whatever it shall judge calculated to promote the good order and improvement of the Clergy; and will take care that those in Holy Orders do not engage (contrary to express prohibitory statutes, both civil and ecclesiastical) in political affairs, nor have the least participation therein.

—All matters relating to the Church, which however do not concern doctrines, but which, without being strictly secular, have notwithstanding some relation to the State and to the secular interests of the inhabitants, belong indeed to the province of the Holy Church; yet, without the particular consent and co-operation of the secular power, the Council cannot alone pass any order in respect to them. The Supreme Authority of the realm has indeed the prerogative, not only of demanding, as a preliminary, that it may be satisfied concerning all such matters, but also, by special orders, to prohibit whatever in them may become injurious to the public welfare.

—With foreign powers, civil or ecclesiastical, neither the Council nor any individual of the Clergy can hold correspondence, or have any immediate relation. All such correspondence takes place through the proper Department of State.

—The Ecclesiastical Power, while it does not transgress its proper limits, has a right to the protection of the Civil Power. It is, therefore, the duty of all Civil Rulers, whenever it shall appear that the rights of the Ecclesiastical Power are infringed, to protect and defend it, according to its request.

—On the other hand, every Greek who considers himself injured by the Ecclesiastical Authority, contrary to existing regulations, has the same right to appeal to the Royal Protection.

Our American Brethren, who have embarked zealously in the Cause of Greece, express a hope, in which we heartily join them, though not without a strong alloy of fear, that these Laws “will be so construed by the Tribunals and the Executive, as not to embarrass the benevolent efforts of the friends of a people so recently oppressed and afflicted by Mahomedan Intolerance.”

It is one remarkable Sign of the Times in which we live, that Mahomedan Intolerance is giving way. Its barriers seem to be breaking down, not before the power of Christianity, but that of Indifference to all religion. But this is the manner of God’s dealing with men: in that in which they mean only personal gratification, He will make them unwitting instruments of His will. That Mahomedanism, in its fanaticism and intolerance an insuperable obstacle to the progress of the Gospel, must be crippled and laid prostrate, was obvious to every one who expects and believes that the Light of Truth shall cover the earth: and if we see the Mahomedan, in whom, of all others on earth, the greatest measure of political power now centres, pursuing his ambitious or patriotic schemes at the expense of his own professed Faith, we must the more admire that Divine Wisdom which makes the very wrath of man to serve its designs. We have been led to these reflections by some statements in the New-York Observer, which have reference to the

RELIGIOUS TOLERANCE OF THE PACHA OF EGYPT.

M. Clot, a French Physician, proceeded to Egypt, several years since, to practise medicine. Being a skilful man, having solid learning and great prudence, he acquired soon, in that country, a high reputation. The Pacha, who knows how to appreciate every species of talent, and who employs all possible means to civilize Egypt, called M. Clot near his person, and gave him the title of his First Physician.

Some time after, having had opportunity to be satisfied with his conduct and his surgical operations, he raised him to the dignity of Bey, one of the first marks of distinction in Turkey. The rumour was then spread, that M. Clot had been forced to abandon Christianity for Mahomedanism, before being named Bey by the Pacha. This accusation having come to the knowledge of M. Clot, he has denied it, in a Letter published in some French Journals; and in this Letter we find authentic proofs that liberty of worship has been established by the Pacha.

Before the administration of Mehemet Ali, a barbarous intolerance prevailed in that country. Christians and Jews possessed no rights, and enjoyed no security. Their persons and their goods were at the mercy of every Mahomedan; and the least Cadi of a village could, with impunity, rob, imprison, or cause them to be put to death. They were not permitted to mount a horse or a mule: they were allowed only to ride on asses. When any unfortunate Christian or Jew, thus humbly mounted, happened to pass before a mosque, or to meet in the street a Mahomedan Chief, he was obliged to dismount. He was forbidden to wear garments of any other colour than black. There was no justice for him before the tribunals: when he pleaded against a Mahomedan, the Judge condemned him, however good his cause. In a word, Christians and Jews were exposed to all sorts of vexation and oppression, as is the case still in almost all the rest of Turkey.

But since Mehemet Ali has been Pacha of Egypt, he has made a radical change in all these matters. He has established a perfect equality among all religions. He has admitted Christians and Jews to sit in the tribunals of commerce; and he would have done the same in respect to other tribunals, if it had not been expressly forbidden by the Mahomedan Religion. He has given his confidence and principal offices to men of merit, without regard to their religious faith. Thus the Minister of Commerce, the Director-General of the Finances, the First Physician of the Pacha, and several other Chief Officers, are Christians. Among the receivers, paymasters, and persons employed in all the various Offices of Government, are to be found Christians and Jews. The Director-General of the Arsenal of Alexandria, and many Captains of vessels and other Naval Officers, are also Christians.

It should not be forgotten, however, that the liberty of worship which reigns in Egypt does not exist yet in the customs nor in the laws of the country: it depends absolutely on the will of one man: and should Mehemet Ali die or be conquered in his war with the Sultân, we should soon see religious intolerance re-appear.

CONTRAST OF THE PACHA'S TOLERANCE WITH INTOLERANCE IN OTHER QUARTERS.

We live truly in a wonderful age! In the religious and political world, events are every day transpiring, of a new and surprising character. Who could have believed, for example, that, in the Nineteenth Century, we should see civilized States, Christian Countries, and even Christian Republics still maintaining the principles and laws of a cruel intolerance; while, at the same time, barbarous countries and Mahomedan Communities, under despotic government, were manifesting a perfect and entire religious tolerance. Yet so it is. Spain, Portugal, Italy, and, in general, the South of Europe, retain still all the intolerant maxims of the middle age—allowing no other religious system but Popery—and compelling Protestants to conceal their sentiments within their own breasts. In Germany too, although a country distinguished for its learning and the progress of national education, we have seen, for several years, the Jews persecuted by the populace, and exposed to the most shameful vexations and insults. France, while boasting of her liberal opinions and of her civilization, has not been exempted, for fifty years, from the saddest and most abominable scenes of intolerance. Infidels in France have wished to destroy Christianity by the sword: they have shut the churches, proscribed the Ministers of Worship, and overthrown the altars of Religion. Even within the last two years, acts of the grossest intolerance have been committed. The States of South America, although they bear the name of Republics, and pretend to have liberal governments, in a very few places only allow Protestants to have churches, or to celebrate their Worship in public assemblies. Finally, surprising as it is, we have seen even Protestant Countries, the Republican Cantons of Switzerland, and, among others, the Canton of Vaud, persecuting citizens on account of their religious principles—forbidding them to profess certain doctrines—and commanding them, under pain of imprisonment, no longer to assemble for reading the Bible and prayer.

By the side of those deplorable exhibitions of intolerance, behold now a Mahomedan Despot giving the example of a complete religious freedom! Egypt, so long distinguished by her ferocious zeal for Islamism and by the fanaticism of her inhabitants—Egypt, where civilization has scarcely dawned, where the sciences and learning are still so little advanced, where the Chief of the Government is absolute master of the property, the liberty, and even the life of every individual—Egypt, where we naturally look for examples of cruelty and ferocity, permits every man to express freely his religious opinions, and to enjoy equal religious privileges!

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—The copies of the Scriptures issued from *Malta* in the year were 5685; from *Constantinople* and *Smyrna*, 4895; and from some smaller *Dépôts*, 315. Besides the distributions by Mr. Leeves and Mr. Barker, the Rev. F. C. Ewald circulated copies at *Tunis*, the Rev. Josiah Brewer in *Asia Minor*, the American Missionaries at *Beyrout*, the Church Missionaries in *Egypt*, Mr. Tod at *Damascus*, and the German Missionaries of *Shusha* and Mr. Groves of *Bagdad* in *Turkey*, *Armenia*, and *Persia*. The sales have recently diminished both at *Smyrna* and *Constantinople*: at *Smyrna*, on account of an Imperial Order, obliging all opium and silk merchants to carry their goods for sale only to *Constantinople*, which has led to the almost entire desertion of *Smyrna* by strangers; and, at *Constantinople*, in consequence of measures taken by the Ecclesiastical Authorities of the Greek Church—P. 41; and see, at p. 401, notices of the Distribution of the Scriptures at *Tunis*.

RECEPTION—At *Belgrade*, Mr. Barker found the Prince opposed to the circulation of the Servian New Testament; but of *Nissa* he says—

People poured in on me so fast, that, in the course of a few hours, my stock was exhausted. Applications for Scriptures were continually made during the rest of the day; but I was obliged to tell them, with regret, that I had no more to dispose of. Some were unwilling to believe me, and continued to entreat me for copies, shewing me the money in their hands: others would remain, and read a chapter or two from a copy which I had kept as a sample, and then beg hard for it.

We noticed, at p. 111 of our last Volume, the thankful reception of the Scriptures in nearly all the Greek Islands; and, at p. 362, the progress of the Scriptures among the Armenians and the Asia-Minor Greeks. Mr. Barker draws a pleasing picture of what befel him at *Samos* :—

My young man had good success in his sales; so much so, that I was obliged to tell him to desist from disposing of more in the streets: but we were not left quiet long, for they came on board for books; and those who were very poor I did not allow to go away empty-handed. Some persons brought me fowls, others raisins; and when I asked the price of them, they answered that they did not want money, but if I gave them a Testament or a Psalter they would be thankful. A boy brought me a chicken: I could not resist such speaking instances of earnest desires of the donors for my books; and, on accepting their presents, I passed the value of them to the Society. One of the officers of the lazaretto, who had received a New Testament and Psalter on my first arrival, sent me in return a large hamper of the finest grapes which the island produced. In short, I was so beset with boats full of children, who came for books, that I was obliged, although there was hardly any wind, to order the captain to get under weigh, lest I should be induced to part with my whole stock of Scriptures; which I could not allow myself to do, having other places to visit.

A Correspondent of the *Malta* Committee writes, but it is not stated from what place—

You will unite with me in thanksgiving to our Lord and Saviour, if I tell you, that, against hope, the Lord has opened a door here; and that His Holy Word finds access, not only to the cottage of the poor, but to the palaces of the great and the rich of the country. Jews and Mahomedans vie in reading and hearing the Word of God. My room has been some days unremittingly, from seven o'clock in the morning till evening at the same hour, crowded with Jews and Mahomedans; and the Lord gave me opportunity to proclaim to them salvation by our Lord Jesus Christ.

The Rev. F. C. Ewald writes from *Tunis*, in October last—

Although I succeeded last year, as you know, to put a pretty considerable number of Bibles into circulation, and although, the sphere of my operations is wholly restricted to *Tunis*, I yet continue every day to dispose of copies of the Sacred Volume.

I cannot here refrain from mentioning a circumstance, which I am sure will cause you pleasure. The Mahomedan Student, of whom I formerly wrote to you, has been, through the grace of the Lord, brought

nearer to the Truth. He carries the New Testament constantly in his bosom. A few days ago, he came to me, stating, that as he was on the eve of undertaking a journey to Jerba, on the sea-coast, not far from Tripoli, he felt desirous of being furnished with a few Bibles, for the purpose of selling them among his friends there : whereupon he purchased seven Arabic Bibles ; and, by way of encouragement, I presented him, for distribution, with four Psalters and as many New Testaments in the same language. Lord ! how wonderful and glorious are thy ways, and thy promises how true !—Through the Almighty Power of thy Spirit, the greatest enemies of thy Name become thy friends, and the heralds of thy saving grace !

The Rev. Samuel Gobat, when on his visit from Abyssinia, assured the Committee, that the portions of the Amharic Scriptures, which were already issued, had proved very acceptable : he was commissioned by a young Abyssinian, to whom the Scriptures had been rendered a blessing, to convey his best thanks to those friends in England from whom he received them.

Mr. Tod, of Damascus, writes—

At present, several of the most rooted precepts of Mahomedanism are openly trampled on by the New Power in these countries, while apathy and deadness are everywhere visible. Prejudice is fast passing away. I am aware that this, alone, will not create a love for God's Word ; but it is breaking down the great partition-wall which was between us. The past year has shaken to its foundation the system of the False Prophet, and the present appears fraught with still greater events. Amidst these changes, may one spirit animate the Church ! Lord Jesus, come quickly !

VERSIONS and EDITIONS—Of the *Modern-Greek Version from the Hebrew*, 2000 copies of the Pentateuch and the Book of Joshua have been issued at Corfu, Malta, Syra, and Smyrna : in acknowledging the receipt of copies, Mr. Lowndes reports that the translation is very much approved. The translators were entering on the Minor Prophets : four translators have laboured together very harmoniously at Corfu : two of them, Mr. Leeves and Professor Bambas, have removed to Syra. A copy of the first edition of the Psalter has been sent to the Committee, with the emendations of Professor Bambas—Copies of the Scriptures are wanted, as Mr. Barker ascertained in a late Journey, in the *Languages of Bulgaria, Wallachia, and Moldavia* : intelligence has been received from Bucharest, that there is a hope that copies in these languages may, at no very distant period, be obtained—1000 copies of the *Book of Genesis* and the *Psalter*, in *Turkish*, separately,

are nearly completed, under the care of the Rev. Mr. Renouard—Mr. Leeves is proceeding, in conjunction with Mr. Christo Nicolaides, in preparing the *Book of Genesis* in the *Turko-Greek*, having laid aside the New Testament (of which one edition has been printed) in consequence of an urgent application for the Old, from Greeks at Constantinople, who had already raised, for that purpose, 10,000 piastres, or 100l. sterling, and among whom there was reason to believe that 500 copies would be sold—2000 copies of the *Turko-Armenian N. T.* were printed by the American Missionaries at Malta before the removal of their Press—The *Oriental or Ararat-Armenian N. T.*, with the *Ancient Armenian* in opposite columns, is proceeding at Moscow, under the care of the Rev. A. H. Dittrich, with all the despatch which the necessary attention to great accuracy will allow : the Armenian Nation is anxiously looking forward to the publication of this Version : the *Psalter* is finished in this dialect. The Committee, being convinced of the desirableness of circulating the *O. T. in Ancient Armenian*, as that Version of the Scriptures is confessedly one of the best, will afford assistance therein, if copies can be procured without the Apocrypha—It has been agreed with the Rev. Theophilus Blumhardt, of Basle, that the German Missionaries at Shusha shall complete the *Curdish Version*, and then present it to the Society, with testimonials to its fidelity, and a statement of the expenses which shall have been incurred—The same Missionaries, in conjunction with Mirza Faruch, a converted Moonshee, have been long occupied in preparing the *N. T. in Tartar-Turkish*, to be printed in the Persian character : it will be submitted, when ready, to the Committee—2000 *Persian Psalters* are completed : *Isaiah*, by the Mirza Ibrahim of Hayleybury College, is also printed, and copies have been forwarded in various directions : the Rev. W. Glen, of Astrachan, is on the eve of completing the *Poetical and Prophetical Books* : no very long period can elapse before the entire of the Sacred Volume will be found in the Persian Language—The Committee have received from the Missionaries resident in Siberia, in reply to inquiries addressed to them, the most satisfactory developement of the principles on which they proceeded in preparing the *Buriat-Mongolian Version* ; and evidence of the minute care exercised by them in the work—Copies of *St. Luke*, in

Berber, have been forwarded to North Africa; but no information has yet been obtained on the merits of the translation—The printing of the *Amharic Bible* has advanced, under the care of Mr. Platt, to the end of the Book of Ruth—P. 42.

CHRISTIAN-KNOWLEDGE SOCIETY.

In *Malta*, the District Committee have issued 578 Bibles, Psalters, Prayer-Books, and Books and Tracts, in several languages; and are desirous to become increasingly useful, in furnishing the means of Christian Knowledge, especially to English residents and to Schools. Of a Sunday School, opened by the Rev. C. F. Schlienzy, the Committee remark—

The object of this undertaking is to afford to the children of the English residents an opportunity of obtaining that instruction in the principles of the Church of England which is not usually taught in the schools established in this island, on account of the difference of creeds among the pupils: and the Committee feel themselves bound to record their high sense of Mr. Schlienzy's disinterested exertions; and, at the same time, to express their hope, that many families will avail themselves of this Gentleman's voluntary and praiseworthy labours.

RELIGIOUS-TRACT SOCIETY.

In *Malta*, the Church Missionaries have printed, at the Society's expense, 26,000 Arabic Tracts; and large editions, in Arabic, of the Life of Asaad Shidiak and of the Rev. Jonas King's Farewell Letter: the same Missionaries have also translated into Arabic, Keith's Evidence of Prophecy; and 2000 copies have been printed, at the expense of 100*l.* to the Society: an edition in Italian will be printed as soon as a good translation can be obtained. A ready sale is found for the Society's English Works. Mr. Wilson has widely distributed Greek Tracts and Books: the Committee have paid 36*l.* in aid of these distributions—A consignment of Books for sale has been sent to Mr. Lowndes in *Corfu*: they meet with many purchasers—To the Rev. Walter Croggon, at *Zante*, nearly 2000 Tracts have been forwarded for distribution—The Rev. J. A. Jetter, of *Smyrna*, has distributed about 4000 Tracts in various languages. A remittance of 17*l.* has been received from him, on account of Books sold: the young people appear to be interested by these Works: ten times the number might be disposed of, if the Greek and Latin Clergy did not warn their people against them: yet this opposition appears to have increased the de-

sire of many to obtain them. Mr. Jetter remarks on this subject—

One of the Greek Schoolmasters belonging to the first Lancasterian School begged for a supply of books for his children, as presents at the annual examination, at which the Bishop presided. I gave him nearly 200 copies, of different kinds. Passing through the church-yard, the priests asked him, "What are you going to do with those books?" "I am about to give them to my children"—"But," continued they, "are they not prohibited?" "As long as you do not supply me with them, I will get them where I can." A few days subsequent to this, another Schoolmaster came, who said, "The Directors of the Public Schools send to ask you for some books for our children." I gave him at first only a few, to see whether they would answer or not: he has since taken about 150 copies, both small and large. And, finally, the ex-Patriarch sent, about a fortnight ago, begging me to send him all those books which he had before rejected: I had to inform him that there was not a single copy of them left.

To a friend proceeding to *Beyrout*, a grant was made of 3000 Tracts in various languages—At *Shusha*, Armenian Tracts are well received; but the censor refuses permission to print any New Tracts: the Committee have, in consequence, sent 25*l.* to the Missionaries, to enable them to reprint any of the Tracts which are likely to be useful. They have, likewise, placed 50*l.* at the disposal of the Missionaries, for the printing of Tracts in Persian; it having been ascertained that the Persians are anxious to obtain Christian Books—Pp. 42, 43.

EDUCATION SOCIETIES.

MALTA.

The Normal Schools continue to sustain a high character. Other Schools have been opened by Missionaries: school materials have been supplied by the British and Foreign School Society—P. 43.

IONIAN ISLANDS.

The last accounts of the Schools at *Corfu* are encouraging: they were well attended: prejudices were giving way; and a more just estimate of the benefits likely to result from instruction, not only of boys, but of girls, was evidently beginning to prevail—At *Santa Maura*, Female Education is greatly encouraged by the President of the Island, Captain M^cPhail. The principal School contains 107 scholars, and is attended by all classes: the progress of the children has excited general surprise: six months before, they were totally ignorant, dirty, and unruly

—now they are remarkable for their neat and orderly habits, and for their respect to their parents—P. 43.

GREECE.

Mr. Dickson, the Agent of the British and Foreign School Society, spent about two months, in the summer of 1833, in visiting some of the Islands and various places in the Morea, for the purpose of promoting Scriptural Instruction. School materials, and especially Scriptural Lessons, were liberally supplied, where needful; and suggestions offered, where circumstances required, for more efficient management. To Mr. Hildner's Schools at *Syra* he bears a strong testimony:—

The perfect order of these schools, the attention of the children to the commands of the teachers, and the rapidity and quietness with which their exercises are performed, reflect the highest degree of credit on their instructors.

A Dépôt of school materials has been placed by the British and Foreign School Society under the care of Mr. Hildner. Hypates Mariolakis, the last of the party of Greek Youths sent to England some years since, is now usefully employed at *Syra* in the work of instruction—P. 43.

ASIA MINOR.

From the Rev. J. A. Jetter, agent of the Church Missionary Society at Smyrna, and from Mr. Benjamin Barker, agent of the British and Foreign Bible Society, several interesting communications have been received. Mr. Jetter states, that, in Smyrna alone, 2310 Greek Children are now under instruction. "In all these schools," he says, "the Gospel is more or less read; in the Ancient-Greek Schools, once a week—in the others, twice or three times; and, in all of them, the Lessons of your Society are commonly used." To Mr. Barker the Cause of Education is also deeply indebted: the supplies of school materials sent out to him last year have been disposed of in the most advantageous manner: they have been divided among five schools at Smyrna, six established in different parts of Asia Minor, one at Cæsarea, and one in the Island of Calymno: an additional and larger supply has consequently been forwarded to him for sale or gratuitous distribution, as may appear to him best; and it is hoped, that, in this way, important assistance will be rendered to the Schools.

[*B. and F. School Soc. Rep.*

See, at p. 172 of our last Volume, notices on the state of the Greek and Turkish Schools; and, at p. 362, on the Increase of Scholars and Change of Manners among the Turks.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE—1831—W. Goodell, H. G. O. Dwight, W. G. Schaffler. Mr. Schaffler has lately married Miss Mary Reynolds, associated in labour with the Rev. Josiah Brewer of Smyrna—The Missionaries continue their former division of labour. Mr. Goodell's intercourse with the people is chiefly through the medium of Turkish; which, however, gives him access to Greeks and Armenians, no less than to Turks: Mr. Dwight devotes himself specially to the Armenians, and Mr. Schaffler to the Jews—Last year commenced with many gracious indications of the Divine Favour. The Monthly Concert of Prayer, on the first Monday in January, was held, for the first time, in Turkish as well as in English—Pp. 43—45; and see, at pp. 265, 266, notices of the Establishment, by the Turks, of Schools of Mutual Instruction.

Greeks—The Greek Schools have been continued: a School has been opened for Girls at Pera. Mr. Paspati, educated in America, is an Assistant Teacher.

Armenians—The Armenians have many Schools: for their benefit, the Mutual System has been translated, and

127 spelling and reading cards provided. An Armenian at Broosa has translated a Book of Directions for conducting Schools: Mr. Dwight is preparing a School Geography: with some kinds of books the Armenians are well supplied. A Mutual-Instruction School, of 22 Scholars, has been commenced among the Armenians of Pera. The more affluent of this Nation are strongly disposed to have their Clergy better educated: at the close of the last year, fifteen comparatively well-educated men were inducted into the Office of the Ministry. There are two young Armenian Teachers, who seem to be humble followers of Christ.

Turks—A new and valuable System of Education has been unexpectedly introduced among the Turks. By direction of Ahmed Pacha, one of the Sultân's Ministers, a room was fitted up in July 1833, for the purpose of making trial of the School System among the soldiers in the barracks: on the 3d of March last, there were seven schools in the barracks, in which not less than 2000 Mahomedan Youths were receiving the benefits of education.

Jews—Mr. Schaffler is still occupied

principally with preparatory labours. He has taken two Jews into his service: one is regarded as an inquirer, and the other as probably a Christian.

Tours—In the latter part of the summer, Messrs. Goodell and Dwight sailed round the Sea of Marmora (which is about 100 miles long and 60 broad) for the purpose of gaining information in regard to the population. Messrs. Dwight and Schaufler have recently commenced a tour in European Turkey.

GREECE—*Athens*—1831—Jonas King. The Rev. Elias Riggs left Athens, in May last, to settle at *Argos*; with the view, among other objects, of opening Schools for Females: many facilities will be afforded by local circumstances—Mr. King continues his two Greek Services on Sundays; and gives, generally, Six Lessons, or Expositions, every week, to the elder pupils, in Scripture History and Theology. Of these Lessons Mr. Riggs says—

These expositions are to me solemn and delightful. They almost make me forget that I am far away from my dear highly-privileged country. I do feel, that, if no other object were gained by the establishment of the Schools here, than simply the opportunity of addressing these interesting Young Men three times a week on the concerns of vital religion, the labour and expense of the whole Mission would be amply rewarded. These Youths bid fair to take their places among the most influential men in the country. Oh! may Divine Grace bless and sanctify their influence!

Mr. Riggs, before his removal to *Argos*, gave a Course of Lectures on the Evidences of Christianity, and an Epitome of the Old-Testament History: all the Scholars appear anxious to become acquainted with the Old Testament, which, with the exception of the Book of Psalms, was unknown in Modern Greek, until the First Six Books of the Bible Society's Version were published—The month of September 1833 was spent by the Missionaries in a visit to several of the Islands and the Eastern District of the Peloponnesus; and another month was occupied by Mr. Riggs in other parts of the Peninsula—The Schools are fewer in number, but higher in character, than formerly: in the chief School, called the "Evangelical Gymnasium," there are 66 Youths; and in a Preparatory School, 98: both are conducted on a systematic plan: the best models of Christian Schools are here exhibited to the Greeks, in the most critical period of their history. Mr. King says of these Schools—

The pleasure which I feel in view of them is something like that of a husbandman looking over his fields, just beginning to be covered with green, and flattering himself with the hope of an abundant harvest, should the genial dews and rains from Heaven descend on the young vegetation.

The School Books, now numerously circulated, will also serve as models. There were five Greek Teachers attached to these Schools; but the Government have removed two of them to *Napoli*: Mr. King, in view of the great importance of the Institutions which they were called to conduct, cheerfully relinquished their services—There have been distributed, or sold, 8251 School Books and Tracts in Modern Greek, 326 New Testaments and Psalters, and 19 Pentateuch and Joshua—P. 45.

We have given the substance of the Ecclesiastical Laws adopted for the Kingdom of Greece: on the Laws for the regulation of Education and the Press, the Board remark—

The School Laws embrace 83 Articles; and shew, on the part of the Government, the most laudable disposition to extend rapidly, though judiciously, the means of education among the people. Some restrictions, however, whose policy we cannot, perhaps, appreciate, are laid on Schools and the Circulation of Books in the Cities. Catalogues are required from each depository of books, and a separate licence must be given to each city. Country places must apply for permission to the Minister of the Interior. It is an omen for good, that Dr. Korck has been appointed Director of the Public Seminary for educating Teachers at *Napoli*, and General Superintendent of Common Schools. It is possible, however, that more embarrassments will be experienced by the Missions than under the Turkish Government.

The Missionaries, however, state—

We called on Mr. Rizos, the King's Secretary for Ecclesiastical Affairs and Public Instruction. He received us in a very friendly manner—made particular inquiries respecting the Schools—and expressed his good wishes. So long as he is at the head of the Department of Public Instruction, we have no reason to apprehend any impediment on the part of Government.

The Board add, in reference to this subject—

On the whole, the Missionaries find many things to encourage them, but still are obliged to walk more by faith than by sight. After having received a part of the Laws of the Greek Government, to which allusion has been made, the Committee thought it proper to inquire what influence these and other circumstances should have on their future operations; and unanimously Resolved, that it was their duty to pursue their work, if possible, with greater energy and zeal; having special reference, in their system of efforts,

to the spiritual improvement of the schools in that kingdom.

ASIA MINOR—*Smyrna*—1833—Daniel Temple, John B. Adger; Mr. Petrokokino, Translator; Homan Hallock, Printer. Mr. Adger sailed from Boston on the 20th of August—The Printing Establishment came into operation at Malta in July 1822: the whole amount of printing there was about 360,000 Books and Tracts, containing 21,000,000 pages, chiefly in Modern Greek. It arrived in Smyrna Dec. 23, 1833. Considerable excitement then prevailed in Smyrna, in consequence of the recantation of a Romish Priest, and his almost immediate relapse. This was increased by the arrival of the Mission Family with the Press. Mr. Temple, on his arrival, received an order from the Pacha, through the American Consul, to leave Smyrna in ten days, on pain of being sent prisoner to Constantinople: the Consul interested himself in the case, and had no difficulty in making satisfactory explanations: it appeared that unfriendly representations had been made to the Pacha by certain Papal and Armenian Inhabitants of Smyrna. The Arabic part of the Printing Establishment has been sent to Beyrout—On the 3d of June, one of the most destructive fires broke out in Smyrna which had occurred there for a quarter of a century, and threatened apparently inevitable ruin to the Mission Premises, and to the houses of Mr. Brewer, Mr. Lewis, and Mr. Jetter: but it was mercifully arrested, after destroying the dwellings of 200 families, and reaching the very next houses to those of the Missionaries.

Broosa: in Asia Minor: 60 miles E of Constantinople—Benjamin Schneider, Philander O. Powers—Mr. Schneider, with the Rev. Thomas Pinckney Johnston and their wives, arrived at Smyrna on the 19th of January of last year, and early in February sailed for Constantinople on their way to Broosa. Mr. and Mrs. Powers sailed from Boston, on the 10th of November. The labours of the Missionaries at Broosa will be chiefly among the Armenians: of Broosa itself the Board state—

It is not named in the Word of God; but is, perhaps, the most flourishing city in the dominions of the Grand Sultân. Situated in Bithynia, at the western base of Olympus, it is 18 miles from the Sea of Marmora, somewhat above 100 miles from Constantinople by way of the ancient cities of Nicomedia and Nice, and about 160 from Smyrna. This city was the capital of the Turkish Empire

Feb. 1835.

for 130 years, previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravanserais, mosques, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighbouring ravines, Mr. Goodell was struck with the splendor of the scene; and pronounced it inferior to none, perhaps, in the Turkish Empire, save only the Imperial City.

Mr. Johnston's destination is *Trebismd*, on the south-eastern shore of the Black Sea, with a population of about 15,000 Moslems, Greeks, Armenians, and Papal Armenians: that Station will be the medium of communication with Persia—P. 279.

The Board, in addressing the Missionaries destined to Broosa, remark that Asia Minor furnishes many interesting posts; and give the following sketch of their plans, which seem, however, to have since undergone some modification:—

Our Printing Establishment is expected to operate at Smyrna, from whence there is frequent communication by water and caravans with most parts of the country. The distance to Philadelphia is about 60 miles; to Kaisarea, the capital of the remote province of Cappadocia, about 400; to Tarsus, the ancient capital of Cilicia, about the same; and half that distance, in another direction, will bring us to Constantinople. Making our Second Station at Broosa, our Third may possibly be in Cilicia. Kaisarea, in Cappadocia, where sleep the remains of Gridley, may probably be found an advantageous situation for another post. Thence, advancing along the great road to the metropolis, we may perhaps find a Fifth Station at Ancyra, in Galatia; and it will be for you, in some of your excursions, to ascertain the most proper situation from which to act upon Phrygia.

ISLANDS—The Rev. Samuel R. Houston and Mrs. Houston sailed from Boston on the 20th of August, with the view of forming a Mission at the Island of *Scio*; which, before its destruction in 1822, contained 100,000 inhabitants, and now numbers about 35,000—The Rev. Lorenzo W. Pease and his Wife have been conditionally appointed to attempt a Mission in the Island of *Cyprus*.

SYRIA—*Beyrout*—1823: suspended, 1828: resumed, 1830—Isaac Bird, Eli Smith, G. B. Whiting, Asa Dodge, M.D. Mr. Smith arrived in the beginning of February, on his return from America. Mr. Thomson is settled at Jerusalem. Mr. and Mrs. Whiting have returned from their visit to Constantinople: they were accompanied by the Armenian Carabet: having been long connected with

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the Press at Malta, he proceeded to Smyrna with that branch of it which was removed thither; but an ex-Patriarch of the Armenian Church, a personal enemy to Carabet, opposing his residence there, he removed to Beyrout, where he formerly resided—Beyrout is increasing in importance as a Missionary Station. From 20 to 30 Franks attend Service at the English Consulate. At the Mission House, there are two Arabic Services on Sundays: from a variety of causes, there had been no Public Preaching in Arabic from the death of Mr. Fisk, till May 1833. A congregation of 50 or 60 beggars continues to assemble. The Native Communicants are four: the number admitted from the beginning has been seven—The system of Schools is yet in its infancy: the number is 6; of which, 4 are taught by Natives and 2 by the Missionaries: the scholars do not exceed 140. Female Education has still much difficulty to encounter. The number of Native Scholars may have been from the beginning about 650; reckoning 500 previous to the interruption in 1828, and 150 since—Damascus has been lately explored by Mr. Smith and Dr. Dodge, and will probably soon be occupied by a Missionary. Abundant opportunities were found on this journey for preaching the great truths of the Gospel—Pp. 45, 46, 424; and see, at p. 376, a notice of the publication, in America, of “Missionary Sermons and Addresses” by the Rev. Eli Smith.

The following extracts from the communications of the Missionaries afford a summary view of the State of the People and the Prospects of the Mission:—

We cannot say that any material change has taken place in the character and condition of the people at large, since our arrival; but the impression seems to be extensively removed, which had been given by the Jesuits of former years, that the English (*i. e.* Protestants) have no religion—no priesthood—no churches, and so on. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the Priests have been brought to light, by their opposition to the Scriptures and the Schools: and we are informed that the Churches of the Mountains are much less frequented by the common people than formerly; and, also, that Image Worship, in particular, is growing unpopular in the vicinity of Beyrout.

Experience has in a manner proved, that, in this country at least, the mere circulation of the Scriptures is not of itself sufficient to produce the desired effect on the people. A very considerable number of copies of the Scriptures, and that in all parts of the land,

from Aleppo to Hebron and Gaza, have been put into circulation; and ten or twelve years' use of them has not, to our knowledge, been the means of the radical conversion of a single soul to God. Not that the Word of God has taken no effect—not that it has done no good: but we state a fact; and from it we draw a conclusion, that other efforts ought to be connected with Bible Distribution. So thick is the mental darkness on certain vital points, that all the rays of Divine Light scattered through the Bible need to be concentrated and thrown upon the dark spots, until the wilfully blind shall be compelled to see. Nothing short of the voice of the Living Preacher seems so likely to supply this desideratum, as the labours of the Tract Society. This Noble Institution can put us into possession of brief but pungent Sermons, on all those vital points of evangelical doctrine, which we can put into the hands of thousands of readers. We shall thus be enabled to lay the Doctrines of the Gospel before the minds of many, to whom all other access is denied; and our little Company of Preachers will, in a manner, be indefinitely multiplied.

A considerable portion of the men who live in the cities can read, and a few write a regular hand. This is, in general, the amount of their education. In the more remote and unimportant places, perhaps not more than one person in twenty can read. Of the FEMALES, none can either write or read; or the exceptions are so very few as not to deserve consideration. Female Education is not merely neglected, but discouraged and opposed. In fact, the desire for education is neither strong nor general among any class. With a few honourable exceptions, a most distressing apathy pervades the whole community. The Youth are, generally, as apt to learn, and as easily interested, perhaps, as those in most other destitute countries; and when able to read, are generally fond of perusing the few books in their possession.

To religious education, as such, there is no objection: indeed, books of religion are almost the only books ever seen in any of the schools. The Moslem Boy has his Korân—the Jewish, his Hebrew Laws or Psalter—and the Christian, his Psalter and Church Books: but Protestant Religious Books and Scriptures, printed by Protestants, are rejected, by a general law among all sects of Papal Christians. This prohibition by the priesthood is regarded by many of the people as tyranny. The people are not wanting in a desire to know the reason of things; and, from their inquisitiveness, we judge that a great amount of latent talent would be brought to light, if they had but the advantage of good schools, books, and apparatus.

Had we a General School-Superintendent, we have great reason to hope, that, with the assistance of funds and school apparatus, we might cause the schools so to recommend themselves, that no effectual opposition could be got up against them; and they would be likely to force their way into every considerable city and village in the country. Maronites, and possibly Moslems, would not admit

of our superintendence in such schools as might be opened among their population: yet new schools would doubtless spring up, if from no better principles than jealousy or emulation; and our improvements, if not our books, would very likely, in many cases, be admitted. The whole Christian Population would, most certainly, be moved toward an improved state of education; and this education would be essentially Christian, since the Psalter and the New Testament (if of the Mount-Lebanon Edition) are, we believe, never prohibited from even the Papal Schools. Protestant Liberality then might so cheapen their own editions of the New Testament, as to secure for it a demand in Papal Schools.

We know of no reason to forbid the immediate and extensive introduction of Infant Schools, except the want of teachers and apparatus; both which we hope may be afforded us by Christian Liberality, at no distant period. The necessary apparatus for such schools here will not differ much from that of schools elsewhere. The teachers must first come from abroad, and afterward many may be acquired from among the Natives.

We have lately opened a school, with good auspices, for the higher branches of education, under our own immediate superintendence. The room at present occupied is one belonging to the Missionary Premises; but we are on the look out for a larger. A library of Arabic Books might be usefully connected with this School Room; and to this might also, after a year or two, be connected a few select books in English.

Jerusalem—1834—William Thomson—The population of the Holy City is thought to be increasing. Mr. Thomson has hired a house for three years. His attention has been particularly drawn to the Education of the Females: he writes—

It is our intention to commence a School for Females as soon as possible after we shall be established in Jerusalem. There will be difficulties, and there will be opposition: we expect both: we make our calculations for them. From past experience, we ought to anticipate every vexation within the power of the great enemies of Light and Holiness. They know that this opening of Schools to instruct the people, and this scattering of Religious Tracts and Books, especially the Word of God, is like placing windows in their *chambers of imagery*, and must *bring to light the hidden things of darkness*; and, therefore, they will stir up all their wrath. But there

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—*Athens*—1831—J. J. Robertson, J. H. Hill; Miss Mulligan, As.—The Schools, at the last regular Return which has reached us, consisted of an Infant School, of 33 boys and 107 girls; a Mutual-Instruction School, of 125 boys; a Hellenic School, of 34 boys; a Mutual-Instruction School, of 84 girls; a Hellenic School, of 18 girls; and a

is a limit, beyond which it cannot go; or, if it goes, it turns to praise.

Of the state of Females in the Holy Land, Mr. Thomson draws a gloomy and affecting picture:—

I consider the Daughters of Judea as offering a wide and interesting field of Missionary Effort; nor have I the least hope of permanently succeeding in the high aim and purpose of our Mission, until the Female Character is elevated to its proper level. Female Schools are, therefore, indispensable: they are to constitute one of the very elements of success. It was deeply affecting to see them, in lengthened files, descending from the mountains with heavy loads of wood upon their heads, and bending under burdens which their weaker frames could ill sustain: it was humiliating, to be the object of their silly stare and their rude laughter; and to be compelled to witness their unseemly deportment, in filthy, coarse, and scanty garb. And such things were never absent from our sight, in all our travels through Judea, Samaria, and Galilee.

We already know some interesting Arab Girls, who are not only willing, but appear to be truly anxious to be taught; and, when the effort shall be made, we have no fear but that more can be obtained than we shall be able to educate.

PERSIA—The Rev. Justin Perkins and Mrs. Perkins arrived at Constantinople Dec. 21, 1833, on their way to Persia, to attempt a Mission among the Nestorians. They were employed till the 15th of May in the study of the Turkish Language; when they sailed for Trebizond, expecting to go from thence to Tebriz. They took with them a supply of School Books, Martin's Testament, and other portions of Scripture—Pp. 46, 47.

MAHOMEDANS—The Rev. James Lyman Merrick sailed from Boston on the 20th of August, with Mr. and Mrs. Houston before mentioned. From Smyrna he was to proceed, by way of Constantinople, on a Journey of Research in Persia, with the view of collecting information concerning the character and condition of the Mahomedans of Persia and Central Asia, in order to the establishment of a permanent Mission among them.

School of Industry, of 16 girls; forming a total of 192 boys and 225 girls. It appears, however, from a communication by Mr. Hill early in April, quoted at p. 364 of our last Volume, that the Infant School had then more than 250 scholars, and was doing wonders; and that, in all the Schools, about 200 children could read the Scriptures. A large

edifico has been erected for the accommodation of these various Schools—The Printing Press has been removed from Athens to *Syra*, where greater facilities are afforded for communication with the

different parts of Greece—P. 47; and see, at p. 363, Mr. Hill's views of the Practicability of effecting an extensive Circulation of the Scriptures by Sale.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Chr. Fred. Schlienz; Peter Brenner, John Matth. Weiss, Printers; Isa, Nat. Translator—The Printing Establishment continues under the superintendence of Mr. Schlienz; assisted, as heretofore, in his editorial labours, by Mr. Brenner, and in the care of the Press by Mr. Weiss. The copies of Works in Italian, Greek, Arabic, and Maltese, printed in 1832, amounted to 44,670; and, in 1833, to 76,150: the issues in 1832, as stated in the last Survey, were 35,823; and, in 1833, they were 38,173—P. 47; and see, at pp. 142—144, a detail of the number, language, and subjects of these Publications.

While the circulation of these various Religious Works has materially aided all our Missionaries around the Mediterranean, it has drawn forth, also, a correspondence of an encouraging nature from the Northern Coast of Africa, especially from Tunis and Algiers. The Committee have long had their view attentively directed toward those regions, in the hope that Providence may furnish both the pecuniary means and the suitable opportunity for extending their labours in that direction.

[Report.

GREECE—*Syra*—1827—Fred. Hildner; 8 Nat. As. Mr. Hildner reached *Syra*, on his return from his visit to London mentioned in the last Survey, on the 9th of January. The last Return of the Society's Scholars, besides those in the Government Schools of which Mr. Hildner has the superintendence, makes the number 553. His representations to the Committee have led them somewhat to enlarge their plans for education in Greece. They state—

While he was in England, Mr. Hildner drew up detailed accounts of the proceedings of the Greek Mission, from its commencement up to the present time. He relates the fiery trial of tribulation through which his School had to pass; and out of which it came purified and established, and more than ever in favour with the Greeks, for whose benefit it was designed. He particularizes four flourishing Schools now continuing in their former order and condition. These Establishments partly belong to the Church Missionary Society, and are partly under Greek Trustees. . . . On the whole, reflecting upon the gradual increase and success of his Schools, and the possibility of conducting them altogether on Christian Principles, Mr. Hildner felt himself encouraged to declare, "that they enjoy the rich blessing of God."

Of the assiduity with which the various Teachers under his superintendence performed their charge, Mr. Hildner gave this pleasing testimony:—

Three Tutors and five Mistresses were charged with various departments of instruction: and it was extremely encouraging, that, with few exceptions, all of them took delight in promoting the moral education of the children; and several taught them, in a truly evangelical manner, the Word of God with earnestness and love, both on the Week Days and Lord's Day.

Mr. Hildner has translated several Works into Modern Greek, for the benefit of the Schools; and has been assiduously occupied in the circulation of the Scriptures, and of the Works issued from the Society's Press at Malta or supplied by the Religious-Tract Society: these amounted, in the year, to 368 Bibles or Testaments, and 3296 Portions of Scripture and other Publications—Pp. 47, 160. Mr. Leonidas Drakakis, educated at the Borough-Road School, was present at an Examination of the Schools, held on the 12th of February. Of the Infant School he says—

The Infants from the Lower School came entering in, one behind the other, keeping time with their feet, and singing orderly the Ca, Ci, Cu, as innocently as "innocence itself." Never till now did Greece behold such an interesting sight! Every spectator looked pleased: every sentiment of hatred against the English for these few moments subsided: every curse was changed into a blessing. The young pupils, after walking round the School, were interrogated on Scripture, General History, and Geography, and then retired, repeating a number of short verses.

ASIA MINOR—*Smyrna*—John Andrew Jetter, John Francis Müller; Nicholas Zaphiris, Antonio Tigonias, Stasso Petrano, Nat. As.; Maria Zaphiris, Angelico Victoritza, Nat. Female As. Mr. Müller had arrived in June—Religious Meetings, in English, are held twice a week; and one has latterly been held on Sunday Evenings, specially for the benefit of the Young: while other Drawing Rooms are opened for card-parties and dancing on the evening of the Sacred Day, that of the friend at whose house this meeting is held has been opened with a special view to the spiritual good of his own large family and extensive connexions. "God grant," Mr.

Jetter prays, "that many more such doors may be opened!"—Scholars: boys, 132; girls, 180—Tracts and School Books to the number of about 4250, and in six languages, received from the Religious-Tract Society and the Society's Press at Malta, have been put in circulation—Pp. 47, 63, 240, 328; and see, at pp. 222, 223, various details relative to the Schools and the Mission.

The thoughts of men are, at present, turned with intense anxiety toward Turkey. True Christians, however, may cherish a well-grounded hope, that God will bring glory to His Church, in the midst of the troubles which afflict that country.

The Committee have deeply felt the considerations which recommend the undertaking of Missionary Labours among the Turks themselves. The Rev. Andrew Jetter and Mrs. Jetter, being established at Smyrna, have commenced the formation of a Turkish School both for Boys and for Girls. Previously to this, Mrs. Jetter had, during the last summer, six Turkish Girls under her instruction—the first instance of such a thing being permitted. They met, in the beginning, with much encouragement; and confidently expected an opening for Christian Labours among the Turks in Smyrna: suddenly, however, the Turkish Masters, and a Schoolmistress employed by the Missionaries, were apprehended, by order of the Government: the Masters were put in prison, and their feet made fast in the stocks; and, for some days, there was no mitigation of their punishment: at length, however, they were liberated; and, subsequently, two Turkish Schools have been opened. Mr. Jetter, visiting them, states—"I found in them more children than ever before—in one, thirty-five; and in the other, thirty."

Of the Turkish Master, he says—"I sincerely hope that God will, in mercy, enlighten him! for he is a most amiable man, and shews much attachment to us. We want your intercessions; having many obstacles, and many enemies to encounter. Let the Collect for Jews, Turks, Infidels, and Heretics be used, not once a year, but every day."

The Committee are happy to state, that the British and Foreign Bible Society have, upon representations made to them, by our Missionaries, of the importance of their work, undertaken the separate printing of the Turkish Psalter. With a view also of following up the plans thus opening before them, the Committee have sent forth a Missionary to Smyrna, the Rev. J. F. Müller, with a view more especially to the Turkish Department.

Mr. Jetter has also been constantly engaged in superintending Greek Education. In his later communications, he describes the interesting scene of the examination of his Greek Schools. On this occasion, he was unexpectedly visited by the late Greek Bishop of Smyrna, who had formerly been unfriendly; but who, on leaving the School, said to Mr. Jetter—"I shall now speak differently about your Schools from what I did before;

for I see that you really do good to our Nation." A Greek Lady, also, of some rank, remarked at the close: "These children have done wonderfully well! they have answered questions which I never heard before."

[Report.

EGYPT—*Cairo*—1826—W. Krusé, John R. Theophilus Lieder, Theodore Müller—Mr. Krusé continues to reside in Cairo. Mr. Müller lives at a short distance, and daily visits the Schools. Mr. Lieder has, as usual, been much occupied in travelling: the greater part of May and June 1833 was spent by him in Lower Egypt; and from the middle of February to the middle of May 1834, in Upper Egypt and Nubia: on the 2d of June he left Cairo on a visit to Syria—A Chapel, built by local subscriptions, was opened on Easter Day: Divine Service is held there, every Sunday, in Arabic, English, and German. Religious Inquiry and Christian Feeling are evidently making progress: year after year discovers some sensible advance in the work of God: the prejudices of the people are diminished; and they are, in a good degree, reconciled to the schools and doctrines of the Mission—Scholars: 82 boys. A selection of 10 boys has been made; who are under training for future service in the Mission—Pp. 47, 375: and see, at pp. 223—225, 311—314, and 502, many particulars relative to the Mission and the state of the country; and, at pp. 401—415, the proceedings of Mr. Lieder in Lower and Upper Egypt and Nubia.

Mr. Krusé, on occasion of a visit to Alexandria in July, thus speaks of the state of that city:—

Alexandria has altered very much, as to its outward appearance. A great many Europeans have settled here during the last two years. We were quite astonished, on entering the town, an hour before sunset, to see Ladies and Gentlemen on horseback, and others in coaches, just as in Europe. Large buildings have been erected, by order of Ibrahim Pacha, for Europeans, in the European style, with a little garden to each house. The rent of a house suitable for two families is 1000 dollars, or 200*l.* sterling, per annum. It is said that he intends to go on with building on the ruins of Old Alexandria, toward the Greek Convent and the Kositta Gate. The inner wall and gate near Alexandria have been taken away: the stones are used for building houses; and the remainder is levelled with the road, for the coaches to pass freely and easily. The Latin Convent has also been greatly embellished, by a large promenade and garden.

ABYSSINIA—1831—Samuel Gobat, Charles W. Isenberg; Aichinger, Müller,

Artisans. Two Students from Basle are under preparation for the Abyssinian Mission—Mr. Isenberg, awaiting the return of Mr. Gobat from England, occupied himself in the study of Arabic and Amharic, and in intercourse with some Abyssinians: in the summer of 1833, he visited Syria; and had returned to Cairo at the end of October: in May of last year he visited Mount Sinai. On the 1st of August, Mr. and Mrs. Gobat arrived at Alexandria: Mr. Gobat had left London nearly twelve months, and had spent some time among his friends on the Continent, where he had married. Miss Geerling, affianced to Mr. Isenberg, accompanied them; and was married to him, by Mr. Krusé, on the 4th of August. They expected to set forward for Abyssinia on the 21st of October—Pp. 47, 48, 120, 472, 560:

GERMAN MISSIONARY SOCIETY.

Karass: a Colony of German Settlers, near the Caucasus—J. Lang, G. Hegele—The Mission has suffered much, during the year; but many encouraging circumstances have occurred. A severe famine visited the whole land: it was felt less among the Colonists than the Tartars; but the distress of the Colonists was aggravated, by the Tartars crowding for relief to their dwellings. The distributing, however, to the necessities of the sufferers afforded opportunities of speaking to them of the Bread of Life; and occasioned confessions on their part, which the Missionaries had never before heard: these declarations may, indeed, have been chiefly extorted by extreme distress; yet concessions which shake the foundation of Mahomedanism shew the insufficiency of their faith in the day of calamity—P. 48.

Mr. Hegele resides alternately at Karass and at Madschar; and, from these places, visits the Tartars. The true spirit of a Missionary discovers itself in the following passage of one of his letters—

I believe that the Lord is with me in these visits. My calling would, indeed, be painful to me, if I was obliged to seek and find my comfort in the visible fruit which the preaching of the Gospel produces among the Tartars: but I believe, that the fruit of our labour, if I should live to see it in its full extent, will not give me more true comfort than I already enjoy by faith. The Lord looks to the fidelity of His servant, and He only rewards this: it is in His eyes of great worth, when His Children believe and obey Him, even if they are not able to see any thing of the fruit of their labours: but how much

and see, at pp. 225, 226, particulars of Mr. Isenberg's proceedings in Egypt, in preparation for Abyssinia; at p. 327, notice of the publication of Mr. Gobat's "Three Years' Residence in Abyssinia;" and at pp. 497—502, details of Mr. Isenberg's Visit to Mount Sinai.

The report which the Rev. Samuel Gobat made, in repeated conversations with the Committee, was such as highly to encourage them in reference to the Abyssinian Mission.

The Committee have great pleasure in stating, that the entire communications of Mr. Gobat, which it was at one time apprehended were lost, have been carefully drawn up by him, in the form of a complete Journal of his Residence in Abyssinia. This has been just passed through the Press, accompanied by a valuable Map of Abyssinia, drawn from former materials, augmented and corrected by Mr. Gobat's communications. The Volume may be regarded as an important accession to modern Missionary Literature. [Report.

more will it please my Heavenly Father, if I give Him in faith the honour, and wait and hope in His Word!

Madschar: another German Colony, 100 miles N E of Karass—C. L. König, J. Würthner—Mr. König has visited the Tscherkesses; and has succeeded, with much difficulty, in ransoming 2 of the 16 children carried away by them, as mentioned in the last Survey: the remainder, it is confidently hoped, will be soon delivered up to the parents; as the Russian Government has defeated the Tscherkesses at all points—P. 48.

A very interesting fact relative to these young captives is stated in the Second Report of the Russian-Protestant Bible Society:—

One of the children, who, in 1832, had been carried away, but now had been redeemed, spoke much to Mr. Lang of the great consolation which he had derived from the persual of his Testament, which he had been so happy as to carry along with him into slavery, in a land enveloped in *darkness and the shadow of death*. This same Testament is now in the possession of another child; who is looking forward to his release. The Tscherkesses were highly incensed at the children seeking to encourage one another to remain steadfast in their Holy Faith, by diligently reading the Gospel of the Lord Jesus Christ; and endeavoured, in various ways, to detach these little-ones from the Way of Salvation, and to inveigle them into their idolatrous and deadly errors.

Mr. König transmits a most impressive death-bed confession of a Mahomedan of distinction:—

An Armenian Merchant related to me, that he had been recently at the death-bed of a Tartar Judge, named Dembe Kadi; and who,

when, after the custom of dying Mahomedans, he should have declared his faith, cried out—"La illa illala! Isa resulla!"—"There is one God! and Jesus is His Prophet!"—The persons present reproached him, and said he must have erred. "No," he said: "I have stated this after consideration;" and repeated once more, with great emphasis, "Jesus is His Prophet"—and added, "I have long considered the Christian Religion the only true one; and would have declared this before, if I had not feared the consequences."

Mr. König remarks—

This Judge was held in great respect by the Tartars; and this Confession of Faith, which he made on his death-bed, is one of the silent proofs, that our work is not in vain in the Lord; although we cannot perceive that the power of the Word of God has had much influence on the hearts of the Tartars.

Shusha—1824—P. Zaremba, C. G. Pfander, F. Sprömberg, J. T. Wolters, C. G. Hörnle, E. Schneider, A. Kreis; C. F. Judt, Printer—Pp. 48, 49.

The last Report of the Society furnishes the following

Summary View of the Armenian Mission.

Our Missionaries have had, within the last ten years, the best opportunities of becoming intimately acquainted with the true state and spiritual wants of the Armenian Church—the Christian Doctrines on which she rests—the various deviations from the same, which have occurred in the course of centuries—and her inward and outward distractions, with the best means of healing them. They have enjoyed the acquaintance of the most intelligent persons among all classes of this people—won their confidence—shewn to them the spiritual wants of their Church—brought to their view the means of restoring the same—and excited their attention to the subject. They have used this intimacy as a means of bringing the Protestant Christians of the West into a closer connexion with the venerable Armenian Church; and, in this way, to give the greater impulse to that Church to make use of this connexion with Western Christians, as the best means of restoring her to an efficient state.

They have been enabled, through a thorough knowledge of the East-Armenian Dialect, to translate and print the New Testament in this language; and to open again to this people the Word of God, which has been so long hid from their view; and in this way to scatter a spiritual leaven in the bosom of the Armenian Church. The old costly treasure of their earliest translation of the Bible, which the Armenian Church has preserved since the fourth century as a relic, will perhaps again be brought to light; and, through the preparation of dictionaries and other books, will ena-

ble the Clergy and People by degrees to raise again their degenerated language to its former purity, and open to them the way to the knowledge and use of their old Christian Literature.

Through the goodness of God, our Missionaries have been enabled to erect a Printing Press for the Armenian People; and about 25 of the best Christian Tracts, which declare the great truths of salvation, and have in view the regeneration of the heart through the Gospel, have been translated, printed, and generally dispersed among the people. Nor have the youth been forgotten: useful School Books have been printed, in great numbers, for their benefit, a small body of teachers trained, and every opportunity been made use of to encourage the priests and the people to a general introduction of a better system of instruction into their schools.

Our Missionaries have in particular endeavoured to impress the Armenian Clergy and People with a proper view of their situation among Mahomedans; and to put them in mind, that they, as a Christian People, should, by their lives, declare the virtues of Him, who hath called them out of darkness into His marvellous light. In order to prepare them for useful Missionary Labours among the Mahomedans, books have been composed and printed, in which the differences between the doctrines of the Bible and those of the Korân have been clearly set forth—the errors of Islamism simply and powerfully refuted—the great superiority of Christianity represented—and the simple way shewn to them, how they, as Christians, should meet the Mahomedans, and endeavour to shew to them the knowledge of Christ.

There are to found, here and there, in the Armenian Church, truly-converted men, who are fit and willing to do every good work; and also a number of pious Young Clergy, who, having received the knowledge of the Gospel, offer with joy, not only to distribute the Word of God among their own people, but also to carry it about in distant regions among the Mahomedans, in order to win souls to Christ.

If we add to all this, that, by the blessing of God, the Armenian Press will be continued; and that the Russian Government, through a more intimate acquaintance with the ecclesiastical situation of the Armenian People who live under its rule, has now the inclination to turn a friendly eye to its interior relations—we hope that a sufficient justification will be found for the conviction, which our Missionaries and Missionary Committee have come to, that the purpose, which we had in view in our Missionary Work among the Armenians, has been, by God's assistance, as far attained as a private Society can expect; and that now the time appears to be come, when we should turn our whole attention to the Mahomedans of Northern Asia.

JEW'S SOCIETY.

MALTA—A considerable Depository of the Scriptures is formed for the use of Missionaries in the Mediterranean. Dr.

Clearlo Naudi is employed in the management of this Depository; and in maintaining communication with the

various Stations on the African and Asiatic Coasts.

SMYRNA—W. B. Lewis ; John Evangelist, As.—The baptism of five Jews was stated in the last Survey : three others, it appears, who had not patience to submit to the due course of instruction, have been baptized by the Greeks : several others applied for baptism ; but their motives appearing doubtful, they were not admitted, and have left Smyrna. Some Young Jews having placed themselves under Mr. Lewis's instructions, a violent persecution was set on foot against them by the Jewish Community : one of them, a Youth of seventeen, was imprisoned and barbarously tortured ; but courageously persevered, and was at length liberated by the interference of the Dutch Consul : liberty was also obtained for two other Youths, who had secreted themselves, to visit Mr. Lewis whenever they thought proper—Pp. 49, 50.

Mr. Lewis thus speaks of the difficulties arising from the Jewish Community, and the influence of its Deputies or Heads with the Turks :—

Though two or three Deputies may be quite sincere in their professions, yet, as there are twelve of them, as well as some bigoted Rabbies to keep them in awe, I cannot persuade myself but that we must have always to work on our way in Smyrna with fear and trembling, until at least a much better state of things takes place in the Government of the country. May God, of His infinite mercy, grant that this may, ere long, be the case!—I mean especially with regard to religious liberty ; and the putting of some check, at least, on the very intolerant and tyrannical spirit prevailing so much among the Chiefs of the various Religious Communities in Turkey, and in none more so than in that of the Jews.

SYRIA and PALESTINE—The Rev. John Nicolayson was left, in the last Survey, at Beyrout, and Mr. Farman at Damascus. Mr. Farman afterward returned home for a season. Mr. Nicolayson, after much secret opposition by the Christian Sects, has succeeded in procuring a house at Jerusalem. The Committee desire to establish an effective Mission in the Holy City ; and have opened a Fund for enabling them to erect a Place of Worship in Jerusalem, where the Jews who flock thither might witness Christian Worship in its purity, conducted in the language of their scattered Nation : the Liturgy is under preparation for this purpose—P. 50 : and see, at pp. 173—175, various details relative to Jerusalem and its Inhabitants ; and, at pp. 538, 539, an ac-

count of various Calamitous Events which have lately taken place there.

The Committee would particularly direct your attention to the Holy Land : forsaken and hated for so many centuries, it now begins to attract the attention of its Children : the change in its political state has opened a way for the safe return of the devout Israelites, and at the same time for THEM that bring good tidings to Zion. Within the last two years, numbers of Jews have hastened thither, to wait for their Redeemer, or at least to die in the land of their forefathers. The Committee desire to have there a numerous and effective Mission : they would fain see there an Episcopal Chapel for Converted Jews, and a School for their children : they would call on all Christians, who would wish to see Jerusalem and the Holy Land efficiently occupied by the Preachers of the Cross, to contribute to this special object. [Report.

ALGIERS—The Rev. F. C. Ewald, after spending some time at Algiers, not without encouragement, and where his labours were peculiarly useful in preparing the way for further efforts, found himself obliged to retire from that Station, in consequence of the difficulties thrown in his way by the local authorities. The Committee had desired the Rev. P. J. Oster to proceed to Algiers ; and he was about to embark at Marseilles, when it was officially announced to him that he would not be permitted to proceed thither as a Missionary : the Pope had sent a Missionary some time before ; but he was not allowed to remain, lest the peace of the country should be endangered by attempts at conversion. Mr. Oster might act as a Protestant Missionary to the Colonists, but would not be allowed to act in any other character—Pp. 50, 51.

TUNIS — 1833 — F. C. Ewald — Mr. Ewald, having proceeded to Tunis at the end of June 1833, was enabled to establish himself there under very promising circumstances ; having found constant employment in proclaiming Christ to the lost sheep of the House of Israel—maintaining daily discussions with Jews of all classes—and distributing among them the Sacred Scriptures. Very copious Journals of his proceedings, up to the month of July last, are full of interesting details. On the 7th of that month he left Tunis, and arrived at Malta on the 9th, on a visit for the recovery of his health, his sight having been affected by his incessant labours—See, at pp. 226—232, 266—268, various particulars, extracted from his Journals, relative to the State of the Christians, the Jews, and the Mahomedans, and to

his prospects among them : he gives the following brief summary :—

The Lord has opened a door for preaching His Gospel among Jews and Mahomedans in this country : some are willing to listen, whilst others are careless and blaspheming : a great desire is manifesting itself among Israel for the Word of God ; and hitherto I

have had no want of work among that people. Annexed to the Journal you will find an account of Scriptures sold and distributed. I am greatly indebted to the generosity of the British and Foreign Bible Society. You will have the kindness to remit to their Secretary the sum of 34*l.* 9*s.* for Scriptures sold.

LONDON MISSIONARY SOCIETY.

MALTA—1811—S. Sheridan Wilson—In the last two years, 20,300 Tracts and Books were printed, and 20,560 put into circulation—P. 51 ; and sec, at pp. 263, 264, notices of the Eagerness of the Greeks for Religious Publications, and of the preference to be given to the Sale of Publications above the Gift of them.

As the preparation and distribution of Books is the chief labour performed at Malta, and this can be done as well elsewhere, it does not appear to the Directors desirable to continue this as one of the permanent Stations of the Society. [Report.

CORFU—1819—Isaac Lowndes—Four Schools, containing 350 Greek Females, are under the superintendence of Mr. and Mrs. Lowndes : they are patronized by the Authorities. There are three Sunday Schools for Greek, and one for English, Children. The progress of the

WESLEYAN MISSIONARY SOCIETY.

MALTA : 1823 : Mr. Brownell—ZANTE : 1826 : Walter Oke Croggon—ALEXANDRIA : 1825 : Mr. Macbrail—P. 51.

The Station at Malta has not answered the expectations of the Committee : though by no means altogether without fruit, it has not yielded that harvest which might have been hoped from so much labour and expenditure. The Charity School, supported chiefly by local subscriptions, it has been found, could only be carried on under such restrictions, as to Scriptural and other directly Religious Instruction, that it seemed not to come exactly within the sphere to which a Missionary Society could extend its patronage and responsibility ; and, as the Local Committee are willing still to undertake those objects of merely secular and general benevolence, in which alone it seemed likely to be at all efficient, the Committee have approved of its transfer into their hands. Some other retrenchments have been adopted in that part of the expenditure which did not, under all the circumstances, promise any spiritual result. The Missionary, however, is still continued on the Station, with a view to its further trial ; and will be employed in his proper work, as a Christian Minister, among the English Residents and the troops of the garrison : and, in whatever other way it may be practicable, under the present very defective state of religious liberty in the island, he will endeavour to promote the spiritual interests of the Maltese Population, who are in a condition of

Feb. 1835.

children is highly satisfactory—Mr. Lowndes has laboured uninterruptedly, in conjunction with others, in the Modern-Greek Version of the Old Testament—School Books have been, on various occasions, supplied to Schools in Albania : the people of Tyrnavo, a small town in Thessaly, having heard of this, sent their Schoolmaster with an urgent request for assistance toward the supply of a School of Mutual Instruction, to contain 300 scholars—P. 51.

Mr. Leeves, on removing to Syra, writes, in allusion to the Translators noticed in the last Survey—

I regret much the breaking-up of our translation party, who have proceeded so harmoniously ; and I cannot speak too highly of the efficient, conscientious, and disinterested aid which we have throughout received from our friend Mr. Lowndes.

deplorable ignorance, and of awful subjection to a corrupt and corrupting superstition.

The intelligence from Zante, also, is of a less hopeful character than the Committee would have rejoiced to describe. The efforts of Mr. Croggon, indeed, have been most strenuous and laudable ; and the schools under his care are by no means destitute of value, or wholly barren of useful results : but, as no door is open at present in that part of the world for the preaching of the Gospel by the Missionary, and as the benefit connected with a MERELY SCHOLASTIC system can be secured in another way, it is intended shortly to resign the Station. To this conclusion the Committee were led with the less reluctance, when they considered that loud and numerous calls are now addressed to them from places where no obstacles exist to the full exercise of the Christian Ministry ; and when they reflected, further, that one great object of their Mediterranean Missions—the occupation of certain POSTS IN ADVANCE, in which their Agents might be ready to avail themselves of any favourable openings for the spread of the Gospel among the varied population of the contiguous countries—does not appear likely to be accomplished at present, as far as the agency of this Society is concerned.

From the operation of this principle, the Committee, however, are decidedly disposed to exempt the Mission at Alexandria. Its very PECULIAR locality—its destitution of any other form of regular Christian Instruc-

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tion—the liberal and tolerant character of the extraordinary Individual who at present rules over Egypt, Syria, and Palestine—and the increasing probability that, by recent political changes, a door may be at length opened for the introduction of the Gospel of Salvation into some of the most interesting countries of the East—are circumstances which authorise the hope of eventual advantage from the retention of this Station.

[Report.

BAGDAD.

Mr. Groves, at the last dates, had quitted Bagdad for a season, on a visit to India; with the view, among other objects, of perfecting himself in lithographic printing, in order to present the Scriptures, in a more acceptable form, to the people, on his return. Before he left Bagdad, Mr. Parnell, Mr. Cronin, and Mr. Newman (noticed, together with Mr. Hamilton, at p. 30 of the Survey for 1833, as then at Aleppo) brought many boxes of Scriptures round by Merdin, in the hope of circulating them on their way: in consequence of selling a few Turkish Testaments at Aintab, they

Of the awful condition of one large portion of this Division of our Survey, Mr. Groves, of Bagdad, draws an appalling picture:—

The state of these countries is such, that no language can depict them with that vivid mark of desolation which is stamped upon them. In Bagdad, two-thirds of the population and the buildings are passed away—at Bussorah, the same: at Bushire, more than two-thirds of the town is in ruins; and, of that which remains, a large portion is unoccupied, and expected to fall in the ensuing rainy season. From Ispahan we have accounts, that, in it and the neighbourhood, 60,000 have died of famine; and the living fed on the dead. This picture of famine may be exaggerated, but still it must have been very bad. For two years, it has been at Yezd. Kourdestan was more than half depopulated by the plague; and immense numbers of the Arab Tribes which inhabit near the rivers of Mesopotamia have died. Such a frightful accumulation of misery quite sickens the heart; and it has now the crowning curse, in all these places, of an Unsettled Government, when it needed all that the most paternal care could devise to enable the people to stand. It seems as though Satan had put it into the heart of each one to pillage, while he can, in expectation of the time soon arriving, when either there may be nothing left to pillage, or themselves be removed from the positions where they could exercise this awful propensity.

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selinginsk: 160 miles S E of Irkutsk: inhab. 300: in the centre of the Buriats, east of Lake Baikal—1819—Robert Yuille. *Khodon*: out-station, 190 miles N E of Selinginsk—1828—Edward Stal-

were involved in so many troubles, that it nearly cost them their lives: Mr. Cronin was left for dead; and Mr. Parnell and Mr. Newman escaped a similar fate only by the fleetness of their horses: “yet,” Mr. Groves writes, “the Lord mercifully preserved them all, through dangers and sufferings, which, in a journey of the same extent, I have seldom known equalled.” Of the Scriptures placed at Mr. Groves’s disposal, he writes from Bushire, when on his way to India—

Three cases I left ready to go with a caravan, which was just on the point of leaving for Persia—one for Kermanshah, one for Hamadan, and one for Ispahan. Three more I brought with me—one for Bussorah, one for this place, and one for Shiraz: these have been directed by an Armenian Merchant to various friends of his in these places. He assures me they will circulate them; and the Persians are much more inquisitive than the Turks, and therefore seek after books, though simply for disputation.

Mr. Calman, mentioned at p. 50 of the last Survey, found the Jews of Bagdad very ignorant, superstitious, and bigoted; and purposed to return.

lybrass. *Ona*: another out-station, on the River Ona—1818—W. Swan.

Mr. Yuille has, besides attending to preaching and education, twice visited Khodon, and taken two journeys among

the natives : sufferers under various diseases have come a distance of from 100 to 300 versts for advice and relief. *Mr. Stallybrass*, to his other labours, has added the revision of the Mongolian Scriptures. His pupils amount to 15, and their progress and general conduct are encouraging. *Mr. Swan*, having brought to a close the copying of the Manjur Manuscript, which detained him at St. Petersburg, as stated in last Survey, left that city, with *Mrs. Swan*, at the end of December 1833, accompanied by a printer, to resume his place in the Mission. The printer stopped at Selenginsk ; and *Mr. and Mrs. Swan* went forward to Khodon, where they arrived on the 15th of March — P. 52.

On the influence of the Mission, it is observed in the Report—

Although no remarkable effects of the labours of our Brethren have yet been visible, those labours have not been unproductive of good. The Heathen, in many instances, begin to appear ashamed of their idolatry, and avoid the discussion of the subject ; and there is a growing desire, on their part, for education ; the advantages of which appear to be better understood than formerly.

In reference to the Mongolian Translation, the Committee remark—

The importance of works in that language will appear from the fact, that the Mongolian, the native language of the present dynasty of China, is understood and used by the Court, and many of the Princes and Tartar Officers of China ; and the latest tidings from Selenginsk inform us, that our Brethren had received an application from Pekin for copies of the Gospel and Christian Books in Mongolian, and that they were making packages of the same to be sent to that city.

Since the publication of the Report, intelligence has been received that several of the Native Youth give good promise of conversion to God. The Directors thus speak on the subject :—

The Siberian Mission, though always regarded with much solicitude by the friends of the Society, has called for the exercise of great faith and patience, in connexion with the unremitting efforts on the part of our esteemed brethren in the field, who have long been called to labour in hope almost against hope. Sixteen years had passed away since the Mission was commenced : some of the Labourers had been called to their rest and their reward, and no decisive fruits of good had appeared to animate and support their survivors ; but God, who in faithfulness has declared that His Word shall not return unto Him void, has granted to our beloved brethren to see His pleasure prospering in their hands.

China, and India beyond the Ganges.

DEATH OF DR. MORRISON.

THE departure of those to their high reward, who have led the Army of the Great King in its attacks on the strongholds of His Enemies, should quicken the warriors who survive, and call many forward to be *baptized over the dead*. In the last year, the Fathers of the Eastern Missions of the Protestant Churches, DR. CAREY and DR. MORRISON, have both fallen on the field of battle—Dr. Carey, after a service of more than Forty Years in India ; and Dr. Morrison, after one of nearly Twenty-seven in China. Of Dr. Morrison and the scene of his labours and conflicts, the Directors of the Society, which had the privilege granted to it of sending him forth, thus speak, in their last Report ; little aware, that before that Report could reach him, his eyes would be closed in death :—

China, the wonder and grief of Christendom, never, during six and twenty years that the Society has laboured for the spiritual benefits of its inhabitants, appeared so deeply interesting and hopeful as at present. New avenues are opening for access to important portions of the Empire, while the light of the Gospel is increasing on its borders, and penetrating the gloom which has for so many ages been spread over millions of its inhabitants. China claims, in an especial manner, the prayers and the attention of the British Churches. Our beloved Brother, who has long occupied the post of observation on the border of that scene of darkness, and who has looked for the dawning of spiritual light *more than they that watch for the morning* ; and to whom, year after year, our call has been, *Watchman, what of the night ?* now replies, *The morning cometh* ; and adds, in the language of hope, “ *The set time to favour China is now come.*” The preliminary arrangements for the conversion of China are in progress ; and the time appears rapidly approaching, in

which the voice of the Lord to this mighty Empire shall be, *Arise, shine ; for thy light is come !*

A short time before his death, Dr. Morrison, in correspondence with the Secretary of the American Tract Society, writes, in the catholic spirit of a true Servant of God :—

I have long laboured for China ; and, now that my strength declines, it affords me great joy, and causes much thanksgiving to God, that others are entering into my labours, to carry them forward, and, by the grace of our Lord Jesus Christ and the might of the Holy Spirit, to bring them to perfection. We have in this good work a Communion of Saints—a Union of Churches—and a Fellowship of Nations, striving together for the Faith of the Gospel.

The spiritual wants of China and the other Chinese-Language Nations are beginning to attract attention to such a degree, that we shall, in these Introductory Remarks to this Division of the Survey, devote a more than ordinary space, in bringing before our Readers the most recent intelligence and the enlarging views of Christians in reference to this Great Empire.

FIVE VISITS OF THE REV. CHARLES GUTZLAFF TO CHINA.

The Rev. C. Gutzlaff, who went to the East under the Netherlands Society, but is not now officially connected with any Missionary Institution, has been a distinguished instrument, by his labours in China and his report of those labours, in fixing the public attention, with deep interest, on that vast country. The Journals of his visits to it in 1831, 1832, and 1833, have appeared in a Volume published under the care of the Rev. W. Ellis. Of these Three Visits, Mr. Gutzlaff (partly, as will be seen, in the third person, and partly in the first) gives the following outline :—

First Voyage—Having left Siam, his former station, the writer embarked on board a Chinese Junk for Teentsin, a large trading town in the neighbourhood of Pekin. After arriving in the Chaouchow District, on the eastern frontier of Canton, he saw himself surrounded by millions, who had never heard the sound of Salvation : he distributed books, which were gladly received. The voyage to Fuhkeen and Shantung was fraught with disasters ; and he had his full share of sufferings. Instead of finding the Mandarins vigilant to watch his motions, he met with none ; and was quite at liberty to converse with the Natives, who visited him from curiosity. Teentsin furnishes a large field for giving medical assistance : this opened the way for religious instruction : his company was sought, and he was scarcely noticed by the Government. After visiting Mantchou Tartary, he returned to Canton. It appeared that he might carry on the work of an Evangelist without involving himself in any danger ; and that the Chinese Government was by no means so hostile as to preclude every attempt to promote the glorious Gospel. This was in the year 1831.

Second Voyage—Meanwhile, the attention of the British Factory in China had been directed toward the northern ports of the Chinese Empire, which in days of yore had been visited by English Ships. They therefore fitted out an expedition, to which the writer was appointed Surgeon and Interpreter. The “ Lord Amherst ” (this was the name of the ship sent on this enterprise) went up the coast in March 1832—Unfavourable winds detained us a long time in different ports of Canton Province. The Supercargo gave me full liberty to distribute the Word of Eternal Life. Arriving in the harbour of Amoy, the greatest emporium of Fuhkeen, we were treated as enemies ; and found but few opportunities of making known the riches of the Gospel to a people who claimed me as a NATIVE of their District—We then visited the Piscadore Islands, and from thence stretched over to Formosa : no interference of the Mandarins hindered the people from intercourse with us : we had many visitors ; and the demand for Christian Books was great. Christianity once flourished on this island ; but we now found no vestiges of it remaining—At Fuhchow, also, the capital of Fuhkeen, we were unshackled in our proceedings : the crowd of Natives, who thronged us for medical assistance and books, was immense. We here met with Roman Catholics : they informed us that THEY WERE PRINTING

THE NEW TESTAMENT: nothing astonished them more, than that we had been able to publish it in their own language: the only thing which they regretted was, that we should distribute these precious books to the "ignorant and blind Heathens!"—Hastening toward Chekeang, we entered the port of Ningpo. The Natives here are a very amiable race; and, of all whom we have hitherto met, the most promising as regards the introduction of the Gospel among them. This opinion was still more corroborated by our visit to the Kintang Island—After having staid a considerable time at Shanghae, in Keangsoo Province, we departed for Shantung; and thence passed over to Corea. In all our excursions on shore, we scattered the Word of Eternal Life. Neither in Chekeang nor Keangnan did we find the PEOPLE prejudiced against it: they read it eagerly, and, I can now say, not in vain—As far as my knowledge extends, the Mandarins interfered only twice with the distribution of books; and then they made but a feeble effort to discountenance what they could not disapprove. Wei, the Lieut.-Governor of Fuhkeen, asked me for a set of Christian Books; and sent them up for examination to the Emperor. 'Taoukwang, the reigning Monarch, who has never shewn hostility to the Catholics, passed no censure on the Glorious Gospel: and the Magnates at Pekin, who examined into its doctrines, did not denounce it; but they withheld, likewise, their approbation—On our first arrival at Corea, we met with no opposition in making known the truth of the Eternal God; but, afterward, when we came in contact with the Royal Commissioners, we found that the door was shut. However, the King received a whole copy of the Scriptures, in twenty-one volumes, and a double set of all the Tracts, among the presents which we sent to him. Notwithstanding the severest prohibitions, the good seed is sown in this remote country; and will, ere long, gloriously spring up and yield fruit—From some unaccountable cause we found the Loochooans, whom we next visited, prejudiced against the Word of Life. This remark, however, applies only to the Government: **THE PEOPLE WERE ANXIOUS** to obtain copies of the New Testament, and of our numerous Tracts. As often as they were freed from the presence of their rulers, they eagerly pressed forward to obtain from us these books.

Third Voyage—After having returned to Macao, in September 1832, I received several offers to go upon a new expedition, of which the utmost limits were to be Mantchou Tartary. Though this new attempt was, on some accounts, highly objectionable, nevertheless I embarked; and entered the service of a great commercial house, as Surgeon and Interpreter—We departed in October—met tremendous gales—and arrived, in November, in Mantchou Tartary. While I scattered the seed of eternal life in those distant regions, and anticipated the joy of doing so from the southern shores up to the Chinese Great Wall, our ship struck the ground, and we suffered the most intense cold. But when God had saved us from this imminent peril, we directed our course to Shanghae. Most joyfully were we received by the Natives. Six months before, they had read our books: now they understood their contents, and wanted fuller instruction in the way of life—During our further progress in the northern parts of Chekeang Province, and among the Chusan Islands, I had ample reason to praise our glorious Saviour for opening so wide a door to the introduction of the Holy Gospel. All that I had formerly seen was nothing, compared with the ardent desire now evinced by the Natives to obtain books. Many, many thousands of the plainest essays upon the most essential doctrines have found their way to all the adjacent districts; and had I had a **MILLION OF TRACTS**, and **FIFTY THOUSAND COPIES OF THE SCRIPTURES**, they would all have been scattered among eager readers. My most sanguine expectations have been far surpassed. I marvel, and adore, in the dust. Curiosity, I confess, had a great share in rousing the people to be impetuous in their demands; but, at the same time, I see in it a Higher Hand. Are the bowels of mercy of a compassionate Saviour shut against these millions? Does his all-comprehending love exclude these millions? **BEFORE HIM, CHINA IS NOT SHUT!** He, the Almighty Conqueror of Death and Hell, will open the gates of heaven for these myriads. He has opened them—When we arrived at Fuhkeen, on our return, my large store of books was exhausted; and I had to send away numerous applicants empty-handed. After a dangerous voyage, we reached Lintin, near Macao, April 29, 1833.

Notices of Mr. Ellis's Publication, and of a fourth visit by Mr. Gutzlaff

to China in the autumn of 1833, with his occupations and plans at Canton, appear at pp. 268—270 of our last Volume. He left Canton, on a FIFTH Visit, on the 12th of November of that year, and returned on the 23d of March following: he writes from Canton, a few days after his return—

I staid about four months in Fuhkeen Province, during a cold and dreary winter. The Lord granted me an opportunity to circulate several ten thousands of books, which seem to have been read with the greatest avidity. As I came in very close contact with the inhabitants of Lamhoa and Tsinkeang Districts, I saw too much of their wickedness not to call forth bitter tears on account of their utter wretchedness. Yet, not dismayed at the hardness of their hearts, I am preparing for ANOTHER EXPEDITION, on a more extensive scale. While the books are printing, I intend to sail, within a few days, for Singapore; and then to return hither, toward the beginning of June.

To the American Board and the American Tract Societies, he writes—

I earnestly desire that your Missionaries may be dispersed in the Empire, instead of being cooped up in this corner. A countryman of mine has joined the Chinese Mission; and may, perhaps, be one of the first who settles in one of the Northern Provinces. . . I have scattered an immense number of Tracts in Fuhkeen Province. It is owing to the importunity of the people—for they rush upon me as soon as they get sight of me, in order to obtain a Tract—that I can carry few Tracts into the Interior.

MR. GUTZLAFF'S APPEAL IN BEHALF OF CHINA.

China has hitherto been considered inaccessible to the Gospel. With its 350 millions of immortal souls, with its extensive sway over numerous hordes of semi-barbarians and with its many other vassals, it presents an unbroken stronghold of Satan, which is fortified by anti-national laws, and made impregnable by ancient customs. We have pity on barbarous nations, which, in a state of savage life, dishonour human nature by the abominations of Heathenism; but here we meet a people, endowed with a good share of natural understanding, polished by the hand of civilization, and superior to the Mahomedan Asiatics, yet degraded by brutal Buddhism, led astray by Taouism, and estranged by Atheism. Whosoever has beheld these millions of China in such a state, if he cherish in his bosom the feelings of common humanity, will pity them; but a soul touched by the Divine Saviour's love will weep for them, and pray earnestly that the salvation of our God may be granted unto them. Alas! China has found few advocates in Christendom. We have been content to say a few words upon the subject; and, after having lamented their lot, we have left them to themselves.

There has been a general excuse—"We can find no access to them—the Government counteracts all efforts to enlighten them. We must be satisfied with instructing the settlers in the Indian Archipelago, and wait till the barrier of national exclusion is removed. At the same time, we may prepare the Scriptures in their language—issue Tracts—and render the study of their difficult Language easy, by philological works. We may open Schools, to instruct the Youth in our Settlements; and thus imbue their minds with the doctrines of Christianity." These attempts are highly laudable; but, instead of being satisfied with what has been done, we ought to press forward till we have found access to the Empire itself. Are there any obstacles too great for the Lord, who has commanded us to preach the Gospel to all nations, and at the same time promised to be with us till the end of the world? Considerations of this kind ought to make us bold in attacking the bulwarks of Satan, even though the whole world were in array against us. If the visionary project, of subjecting all mankind to the spiritual jurisdiction of the Pope, could embolden men to enter this empire at the peril of their lives, how much more ought we to be undaunted in the work of God, to subject this Nation to the sway of Christ, the Lord of All!

We have experienced many severe trials, and have had to struggle with almost insurmountable difficulties; but God has never forsaken us. Our communication with the greatest part of this extensive coast, where we may have intercourse with more than fifty millions of Chinese, may now be considered as established. Let us not, however, expect too great results from these very feeble attempts; but let us

believe, that the Almighty God, who has granted His blessing on the beginning of the work, will not suffer China to carry on any longer her system of exclusion. The Supreme Government at Pekin has hitherto not denounced Evangelical Doctrines as dangerous, but merely censured them as unclassical. Yet, should they dare to denounce them, it would only rouse the spirit of the Nation to inquire further into the truth of the Gospel.

But let me not draw too favourable a picture of the Chinese Nation. Though they harbour no peculiar prejudice against foreign creeds, they are entirely engrossed with the things of this world: their hearts are steeled against religious impressions, while they satisfy their minds with the punctilious observance of mere rites. It is, however, the work of God, in which we are engaged. The Saviour has promised to send the Holy Spirit; and we trust that by His powerful agency a glorious change will be wrought. The wild migratory barbarians, whose hordes once started from the frontier of China, and went on inundating and conquering all Europe, were brought to the obedience of the Gospel when amalgamated with the German Tribes—why should not the Chinese be benefited by its celestial rays?

“OPEN CHINA!”—AN APPEAL, BY TWO FRIENDS, IN BEHALF OF CHINA.

An eloquent and awakening Appeal, by Two Friends, has been made to the British and American Churches, on the question, “Is China open to the Gospel?” We quote some passages of this Appeal:—

“Is China open to the Gospel?” If it be not, then more than Three Hundred Millions, or One Third of the Human Race, are placed beyond the reach of the wide and warm sympathies of the living Church of the Living God! Is this likely? His spiritual life must be at a very low ebb, who can take it for granted, that China is “hermetically sealed!”

“Is, then, China open to the Gospel?” What do you mean by “open”? It is certainly not open in the same sense as the Presidencies of India, the Tribes of Africa, and the Islands of the Pacific. It is not open, as the Three Continents were to the first Missionaries of the Cross. But it is not shut. It never was shut entirely. It never can be “hermetically sealed.” *He, who hath the keys of David, set before His Church an open door, which no man can shut*, into all nations, when He commanded her to preach the Gospel unto all nations. The Emperors of China have, indeed, tried to shut it, and declared it shut; and we, alas! have believed it to be so. They never believed their own pretences. They never could have believed them, except during the pauses of Asiatic Enterprise and Ambition. Protestants alone have been weak enough to believe Chinese Pretences! The Bhuddists of the first century found the door open enough for their Idolatry; and the Nestorians of the seventh century, for their Heresy; and the Mahomedans of the eighth century, for their Korân; and the Papists of the thirteenth century, for their Mass. Thus, whenever *Inveniam viam aut faciam* has been the maxim of any sect or system, they have scaled the imperial wall, and penetrated far enough into the celestial empire, to prove that neither was impassable. It was not, indeed, for such Missions that Christ opened or kept open the door of China: but He permitted them to enter in succession, in order to prove to His own Church, that no man could shut any door, which *the keys of the House of David* had once opened.

Look at this Historical Fact—and be ashamed, and mourn, and weep for the Church. . . Ignorance has been one great cause of our apathy hitherto. Accordingly, *at the times of this ignorance God has winked*. But now the darkness is past! Gutzlaff has proclaimed to Europe and America, that “no country in Asia, ruled by Native Princes, is so easy of access” as China—“The people fairly robbed me of my books”—“I intend to make a voyage through the whole of Central China, up to Thibet and Bengal; a matter as practicable as a voyage from Rhio to Batavia.” Well might one of the Missionaries (Medhurst) say—

If we had known this twenty years ago, how many fruitless experiments and useless expenditures might have been spared! For, instead of spending strength and resources in small contracted spheres in the Malayan Archipelago, among a few thousand emigrants, we might have gone directly to China, and travelled through the length and breadth of the land, distributing the Word of Life, and proclaiming spiritual freedom to millions. But, even now, it is not too late to retrieve what has been lost, if Labourers abroad, and the Churches at home, awake to a sense of their duty.

The watchmen on the walls of our Zion have been reiterating the prayer, *Let*

thy way be known upon the earth—thy saving health among all nations: and He has heard our prayers—He has blessed our efforts—He has poured out blessings; and we have now not room enough to receive them. He is speaking to us in His providential dispensations among nations: the politicians of England, of France, of Spain, of Portugal, have each been subject to His controul: they have contemplated changes and executed plans, which, in their results, are opening to the Christian Church doors for the subjugation of the world to the Prince of Peace. Foremost among these stands China: Commerce and Evangelization will aid each other—Majoribanks, Gutzlaff, Abeel, and Medhurst reverberate the cry “China, China, China is open to the Ambassadors of the Cross!” Let the joyful intelligence spread through the Universal Church! Let our contentions cease for ever! Let us each gird on our armour against the common enemy of our species; and, in the prosecution of honourable labours for our Adorable Master, let us pursue them in the SPIRIT of His Apostles; and, in obedience to His commands, let us again love one another for His sake; and, taking our stand, remembering His tears, and groans, and agonies—let us try to calculate what was included in the *travail of his soul*, and in the promise, *He shall be satisfied!*

America has begun the work. She remembers that the Jesuits sent the very flower of their army to conquer China for the Pope; and she is pledging the flower of her noble army of Missionaries to attempt its conquest for Christ. Two of them are already in the field. And what is their opinion of the enterprise? They frankly confess, that it is perilous—that they have no security from the Government for safety or continuance—that they may even peril the lives of the Natives by trying to convert them, and thus be themselves “stigmatized as murderers.” Thus they weigh consequences; but they add, “The experiment will be made.” This view of the case is not at variance with Gutzlaff’s. They write, be it remembered, under the meridian of Canton—where the laws are most rigid, and the police strong; whereas Gutzlaff speaks of Central China and the principal northern parts; and there, the Empire is as open to Missionaries as to Merchants. Will, then, the Missionary be less enterprising than the Merchant? God forbid! *and let all the people say, Amen!*

The same Friends have followed up this Appeal by a pamphlet, entitled “No Opium! or Commerce and Christianity working together for the good of China.” It is a powerful Appeal to British Merchants, to render that Commerce with China, which is now, for the first time, thrown open to them, subservient to the promotion of Christianity—by substituting a beneficial system of trade for the demoralizing traffic in opium; and by employing a Missionary, of medical skill, on board each vessel, to distribute the Scriptures, Tracts, and Medicine, at every place which may be visited.

We shall conclude these Remarks, by quoting the statements of the Directors of the London Missionary Society, who have been honoured in being made, by means of their able Missionaries, the Pioneers in this field. They say, in their last Report—

Whatever other interests the changes in our intercourse with China may effect, the Christian is led to believe that they will favour the interests of the Kingdom of Christ; and, viewed in this connexion, the world at this moment presents no object so impressive and attractive. There, every lesson which the Missionary gives, every truth which he declares, every Tract and portion of the Scriptures which he puts into circulation, is directed to the moral renovation of a community, embracing, in its aggregate, one-third of the human race. Indeed, the magnitude and influence of China are such as to invest every attempt to promote its moral and spiritual benefit with a value and importance that can attach to no other parts of the world: were all other nations of the earth, among which Heathenism at present prevails, favoured with the Gospel, so long as China and the Chinese-Language Nations were lying in the Wicked One, the work of the Church would be but half accomplished; and 360,000,000 of men would still remain destitute of the blessings of Christianity!

Were we not assured that the Lord of Hosts is on our side, the vastness of the work here presented is such as might tend to paralyze energy and repress exertion; but, formidable to all human strength and skill as the impediments have been, and still are, there is no ground to suppose that China will be among the last of the Nations which shall yield themselves to God. Important works of preparation are accomplished: the key to the language is secured: the Bible is translated, and in circulation: the Society's presses at Malacca and Java have, as Dr. Morrison observes, sent forth millions of pages, containing the truths of the Everlasting Gospel;—with what effect will be revealed another day: but, already, cheering results appear—the Word of God has proved the power of salvation—the first-fruits of China unto Christ have been gathered; and, though their number is small, their example and efforts are of inestimable worth. They are upward of ten—a number small indeed when compared with the whole—not more than one to thirty millions—but of vast importance as an evidence, if evidence were needed, of the practicability of effecting, under God, by the kind of means now employed, the Evangelization of China. No power but the power of God could have produced the change which these ten have undergone; and, to Him, the conversion of Thirty Millions is as easy as the transformation of any one of those who have been made *willing in the day of His power*. Some of these converts are eminent Missionaries: speaking of Afa, Dr. Morrison remarks—“At this moment, and for some time past, he is thinking much and acting much under the vivid impression that he has to give an account to his Saviour; and it is a solemn question with him often, ‘What shall I say to Jesus, when I shall see Him as He is, if I am afraid of men and neglect His work now?’”

The unremitting labours of Afa meet with a favourable reception from his countrymen. The Government of China patronizes Education, and confers honours and office as the reward of literary merit. The schools are annually inspected by Commissioners appointed by Government, and a General Public Examination is triennially held in each of the provincial cities of the Empire: at these seasons, the students from the towns and villages of the province repair to their chief city, to compete for distinctions and rewards. The population of the Province of Canton is 19,000,000: an examination of the candidates of the District of Kwangchoufoo, in this province, for literary honours, was held at Canton in October 1833. Leangafa and two of his companions, urged by the motives which the Gospel supplies, entered the city at this time, distributing Portions of Scripture and Tracts among the assembled multitudes of students who had come to the provincial city from towns and villages a hundred miles distant: in the most public manner, Afa and two of his pupils presented them with religious books, which they received with great avidity; and many, after examining their contents, came back for more.

The Directors cannot, without gratitude on their behalf, contemplate these men, moved by love to Christ and love to souls, going among the students, and distributing Christian Books: and when they consider the imminent peril to which Afa and his companions voluntarily exposed themselves, they behold fresh evidence of the efficacy of the principles of the Gospel, which enabled them to go with their lives in their hands, to make manifest the savour of the knowledge of Christ. That they had not done so without counting the cost, appears from a reference which Dr. Morrison makes to this subject; in which he remarks—“Afa states, in a Letter to me, that his mind was made up to all consequences. He was prepared for persecution; but, up to the time of writing, he remained in peace.”

May his example influence some of the intelligent, educated, holy, and devoted Christians of Britain to go forth, in dependence on Divine Strength, to the aid of the feeble band now employed in this extensive field!

An extract from the last Report of the American Tract Society will give our Readers a clear idea of that peculiarity of the Chinese Language, which renders it intelligible, as a WRITTEN OR PRINTED language, to so large a portion of mankind:—

From the structure of the language, which consists of HIEROGLYPHICAL SIGNS OF IDEAS, results the amazing fact, that, spread out before men speaking a hundred different dialects, its import, like that of a piece of music or of the Arabic Numerals, is the same to them all. A band of musicians, from twenty different nations, may

play the same tune, in delightful harmony; and had the promiscuous multitudes, who surrounded the Apostles on the Day of Pentecost, all been from the Five great Chinese-Language Nations, and able to read, and had the Apostles been furnished with Chinese Tracts proclaiming Christ, and Him Crucified, by the distribution of them, they would have made known a Saviour, without a miracle, to them all. So Mr. Gutzlaff and his companions in labour, whatever voyages they make, or tours into the wide interior—and whatever territorial boundaries they may pass, from the borders of Russia on the north, throughout Chinese Tartary on the west, and in the east as far as Kamschatka, and downward through Corea and Japan and the neighbouring islands—may find men able and rejoicing to read the same Chinese Tracts.

BIBLE, TRACT, & EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Besides that Language of *China* into which the Scriptures are already translated, there are two other principal tongues used in that Empire—the Mantchou, and the Mongolian. The Society is now in possession of translations of nearly the whole Bible into both those languages: it had long possessed the New Testament in Mantchou; and Mr. Swan, of the Siberia Mission, has copied, at its expense, at St. Petersburg, a manuscript translation of almost the entire Old Testament, made at Pekin, and recently brought to St. Petersburg: the Siberia Missionaries have, at the Society's expense, completed the translation of the Old Testament into Mongolian, and the New has been printed by the Russian Bible Society. Measures are in progress for publishing the Scriptures, in due time, in these tongues; and the Committee remark—"The acquisitions, which have thus been made on behalf of China during the past year, combined with the apparent openings for the introduction of the Sacred Volume into that country, cannot but afford matter of devout gratitude to the Great Head of the Church, and inspire the most pleasing hope that the Day-star is about to rise on that vast empire"—The printing of Mr. Gutzlaff's New Testament in *Siamese* is proceeding at Malacca: it is read with ease, and well understood, by Natives of different capacities and attainments, from those of the first literary rank to the commonest readers—At Singapore, 4329 copies have been issued, chiefly in Tamul, Malay, and Chinese—Successive editions of the Chinese Testament, to the amount of 5000 copies, are printing at Malacca—at Pinang, 263 Malay Bibles and 552 Testaments have been circulated—P. 66; and see, at pp. 354, 365, a Letter from the Chinese Teacher Leangafa to the Secretary of the Society.

RELIGIOUS-TRACT SOCIETY.

A Grant of 100*l.* has been made, in aid of the distribution of Tracts in *China*; and the sum of 30*l.* has been given by two friends to the same object. Mr. Gutzlaff's proceedings have been stated, and those of Leangafa will appear under the head of the London Missionary Society. The Committee have received from Leangafa copies of the 9 Tracts printed at the Society's expense, which were mentioned in the last Survey—In *Siam*, the King prohibited the distribution of Tracts: about 50 Chinese Junks, however, trading to Siam, received a considerable number; it being assumed that circulation by such means did not come within the interdict—At *Singapore*, 43,500 Tracts and Handbills have been printed: 100 reams of paper have been granted. Bugis Tracts have been eagerly received by almost all the crews of 200 prows from Borneo and other Islands. Chinese Tracts, to the amount of about 26,000, have been dispersed in various directions. The concourse of Natives to Singapore may be judged of by the fact, that 179 names of different rivers are registered by the Society's friends, from which people are in the habit of visiting this place. "We scatter the seed," they say, "in hope, in almost every creek, town, and village on the shores of the Malayan Archipelago"—About 8000 Tracts and Single Gospels were printed at Malacca, in the year ending May 1833; which were distributed to Chinese and Malays, and were generally well received. The demand for Chinese Tracts has greatly increased, in consequence of Mr. Gutzlaff's journeys. A Grant of 100*l.* has been made—To Pinang, 16 reams of paper have been sent; and a further consignment of English Publications for sale, to the amount of 30*l.*, remittances having been received for former consignments—The Press is still in active and beneficial

operation in *Burma*, as will be seen under the head of the American Baptist Missions: a grant has been made, by the Society, of 100 reams of paper and 3650 Tracts—Pp. 66, 67.

AMERICAN TRACT SOCIETY.

The Society renders aid to the Tract Operations in these seas. Mr. Gutzlaff's proceedings have awakened great interest among American Christians. He remarks to the Secretary of the Society—

I was highly gratified with the Resolutions which you have adopted in regard to this country.

As the Lord of Hosts is opening doors, there will be Millions of Tracts wanted. Of all the Missionary Spheres, this is the largest. The Lord has, hitherto, abundantly blessed

His work, and His name be praised!

Mr. Bridgman will make you acquainted with the resolution taken in regard to bestowing the sum which you had the kindness to vote for this Mission. Without wishing to obtrude my opinion, it is necessary to remark, that the wants of China require PECULIAR Tracts—no TRANSLATIONS. We, therefore, humbly expect that our generous friends will aid us to attack the Chinese as Chinese, on their own ground.

EDUCATION SOCIETIES.

In the notices relative to several Societies for the Education of Eastern Females, which will be found at pp. 390—396, much information is given which has reference to this Division of the Survey—P. 67.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton — 1807 — Leangafa, Kewhagang, Chooseensang, Native As. — Dr. Morrison, though much indisposed during the summer of 1833, continued two Chinese Services and one English on Sundays. Leangafa, while in Canton, conducts Religious Worship on the Sabbath. Chooseensang reads the Scriptures and has prayer in his family, for the benefit of his neighbours: on Sundays he holds a Religious Service, at which 10 or 12 persons attend. The patient and persevering labour of Kewhagang affords increasing satisfaction. All assiduously assist in multiplying and scattering copies of the Word of Life. Leangafa writes—

There are now upward of Ten Disciples in my house, who obey and believe the Saviour's Gospel, and delight to adhere to His precepts: there are two of fervent hearts who love the Saviour—Achang and Asin, who always assist me in going everywhere to distribute Tracts.

The Press has been in activity: 60,000 Sheet Tracts have been printed; and 10,000 copies of a book, containing Prayers and Hymns, to the extent of 66 pages: all these were printed with moveable types, prepared at considerable cost: the printers and type-cutters were all trained in the Anglo-Chinese College at Malacca. Mr. Gutzlaff was furnished, for his Third Voyage, with 15,000 Portions of the Scriptures and Christian Tracts; and was subsequently supplied from the Society's Stations at Malacca and Batavia. A Press established at Ma-

cao has been stopped in its operations, by the influence of the Romanists. On occasion of distributing Tracts very extensively, among a great number of Students assembled for one of the Literary Examinations common among the Chinese, Leangafa writes—

The students all received them with joy, and gave thanks for them. There were also a great many trading people, who asked for the Tracts, and I gave to all. After they had received them, and looked them over, I walked the streets to listen to what the people said about them: some said they were extraordinary books, and others said there was a great deal that was very good in them. Thus the seed of the Word has entered into the hearts of a great many persons: we can only persevere in prayer to our Father in Heaven, that He would look down in compassion, and confer the Holy Spirit to convert their hearts, causing the Word to bring forth fruits to their happiness.

P. 67: and see, at pp. 230—232, various details on the Prosperity and Extending Prospects of the Mission, with a Letter from Leangafa; and, at p. 240, notice of the return home of Mrs. Morrison and her children.

China has suffered in various ways. In the north, by drought and scarcity; and in the south, by rain and inundations. While these calamities have diffused a dread and a gloom over the land, the servants of the Lord have endeavoured to furnish the suffering Chinese with the knowledge of Divine Truth. The American Society has sent two Missionaries to labour in China as the colleagues of Mr. Bridgman, and these brethren cordially and affectionately co-operate with Dr. Morrison and his son, and his Chinese Assistants; and

London Missionary Society—

we regard, with grateful satisfaction, the Missionaries of Britain and America now associated together in the attempt, under that God whom we unitedly adore, for the conversion of China. [Report.

Singapore: a British Island at the southern extremity of the Malay Peninsula: inhab. in the beginning of 1830 consisted of 3763 Malay males and 3368 females, 7650 Chinese males and 867 females, and 3768 other males and 1562 females—1819—The Rev. C. H. Thomsen has returned home: his ill health had allowed him to pursue no other labour than the superintendence of the Press: 15,000 Malay Tracts and 3000 Bugis were printed, with others, and the revision of the Malay New Testament was completed: the Bugis Tracts were received with great pleasure by the crews of numerous prows from the Archipelago; and Malay Tracts and New Testaments were eagerly sought—P. 67: and see, at p. 64 of our last Number, notices of Mr. Thomsen's return, and of the death of Mrs. Thomsen.

The Rev. John Evans touched at Singapore, on his way to Malacca, and writes—

Singapore is a most pleasant, delightful, and healthy place; and, I think, a most important Station. The inhabitants are exceedingly numerous. The earnest manner in which I was pressed by the inhabitants to remain among them caused me to leave the place with a sorrowful heart. Surely, were our dear friends in England witnesses of such scenes—20,000 human beings without an active Christian Teacher, and to hear their earnest entreaties for one to reside among them—their hearts would melt within them with tender sympathy; their prayers would become more constant and more fervent; and their efforts would, I feel convinced, be doubled; and joyfully would devoted Young Men leave the healthy, civilized land of their birth, to spend their lives in preaching Christ to the Heathen!

Malacca: inhab. in 1828 were 33,806;

AMERICAN BAPTIST MISSIONS.

Rangoon: the chief sea-port of Burmah Proper: 670 miles S E of Calcutta—1813; renewed, 1830—Cephas Bennett, Missionary and Printer; Mounq Thaha, Nat. Preacher, and 2 Nat. As. Rangoon has been occupied, successively, for a short time, by the Missionaries Judson, Wade, Jones, Kincaid, and Bennett: these changes have been unavoidable, but they have been unfavourable to the Mission—Communicants, 42: baptized in the year, 8—The Schools have been broken up by the Burmese Government—Ran-

including 229 Europeans and Eurasians—1815—Josiah Hughes, John Evans. Mr. and Mrs. Evans, arrived Aug. 8, 1833—No Report—Pp. 67, 160, 200; and see, at pp. 446—448, some account of Malacca and a Testimony borne to the Anglo-Chinese College, by the late Mr. Charles Marjoribanks.

Pinang: an island off the coast of the Malay Peninsula: inhab. by Returns at the end of 1833 were 40,322; of whom, 789 were Europeans and Eurasians, 16,435 Malays, 8751 Chinese, 7886 Chuliahs, 708 Native Christians, and the rest of various nations: in the Province Wellesley, subordinate to Pinang, there were 41,702 Malays, 2259 Chinese, and 1992 of other classes: making a total of 86,275 in Pinang or connected with the Island—1819—T. Beighton, Samuel Dyer—Besides English Services conducted alternately by the Missionaries and attended by about 70 Europeans, Mr. Beighton has continued Malay Preaching: the number of Natives baptized is 13. Chinese Services have been regularly held by Mr. Dyer; and on one individual a favourable impression appears to have been made—Six Malay Schools, two of which are supported by Government, contain 163 boys and 43 girls: in one Chinese School there are 23 boys, and in three others 32 girls. All the Scholars assemble on the Sabbath, and receive religious instruction—A Printing Press has been established; the supplies from the Presses at Malacca, Singapore, and Batavia being inadequate to the increasing demand for books in China, Siam, and the whole of the Archipelago—Mr. Dyer has bestowed much labour on the preparation of Chinese metal types: his enterprising and persevering efforts herein received the unqualified approbation and encouragement of Dr. Morrison.

goon, besides its commerce, attracts multitudes on account of its religious festivals; and thus furnishes unusual facilities for the circulation of books throughout the Empire: Mr. Jones, alone, gave away 11,000 in one year, and only to those who asked for them: many of them have gone far into the Interior, and have awakened a strong spirit of inquiry—P. 68.

Ava: the ancient capital of the Empire: deserted for some time by the Emperors, who founded, a new capital

at Ummerapoora, four or five miles to the east of Ava, but recently become again the Seat of Government, and beginning to recover its former splendour: on the Irrawaddy, about 700 miles from its mouth—1822: suspended, 1829: resumed, 1833—Eugenio Kincaid: who left Rangoon, with his Wife and her Sister, both Englishwomen; and was accompanied by Ko Shoon and Ko Sanlone, two Native Preachers, with several other Native Assistants: they reached Ava on the 30th of May, having visited nearly 300 cities and villages; in all of which the Gospel was preached, and Tracts and Portions of the Scriptures were distributed—Difficulties occurred in obtaining a residence, but were at length surmounted. A spirit of inquiry was soon awakened; and increased so rapidly, that, in a few weeks, crowds of visitors came daily; on one day not less than 200, and on another about 50 Priests. A Buddhist Priest and a Woman had been baptized, and others were very promising—Of the Native Assistants, Mr. Kincaid thus speaks—

Ko Shoon and *Ko Sanlone* are making daily excursions in different parts of the city; making known the things concerning the kingdom of God, and the name of Jesus Christ: these men are true and faithful, and have advanced considerably in the knowledge of Divine Things. *Moung Zoothy* and *Moung So* wished to stay a little time, to see how we should get on: so I send them out on little excursions into the neighbouring towns and villages, to distribute Tracts, and otherwise do what they can. *Moung Oukmoo* is one of the best men whom I have ever known: he is never tired—never discouraged—and, in all things, is faithful. *Moung En*, *Moung Ye*, and *Moung Net*, I discharged on reaching Ava: they went about forty miles to a Catholic Village, where they had formerly lived: on refusing to worship the image of Mary, the priest, who was from Europe, ordered them to be beaten: this being done, they were stoned out of the village: they then went among the pure Burmans, and distributed a few Tracts which they had.

Maulmein: the chief town of that part of Burmah which was transferred to the British: near the mouth of the River Martaban or Salwen, and eastward of Rangoon: the principal seat of the Mission, and where the Missionaries enjoy full protection—1827—Adoniram Judson, D.D., John T. Jones; Oliver T. Cutter, Royal B. Hancock, Printers; Thomas Simons, As.; 9 Nat. As.—Communicants, including Natives and British Soldiers, 406: Natives baptized in the year, 9: the Station has been greatly

blessed; and the blessing continues—Four Presses, furnished with founts of types, in Burman, Karen, Tuling, and English, are in active operation. A Type and a Stereotype Foundry are established. From April 1, 1830, to April 1, 1833, there were printed 6,237,800 pages: up to Jan. 1, 1833, there had been 247,000 Portions of the Scriptures and Tracts of 20 different kinds put into circulation. The New Testament has been some time in circulation; and Dr. Judson had been of late chiefly occupied in completing his translation of the whole Bible into Burman. This has been happily accomplished; as will be seen from a touching entry in his Journal:—

Jan. 31, 1834—Thanks be to God! I can now say, "I have attained." I have knelt down before Him, with the last leaf in my hand; and, imploring His forgiveness for all the sins which have polluted my labours in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace: I have dedicated it to His glory. May He make His own Inspired Word, now complete in the Burman Tongue, the grand instrument of filling all Burmah with songs of praises to our Great God and Saviour Jesus Christ! Amen!

Tavoy: a town of 9000 inhabitants, S W of Maulmein, and in the British Territories: it is open to the sea: the number of fruit-trees gives the place the appearance of a grove: it has more than 1000 pagodas—1828—Francis Mason; Mrs. Boardman; 3 Nat. As.—The Karens continue to inquire into and receive the Gospel: repeated visits have been made among them; and many have been baptized: the Communicants are 172—Scholars, 170—In the year, 40,000 pages of Tracts were distributed; every Burman Family in the town and suburbs receiving two—P. 68.

Often have the Tracts been received with interest, often with evident marks of displeasure, and as often with indifference. Whole schools have repeatedly run out in a body, as I was passing, and assailed me for Tracts. Every one, who would read me a sentence, received a book. In several instances, women in the streets have asked for books; and when I have hesitated to supply them, knowing their usual inability to read, have urged that their husbands could read.

Many of the Karens, living two or three days' journey distant, by their frequent visits over almost impassable mountains, and through deserts, the haunt of the tiger, evince a love for the Gospel, seldom surpassed. What would Christians in England think of traveling 40 or 50 miles on foot, to hear a sermon, and beg a Christian Book! [Mrs. Boardman]

American Baptist Missions—

The Catholics are active, far beyond any thing that they have exhibited in this province before. The Old Priest has been removed, and an energetic Young Man from Italy has been appointed in his stead. His attention appears to be wholly given to the Karens; and already has a station been taken, and a house built in the southern part of the state. Nor are they satisfied with one station. I saw two Karens last Sabbath, from Palan, nearly on the Mergui Boundary, who told me that they had just been visited by one of our Teachers from Maulmein. This was too good, I thought, to be true; and, on further inquiry, I found this Teacher of ours had set up a cross, to frighten away the demons. He promised to come and live among them soon. [*Mr. Mason.*]

Mergui: 6 miles from the mouth of the Tenasserim: there are a number of Mahomedans, and some Romish Christians—1829—One Native Preacher and one Native Assistant—Eight were lately baptized.

Chummerah: some miles north of Maulmein—1829—Sarah Cummings.

Pp. 68, 69: and see, at pp. 448, 449, some Instances of the Power of the Scriptures on Individuals among the Burmese; and, at p. 472, notice of the departure of various Missionaries from America for this Mission.

We have collected from different documents the following

Recapitulation of the Labourers in this Mission.

The Mission was begun by *Dr. Judson* and *Mrs. Judson*, in July 1813. *Mrs. Judson* died at Amherst, Oct. 24, 1826. *Dr. Judson* is now at Maulmein—They were joined by *George H. Hough* and *Mrs. Hough*, in October 1816. They withdrew to Serampore in 1820; but returned in January 1822. *Mr. Hough*, having been imprisoned and severely treated at Rangoon by the Burmese, on the approach of the British Army, was liberated by the conquerors in May 1824, and again proceeded with *Mrs. Hough* to Serampore: they returned once more to Rangoon; but, in October 1826, finally left the Mission—*Edward W. Wheelock* and *James Colman*, with *Mrs. Wheelock* and *Mrs. Colman*, arrived in Burmah in September 1818. *Mr. Wheelock* died in August 1819; and *Mrs. Wheelock* (who had married *Mr. Jones*, and had been engaged in the education of Native Females) died on her passage to America, in 1831.

AMERICAN BOARD OF MISSIONS.

Canton—1830—*Elijah C. Bridgman*, *Peter Parker*, M. D., Missionaries; *Sam. Wells Williams*, Printer. *Mr. Williams* arrived, with the *Rev. Ira Tracy*, in October 1833. *Mr. Tracy* has since been authorised to remove to Singapore. *Mr. Parker* embarked at New York on the 3d of June, after receiving the Instructions

Mr. Colman departed this life July 4, 1822. *Mrs. Colman* is now the Wife of the *Rev. Amos Sutton*, of the General Baptist Missions—*Dr. Jonathan D. Price* and *Mrs. Price* arrived in Rangoon in December 1821. *Mrs. Price* died there, in May 1822; and *Dr. Price* at Ava, in February 1828, under prospects of increasing influence and usefulness—*Jonathan Wade* and *Mrs. Wade* landed in December 1823. He was imprisoned and maltreated, with *Mr. Hough*; and proceeded, on his release, with *Mrs. Wade*, to Calcutta: they returned in November 1826. Ill health obliging them to visit America, they arrived there in April 1833; and sailed, on their return, July, 2 1834—*G. D. Boardman* and *Mrs. Boardman* reached Burmah in April 1827. Having seen his labours crowned with an abundant blessing, he departed to his Rest, in February 1831, near Tavoy; where still his Widow renders service to the Mission—*Cephas Bennett* and *Mrs. Bennett* joined the Mission in January 1830, and have recently removed from Maulmein to Rangoon—*Eugene Kincaid* and *Francis Mason*, with *Mrs. Kincaid* and *Mrs. Mason*, arrived in November 1830. *Mrs. Kincaid* died at Maulmein, Dec. 19, 1831. *Mr. Kincaid* having married again, he and his Wife are settled at Ava. *Mr. and Mrs. Mason* are at Tavoy—In February 1831, *John Taylor Jones* and *Mrs. Jones* reached the field of labour, and are at Maulmein; as are *Oliver T. Cutter*, *Royal B. Hancock*, *Thomas Simons*, *Mrs. Cutter*, and *Mrs. Hancock*, who all arrived in 1832; as did *Miss Sarah Cummings*, stationed at Chummerah—*Nathan Brown* and *Abner Webb*, with *Mrs. Brown*, *Mrs. Webb*, and *Miss Caroline J. Harrington*, sailed from Boston, Dec. 22, 1832; and, in the same vessel with *Mr. and Mrs. Wade*, July 2, 1834, *Hosea Howard*, *Justus H. Vincent*, *Sewell M. Osgood*, *W. Dean*, and *G. S. Comstock*, with their Wives and *Miss Ann P. Gardner*.

From this Recapitulation, it will appear that TWENTY-ONE Male and TWENTY-FOUR Female Labourers have been, or now are, employed by the Board, in connexion with this Mission, since its commencement in 1831; of whom, 4 Missionaries and 4 Females have died, 1 Missionary and 2 Females have left the Mission, 8 Missionaries and Printers and 8 Females are in Burmah, and there are 8 Missionaries with their Wives and 2 Unmarried Females whose arrival had not been ascertained.

of the Board, grounded on intelligent and enlarged views with reference to China—The time of the Labourers is, at present, principally occupied in the acquisition of the language, in collecting and diffusing information, and in preparing and circulating publications—*Mr. Stevens*, now Seameu's Chaplain in the Port of Canton,

is attending to the Chinese Language, with the view of entering into the service of the Board—Leangafa has been assisted by the Board, through Mr. Bridgman, in his various labours—Pp. 69, 240, 376; and see, at pp. 175, 176, some notices, by the Board, of the Civil, Religious, and Moral Degradation of the Chinese, and of the State of Papal and Greek Missions in China.

We want scores of men IMMEDIATELY. Some year or two at least must pass before one can be prepared to labour to advantage among the Chinese; and I hope, within two or three years, we shall be able to supply a large number of distributors with such books as are most needed. I long to see Christians embarking in this cause, as men of the world, yea, as they themselves do, in other enterprises. I long to see them engaged in it in such numbers as they go out to settle a new territory, and with the same zeal with which they form rail-roads and build steam-boats. There is room enough for such enterprise in these regions; and I do hope we shall yet see what we were once encouraged to hope for—at least a Hundred Missionaries, from the American Board, in South-Eastern Asia, before 1840.

[*Rev. Ira Tracy.*]

Though Mr. Gutzlaff possesses remarkable personal qualifications for his work, and though we are not to infer that any other man pursuing the same course would pass unmolested, still enough has been proved to shew that the Church may easily attempt great things in China, and ought by all means to do so immediately. The patrons of Missions ought to feel, however, that their faith may be severely tried, before the gates of China are thrown open to the free entrance of the Word of God.

[*Board.*]

Bangkok: a large town, the capital of the Kingdom of Siam: about 40 miles up the River: inhabitants estimated at 400,000, of which about half are Chinese—1831—Charles Robinson, Stephen Johnson, Missionaries; Daniel B. Bradley, M.D. Physician. The Missionaries reached Singapore in the Autumn of 1833, and remained there with the view of acquiring Chinese; purposing to proceed to Siam in the Spring of last year. Dr. Bradley and Mrs. Bradley sailed from Boston on the 2d of July—The Rev. David Abeel arrived at New York, after spending some time in England, on the 6th of September last—Pp. 69, 472, 560; and see, at pp. 251, 252, Mr. Abeel's remarks and appeal, at the Annual Meetings of the Bible and London Missionary Societies, in reference to China.

Singapore—Ira Tracy—The Board having resolved to form at Singapore a Printing Establishment for South-Eastern Asia and the Indian Archipelago,

Mr. Tracy was to remove from Canton, and to take the charge of this Establishment. Miss Adeline White, affianced to Mr. Tracy, sailed from Boston with Dr. and Mrs. Bradley, just mentioned—A purchase has been made on the spot of two presses, a fount of Roman type, two founts of Malay, one of Arabic, one of Javanese, one of Siamese, and one of Bugis; with the apparatus for casting all these types, and for book-binding. This Printing Establishment had been employed for a number of years by Mr. Thomsen, of the London Missionary Society; but belonged to other persons, from whom it has been purchased, on that Society having declined to purchase.

Of the advantages of forming such an Establishment at Singapore, the Board remark:—

The possession of written languages, and a prevailing ability to read, open, among the Nations of South-Eastern Asia especially, and the adjacent islands, facilities for introducing the press, as an efficient auxiliary in the wide and speedy dissemination of Christian Knowledge through that region; and render it important that Printing Establishments should be placed at the great central points of trade and intercourse, in order that they may become Manufactories of Books and Tracts, and Dépôts whence they may be issued and carried abroad to the myriads who are waiting to receive them. For such an Establishment, Singapore presents peculiar advantages, in respect to climate, security, and frequent intercourse with all the ports on that part of the continent and the islands of the Indian Archipelago.

The Rev. S. Munson and the Rev. H. Lyman, after careful inquiry, write thus from Batavia:—

The number of native craft which have arrived at Singapore, for the three or four months past, is not less than one hundred and forty per month, from upward of forty different ports. Indeed, they come from all parts of the Archipelago—from Borneo, Celebes, the Moluccas—from all the ports of Sumatra—from China, Cochin-China, Siam, and all the ports of the Malayan Peninsula. In fact, for facilities of communication, there is no post in all India which can compare with Singapore.

The Rev. C. Robinson and the Rev. Stephen Johnson write on the spot:—

The necessity of soon establishing presses for printing Chinese, Malay, Siamese, and ultimately many of the Languages of the Archipelago, is too obvious to be remarked upon. The London Missionary Society is not able to supply us with Tracts in these languages, even if we pay the full cost. They cannot print enough for their own use; and every page which they dispose of to us is crippling the energies of their own Missionaries, and circumscribing the compass of their

American Board of Missions—

influence . . . The Natives from all the adjacent islands trade here; and an opportunity is afforded of going to any place, or sending books where it might be practicable to go. Mr. Thomsen, of the London Missionary So-

ciety, says, were he going to travel as you are, he should prefer going from an English port, in a native proa, to any other way. The English are more popular in this region than some other foreign conquerors.

SERAMPORE MISSIONS.

Akyab: an Island in the Arracan River: 450 miles S S E of Serampore—1821—J. C. Fink; with 2 Nat. As.; and one Nat. As. at each of Four Out-Stations—No Report—P. 69; and see, at pp. 176—178, an account of a Discus-

sion between Mr. Fink and some Arracanese, on the Contrast of Gaudama and Christ.

Chittagong: 343 miles E of Serampore, and 8 from the sea—1818—John Johannes—No Report—P. 70.

CHURCH MISSIONARY SOCIETY.

The Committee, while preparing to embrace opportunities of entering more directly into the great work opening in this Division of the Survey, have placed

the sum of 300*l.* at Mr. Gutzlaff's disposal, for the circulation of the Scriptures and Religious Tracts and Books.

India within the Ganges.

SATISFACTORY evidences are accumulating (see pp. 253, 254, of our last Volume) of the continued DECAY OF HINDOOISM. The Regulations of the Court of Directors of the East-India Company (pp. 181—183), for the Abolition of the Pilgrim Tax, will have a most salutary operation in weakening the Hindoo Superstition. Not only has great progress been made, in this and other respects, in the Suppression (p. 218) of Hindoo Cruelties, but a prospect opens (p. 219) of the entire Suppression of these Cruelties. That this object will not be attained without humane laws vigilantly enforced, among a people by turns deluders from base self-interest and deluded through grovelling superstition, is but too obvious, from an atrocious act of Widow-Burning, which took place surreptitiously (pp. 111, 112) within the British Territories; and from another, still more atrocious, beyond the boundaries (p. 240), in which Thirteen Women were sacrificed! On the Decay of Hindooism, the Bishop of Calcutta thus writes, with his wonted energy, to the Rev. James Peggs, in reference to his Volume, entitled "India's Cries to British Humanity:"—

All the subjects which you treat with so much feeling are enjoying the attention of Christians in this country: SUTTEE has already been abolished; and INFANTICIDE, though, in Cutch and Guzerat, this latter is said still to prevail: the EXPOSURE OF THE SICK on the banks of the Ganges remains; as well as the various disgraceful scenes which many of the Annual Festivals exhibit. But Public Opinion, even among the Natives themselves, is rapidly dragging out these monstrous customs, and exposing them to the just abhorrence of mankind. This very Spring, two of the invasions on decency, the DHOLE JATTRA and CHURRACK POOJAH, have been denounced in the Daily Journals, by Native Writers, and the aid of the Magistrate in suppressing the open immoralities of them invoked: while the GHAUT MURDERS (NINETEEN HUNDRED were said to have been exposed in the month of November last, at ONE ghaut alone, in Calcutta; one-half of whom might otherwise have survived, at least for a time) have induced a Hindoo Gentleman to build a hospital on the banks of the river for receiving the sick. In the mean time, the honours done to the memory of Rammohun Roy—the Native Schools, which are pushed on all sides—the thirst for knowledge—the progress of Missions—the growing liberality and zeal of Government in all its subordinate details—the amazing strides which the New Charter will take in the employment and elevation of the Natives—will rapidly, I trust, through the mercy of God, accelerate the deliverance of this beautiful country from the cruel and impure dominion of the God of this World.

One striking indication of the decay of Hindooism is an increasing

persuasion among the Brahmins, that the British must prevail, and the power of the Ganges come to an end. The Brahmins of Hurdwar appear fully to expect a speedy termination of all the sanctity of their idolized rivers: one of them, who had buoyed up his hopes by the national opinion, that while Bhurtpore stood the English would not prevail, said, "Let now but the Ganges cease, and nothing will remain to Hindoos but to embrace the Christian Faith." When this Brahmin was told, that, within the last fifteen years, many of the Brahmins of Delhi, who attended at the ghauts or steps of the river to mark the foreheads of the people after bathing, had left their employment, and thence it was concluded that the Hindoo Faith was declining, made these remarkable observations:—

Why go so far as Delhi? I am an instance of what has been said. I have no want of wealth at home; and, as to honour, the hundreds of thousands of rajahs, baboos, and men of all ranks, who come to this Fair, come to bathe in the Ganges and to worship us Brahmins. Yet the Sovereign Ruler of all has so withdrawn my mind from my employment, that I wander with a kind of fatality among Europeans, for some degraded occupation. Now, what is this, but God himself turning my heart, first to the English People, and then to their ways?

To the causes of the Decay of Hindooism here enumerated, we may add the INCREASING POWER OF THE NATIVE PRESS. We shall quote on this subject the statements of the Serampore Missionaries:—

About 10 or 12 years after our Brethren had sat down at Serampore, some of the Natives began to print in Bengalee for their own countrymen. The first Hindoo who established a printing-press in Calcutta was Baboo Ram: he was followed by Gunga Kishore, formerly employed at Serampore—the first man who conceived the idea of printing works in Bengalee as a means of acquiring wealth: this he did for six years, when he removed to his native village; and, appointing agents for the sale of his works in the chief towns and villages of Bengal, they were purchased with avidity. By the close of 1820, there were no less than Four Native Presses in constant employ; and they have been going on increasing, to an extent beyond our present knowledge. By 1825, there were Six Native Newspapers: and six such Papers in seven years, with about a thousand subscribers, was no slender proof of awakening intellect: the first English Gazette was published in 1588; and, for MANY years, England had no other Paper—so long was the twilight of general knowledge protracted, even in the age of Bacon.

Since 1825, not less than Ten other Native Papers have been begun at Calcutta: of these, and of the Native Press generally, it is said—

The Art of Printing has, it is true, been employed in favour of the reigning Idolatry. This was to be expected; and it may well rouse the energies of Christians at home and abroad: but, amidst all the trash or worthless things which the Native Press has thrown into circulation, we not only discern the seeds of future improvement, but various works of great utility. The Native Mind, roused from the lethargy of so many ages, is rejecting gradually the influence of darkness and delusion: for Hindooism is such a compound of error and absurdity, that though the press may for a time appear, in certain instances, to espouse its cause, it cannot fail in the end to inflict a mortal blow on its influence, and more especially when it is so vigorously opposed and sifted by other Native Presses. Meanwhile, prejudices are combating, and insensibly melting away—the asperities of bigotry are softening down—and a tone of thought and feeling is encouraged, which, though it go not the length of building up the edifice of True Religion, is shaking the foundations of the ancient structure of Idolatry.

Of the first Newspaper printed in the language of Bengal, the *Sumachar Durpun*, or "Mirror of Intelligence," published by the Brethren themselves, they say—

Occupying the ground alone for a long season, from 1818, it now takes the lead of all Native Papers; appearing TWICE a-week, with no little labour; being published in Bengalee and English, line for line, in parallel columns. The Durpun is now getting into town after town—is exciting curiosity—promoting inquiry—and

Feb. 1835.

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creating an ardour for information truly delightful; and, proceeding, by the post-office, through Bengal, Hindoostan, Assam, and Arracan, it must ere long contribute to form a reading and reflecting class out of the victims of superstition. The NATIVE correspondents amount to about a HUNDRED; and the correspondence of the Paper, for the first quarter of this year, 1832, exceeded 400 Letters.

Another means of benefit to India is the INCREASING ATTENTION TO ENGLISH AMONG THE NATIVES. The pupils in the Schools are not, as formerly, confined, Mr. W. H. Pearce writes, to the children of the poor; but the acquisition of English is anxiously desired by all, as the road to competence and respectability; Government having determined to patronize those who make proficiency therein. Youths now remain in the Schools till they are sixteen, eighteen, and twenty years of age; and there many of them distinctly see and openly assert the folly of Idol Worship, and allow the hopelessness of obtaining Salvation by their imaginary deities, while some of them are brought to embrace Christianity.

Government has greatly promoted this object, by having made English (p. 183) the medium of official communication with the Natives; and a late progress of the Governor-General through the Upper Provinces has given a strong stimulus to the Natives in seeking to learn English. There appears to be a general movement on the subject throughout those Provinces. The Native Chiefs have, in several places, agreed to rate themselves, according to their respective incomes, in support of this measure. At Lucknow, the King of Oude, to a munificent provision for the sick and poor of that city, was about to add a College for the instruction of the Youth, in English, and in the literature and science of Europe. The Secretary of the Delhi College writes to the Committee of Public Instruction at Calcutta:—

Bigoted Pundits and orthodox Molwees think it no longer heresy to reject, as barren and unprofitable, the antiquated lore of their ancestors, and enter their sons at the English School. . . The respectability of the appointments obtained by some of our pupils, and the demand for English Teachers and Secretaries on the part of Native Chiefs and Princes, have served to awaken attention to the prospects of fame and fortune opened to the successful cultivation of the English Tongue; and it may be stated, in proof of the growing taste for the New Literature, that no less than Fifty Copies of an English Grammar, in Persian, sent to me by the Calcutta School-Book Society, were bought up in the course of a single day.

This state of things indicates, however, a crisis (see pp. 183, 184) of great DANGER TO THE NATIVES FROM INFIDELITY. "The claims and progress of Christianity," Mr. Pearce writes, "are become the topic of conversation in every social circle; and a spirit of inquiry is excited among all classes. Never was there so important a crisis for Calcutta. Here Idolatry cannot long stand its ground. Christianity or Infidelity must succeed it; and it depends on the piety and zeal of Missionaries, and of the people of God, to determine how long the final triumph of the Gospel shall be delayed." It is clearly both the Duty and the Policy of Britain (pp. 219, 220) to effect, so far as it may be in her power, both the mental and moral improvement of India; and it is as clearly the duty of all her Christians to labour for the entire conversion of this people to God.

That the INFLUENCE OF THE GOSPEL CONTINUES TO INCREASE, evidence is given (pp. 252, 253) by competent witnesses. The Rev. T. Dealtry, in writing from Calcutta to the British and Foreign Bible Society, says—

The calls for English Bibles are more loud and extensive than ever: we cannot near answer to them. This arises from the great increase of intelligent Native Inquirers. If you could look into the Schools at Calcutta, and see the numbers of Native Youths who are capable of reading and understanding the Bible—if you could see

the desire of these Youths to obtain copies thereof, and the extreme caution which is adopted in giving them by the Missionaries who are placed over the Schools—you would need no further argument to press you to send us out as many as you can spare of common English Bibles and Testaments: and, as English Schools are likely to be extended throughout the whole of the empire, the demand for them will be greater than ever. The fruits of the former labours of God's servants are becoming more and more manifest; and of numbers, who have been prepared by them, it may be said, with the utmost truth, that they are *not far from the kingdom of God.*

To those who determine, in faith and love, to labour on to the end for the Salvation of the Heathen, PECUNIARY MEANS will not be wanting. The gold and silver are the Lord's. The Begum Sumhroo, at Meerut, a Native Princess, professedly Roman-Catholic, has assigned 150,000 rupees—about 15,000*l.* sterling—to the Bishop and Archdeacon of Calcutta, in trust, to be applied by them to Missionary and Charitable Purposes: two-thirds of the sum, constituting one “lac” of rupees, will be appropriated to the preparation and employment of Missionaries, and the remaining third, or half lac, to the relief of Prisoners and Debtors. Difficulties are, however, permitted, for the trial of Faith in those who seek to serve God: these have been seriously occasioned to various Societies by the failure of some of the chief Agency-Houses in India, and connected with India: this will be no cause of wonder, when it is known that the debts reported to be due, by six Calcutta, one Bombay, and two London Houses, which failed between January 1830 and August 1833, amounted to the enormous sum of Nineteen Million Three Hundred and Seventy-three Thousand Pounds sterling; more than half of which, it is expected, will be lost to the creditors.

The determination of the Bishop of Calcutta (see pp. 73, 178—181) to ABOLISH CASTE among the Native Christians, meets, as it might be expected, with much opposition; and we regret to see, that the Public Press, instead of conciliating to this salutary and necessary measure the minds of the disaffected, has, in some instances, attempted to confirm their prejudices. In the Tinnevely and other Missions, a steady and patient course with the Native Christians has brought them to distinguish between the proper gradations in society, and those which are arbitrary and superstitious and utterly inconsistent with the spirit of the Gospel: and this issue will, doubtless, be universal, if the same course be everywhere pursued. The Bishop's Visitation to the Southward will embrace all those parts of the Diocese, in which Caste has any considerable hold on the Native Christians; and we have no doubt but it will very greatly, with the Divine Blessing, promote the removal of this evil: he embarked on this Visitation on the 25th of August. Archdeacon Corrie accomplished a Visitation of the Upper Provinces, in the latter half of 1833 and the early part of last year; and it is the Bishop's intention, after his return from the Southward, about the end of February, to proceed to the Upper Provinces and the Agra Presidency. In requesting a Grant from the Christian-Knowledge Society, for the promotion of its objects in the course of this Visitation of the Bengal Provinces, which the Bishop trusts will be his only Diocese, he writes—

The Presidency of Bengal and Agra will include about 12 degrees of latitude and 24 of longitude, from 19° to 31° N. Lat. and 73° to 97° E. Long.—I suppose somewhere about 1600 miles by 800; and my object would be to pursue the line of Chaplains' Stations, out into their remoter branches; and to encourage Schools and the celebration of some Divine Service at the Civil and Military Posts, where the Chaplains only pass certain Sundays of the year—one, two, or three, as the case may be; and to scatter, as I go, Books and Tracts, with the Bibles and Prayer-Books, which will form my chief source of distribution.

A Grant to the Bishop, of a somewhat conditional nature, would be, in such circumstances, of the greatest importance: I say "conditional," because life, and health, and capacity for duty, are uncertain in this country, to a degree inconceivable to the European Mind in England; and also because the arrangements of new patents may alter the plan of my duties: and further, because to be at the Seat of Government, and watch there over the interests of Christianity, is the paramount obligation, I am convinced, of an Indian Bishop, for many years to come—though the most difficult and unsatisfactory post in the universe, speaking after the feelings of men.

A literary question, first mooted by Sir William Jones—the SUBSTITUTION OF THE ROMAN IN PLACE OF THE ASIATIC ALPHABETS—has been revived, and is beginning to attract attention: there is an able Dissertation, by that learned Writer, in favour of such substitution, in the Third Volume of the Octavo Edition of his Works. The "India Gazette" of the 3d of April says, as quoted in the Asiatic Journal—

The Number of the "Christian Observer" for this month contains an article—"On the Possibility, the Practicability, and the Expediency of substituting the Roman in place of the Indian Alphabets." The question was lately mooted in the Education Committee by Mr. Trevelyan, in a very able Minute, which appeared to us to set the matter in a very clear and satisfactory light. Mr. Trevelyan has been followed by the Writer of the article headed as above, who deals with the subject in a masterly manner; proving, beyond cavil, the perfect practicability and expediency of the substitution of the Roman Alphabet for those of India. It is for the Government now to do its duty, and forthwith to direct the organization of a plan for carrying into effect a measure which will work better for the solid good of the people of India than any adopted within the memory of man, and will prove a mighty engine of Conversion to a purer Faith.

The "Englishman," another Calcutta Paper, thus speaks on this subject, as quoted in the same Journal:—

The scheme is fully developed by a Writer in the Calcutta "Christian Observer" for June. He has given a complete Roman Alphabet for seven of the Indian Languages, and also the Arabic and its branches: the result is, that every reader of English, with an hour's attention to the Roman Alphabet as he has constructed it, may read, with tolerable fluency, these Seven Indian Languages and the Arabic and its branches. All that an English Learner now requires is, books and dictionaries, printed in their new character. And what is a still further recommendation of the plan is, that the Natives who choose to adopt it, in the acquisition of their own language, may read with tolerable accuracy, excepting some words of anomalous pronunciation, the English Language: they have a key at once put into their hands, with which they can open to themselves one of the richest literary stores in the world.

The subject is now under serious discussion. We notice it on account of its important bearing on the Cause of Missions. Such an extensive change, however, in the habits of nations cannot make rapid progress. Much must depend on the Government, and on the Conductors of Indian Education.

Efforts are making (see pp. 327, 421) to accomplish another object, in which the improvement of India is deeply interested—COMMUNICATION BY STEAM WITH EUROPE. A notice on this subject, in the Serampore "Periodical Accounts," will shew the advantages which Missionaries will derive from the establishing of such communication:—

April 16—News from Europe arrived to-day, by way of Bombay, to which place it had been brought by a Steamer from the Red Sea, of date as late as the 5th of February; thus reaching us in SEVENTY DAYS. Our minds were refreshed with the view of what God appears about to do, in His Providence, for the good of His Church, and the extension of His Gospel in various countries; while they were set at rest relative to many things, which would otherwise have been the subject of anxious thought for months to come.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Issues of the Twenty-third Year of the Auxiliary were 17,113 copies. The work of Translation is proceeding, in the Persian, Bengalee, Hinduwee, and Oordoo. The commercial distresses in Calcutta have seriously affected the Auxiliary: the anxious inquiry on the subject of the Truth everywhere manifest among the Natives, the pressing calls for the Scriptures, and the reduced state of the funds, having been urged to the Society as grounds for assistance, a Grant of 500*l.* has been made, to enable the Auxiliary to carry on its numerous and important labours: 450 English Bibles and Testaments have also been forwarded—P. 73.

Bombay—1813—The Issues of the last Year were 5381 copies; and, from the beginning, 64,648. Great pains are bestowed in promoting faithful revisions of the Mahratta and Goozerattee Versions.

Madras—1820—The Issues of the last Year were 14,858 copies; and, from the beginning, 122,363, of which 10,087 were in the languages of Europe, and the rest in those of India. The whole correspondence with the Missionary Stations, introduced in the Report, is deeply interesting and encouraging. Five Sub-Committees have been engaged in the translation of the Scriptures or the revision of Translations. A Grant of 1000 reams of paper has been made to the Auxiliary—P. 73.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—Bishop Wilson had so advantageously expended a Grant of 500*l.* placed at his disposal, that a Second Grant to the same amount was voted by the Board, and 300*l.* for the support of a School for Portuguese Children, for the years 1835 and 1836. This School was founded with a portion of the first Grant; with the design of reviving the expiring Christianity of 10,000 souls, in and near the Chitpore Road, “sunk,” the Bishop says, “in worse than Heathenism, and corrupted with all its ignorance and vices.” It is placed under the care of Mr. Cooke, who is ultimately designed for Holy Orders. Upward of 80 boys were on the books: there is a prospect, eventually, of great benefit—The Diocesan Schools, formerly connected with the Society, having been transferred to the Society for the Propagation of the Gospel,

the Diocesan Committee have now only the St. James's School, for 80 boys, under their care; but the Society has agreed to contribute, for the next three years, the sum of 250*l.* per annum toward the support of the Diocesan Schools, which owe their establishment to its bounty in former years—In Calcutta, and its Nine Stations, there have been distributed 20 Bibles, 35 Testaments, 36 Psalters, 162 Prayer Books, and 11,716 of the Society's Publications.

Madras—The Native Schools, under the District Committee, maintain their useful influence among the people of the various districts attached to the Missions, now under the care of the Gospel-Propagation Society. No Returns have been received, except from Vepery; where there were 532 boys and 252 girls—P. 73.

The Society having voted a sum in aid of the Vepery Missionary Seminary, the Bishop of Calcutta writes, in January of last year:—

Never was a vote more acceptable than that for the Vepery Institution. It has breathed new life into the exhausted frame of the Missions. I am now labouring to sustain and re-animate these noble scenes of the Society's labours; and am sending down two Missionaries immediately—and three more, after an interval—all from Bishop's College, and ordained by myself. The books, paper, types, support for Schools, &c., which fall within your now-contracted province, will be so much the more valuable; as the Missionaries planted there will, of course, drain the funds of the Incorporated Society. But these oldest Protestant Missions must not, shall not, sink, if it be in my power to stop the fall. I hope, at the end of next year, if all be well, to go down there, and spend six months on the spot where Ziegenbalg and Schwartz first stood, and where Rottler and Kohlhoff still linger, ere they mount the heavenly hills.

RELIGIOUS-TRACT SOCIETY.

Calcutta—The “Christian Tract and Book Society” has maintained its ground, by the aid of the last grant, notwithstanding the commercial distress at Calcutta: consignments have been made to it of the value of 150*l.*; with 160 reams of paper, 5*l.* in casts of wood-cuts, 23,700 Publications, and 50*l.* to assist its printing operations.

To the following places, the Society has made the respective grants specified:—*Serampore*: 50*l.* in bound Publications—*Berhampore*: 20*l.* in Books on sale.

and 7350 English Publications—*Chunar*: 20*l.* in Books, and 8000 Tracts—*Meerut* and *Cawnpore*: to each, 8300 Tracts and Children's Books—*Orissa*: 32 reams of paper, and a selection of English Books.

Very large numbers of the "Rights of Man" and the "Age of Reason" are imported from America. The introduction of this poison calls loudly on Christians to diffuse everywhere the antidote and the cure—Pp. 73, 74.

Bombay—Consignments of Books, on sale, have been made to the amount of 200*l.*: the sum of 76*l.* 12*s.* has been remitted home: 100 reams of paper have been sent, with 8000 Tracts and Children's Books. There is an encouraging demand for Books in the native languages. To *Surat*, a grant was made of 48 reams of paper and 550 Tracts; and to *Bankote*, one of 32 reams of paper and 4480 English Publications—P. 74.

Madras—In its Fourteenth Year, the Auxiliary printed 95,626 Tracts, in Tamil, Telogoo, Hindoostanee, Chinese, and English; and distributed 64,509; making the total issues from the beginning, 606,337: the Income of the Year was 3452 rupees. A remittance of 50*l.* on account of sales has been received, and a grant made of 148 reams of paper, and 18,200 Publications. Separate grants were made as follows:—*Bellary*: 48 reams of paper, and 20*l.* in Books on sale—*Nagercoil* and *Palamcottah*, for the "Native Religious-Tract Society:" 60 reams of paper; with 5*l.* in casts of woodcuts, and 10*l.* in Books for the Seminary—*Neyoor*: 32 reams of paper; with 5*l.* in casts of cuts, and 1900 English Publications—P. 74.

EDUCATION INSTITUTIONS.

CALCUTTA.

Committee of Public Instruction—The conviction seems to be rapidly gaining ground in India, that the Committee, in their appropriation of the 100,000 rupees annually placed by Government at their disposal for the education and improvement of the Natives, have proceeded on an erroneous principle, in encouraging the Sanscrit, Arabic, and Persian Languages; these Languages not being vernacular in any part of India. It is estimated that the education of 196 pupils at the Sanscrit College of Calcutta annually absorbs 24,000 rupees, or nearly a fourth of the whole sum. When to this

expenditure is added that incurred in supporting the Mahomedan College of Calcutta and the Sanscrit College of Benares, it is contended that there is a very erroneous diversion of funds from the cause of Popular Education. The late Rammohun Roy presented a Petition to Lord Amherst against the establishment of this College, on the ground, that no improvement of the Natives could be expected from inducing young men to consume a dozen years of the most valuable period of their lives in acquiring the niceties of Sanscrit Grammar; but from a more liberal and enlightened system of instruction, embracing the useful sciences, and carried on by gentlemen of talents and learning from Europe. The Committee appear to have adopted these views, and to be gradually changing their course.

The Local Committees and Officers of several of the Colleges connected with the General Committee have expressed themselves very decisively on this subject.

The Committee of the College at Agra consider it as decided that the College shall be rendered, "in character as well as name, an Anglo-Indian Institution," in which the "instructions in Oriental Literature shall be made subsidiary to education in the Learning and Science of Europe. Except," they add, "as being the repository of Hindoo and Mahomedan Jurisprudence, we look, we confess, with no regard on the learned languages of Ancient India and Arabia: little light is thrown on the true principles of Morals and Jurisprudence in the Legal Treatises in either tongue."

Benevolent Institution—No Report—P. 75.

Free School—There are 200 Boys and about 100 Girls in this Institution; the Head Master of which is Mr. Lindsay. Of a late Examination we collect some particulars:—

The Bishop presided, and examined both Schools. The senior class of Girls passed a very creditable examination, particularly in Scriptural Knowledge; and the youngest answered very readily. The answers of the Boys were prompt and correct: their eagerness, life, and animation afforded no trifling proof of skill in the Masters, to have excited this spirit of emulation, which, in a good sense and without INDIVIDUAL rivalry, is so valuable: the examination wandered much, and often, from the immediate topics; when the readiness of reply gave full evidence that the Boys were well grounded in knowledge.

High School—In a late Examination

here, also, the Bishop presided and examined: Mr. Graves is the acting Rector: 120 Boys passed a most satisfactory examination. It is stated—

The intention and very frame-work of the School being the union of Religion with Literature, the examination turned very much on religious topics, and the result was most gratifying. The lads spoke evidently what they knew, not merely what they had learnt by rote; and their ideas of the Scripture Plan of Salvation—the condition of man by the Fall—and the circumstances and consequences attendant on the Fall, were simply and clearly expressed.

An excellent hint to Teachers of Geography is given in the following extract:—

One class excited considerable interest, by their knowledge of Geography. It may well be called MENTAL Knowledge, which can see and point out, as they did, the position of countries and cities and seas and rivers on a blank wall. The only method adopted by the Master was that of pointing to the wall of the room—"Now let this be Europe, all round here. Then what Island is there?"—pointing to a particular spot: "England," replied the boys, perfectly acquainted with the relative position of all the chief places in Europe—"And what is all round here?" "The Mediterranean Sea"—"And what city is here?" "Paris"—"And what here?" "St. Petersburg"—"Now let the wall be supposed to represent Hindoostan: What city is here?" "Calcutta"—"And what coast is this?" "The Malabar Coast"—"And what city here?" "Bombay." The method struck us as very ingenious and useful: for the knowledge is evidently in the mind; and must be quite independent of books or maps, which are not always at hand.

Hindoo College—At the distribution of prizes to the Students, on the 7th of March, Sir Charles Metcalfe and the Bishop of Calcutta presiding, the concourse of Natives amounted, it was estimated, to several thousands; not a Native of respectability, it was thought, being absent. All were most attentive to the proceedings, which gave evidence of great improvement in the pupils—P. 75.

Ladies' Native-Female Educa. Soc.—At the Central School, there are usually 300 children on the books, with an average attendance of 250 to 270: no return of numbers at the Out-Station Schools has reached us since that given in the last Survey. The income of the year was 6632 rupees; of which, 2649 arose from the sale of Fancy Work—In an Orphan Asylum, supported by separate funds, there are 22 orphans, and 8 who are deprived of one parent: five Young Women have here grown up under Mrs. Wilson's care, and have married respect-

ably. A plan is in contemplation for enlarging the premises, so as to admit of 100 orphans: this would most materially add to the blessings which the present scheme so abundantly confers on the native population—The Servants attached to the Central School are Christians; and reside, with their families, close to the boundary wall, and attend Family and Public Worship: 38 persons are thus lodged and maintained. Many widows, with their daughters, have expressed a desire to reside on the premises, and receive religious instruction: if the means of erecting a few houses for their accommodation were supplied, 30 more Females might be entertained and instructed; and, in time, be recommended as servants, or put into some other way of earning a livelihood: the monthly expense of each would not exceed 3 rupees—P. 75: and see, at p. 107, notice of the Death of a Little Hindoo Girl; at p. 184, Instances of the Beneficial Influence of the Schools; and, at pp. 394, 395, an Appeal in behalf of the Society, containing various affecting proofs of its utility.

Only a small portion of the Scholars can profit directly by the instruction imparted: but the youngest among them are learning habits of order and attention, hitherto not found in the native character; and the return of some, however small the number, to seek admission again to the Central School, with the desire of the Elder Girls to remain as Monitors for some time longer, induce a hope that the benefits arising to them, from the instruction which they receive, are becoming in a measure understood and valued. [Report.]

School-Book Society—The Committee give the following view of the Society, in their Tenth Report:—

Owing to the number of Bengalee Schools, formerly supported by the Calcutta School-Society and various Missionary Bodies, which have been lately discontinued for want of funds, or changed into Seminaries in which English is chiefly taught, there has been a falling-off in the sales of books in *Bengalee*; so that, for the last two years, they have amounted only to 4896 copies. In the *Hindu-see*, chiefly from the same causes, a similar effect has been experienced. In *Hindoostanee*, however, there has been an increased sale; and, from the awakening zeal of the Friends of Native Education in the Upper Provinces, it may be confidently expected, that, in future years, the demand for School Books in both these languages will be enlarged. Of *Arabic* Books, only 13 copies have been sold, during the two years under review: in *Persian*, the demand within the same interval has been reduced from 1443 to 870; while 208 have been the total of the Sanscrit sales. It is in the *English* and

Anglo-Asiatic Departments, that, during the period under review, the improvement in the demand has been chiefly felt: in the English, the sales have increased from 11,063 to 14,792; and, in *Anglo-Asiatic*, from 1969 to 2205. Indeed, so great is the demand for these works, that they form three-fifths of the total issue of the Society.

Though this Institution can do comparatively little toward supplying all the wants of this vast population, and though the greater part of the Schools in the country are still without proper elementary books, yet it is now capable of demonstration, that, so far as its labours have been carried and its influence extended, they have been decidedly beneficial. Books, the most unfit for the education

of youth, have been supplanted—prejudice has been conciliated—a taste for English Literature has been excited—the bonds of union between the governors and the governed have been strengthened—and that friendly feeling and intercourse secured, which have laid the foundation for future improvement.

During the past year its publications have been very widely diffused. Independently of most large Stations in the centre of Hindoostan, they have now reached as far as Loodianah and Bahawulpore on the Indus—its northern extremities; and to Ceylon—its southern: and they are also at this moment circulating in Persia to the west, and in the Malay Peninsula and Java to the east.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

Serampore—A Danish Settlement, 15 miles N of Calcutta, and the Head-quarters of the Missions: with an Out-station at Barrackpore—1800—Joshua Marshman, D.D., John Mack, John Leechman, Joshua Rowe, W. C. Barclay; John Clark Marshman; Prankrishna, Nundee, Vishwanath, Nat. As. The Death of Dr. Carey, the Father of the Mission, has been before noticed—The usual course of varied labours has been continued. A number of destitute people have been received into the Christian Village: a Weekly Catechizing and a Sunday School have been established there. Pious Officers, and others connected with the troops at Barrackpore, greatly encourage the Missionaries. A former practice, of meeting every Friday Evening for conversation and prayer on the concerns of the Mission, has been revived at Serampore. A Weekly Meeting is also held, in several of the Mission Families, in turn, to pray for a revival among themselves—No report of Communicants or Scholars has reached us—From the Twelfth Report of the College, it appears that the Institution is now 9912 rupees in debt; but, in other respects, makes very satisfactory progress. Of the Students in European habits, 5 had left since the last Report, and 10 remained: the instruction of the class is in Hebrew, Greek, Latin, and Bengalee; with Mental Philosophy, Mathematics, and History. The Native-Christian Students have increased from 32 to 52; and the Native-English Class from 42 to 67; consisting of 25 Protestant-Christian Youths, 6 Roman Catholics, and 36 Hindoo—From the Tenth Memoir on the Translations, it

appears, that, from 1801 to 1832 inclusive, there were issued from Serampore 212,565 copies of the New Testament or Portions of Scripture, in Forty different Languages, at an average annual expense of 2500*l.* In 1832, there were 66,500 Tracts printed, and 45,101 issued; of which issues, about 24,000 were in Bengalee, more than 6300 in Hinduwee, 1600 in Assamese, and upward of 13,000 in Burmese: the Religious-Tract Society has rendered assistance; and the Printer himself, Mr. J. C. Marshman, has been a very liberal contributor in this department—The Expenditure in 1833 amounted to 5935*l.* 12*s.*; consisting of 4765*l.* 12*s.* 2*d.* on account of Mission Stations, 652*l.* 7*s.* 4*d.* for the College, 67*l.* 13*s.* Native Schools, 55*l.* 3*s.* 3*d.* Female Education, and 394*l.* 16*s.* 3*d.* Translations—P. 76; and see, at pp. 281—283, the Obituaries of three Native Preachers connected with the Mission.

At no period since the establishment of the College, have its means of doing good been so efficient as at present: at no period has it enjoyed such eminent advantages as it regards Professors and Tutors; and at no period has the number of Students been so considerable, or the desire to benefit by its advantages so apparent, as at present. [*College Report.*]

Our opportunities for distributing Tracts, in the native languages, continue to increase beyond our means of supplying them. More than 7000 were distributed at the last Annual Festival at Juggernaut: it was pleasing to see two aged twin sisters, Sampreeya and Rampreeya, who, having furnished themselves with Tracts, which they were well able to read and expound, went about, under the trees and by the sides of the hedges, wherever they could find any of their own sex, in a retired situation, and talked to them about God, and Christ, and Eternity. [*Dr. Marshman.*]

Calcutta: with three Out-stations—1803—W. Robinson, W. Thomas; 4 Nat. As.—Gorachund, a faithful Assistant, died Nov. 15, 1833—The Mission is advancing: 42 adults had been baptized in less than two years, in Calcutta, and there were 40 communicants in the Villages.

These Villages are visited monthly by Mr. Robinson: he is accompanied by an aged female, who remains, generally half the month, labouring usefully among the people, especially among her own sex—P. 77.

No Report of proceedings in each of the other Stations of the Mission, since those noticed at pp. 77—80 of the last Survey, has appeared in this country. We collect, however, from the communications which have been received, the following general views of the whole Mission:—

There are now Eighteen Mission Stations and Eleven Out-Stations. The surface over which the Mission extends is very large: Delhi is as distant from Serampore as the capital of Sweden is from that of England; and the extreme distance between the Stations is more than that of Petersburg from London.

At these Stations, we have at least Fifty European and Asiatic Labourers, while the number is continually, though gradually, on the increase. Of these Fifty, it is particularly worthy of remark, that Forty-two or Forty-three of them have been turned from darkness to light on INDIAN ground; and, of this number, not fewer than Thirty-eight were born in India. Thus, if we look at the Seven Europeans, who, taking their lives in their hands and resolving to end their days in India, have devoted their strength and talents to these Eastern Nations, we find that God has increased them SEVEN-FOLD. Such has been the Divine Goodness with regard to a work, which is not only a prospective one, but the highest gift bestowed by the Saviour on His Church below; for such, in truth, is the gift of the MINISTRY. But when these Fifty Individuals are viewed in connexion with their daily (not weekly) proclamation of Divine Truth—with the number whom they have already been successful in *turning from dumb idols, to serve the Living and True God*—as well as the number to whom they will be thus useful; and when, with all this, we contrast its origin, forty-two years ago, surely, *even at this time, it may be said, What hath God wrought!*

After all, however, this undertaking is not to be considered as a System of Certain Stations, the continued combination of which is essential to its existence; but as an Agency for the Diffusion of the Gospel, which would still be as important, as active, as much a Mission as ever, even were all its present Stations otherwise provided for. The object kept in view, is, not the occupation of certain places only, but THE PROPAGATION OF THE TRUTH THROUGHOUT INDIA: and it is the desire and prayer of those concerned, that their present Stations should, in time, need no help from Serampore; but be so established, that they may be left to themselves, and allow the original planters to go farther among the Heathen. Linger at any particular place, so as to spend funds where they are no longer needed, they never did, and never will. The Mission, by their principles, has within itself a certain spirit of extension; and though these principles have not, as yet, had much scope, in a few years they will be more apparent. Meanwhile, the disinterested spirit of the Brethren at present engaged, and the disposition of certain Natives to make the Cause their own, may well encourage the strongest hopes, and excite to the most ardent perseverance.

The important Notices relative to China and India have, in this Survey, occupied a larger space than usual; but we hope to bring it to a close in the next Number.

Biography.

OBITUARY NOTICES OF THE LATE REV. DR. MORRISON,

WHO DIED AT CANTON, AUGUST 1, 1834.

THE death of this eminent Labourer in the Cause of Missions has been already noticed, at p. 83 of the present Number. The subjoined narrative of the circumstances attending his departure is given by his Son, Mr. J. R. Morrison, in a Letter, dated Canton, Aug. 17, 1834, addressed to the Secretary of the London Missionary Society.

How shall I tell you that my beloved Father—that the Father of the Chinese Mission—Dr. Morrison, is no more! Scarce can the announcement come to you more suddenly than the event did to me. My dear Father had, indeed, been long unwell, and was greatly debilitated by disease; but we had not, within an hour of his peaceful end, much apprehension that he was likely so soon to be taken from us. Most thankful am I, therefore, that I was permitted to close his eyes in death—to behold how peacefully he fell asleep in Jesus' everlasting arms. The pallid cheek and glazed eye, quickly succeeded by failure of speech, were the first intimations to us that he had heard his Saviour say—*This night shalt thou be with me in Paradise.* About ten at night, on the 1st of the present month, while yet in the hands of the physicians, who in vain endeavoured to restore warmth and pulsation, he gently breathed out his spirit, without a struggle or a groan. And, oh! the recollection of the many preceding days, spent by him in pain and extreme weakness, compels me to rejoice, even amidst my utmost grief, that he has been released from the burden of sin and sorrow—has rested from his labours—and shall henceforth be for ever with the Lord. With what transports of joy may the Christian exclaim, *O Death! where is thy sting? O Grave! where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!*

It would be superfluous to say that my Father was prepared for death. But I may tell you, that, though he did not think the Bridegroom was so near him, his thoughts had for some time been fixed on the subject. He wrote, I may say, his own Funeral Sermon. It was penned about forty days before his death, to be preached on the following Sabbath: but his increasing debility caused him to relin-

quish the Sabbath Services in English, which he had kept up at Macao for several years, in his own house; and he was never permitted to resume them. The Subject—taken from the first three verses of the fourteenth chapter of John—was “Heaven the Believer's Home.”

In a Letter, written not long before his death, he spoke of his apprehension that his work was finished; expressing his gratitude to God, for what he had been permitted to accomplish for the Redeemer's Cause; and adding, that he knew but of two surviving Missionary Seniors—Drs. Carey and Marshman. I have this morning learned, with great sorrow, that, about the time when he wrote that Letter, the Venerable Carey also was called home. While the Lord is thus removing one, and another, and another, of his aged servants, will not the young crowd forward to walk in their steps; and take up the good work, of making known the Everlasting Gospel to those who are perishing for lack of knowledge? Alas! China is in the depths of sin, and in the mire of iniquity. *All, that honoured her, despise her, because they have seen her nakedness.*

I have said, that, a short time before his death, my Father was obliged to relinquish his Sabbath Services in English; but he continued to the last his Services in Chinese, with the assembly of his domestics and dependants.

On the last of his earthly Sabbaths, two days after he had come up, in attendance on the Superintendent of British Trade, to Canton, about a dozen were assembled together in an upper room of the house in which I am now writing. Two of these are Professing Christians—one of them, I hope, really devoted to the Saviour; and two or three others well affected toward our Holy Faith. Afa's family met separately, within the city; and were not, therefore, of the number, with the ex-

ception of his son, a boy of about thirteen years, who was living with me. During the Service, which lasted about an hour, the Spirit of God appeared to be indeed among us. We sang our Redeemer's praises, in Chinese, with unusual ardour; and my beloved Father, notwithstanding his extreme weakness, read and exhorted out of the Word of God with more than his usual warmth, warning us to flee from the wrath to come. Let us hope that we shall yet see the fruits of the Word which was that day sown: for we have the sure promise of God, that His Word shall not return into Him void, but shall prosper in the thing whereto He sendeth it. My Father has been blessed to plant the good seed: others have been, and are, watering it. Let us earnestly beseech the Lord, that He will give an abundant increase, and will send forth many Labourers to gather in the plentiful harvest.

By the aid of my Father's writings and translations, I am enabled to continue, in a feeble degree, his Chinese Services, with my little family.

It may, perhaps, be remarked, that my Father has been spared to see the First Era of Reformation in this country; which commenced with the establishment of the Protestant Christian Mission by himself in China, and ended with the arrival of His Majesty's Superintendants. He no sooner saw what we may term the Second Era fairly commenced, than he was removed—mercifully removed—from the world and all its troubles. But we are happy in the assurance, that our All-wise God and Father will over-rule all things

for the furtherance of the Redeemer's Kingdom. May grace be granted to those who labour here at the work commenced by my Father, that they may walk wisely and labour diligently!

At a Meeting of the Directors of the London Missionary Society, the preceding Letter having been read, the following Resolutions were adopted:—

—That, in receiving the afflictive intelligence of the decease of the Rev. Dr. Morrison, the first Protestant Missionary to China, the Directors bow with devout submission to the will of the Most High.

—That they deeply feel the loss which has been sustained, by this and kindred Institutions, in the removal of their esteemed Fellow-labourer; whose able, indefatigable, holy, and benevolent exertions have been, during a period of Twenty-Seven Years, devoted to the spiritual benefit of the chief nations of South-Eastern Asia; and through whose instrumentality, in an eminent degree, by the Divine Blessing, the Millions of China have the means of reading, in their own tongue, the entire Volume of Divine Revelation.

—That, while the Directors tender to the bereaved widow and fatherless children their sincere condolence, and pray that they may richly experience Divine Support and Consolation, they would express their firm conviction, that whatever alleviation the sympathy of the British Churches can supply will be promptly and cheerfully rendered.

Proceedings and Intelligence.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE accounts last received from this Mission represent it as being considerably weakened in the number of its Labourers, and tried in various other respects; yet still upheld by the mercy of God, and favoured with evidences of His blessing. The Missionaries, few in number, and fully employed, have forwarded somewhat brief statements of their labours. From these we select the following notices.

Encouraging Influence of the Ministry.

The Rev. G. A. Kissling furnishes the following statements concerning his labours at

GIBRALTAR CHAPEL — Divine Service has been regularly performed at this Chapel, both on Sundays and during the week: the attendance, generally, has been as good as last quarter. On every second Sunday in the month, the Lord's Supper has been administered to the Communicants, now 30 in number, who have not been negligent in attending this holy Sacrament. Though their conduct appears to be consistent with their profession, there is not, I fear, that vital godliness among them which might be

expected. They need a revival in their souls, that they may not rest satisfied with the mere form of the Christian Religion, or with the outward observance of its ordinances; but that Jesus Christ, and His salvation, may become precious to their souls, and that they may copy His holy life. But such a revival can only be effected by the outpouring of the Holy Spirit; for which we earnestly pray. I thankfully acknowledge the assistance which our dear Brother, the Rev. C. L. F. Haensel, rendered to me, in attending the duties at the Chapel, when my services were required at Kissey.

KISSEY—Mr. Kissling reports as follows:—

It is a pleasing sight, to see the people coming from all parts of this village to the Sanctuary of the Lord, there to avouch and worship Him as their God, and to hear the Gospel preached. My mind is often gratified and cheered when visiting this parish, in meeting the people, in crowds, on their way to the Church. I feel it a great privilege to be called to preach to them *the unsearchable riches of Christ*, and to feed them with the *bread of life*.

The number of religious inquirers has greatly increased; there being now 95 men and women, who learn the Creed, the Lord's Prayer, the Ten Commandments, and passages of Scripture: they are also catechized on what they have learnt, and heard at Church. Their progress in Christian Knowledge is more satisfactory, since they have begun attending the Sunday School.

The Rev. J. F. Schön relates, of the several Villages in the Mountain District, as follows, respectively:—

GLOUCESTER and LEICESTER — Divine Service has been regularly performed at this Station by myself: when I have been called by duty to another village, or have been laid up by sickness, M. T. Harding, a Native Teacher, has conducted the Services. The old Church being altogether unsafe, and the Chapel, which I mentioned in my Report of last quarter, not being yet finished, we have been obliged to have Service in the School-room. The attendance of the people has been very encouraging. The School-room and piazza have been crowded, particularly on Sunday mornings. The piazza being in a very dilapidated state, my mind has sometimes been uneasy when I have seen the vast number of men sitting upon it; and it is indeed a

cause of much thankfulness to God that no injury has ensued. Whenever we have had heavy rains, which has not seldom been the case, the people have pressed into the room for shelter, and sat, or rather stood, quite close together.

The conduct of the Communicants and Candidates has been satisfactory: they have regularly attended the Means of Grace; and not one of them has given cause for dissatisfaction.

REGENT—The attendance on Divine Service at this Station has been very encouraging. Mr. E. Gillespie principally conducted the different Services; and only now and then I have been called on to take one Service on the Lord's Day. Two of the Communicants have been suspended during the last quarter, having fallen into sin. Several who were on former occasions suspended, chiefly on account of non-attendance, have, after repeated applications, been re-admitted to Church-membership. There are some of the Candidates for Baptism, of whom I entertain a favourable opinion: they walk consistently, and adorn the Gospel which they profess to believe. I hope to be able, the next quarter, to make myself more fully acquainted with them, and, if satisfied with them, to admit them to the outward Church, by Baptism.

BATHURST and CHARLOTTE — My labours in these parishes have been of a very limited nature indeed—confined to the administration of the Sacrament, and the performance of Divine Service one Sunday morning.

John Attarra has continued to hold the Sunday-Evening Service at Charlotte, during the quarter, except two or three Sundays, when he was unwell: he has also kept the Services at Bathurst, when I have been unwell. He reports very favourably of the general good conduct of the people. The School-room, where the Service is held, has been crowded, as also the piazza. There appears a growing seriousness in the inhabitants of his village. May we all have grace to be faithful! and may the Lord prosper His work among us!

Promising State of the Christian Institution.

FOURAH BAY—The report of Mr. Kissling, who devotes part of his attention to the Christian Institution at this place, is, on the whole, increasingly satisfactory. May the hopes which he expresses, of a work

of Divine Grace in the hearts of the youths here training, be abundantly realized in their future course!—Mr. Kissling thus reports:—

It affords me satisfaction, to give a favourable statement of the Christian Institution at this time. The behaviour of the students has been, with a few slight exceptions, commendable, during the quarter. They showed, on one occasion, their strong attachment to the Rev. C. L. F. Haensel, their former Teacher, which has only the more endeared them to me. The sad malady of their eyes having now altogether left them, they have been able to apply themselves with more vigour to their studies than before. The branches in which they have received instruction are, Singing, Writing, Spelling difficult words, Reading, Arithmetic, Grammar, Dictation from Church History, and Geography. They have also had Religious Instruction, both morning and evening; and daily tasks have been appointed to them, which consist in committing to memory portions of Scripture, Hymns, Watts's Historical Catechism, and the Collects for Sundays and Holy-days.

The delight which the youths take in acquiring a knowledge of the above-named branches is highly gratifying. Sometimes I have found it necessary to check them in their zeal for such studies, by giving them more bodily exercise on the Society's premises, or, by showing them that the usefulness of a Teacher, particularly among the Africans, does not mainly depend on his acquirements, but rather on that state of mind which the Holy Spirit works in us; and that, therefore, the conversion of their souls to God was that for which they ought to be most concerned.

I trust Divine Grace is working among them; for in several instances I have observed that the truth of God's Word touches their hearts; but I have not encouraged them too openly to make their feelings known.

The Students of the Christian Institution are employed as Teachers in this Sunday School, with Samuel Crowther, who has not only ably assisted me, but has, with much credit, conducted it himself, in my absence.

Mr. Collins, in charge of the Freetown Schools, thus reports the success of his endeavours to excite

Zeal among the Youth for the Possession of the Scriptures.

Impressed with the desirableness of those youths who can read the Scriptures possessing a copy of their own, for their own use on the Sunday, and in order to read to their parents at home, I endeavoured, in May last, to excite them to purchase a copy. Upon my mentioning the subject, most of them pleaded poverty. I suggested to them the plan pursued by the poor in England—paying for a copy by trifling instalments, as they were able. The novelty of the undertaking pleased them much; and, in a few days, I had the names of a large number of juvenile subscribers in my book, the little fellows bringing their halfpence, saying they wished to join the Bible Society. Between 50 and 60 have thus enrolled their names as members of that Society; and more than 30, since our commencement in May last, have possessed themselves of either a Bible or a Testament, principally by halfpenny or penny instalments. In some instances, the parents of some of the subscribers have given them a considerable lift, by sending sixpence; and, in others, a quarter dollar (thirteen-pence) at a time. I am gratified to report, that the desire to obtain a copy of the Scriptures is still alive among the children, and that my subscription-list increases daily.

Good Progress and Influence of the Schools.

GIBRALTAR CHAPEL—Of the Sunday School connected with this Place of Worship, Mr. Kissling reports—

There were 112 scholars on the list, at the commencement of last quarter, of whom 21 have since been dismissed for irregular attendance: 13 others have been admitted into the School; which makes the present number 104. The scholars consist of adults, apprentices, and a few Colony-born children; who are instructed in the Sunday-School Primer, the Parables and Discourses of our Lord and Saviour, the Steps to Reading, and Watts's First Catechism: the first two classes read the Scriptures.

FREETOWN—Mr. E. Collins gives the following account of the progress of the scholars under his charge, in the Week-day School; and of his endeavours to promote a desire for the Scriptures and for Scriptural Reading among them.

At the close of the last quarter, it was

reported, that the number of boys in the School was not so great as in the previous quarter. Perhaps I should mention here, that there has been a considerable falling off among the Maroon children of late. In consequence of the Wesleyan Missionaries having commenced a School in connexion with the Maroon Chapel, several of the Maroon children, who have long been under instruction in our School, have gone thither.

He adds, in reference to some boys, who had been guilty of playing the truant—

The want of a knowledge of the parents of the several scholars is a serious hindrance. In a population of 1200 souls, which Freetown is said to contain, it must necessarily be a long time before this desirable object can be obtained. Of the 309 children in the School, 165 are reading the Scriptures.

KISSEY—Of the School at this place, Mr. W. Young reports—

The School is divided into 19 circular classes. No material alteration has taken place in the various branches of instruction since my last report. The progress which the children have made is very satisfactory. The more advanced of the boys are learning Sacred History, Geography, and Arithmetic; and their progress in these branches of learning is good. I find it easier to gain their attention to this kind of instruction, than to impress their minds with a sense of their duty to God. When I have given them a task to search the Scriptures for a direct prophecy of Christ, or for the prophecies concerning His second coming to judge the world, the natural mind has betrayed its weakness, and shown its enmity to God: they will either bring me a passage of Scripture which speaks of another subject, or become utterly careless. The lower classes are making steady progress in their learning: the whole are learning either the Church Catechism, or Watts's First and Second Catechisms. Fifty-five girls are taught needlework, by Mrs. Young, from 12 till 2 o'clock: their advancement and diligence in this branch of instruction are very satisfactory. There are also 12 girls who are taught to spin cotton: their proficiency is so good, that, since the 15th of August, we have been able to dispense with the services of the person formerly employed to teach them.

Sunday School—I could say but little

in my last Report of this sphere of my labour; and am necessitated to be short also on the present occasion; the duties of Wellington calling me to that place every Sunday. I humbly desire to be thankful to the God of all goodness for preserving the School in prosperity. Its present state is very encouraging: many of our Scholars manifest an earnest desire for instruction; and a few, it is to be hoped, are seeking the knowledge of the Lord Jesus Christ.

GLOUCESTER — Concerning the Schools at this Station, Mr. Schön, who gives the account of this and the next following Station, makes this encouraging statement—

On the whole, I have observed that the children are very fond of School, and that they accordingly make satisfactory progress. The punishment of which they are most afraid, is dismissal. The parents, or most of them, are anxious to bring their children to School; and though many of them are Heathens or Mahomedans, they do not seem prejudiced against the Christian Instruction which is imparted to their children.

Sunday School—I was much gratified, when I examined the classes, with the eagerness of the scholars to learn, and with the progress which many of them have already made. The first three classes can read any chapter of the Old or New Testament with accuracy, and understand the meaning of the words. This is very much indeed, when we recollect, that, but a few years ago, most of them were brought to this Colony in a state of gross ignorance and darkness, and had never before even so much as seen a book, nor, perhaps, heard a single word of English.

LEICESTER—A Day School is kept at this village, which is attended by 30 children. The most advanced of them read the New Testament, spell cards, pp. 21 and 22, repeat the Church Catechism and Multiplication Tables, and write on slates. The rest are reading Simpson's Primer, and Part I. of the Union Spelling-book, and repeating Watts's First Catechism, Collects, and the Lord's Prayer. The average attendance of the Evening School is about 15. Some are reading in the Old Testament, and others in the New: the remainder read Simpson's Primer, and learn Sheet Lessons.

REGENT—There is a mournful pleasure in reading the following

Report of the Schools at this Station ; as they are among the last remarks, probably, committed to paper by the late Mr. E. Gillespie, whose unexpected death took place shortly after, as reported in p. 64 of this Volume.

I am happy to be able to say that my School is in a thriving state. I have not admitted many during the quarter ; so that the number is much the same as last reported. The first four classes are reading the Holy Scriptures, and are in Writing and Arithmetic : several of the boys read and write well. Upon the whole, I desire to thank God for His merciful assistance ; and I humbly trust that His blessing will rest on the young children committed to our care. The lesser classes are doing well ; and all appear anxious to get forward. The Sunday School is large, and well attended : from 150 to 200 adults attend. Many of our Church Members avail themselves of this opportunity of learning to read God's Word. The Evening School is somewhat improved. I have commenced teaching the Church Catechism once a week, in order to instruct the poor neglected apprentices : many old persons also come to be instructed. I endeavour to explain the Bible to them, which affords another opportunity of bringing before their minds its simple truths. Public Worship is well attended : on Sunday morning, from 700 to 800 ; and in the evening, from 400 to 500 attend. During the quarter, several have offered themselves as candidates ; and there are two persons whose character and religious attainments recommend them to an admittance into the Church : but, alas ! how many disappoint our hopes, and pain our hearts !

Alluding to the Rev. C. L. F. Haensel and Mr. Ashwell, then on their way to England on account of dangerous illness, he adds—

We are called again to witness the departure of two of our Brethren. This should bring us to a Throne of Grace, on their behalf, and on our own. Though our number is small, and very little prospect of much help from home, yet let us remember, *that the race is not to the swift, nor the battle to the strong.* The Lord is our King ; He will save us !

BATHURST—Mr. J. Weeks remarks, on the improving state of the Schools under his charge at this Station, as follows :—

The Monitors continue to give me satisfaction, in regard to their diligence, aptness in teaching their respective classes, and their own improvement in Scriptural knowledge. I sometimes imagine that I can perceive something like a struggle between truth and error in the anxious countenances of a few, while I am explaining to them some of those important parts of Scripture which they read ; and I fondly cherish the hope that truth will prevail.

Summary of the Mission, Sept. 24, 1834.

Average attendance on	Communicants	430
Public Worship :	Baptisms	69
Sunday Morning	Candidates	293
Afternoon	Scholars: Day	1176
Evening	Evening	134
Week-day	Sunday	839

South Africa.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at Lattakoo.

Site and Inhabitants.—The original Lattakoo was situated in S. lat. 27° 10', and E. long. 25° 25'; and about 890 miles, travelling distance, from Cape Town : it was visited by Mr. Campbell in 1814 : it was then the residence of Mateebé, and computed to contain about 7500 inhabitants : it was afterward removed about 6 miles further westward, where it stood when the Mission was commenced : it is known by the name of Old Lattakoo. New Lattakoo is about 60 miles south-west of Old Lattakoo : the population, which was formerly computed to be about 4000 inhabitants, greatly increased by influx during the last year : it is in the vicinity of New Lattakoo that the present Missionary Station of the Society is situated. The people inhabiting this country, whose name is now usually written Bechuanas, are the same who have been designated by the several names of Boshuanas, Bootchuanas, Beetjuanas, Sihtjuanas, &c. The inhabitants of Lattakoo belong to a comparatively small tribe of the Nation thus designated, called Matchapins : the name given to their language by the Missionaries is Sichuan ; derived from one of the preceding national designations.

Mission formed at Old Lattakoo.—The first attempt to commence the Mission was made by the Brethren, J. Evans, R. Hamilton, and W. Corner ; who proceeded from Griquatown, accompanied by the Griqua Chief, Adam Kok, and five converts to Christianity belonging to different South-African Tribes. They arrived

at Lattakoo Feb. 17, 1816; but, after several conferences with King Mateebé, in the presence of his captains and people, in which they reminded him of his promise made to Mr. Campbell, to receive Missionaries, they returned, after four days, disappointed, to Griquatown. Another attempt was made in August, but with no better success. The third and successful attempt was made by Mr. John Read, Missionary at Bethelsdorp, who had visited Lattakoo, with Mr. Campbell, in 1814: Mr. Read was accompanied by the Griqua Chief, Berends, several converted Hottentots belonging to his own congregation, and two converted Bechuanas from Griquatown: they arrived at Lattakoo Dec. 28th, 1816. Mr. Read having reminded King Mateebé of his promise to Mr. Campbell, of which he himself had been a witness—without recurring to his repeated violation of it in the same year, but assuming that the way was quite open—proceeded at once to inquire of the King where he and his companions should commence the buildings for the Mission: some reluctance was afterward manifested by the people, and some hesitation by the King; but the issue was, after some further consultations had taken place, that the Missionaries were permitted to settle at Lattakoo, to instruct the Bechuanas. Mr. Robert Hamilton joined the Mission in the following April, and Mr. Read returned to Bethelsdorp in the ensuing July.

Mission removed to New Lattakoo—The site of Lattakoo had been long found inconvenient; and the King, considering that it was likely to become more so in consequence of the town becoming the seat of the Mission, determined, soon after the arrival of the Missionaries, to remove, with such of his Chiefs and people as might be willing to accompany him, to the river Krooman. The Missionaries proceeded thither in June 1817, and immediately commenced preparations for a New Missionary Station; while the Bechuanas, who, to the number of about 4000, with several of the Chiefs, had accompanied the King from Old Lattakoo, began to build a new city near the Krooman. The King and Queen and some of the Chiefs constantly attended the preaching of the Gospel by the Missionaries; who were encouraged to establish a stated meeting for religious conversation. In 1819, a Chapel was erected; and the Missionaries, besides attending, as heretofore, to the Religious

Services at Lattakoo, visited several of the neighbouring villages, and some of the towns lower down the Krooman, to communicate the knowledge of the Gospel to the people.

Progress — In 1820, the Rev. John Campbell, accompanied by Mr. Robert Moffat—who had for some time laboured at Africaner's Kraal, in Namaqualand, but was now stationed at Griquatown—again visited the Bechuana Country; and, after remaining a time at New Lattakoo, was able to report to the Directors, that some of the people had acquired proper ideas of the Divine Being; that prejudice was in a measure subdued; that many attended Public Worship, and requested individual instruction; that some had a serious sense of religion, and a conviction of the necessity of a change of heart; and that a few were in the habit of private prayer. In 1821, a Sabbath-Evening Service was commenced for the benefit of the converted Hottentots residing at the Station, who, together with the Missionaries, were formed into a Christian Church; the number of Bechuanas attending Public Worship, however, was but small: the villages continued to be visited, but without visible encouragement: in this year, Mr. Moffat, in compliance with the solicitation of King Mateebé, removed, with his family, from Griquatown to Lattakoo. In 1822, the indifference of the people, in general, was painful; and the preaching, catechetical instruction, and religious conversations, appeared to be attended with little effects: in the course of this year, Mr. Moffat translated into Sichuana Dr. Brown's Catechism, with suitable adaptations to adults. The year 1823 was signalized by the expulsion, from the borders of the Bechuana Country, of a tribe of Mantatees, to the number, including their families, of upward of 40,000: this was effected chiefly by an armed troop of Griquas, commanded by the Chief, Waterboer; who, through the promptitude of Messrs. Moffat and Melvill, hastened to defend the Bechuanas: after this event, Mateebé and his people, aware that Lattakoo owed its safety to the Missionaries, manifested a greater disposition to listen to their instructions: the same year, Mr. Moffat visited Cape Town; and was accompanied by two individuals of distinguished rank among the Bechuanas, who were thus enabled to remove a suspicion prevalent among their fellow-countrymen,

injurious to the usefulness of the Missionaries; viz. that they were REFUGEES. On his return, in May 1824, Mr. Moffat visited Makkaba, King of the Wankets, who had been falsely represented as inimical to Missionaries; and, by dissipating this illusion, opened a door for their admission into all the neighbouring countries, whose Chiefs stood in awe of Makkaba: on his return to New Lattakoo, he was instrumental, by means of a troop of Griqua Horsemen who had accompanied him to Makkaba, in a second time driving back the Mantatees, and of saving the city of Peetsan (the "Mashow" of Mr. Campbell) from pillage, and its inhabitants from destruction: soon after Mr. Moffat's return to Lattakoo, fresh troubles arose from the violent contentions of Bechuana and other neighbouring Chiefs; which at length assumed so alarming an appearance, that Mr. Moffat and Mr. Hughes (who had then lately joined the Mission) were induced to retire, with their families, to Griquatown: Mr. Hamilton chose to remain at the station. In 1825, Messrs. Moffat and Hughes returned to Lattakoo: in consequence of the greatly disturbed state of the country, which, with intermissions, had now continued for more than 18 months, little progress was made, except in the external affairs of the Mission: tranquillity having been at length restored, and Mr. Moffat being now capable of addressing the people without an interpreter, the Religious Services were more regularly and more efficiently performed: the number of Bechuana who attended Public Worship averaged between 30 and 40: Catechetical Meetings were also held, and the people visited in their dwellings for the purpose of religious conversation: during this year, a Sabbath Adult School was commenced. In 1826, the labours of the Mission were, as usual, diligently pursued; and its general aspect was encouraging. In 1827, the attendance on Public Worship improved; but the people, in general, manifested much indifference. In 1828, the Brethren were encouraged in their work, by the stated attendance of many of the Bechuana on Public Worship, and their observance of the duties of private devotion: singing was, this year, introduced into the Public Religious Services: in an early part of this year Mr. Hughes removed to Griquatown: toward the close of it the Station was visited by the Rev. Richard Miles, who superintended the South-

Feb. 1835.

African Missions during Dr. Philip's visit to England. In 1829, the Missionaries beheld, with great joy, their long-cherished hopes begin to be fulfilled: 7 individuals, belonging to several different tribes, selected from a larger number who appeared to be the subjects of decided religious impressions, were, on a credible profession of their faith in Christ, baptized, and afterward united together in Church-fellowship: in May, this year, a more commodious Place of Worship was opened. The Divine Blessing continued, during the year 1830, signally to attend the labours of the Brethren: the attendance at the Chapel was so much increased, that a large proportion of the worshippers were unable to gain admittance; and another, more capacious, which will be a substantial building, was forthwith commenced: toward the expense of this Chapel, a number of the Natives have subscribed: the Native Church was, this year, increased from 7 to 12 members, and there remained several candidates who appeared to be subjects of Divine Grace: part of this and the following year, Mr. Moffat resided at Cape Town, for the purpose of superintending the printing of his Translation of the Gospel of St. Luke, and other Books, into Sichuana: in September, this year, Mr. John Baillie joined the Mission. During the whole of 1831, it continued in a very encouraging state: the attendance on Public Worship overflowed: a Prayer Meeting, held at the house of Aaron Joseph, the first Bechuana Convert, was usually crowded to excess; and several new members were added to the Church: in June, this year, Mr. Rogers Edwards joined the Mission. In 1832, the attendance on Public Worship on the Sabbath, and at the Prayer Meetings, continued good: further additions were made to the church; and, with the exception of two persons, all its members walked as it becometh the Gospel of Christ: a number of towns down the Krooman continued to be visited weekly; the attendance being good, and the people attentive: once every month the Brethren visited Old Lattakoo, the population of which is reported to have now increased to between 10,000 and 12,000: the King, Mahura, is desirous that Missionaries may be sent to reside among his people: toward the close of this year, Dr. Philip again visited Lattakoo. From the Returns of 1833, the Mission appeared to be more prosperous and encouraging than ever: the

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Gospel was making a steady progress : a remarkable work of grace was going on, and some striking instances of conversion had occurred : there had been 5 more additions to the church ; and there were 16 candidates for baptism : the Weekly Catechetical Meeting was attended by 80 to 90 persons ; and several of the people had attained such a knowledge of the Word of God, as qualified them to assist in catechizing others : the villages continued to be visited, but they had yielded little fruit : a son of the Chief of one of them superintends a School, in which some of the children had made pleasing progress : in March, this year, Mr. Baillie removed to Tsantsaban. From the latest accounts, it appears that the attendance on the Means of Grace, generally, continued to afford great satisfaction ; and the Brethren state, that they begin to see the blessing of God on their weekly visits to the villages.

Schools—Efforts to establish a School at New Lattakoo were made as early as 1820 ; but they were attended with small success ; and it was not till 1825 that an effective Day School was formed : it was commenced with 20 scholars, and has been since progressively increasing in number and usefulness. In 1826, it was placed under the care of Mr. Hughes. In 1828, the number of scholars amounted to 50 : in the same year, an Evening Adult School was commenced. In 1829, the number of scholars in the Day School, which was now under the superintendence of Mr. Hamilton, was much increased : some of the Native Females, also, were taught sewing by Mrs. Moffat. In Sept. 1830, the number on the books of the Day School was about 100, but the average attendance was between 70 and 80. In 1831, the attendance fluctuated between 70 and 100 : this year, the school was under the superintendence of Mr. Baillie : many of the adults were able to read the Scriptures tolerably well, while others shewed an earnest desire to learn. In 1832, the school, which was now under the superintendence of Mr. Rogers Edwards, was in an encouraging state. In 1833, it still continued to prosper : the Sewing School was generally well attended ; and progress made in needlework. From the latest account, it appears that the Missionaries were about to organize the Day School in conformity to the British System : it contained 60 scholars, and the Sewing School 40.

Beneficial Results—The change effected among the Bechuanas at this Station, in the course of 18 years, by the blessing of God on the labours and example of the Missionaries, affords powerful encouragement to future similar attempts ; both in the Interior of South Africa, and in other parts of the world inhabited by barbarous nations and tribes. Mr. Read, who, as we have seen, visited the Bechuana Country a few years before the commencement of the Mission, was, as well as Mr. Campbell, deeply affected with the awful depths of depravity into which the inhabitants were sunk, and in which they were content to abide ; too ignorant to wish for instruction, and too depraved to be sensible of their guilt. Writing to the Directors on the subject of the proposed Mission to Lattakoo, Mr. Read expressed himself as follows :— “ The man that goes thither must carry his life in his hand : for there the Devil reigns without controul ; and to cast him out requires nothing less than Power Divine.” These formidable appearances, however, damped not the zeal of the Missionaries. Fearlessly they went thither—obtained a fixed settlement in the country—persevered in their labours, notwithstanding the repeated terrors of invasion, the frequent distractions arising from the conflicting claims of hostile tribes (prevailing more or less, through a period of nearly ten years), and the long-continued resistance or indifference of the people—and the God, on whom they trusted, defended them from harm, and blessed their labours.

As early in the history of the Mission as the year 1820, the confidence of the Bechuanas in their pretended Rain-makers began to decline ; and has since been, as to numbers of them, extinguished. About the same time, some of them began to profess their belief in the existence of a Supreme Being, and acknowledged His authority over men : a degree of regard was generally shewn to the Sabbath : the King and Chiefs formally renounced their Commandoes, or Predatory Expeditions, as criminal : some of the people abandoned their hurtful pastimes, while others engaged therein with hesitation and reluctance. In succeeding years, they continued, from time to time, to renounce such other of their customs as were inimical to moral and social improvement : prejudice against the Missionaries was gradually exchanged for attachment : knowledge and instruc-

tion, once the objects of their aversion or indifference, were at length earnestly desired: portions of the Word of God, with Elementary and other Books, in their own language, were provided by the Missionaries: many of the children and adults read the Scriptures, and more possessed a knowledge of them: a Social Prayer-Meeting was established by the Bechuanas, and well attended: not a few practised private prayer: crowds now stately assembled on the Sabbath to worship the True God; and, among the people, over whom a comparatively few years ago (to use Mr. Read's words), "Satan reigned without controul," has a flourishing Christian Church been planted.

Civilization has, though slowly, proceeded hand in hand with Christianity. In the space of three years from the commencement of the Mission, the water of the Krooman was led out, for the purpose of irrigation, to the extent of as many miles. After the formation of the New Mission-Station (the second on the Krooman), another channel, of two miles extent, was cut for the same purpose. A village, consisting of persons of various tribes, has been formed round the Mission Premises; and an extensive valley opposite to them completely drained, so as to admit a very large addition to the population: a part of the drained land has been brought into a state of cultivation. The number of houses built in the immediate vicinity of the Mission Station was, in 1830, from 200 to 300—inhabited by about 800 persons. Many of the Bechuanas have formed industrious habits; and, besides engaging in various other manual labours, occupy themselves in making and cultivating gardens. Some of them begin to wear European clothing. Among the evidences of incipient civilization among the Bechuanas, while it is an important means of further advancing it, may be stated, that the Missionaries have been encouraged to form a Printing Establishment, chiefly for the benefit of the Bechuanas of New Lattakoo; so that a people, who, less than twenty years ago, were sunk in a state of the profoundest barbarism and ignorance, are now enjoying the advantages of the Printing Press—a blessing unknown to our own country during twelve centuries of progressive civilization.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

FROM the Journal of the Rev. C. P. Farrar, the following passages are selected, illustrative of the difficulties of the Mission, and its very gradual progress. He first notices *Various Native Superstitions & Opinions.*

March 24, 1834—The first day of the Holee, a heathen festival; being the full moon of the month Phalgun. Every street has its pile of cow-dung, &c., surrounding the castor-oil plant; and the town is now almost obscured by the smoke arising from their smouldering fires.

March 25—The Schools, in consequence of the Holee Festival, are closed; and such is the riotous and disorderly state of the people, that an attempt to address them would be worse than useless.

March 28: Good Friday—Conducted the English and Mahratta Services. The people are indulging in riotous festivity; and the contest among them is, who shall exceed in obscene jests and repartees. Intoxicated, or half-stupified with drugs, and their clothes covered with dabs of red and yellow colour, the people are wandering about, like Bacchanalians.

April 6—English and Mahratta Services, morning and evening, conducted as usual. A friend from Malligaum was staying with us; and two of his servants attended the Mahratta Service. The rest of the people discovering one of them to be a Mhar, were quite in commotion: so strong are the prejudices of caste in Nassuck, that they cannot bear to be in the same room with an Uti-shoodra! I have, however, given an invitation to all classes, and ordered that none are to be excluded or annoyed.

April 8—Baba Deekshit called, and, as usual, remained about an hour. He walks about the house freely, and is a shrewd and quiet observer of our domestic economy. The degree of discipline exercised in our family and schools excites much admiration, and may, perhaps, ultimately induce imitation. He seems to view our attempts for the conversion of the Hindoos as altogether quixotical. In the course of conversation, my Pundit remarked: "You must first of all convert the Roman Catholics and Mussulmans, who have some points of doctrine in common with you; and then

approach the Hindoos." I told him that the Shepherd naturally sought out those sheep first who had wandered farthest from the fold. They expressed some apprehension at our giving up the Pilgrim Tax, and ceasing directly to interfere in the management of their temples. They said: "You are well aware we shall quarrel about the matter; and, in submitting to your arbitration, we shall but exemplify the fable of The Two Cats and the Monkey."

The following revolting incident exhibits the popular feeling of reverence for their priesthood: it represents the

Deification of a Deceased Brahmin.

April 25 — Entered into conversation with a Koolumbee: he is a worshipper of Khundoba. I briefly pointed out to him that the Hindoo deities were destroyers; and that sinful man wanted not such; but, on the contrary, one who was merciful and ready to save him from the pollution and punishment of sin. Returning, I perceived a number of Brahmins carrying a dead Sunyasee, in a kind of chair, formed of boughs. The Sunyasees are Brahmins, who have renounced all worldly ties. There are four classes of them, differing in their mode of life, and in their funeral rites. One class consists of wandering mendicants, permitted to remain but one day at any place. When any one of them is unable to perform this, through disease or weakness, it is the business of those around to liberate him; which is done by a shell being driven into his head with a stone: this has repeatedly taken place at Nassuck. The second class remain entirely in the house, but separated from all connexions. The third class remain in the Muth, or place for holy vagabonds. The fourth class are never permitted to take a staff in their hands. The funeral rites of these classes consist of four kinds; viz. immersion, or fixing the deceased in an upright posture in a deep part of the river; dispersion, or cutting the body into four parts, and then casting them to the four quarters, of east, west, north and south; cremation, or reducing to ashes; and sepulture, or interment in an upright posture. A Brahmin, on becoming a Sunyasee, is no longer a merely human creature: he is the incarnate deity, even Vishnu. On this account, no tears must be shed on his investiture, or on his de-

cease. This poor dead Sunyasee was about to be committed to the river; but previously to this, he must be worshipped and extolled with loud-sounding instruments. Two or three Brahmins went through the ceremonies of worship; while others, sounding their instruments, uttered joyful acclamations of Narayunu, Narayunu, Govinda, Govinda, Govinda. It was becoming dark, consequently I did not wait the immersing of the body. I could not but think, surely madness is in the hearts of this people!

April 30—I was much shocked this evening by perceiving the corpse of the poor Sunyasee, which was thrown into the water a few days ago, floating on the surface. This swollen and perishing thing was then worshipped as a god, with sounds of rejoicing; when the attendant Brahmins acted their parts; but the object of their adoration is now the prey of birds and fishes. I caused the circumstance to be mentioned to the Native Magistrate; and I trust that I shall not again meet with any thing so abhorrent to humanity.

From the communications of Mrs. Farrar, we shall select a variety of facts and remarks, tending to exhibit the state, principally, of Female Society, and the influence of her Christian intercourse, wherever she has opportunities for it. The following passages will shew, in some measure, the—

Condition of Females of Superior Station.

Dec. 30, 1833 — A few days ago, I made the acquaintance of a Brahminee Widow, the most amiable Hindoo I have yet met with. I had been to visit a poor sick woman, who lives in her court-yard, when this Lady invited me to her verandah, and treated me with paun coo-paru: this occurred several times. On Saturday, while I was attending to the sick woman, my new friend stood outside her door, waiting, with seeming impatience, to lead me to her verandah. We had a long conversation, to which there were many listeners; the result of which was, an engagement to go and read the Christian Shaster to them to-day. When I arrived this evening, the Bye (the widow-lady above mentioned) was eating her dinner—an operation which generally consumes some time with these old ladies. Upon the verandah I entered into conversation with some other Brahminees. One of them had a child in her arms;

and I advanced to notice it. The mother immediately drew back; and all the ladies exclaimed: "Oh, do not touch her! you will pollute her." I replied: "I know your customs: I never touch any of you." An old lady, the Bye's mother, asked me if we made no difference between clean and unclean. I answered: "We are not defiled by outward circumstances: that which proceeds from the heart defiles the man—evil thoughts, covetousness, anger." *Old Lady*: "Anger! Oh, that is true; but is there no such thing as anger among you?" *Ans.* "Yes; we Christians are sometimes angry; but we are always sorry for it, and repent. I pray every day to God (Purameshwar) to keep me from anger."—*Old Lady*: "Purameshwar! Do you believe in Purameshwar?" *Ans.* "Yes, we believe in God; but I do not mean your god Shiva, who is sometimes called Purameshwar. I mean the Supreme Being, the True and Living God, who is without form."—*Old Lady*: "If without form, how is he known?" *Ans.* "By His works."—I was proceeding to give the quotation from the Hebrews, *Every house is builded by some man*; when an intelligent young widow, who was standing by, immediately caught the idea, and, interrupting me, exclaimed, with seeming delight, "Oh, what words!" At last, the Bye came; and I began to read to her part of Matthew v., as a specimen of Christian Doctrine. She is very deaf, which makes it more difficult to read than to speak to her: besides, she had just taken the only meal she would take in the twenty-four hours, and I think her intellect was a little clogged. The others seemed pleased with the reading. *Blessed are the pure in heart—Blessed are the peace-makers—Blessed are they that mourn*—were the passages which seemed to strike them most. The Old Lady said, in allusion to the austerities they practise as widows, "If *we* do not mourn, who does?" They also noticed the 22d verse, the using of such language being common among the people here.

It is more easy to converse with them than with the Soodra Women, as their minds are more cultivated: many widows are even taught to read, as it is considered that they ought to study the sacred books. Notwithstanding their superior intelligence, I was interrupted by such questions as these: "Do you drink hot water, or cold?—Can you see two miles off, with your spectacles?—Do they speak

Mahratta in your country?" On another occasion, the Bye puzzled me not a little with some questions about the source of natural affections, and the subjection of the mind. I think she was alluding to their favourite notion of absorption into the Deity. Poor creature! I wish, instead of these abstruse notions, she had a little of that knowledge which maketh *wise unto salvation*. She appears to be a kind, contented, and amiable person. I think, for my part, that she has many of the elements of a Romish Saint. She has led a life of solitude, her husband having died in childhood; and of seclusion, austerities, and devotions. She fasts often; and has never eaten animal food. Notwithstanding all these pious practices, she does not exhibit that revolting self-righteousness evinced by so many of the Brahmins.

But, at a subsequent period, Mrs. Farrar was obliged to report—

My friend, the Brahminee Widow, mentioned before, continued to receive me very graciously a few times; and then gave me to understand, that my visits were not so agreeable, as at first. One evening, after making me wait some time, she appeared; and, ordering away all the people, who had, as usual, followed me to her verandah, had the courtyard gate carefully closed. She told me, the Brahmins made remarks about her listening to my Shasters. I ventured, however, to read to her a short passage about the Miracles of Christ; and then remarked, how much love and mercy appeared in all His works. "And have our gods no mercy?" said she. I had made no allusion, that I am aware of, to her gods; but she began pouring forth a torrent of blasphemy upon that holy Name by which I am called:—there was as much of playfulness as of anger in her manner. The by-standers laughed. I felt too much wounded, even to remonstrate; and soon left her. Since then she has always been out, when I have called to see her; and lately I have not been able to go; but I hope the acquaintance is not at an end.

The following passages report—

Visits to Females of Humbler Rank.

Jan. 2, 1834—I went to a little spot, entirely inhabited by Kolees, to see a school-girl who is sick. A great crowd gathered around me; and many asked for medicine, which I gave to about a dozen people. I begged them not to blame me, if it should not succeed; telling them that

I gave them medicine to the best of my ability, but it was not in my power to make them well. An old man answered, "No, but it is in the power of your God to make us well."

Through the help of my Heavenly Father, I continue to make some poor attempts to visit the women at their own houses. I still find it an arduous duty; and sometimes leave the house without delivering the message I went to give. There is great poverty, and often want of cleanliness, in their dwellings. I sometimes take my seat on the mill, which is generally fixed in the floor: sometimes my seat is the bit of coarse hair-cloth which serves them for bed: few of those I visit are so rich as to possess a stool or a bedstead. If any child is near who has learned to read in our Schools, I make her read to her parents; who then appear much pleased with the attainments of their little daughters. At other times I enter into conversation with the women; but, as I remarked before, there is so complete ignorance of our terms, our ideas are so foreign to them, and I can express mine to them but so imperfectly in their own language, that this is a discouraging employment. One evening, for instance, I had been talking to a poor dying woman of the necessity of faith in Christ, and of the happiness He can confer after death; and the people around her appeared to agree to what was said. At last, one of them, by way of summing up my instructions, thus addressed the woman: "Neighbour, do not fear to die: commit your husband and children unto God; and call upon the name of Narayunu." I protested: "Narayunu cannot save her: he gave not his life for her:" but it was difficult to persuade them that I was not contending for mere distinctions of words and names.

But what Christian Parent can fail to be deeply touched with the perilous situation of the young children of Missionaries, born and living in the thickest atmosphere of idolatry? The following simple incident, referring to a scene already described by Mr. Farrar, but depicted under a different train of circumstances, and by a mother's pen, may excite, as it ought, a lively sensation of

Sympathy for Christian Children born in Heathen Lands.

Mrs. Farrar writes—

As I was enjoying the evening breeze at my favourite retired spot, on the banks of the river, the stillness was suddenly interrupted by a distant sound of cymbals, and the chaunting of voices. Presently, a small irregular procession appeared: they were bearing the corpse of a Sunyassee, to throw it into the sacred stream. My little boy left his play upon the grass, to look on. I desired the humâl to carry him a little way up the ravine by which we were seated, that he might not witness the scene. I also wished to turn away; and yet curiosity kept me near the spot. The corpse soon passed me. It was attired, as in life, and seated in an arbour, or palanquin, of branches and green leaves. Two Brahmins carried it: others followed, without appearance either of sorrow or solemnity. Some were clashing their small cymbals, and chaunting the name of Narayunu: others carried the rude paraphernalia of the ceremony; and one carried the sacred book, from which the Muntra was to be spoken. They went along the bank of the river, to some distance from me; but I could hear them beat their cymbals, and calling upon the name of their gods, until the going down of the sun. My humâl told me, that those Brahmins who, like the Gossavees of other castes, dye their garments in red earth, and live upon the contributions they levy, rather than beg, from door to door, are called Sunyasseees. When they die, instead of burning the corpse, the Brahmins bring it to the banks of Gunga, anoint it with perfumes, and perform poojah over it. Three stones are then attached to it; and a couple of men wade with it into the middle of the stream, keeping themselves buoyant by means of large hollow gourds which float upon the water. They then loose the body, which sinks to the bottom; and they swim back to the shore. The humâl told me, that in the reign of the Brahmins, a Sunyassee would often devote himself to death by the river side. In such cases, the Brahmins would first perform the ceremonies he had been describing; and then, driving a shell into the brain, extinguish life, and cast the corpse into the wave. "Widows too," said he, "used to devote themselves to death, on the funeral pile of their husbands." I told him these things were not allowed under a Christian Government. "The self-destruction of the Sunyassee is not," answered he; "but there was a suttee here only two years

West Indies.

ago. A person in authority sent for the woman, and told her Government would provide for her if she were in want; but she would listen to nothing, and so devoted herself." I then explained to him, that suttees were now prohibited by law; and how people in England had united to petition Government for their abolition. He thought this was well; but he did not quite admit self-murder to be a crime.

As we returned home, my child, seated upon my lap in the palanquin, began clapping his little hands, in imitation of the cymbals; and repeated, in an under tone, "Narayunu! Narayunu!" I was grieved to perceive it. He is ever witnessing idolatry: its sounds continually assail his ear, in one or other of its features: it meets his observation at every turn: its festivities and processions amuse his imagination; and, as yet, it is impossible to make him understand, that idolatry is that which is most abominable to God and destructive to man. If we pass a temple, his little fancy is immediately on the alert; and he inquires, "Whose temple is this? Who is in it?" We have forbidden the servants to tell him the names of the idols; and he is therefore answered, "It is a stone, Frederic." But he rejoins: "What is its name? Let me look at it: let me look at those figures on the wall." I often think with what alacrity the heathen parent would answer these inquiries: and if it be so difficult to check the disposition to be pleased with idolatry in the child of Christians, who ever try to discourage the inquiry and avert the thoughts, how natural and how deep-rooted must be its hold on the minds of those who are initiated from their infancy! and how practical a comment does it afford of the sin of the father coming upon the children!

Idolatry is, outside, a thing all sport and pastime—music, singing, and dancing—youths and maidens crowned with chaplets of flowers, wreaths, and garlands, and gaiety. It is a master-piece of Satan, to fascinate the senses and lull the conscience: and when once the imagination has become spell-bound by the gaudiness of the outworks, it enters, without disgust, even into the loathsomeness of the inner chambers.

Summary of the Mission, July 1834.

English Schools.....	12
Mahratta Boys' School.....	4
Mahratta Girls' School.....	50

FROM the Address of the House of Assembly to the Marquis of Sligo, in reply to His Excellency's Speech at the opening of the Sessions, we extract the following notice of the

Reluctance of many of the Apprenticed Negroes to Labour.

When your Excellency took leave of us in the month of July last, we earnestly joined your Excellency in the hope that the Slaves, on gaining their freedom, would have gained also the virtues of Free-men, and have lost the vices of Slaves. This, however, was but a hope—not sufficiently strong to dispel those gloomy anticipations, which had taken possession of our minds, with regard to the great change in the state of the labouring population; and which have been most painfully realized. We regret to say, that, neither in the present state, nor in the future prospects of the Colony, can we see any cause of congratulation—but the contrary. It is true, that no blood has been shed: but the reluctance shewn by the Negro Population to labour, even during the limited legal hours—their almost universal refusal to work in their own time for wages—their daily increasing insubordination, and impatience of restraint—all combine too plainly to shew, that neither property nor life can be long safe, unless speedy and effectual remedies are applied.

From the answer to this Address, we extract the following expression of *The Governor's Expectation of Gradual Improvement in these Negroes.*

That I did express a hope, and that I do still feel a confident expectation, that the Negroes, on acquiring their freedom, would also gain the virtues of Free-men and lose the vices of Slaves, is most true; but it could not, I think, be supposed, that I ever expected them, in the short space of three months, to recover from the effect of so many years of Slavery. That the Negroes have shewn much reluctance to labour, I freely admit; but it might be expected, that, availing themselves of their newly-acquired freedom, they would be unwilling voluntarily to perform those services, which they had previously done only from coercion.

It is to be hoped that a gradual melioration in this particular may be effected; and that they may be brought into

more industrious habits. At all events, however, I entirely coincide with you, that, until those habits shall have been acquired, there is an absolute necessity for an Efficient Magistracy and the due enforcement of the laws; so that it may be generally known that controul still exists, although placed in different hands. My anxious attention shall be directed to this subject.

His Excellency's Expectation confirmed.

Subsequent intelligence ratifies His Excellency's expectation. The Jamaica Watchman states, that the Christmas Holidays had passed over in peace; and that the Apprentices, in all the Parishes from which information had been received, were quietly performing their labours. On some of the Islands, the Apprentices

are working quite as well as under the old system, and, in various places, far better.

His Majesty's declaration, in the Speech from the Throne on the Opening of Parliament, may well quiet all fears and silence all clamour:—

The information which I receive from the Governors of the British Colonies is most gratifying. It is with much satisfaction that I have observed the general concurrence of the Colonial Legislatures, in giving effect to the important measure for abolishing Slavery; and, notwithstanding the difficulties with which the subject is connected, I have no reason to doubt that it will have a favourable issue. Under all circumstances, you may be assured of my anxious desire and unceasing efforts, fully to realize the benevolent intentions of Parliament.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. T. May (see p. 559 of our last Volume), with Mrs. May and Mr. David Seddon, sailed from Gravesend, on the 26th of January, in the "Lady Fitzherbert," Captain Ferrier, for Jamaica—On the 23d of January, the Rev. W. Oakley (p. 64 of our last Number) sailed from the same place for Ceylon—The Rev. Robert Maunsell and Mrs. Maunsell (p. 559 of our last Volume) left London for Gravesend, on the 4th of February, to embark for New Zealand on board the "Florentia," Captain Deloitte.

Glasgow Miss. Soc.—The Rev. Robert Niven has been appointed to join the Mission in Caffraria.

Wesleyan Miss. Soc.—Mr. Edward Sweetman and Mr. Stephen Rabone, on their passage to the Cape, were shipwrecked, and lost their all, on the 10th of December, off the Cape-de-Verde Islands: they continued at Bona Vista till the 18th of January, and arrived at Plymouth on the 6th of February.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. John Raban and Miss. A. E. Nyländer (p. 14 of our last Number) arrived at Freetown on the 1st of December.

CEYLON.

Church Miss. Soc.—The Rev. Joseph Bailey and Mrs. Bailey (p. 160 of our last Volume) arrived at Colombo on the 30th of July.

INDIAN ARCHIPELAGO.

American Board—We are grieved to state, that an account appears in a Java Paper, received from Padang in Sumatra, that the Missionaries Munson and Lyman, quoted at p. 95 of the present Number as being at Batavia, had fallen a sacrifice to the Battas of Sumatra, in an attempt to penetrate into the country of that people, of whose savage cha-

acter our readers have been on several occasions apprised. The Missionaries left Batavia for Padang; and, in the beginning of June, though warned of the danger of the enterprise, set forward for the Batta Country. On the 28th of that month they were attacked by a large body of Battas, and were murdered and devoured by the cannibals. We fear that this afflicting intelligence is substantially true; though some circumstances are mentioned which may lead us to cherish a faint hope of its falsehood. It is said, upon advancing a little way into the country, they were met by five armed Battas, who told them, that if they went any further their lives would be in danger, and urged them to return: they resolved, however, to proceed; but were, soon afterward, attacked by an armed body of Battas, about 200 in number, and fell victims to their rash attempt; while the remainder of the party, consisting of Native Chiefs, guides, interpreters, and servants, escaped by timely flight. It seems incredible that they should have persisted after the warning given by the five Battas, and equally incredible that all the Natives in their party should have escaped; unless these Natives treacherously persuaded them to proceed, and then betrayed them into the hands of the Battas.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Charles Penny departed this life, on the 24th of Nov., at Harbour Island, in the Bahamas.—The following Missionaries have safely arrived: Mr. and Mrs. Tindall, at Port-on-Plaat; Mr. Aldis, at Barbadoes; Mr. and Mrs. Crosthwaite, at Grenada; Mr. Rigglesworth, at Nevis; and Mr. Valentine Ward, at Jamaica.

UNITED STATES.

Board of Missions—The Rev. J. L. Wilson and Mrs. Wilson (p. 20 of the Survey) sailed from New York, with a Coloured Teacher, in the "Edgar," Captain New, for Cape Palmas.

Missionary Register.

MARCH, 1835.

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

(Concluded from p. 105 of the Number for February.)

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—W. Yates, W. H. Pearce, James Thomas, C. Carapeit Aratoon, J. D. Ellis. Mr. G. Pearce has visited home, where Mrs. Pearce had been for some time. Mr. and Mrs. Penney have probably arrived again at Calcutta, with Mr. Anderson and Miss Butler. Mrs. Anderson died on the passage, on the 14th July. Mr. Harjette has sailed for that destination—During the year, 16 members have been added to the Native Church under Mr. W. H. Pearce; six of whom were Youths from the Christian Boarding-School at Chitpore, where four others are under preparation for the ordinance; that School thus giving good promise of supplying Native Preachers. The Gospel has been constantly proclaimed in the various Bungalow Chapels: a decidedly-better spirit prevails among the hearers: it is now not uncommon for a Missionary to address a large congregation for an hour together, without a word being said in reply, or the least disturbance made; and, in some places, the people are often found waiting the arrival of the Preacher—The new translation of the Bengalee Testament, which has occupied the close and sedulous attention of Mr. Yates and Mr. Pearce for some years, and to the value and accuracy of which high testimony has been borne by competent native scholars, has been brought to a close. It has been extensively in demand. The Bible Society has been prevented from adopting it, for the reason which has led the Committee to refrain for some years from aiding the Serampore Versions—the obligation under which the Baptists consider themselves, of using such words as shall confine the sense of the original word “baptism” to immersion; and of not retaining, as the English Version

March, 1835.

does, the original word untranslated. Mr. Yates, who usually devotes the mornings of five days in the week to the Bengalee Scriptures, has entered on the Old Testament. A benevolent Gentleman, desirous of furthering the plan of substituting the Roman for the Indian character, has offered to repay the expense of an edition of this Testament, and also of Martyn’s Hindoostanee Version, in Roman type—Mr. Yates occupies three afternoons in the week in the preparation of School Books and Tracts. The Press has been constantly employed; and will be called, it is expected, into still greater activity, by the increasing demand for English Books. Application has already been made from various and very distant quarters. The Natives, themselves, do not scruple to declare their conviction, that where our LANGUAGE enters, OUR RELIGION will soon follow—Pp. 80, 239; and p. 64 of the present Volume.

At *Howrah*, Mr. Thomas and two Native Assistants labour: the congregation fluctuates: hopes are entertained of a few persons—Mr. and Mrs. Ellis have under daily instruction at *Chitpore* nearly 250 children. In the Boys’ English and Bengalee School, there are 90 scholars, 40 of whom can read the Scriptures: of 100 girls in daily attendance in the Female School, 30 can read the New Testament: the Boarding School for the children of Native Christians has 32 boys and 22 girls. The Boarding School gives high satisfaction: the Ten Youths already mentioned walk worthy of the Gospel: the separation of the scholars from the Heathen, under the eye of their Teachers, is found to elevate and purify their general character and deportment: the girls are in future to learn English, as

Baptist Missionary Society—

well as the boys; a friend having devoted a monthly subscription of 30 rupees to that object—A Native Preacher has been fixed at *Luckyantipore*, who enjoys the esteem of both Christians and Heathens. Several new families have renounced caste, making the number of Professed Christians about 80; some of whom possess small landed property, and are therefore free from the suspicion of having embraced Christianity from worldly motives. For a considerable time, the Christians had, in various ways, to endure much ill treatment from the Heathen; but the interchange of mutual kindness is resumed—At *Kharee*, and two neighbouring villages, Worship is regularly maintained: several additions have been made to the members. The converts mentioned in the last Survey have had to sustain the loss and injury attending their renunciation of caste: but their good conduct has so far conciliated the neighbouring landholders, that, by degrees, they begin to obtain employment again; and they pay their rent so much better than their Heathen Neighbours, that they have now the offer of as much land as they can cultivate—P. 80, 81.

Cutwa: 75 miles N of Calcutta—1804—W. Carey—No intelligence appears later than that in the last Survey—P. 81.

Soory: 45 miles NW of Cutwa—Joseph Williamson; with 3 Nat. As.—The Journals of the Native Preachers prove that they “are well employed,” the Committee remark, “in seconding Mr. Williamson in his diligent labours.” An English School, of upward of 50 Boys, supports itself, and gives access to the higher class of the Natives—P. 81.

Monghyr: 250 miles NW of Calcutta—1810—Andrew Leslie, W. Moore—The work continues to prosper: the attendance is good, and members have been added—In the latter months of 1833, Mr. Leslie visited a great number of villages in the country round Monghyr; and, in January of last year, accomplished, chiefly on foot, a long-projected visit to the Rajamahal Hills, a distance of 80 miles, accompanied by his Hill Converts. The worship of Kalee and the love of intoxicating liquors are the bane of the Hill People: they are, in general, a kind people; and not at all wedded, as the Hindoos are, to their religious system. A Missionary of gentle manners would, in all probability, gain a great

ascendancy over them. In some parts of the Hills, the people seemed in a prepared state for the reception of the Gospel—P. 81; and see, at pp. 377, 378, the Obituary of Mr. Magrath, who died at Monghyr.

Various instances have occurred, in which Natives from a distance have given reason to hope that the Gospel had not been heard by them in vain. In one instance, the traveller was from the Punjab, a far-distant province of India: on a second visit to Monghyr, this person said, “About a year ago, I was passing this way, and heard about Christ. I then beheld Him to be the Saviour of sinners; and have ever since believed on Him and prayed to Him. I have nothing to give you, as a token of my love, but two Arabian pomegranates: take them. I must return to my country; but I will never forsake Christ.” He went away; but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers was so Scriptural, as to induce the firm persuasion that he had been taught from above.

“All these things,” remarks Mr. Leslie—and the remark will apply with equal force to all our Stations—“all these things shew that we are not to reckon the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the Gospel in our Native Chapel, who do not belong to the place; but are from distances of one, two, three, and four days’ journey. How much they carry away of what they hear, or what effect it has upon their minds, we know not, and cannot know. But who will say that it is all in vain?”

[Report.

Digah: 320 miles NW of Calcutta—1809—John Lawrence; Pyebah, Hurreedas, Nat. As.—Two Services in Hindoostanee are held on the Sabbath; one at Digah, and the other at Dinapore: the attendance has increased; and many, whose fears and prejudices will not allow them to enter the Chapel, stand listening without. The two Native Assistants are constantly employed in the bazaars, and other places of public resort; so that a general idea of the leading truths of Christianity is communicated to many, although at present the cases are but few in which the Word comes with power to the heart. The members are 26—The Schools continue to afford satisfaction: about 30 girls are under instruction—Pp. 81, 82.

Patna: 10 miles from Digah: inhab. 200,000—1832—Henry Beddy—A Native Bungalow has been opened for Evening Service on the Sabbath—A Native Boys’ School has 60 scholars: more Schools might be added, if funds were

provided—Mr. Beddy visited some Natives, whose attention had been strongly drawn by some Tracts to the Gospel: their village lies about 40 miles to the

north: they received him in the most friendly manner, and paid earnest attention to his instructions—P. 82.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

Bishop's College — 1820 — W. H. Mill, D.D. Principal; Frederick Holmes, George Withers, — Wilkins, Professors; James Sykes, Printer — Six Students have been admitted by the Bishop to Holy Orders: of these, the Rev. J. W. Dias has returned to Ceylon, to be employed under the superintendence of Archdeacon Glennie; the Rev. David Jones, the Rev. James Bowyer, and the Rev. Joseph James Carshore, have been appointed to Stations; and the Rev. Edward Jarrett Jones and the Rev. Thomas Carter Simpson are waiting such appointment—The Principal is engaged, in addition to the ordinary duties of his office, in completing his *History of our Saviour in Sanscrit Verse**, and in revising Mr. Bowley's *Hinduwee Version of the Scriptures* — Mr. Morton's *Translation of the Liturgy into Bengalee* has been completed, and carried through the press — P. 82.

The financial concerns of the College, under the immediate care of Prof. Holmes, continue to be conducted with the strictest regularity, and with all possible attention to economy. Still the expense is large, especially when compared with the number of Students whose education is carried on within the walls. The Society has not failed to request the particular attention of the Bishop to both these points; and will endeavour, in conjunction with his Lordship and with the College Authorities, to devise means for increasing the number of Students, and bringing the Institution into the closest possible connexion with that great *Missionary Work*, for the prosecution of which it is so admirably calculated... The large addition to the number of the Missionaries affords no unfavourable specimen of what the College may be enabled hereafter to perform for the propagation of the Gospel in Hindoostan; and, at the same time, shews the Society's determination to extend its operations in India, and to direct a large portion of its funds to that most important field of enterprise. [Report.]

Your noble College is scarcely ever out of my thoughts. An experience of nine years as a Tutor at Oxford myself (1803—1812) teaches me the difficulties of the undertaking — the sympathy due to the Principal and

Professors—the moderated expectations which for many years should be indulged, and yet the immense benefits which it may gradually diffuse. *Bishop's College* is my delight. I am not blind to its defects: all human institutions are defective. I may not always agree with its actual Officers on particular points—where can such an identity of opinion be found? But I am labouring with my whole soul to increase its efficiency—to bring it into due esteem—to overcome the prejudices which still survive in certain quarters—and to let it speak its success in the Missionaries whom it trains and sends out into the Heathen World.

The Principal has undertaken to revise a *Version of part of the Hindoo Bible*, made by the Rev. Mr. Bowley, of the Church Missionary Society. This is bringing the College to bear on an immensely important work—the improvement of the *Oriental Translations of the Holy Scriptures*, which I have reason to fear—indeed, which necessarily must—abound with imperfections. [Bp. of Calcutta.]

Missions.

Chinsurah — 1823—W. Morton — The attempt made by Mr. Morton to open a Mission at the Seychelles Islands, a dependency of Mauritius, did not succeed: great opposition was manifested on the part of the Roman-Catholic Priests. He has resumed his old station; where he has 6 Schools, containing between 300 and 400 Bengalee Boys—Pp. 82, 160.

Tallygunge — 1830—David Jones; C. E. Driberg, Catechist. The Rev. Matt. Roque de Mello removed hither from Howrah, on the death of the late Rev. W. Tweedle; but has returned to that Station. Mr. Jones had been for several years attached to Tallygunge, as a Catechist; and, from his familiar acquaintance with the language and habits of the people, was enabled to render very efficient aid in the Mission—In April 1832, Mr. Tweedle reported, that, from April 1830 to that time, 65 persons had been baptized, whose "conduct was, on the whole, satisfactory, and evinced many marks of true religion." The baptized, including adults and children, were, at the last Return of numbers, 79: the candidates for baptism were 43—Two Services are held on Sundays; and two or more visits are paid weekly to Out-stations at Janjara and Andermanick—The Bishop visited Janjara, when the Native Converts were collected for the occasion: of this visit, the Report states:—

His Lordship examined, severally, the men and the women in the great leading particu-

* The Society, in its Report for 1831, stated (see p. 80 of our last Survey) that this Work is admitted by the Natives as a standard work, "to be used in the most solemn offices of their religion." In the last Report, the Board remark, that "it is due to Dr. Mill to declare, that there is nothing in his correspondence to authorise such a statement, and that it arose from a misapprehension of his meaning."

Gospel Propagation Society—

lars of the Gospel; and afterward addressed the whole assembly. He briefly and plainly rehearsed to them the main truths that belong to our common salvation—assured them of his friendly and lively interest—expressed his gladness at beholding so many gathered into Christ's Church—encouraged them to persevere in their faith, knowledge, and good living—stated his hope of seeing them again; and of finding their numbers further increased by the addition of those already under instruction, and of newly-awakened converts from their Heathen Countrymen, who now stood gathered and listening around. This was his first visit to a Christian Body in a Heathen Village. His Lordship expressed himself pleased with the demeanour, attention, and answers of the people; and, before leaving them, visited some of their private dwellings. They are a rude, and mostly an unlettered population; constantly engaged in manual labour, and subsisting principally by agriculture and fishing.

The Bishop, himself, writes on this occasion:—

The whole agricultural population seems disposed to embrace the Christian Faith. Above fifty of them attended the Confirmation in April, and made their answers in Bengalee with much feeling and propriety. The converts are, indeed, feeble in the Faith, and in need of constant watchfulness and care; but the Paternal Forms and Order of our Episcopal Church are peculiarly adapted for this infant state.

The Board remark—

The formation of a Christian Congregation, at Tallygunge, is important on two accounts. It is here that the Native Schools, established by Bishop Middleton, have been gradually preparing the people for the reception of Christian Truth; and the conversions, which have recently taken place, may be regarded as the effect of their establishment: while, from the vicinity of Bishop's College, and from the circumstance of the Missionary and Catechist being indebted to that Seminary for the completion of their education, the College must now be considered as directly embarked in the sacred task of calling the Heathen to a knowledge of *the truth as it is in Jesus*.

Howrah—Matt. Roque de Mello—“Not a very promising scene, I fear,” Bishop Wilson writes; “but not to be abandoned, nor exchanged for another, rashly.”

In connexion with Tallygunge and Howrah, there are Twelve Schools, with an average daily attendance of 802 children.

Barripore—1833—James Bowyer.

Caunpore—1833—Joseph James Carshore—The Bishop proposes that Mr. Carshore shall begin his Mission, among the immense mass of the Hindoo and Mahomedan Population here presented,

under the auspices of the two Chaplains at the Station. The Mahomedans, the Bishop says, are reported as unusually curious in their inquiries concerning the evidences and doctrines of the Gospel.

Among many other important services rendered to the Society by the Bishop of Calcutta, must be mentioned his Appeal, in its behalf, to the East-India Public. In June 1833, his Lordship addressed a Circular Letter to the principal Gentlemen in Calcutta, urging the claims and wants of the Committee: the Appeal was attended with a very large measure of success; Annual Subscriptions, to the amount of nearly 150*l*., having been received, when, before, a third part of the sum was not collected.

The Bishop of Calcutta having pointed out the importance of training Young Persons at the Calcutta Grammar School, with a view to their future admission at Bishop's College, and having intimated that the experiment might be fairly tried without the expenditure of a larger sum than 70*l*. a year, the Society has resolved to place that sum at his Lordship's disposal, to be employed for the above-mentioned purpose; in the hope that something may be done toward increasing the number of the Students at the College.

[*Report.*

The School, about to be established from funds bequeathed by the late General Martine will, perhaps, supply what is so much wanted—a good School, from which Youth, grounded in primary knowledge, may go to Bishop's College for theological and scientific studies. This is one great desideratum. An Indigenous Clergy—an Indigenous Body of Missionaries—can only spring from well-prepared Schools, feeding the College with well-prepared Students.

[*Bp. of Calcutta.*

MADRAS.

Vepery: near Madras—1727—J. L. Irion, Charles Calthrop; J. Jeremiah, A. F. Cæmmerer, Catechists; with 2 Portuguese Readers and 5 Native Catechists. The Rev. C. Calthrop, ordained by the Bishop of London, at Christmas 1833, sailed, with Mrs. Calthrop, for Madras, on the 22d of May. Dr. Rottler continues, notwithstanding his very advanced age, to assist Mr. Irion in superintending the affairs of the Mission, which press very heavily upon him: the arrival of Mr. Calthrop would be a seasonable relief to an over-burdened Labourer—The attendance at Church is satisfactory. Weekly Meetings for Public Worship are held by the Native Catechists, at Four Out-stations. Adults baptized, 5: Candidates, 4—The Scholars in attendance, in September 1833, amounted to 532 boys and 252 girls—Five Eurasian and three Native Youths, some of them very promising, were in the Seminary for training Catechists and Native Priests; an establishment to which the Society

attaches great importance—Pp. 82, 279.

On the 1st of February, at a Meeting held at the Vepery Mission Seminary, the Archdeacon in the Chair, it was resolved, after a full discussion, to attempt a Mission, on the proposal of Mr. Samuel, a Converted Jew, to the Jews on the Western Coast of the Peninsula, provided means could be found to carry the design into effect.

Tanjore: 205 miles S by W of Madras—1766—J. C. Kohlhoff, Adam Compton Thompson, Edw. Jarrett Jones, Thomas Carter Simpson. Mr. Kohlhoff is much recovered from the severe illness under which he had long laboured; and receives very efficient help from Mr. Thompson. Of a recent extension of this Mission Mr. Thompson thus writes—

The labours and exertions of the late Mr. Haubroe were crowned with very great success among the Roman-Catholic Natives of the Tanjore Province, in the years 1829 and 1830. By the blessing of God, many families were brought to the knowledge of the truth as it is in Jesus, and were led to renounce the errors of the Church of Rome. In thirteen villages, between Tanjore and Combaconum, the greater part of the inhabitants left their connexion with the Romish Church, and were put under a course of instruction, preparatory to their being received into full communion with our Protestant Congregations. One of the largest and most considerable of these villages in point of converts, lying about half-way between Tanjore and Combaconum, is called Rasaghery; and from the name of this village the new congregations have been denominated the Rasaghery Circle. About the end of the year 1830, the number of adult persons under instruction in this new circle was 234, and the number of children belonging to these parents 211; making a total of 445 souls, of which the adult portion was anxious for a knowledge of the Scriptures, and consequently required the constant attention of Catechists and Schoolmasters.

The conversions were not long confined to the Rasaghery Circle: the majority of the inhabitants of Sixteen Villages on the banks of the Coleroon, northward of Tanjore, embraced the Protestant Faith, and were placed under the joint care of the Tanjore and Trichinopoly Missionaries—P. 82.

The documents forwarded from Madras suffice to shew the extent of the field, which, it may be hoped, is growing white for the harvest: and if it shall please the Lord to send forth Labourers into the harvest, the result may be contemplated with heartfelt satisfaction. The erection of an Episcopal See at the Presidency will furnish means for a more systematic superintendence of the widely-scattered Congregations and Families of Native Christians: and no exertion will be spared by the Society, either in providing Missionaries by whom the task of religious instruction may be prosecuted, or the Funds by which those Missionaries may be maintained. [Report.

Trichinopoly: 37 miles W of Tanjore—H. D. Schreyvogel; 2 Native Catechists—About one-eighth of the Congregation are negligent in attending Public Worship: many frequent the Lord's Table; and their conduct is, on the whole, consistent with their profession. The Catechists are daily engaged among the Natives: some take offence; but others approve, and receive Tracts. The number of adults in the Coleroon Villages who now receive instruction from Trichinopoly is upward of 100, and the children are considerably more than 200—The Schools connected with the Station are 16, and contain more than 400 Scholars—P. 82.

Cuddalore—In 10 Schools there are 550 children: three are under Heathen Masters, whose minds seem, however, to be opening to the Truth: in all the Schools the Scriptures are read. Prejudices against Female Education are passing away.

Negapatam—Younker, Catechist; Arulanendum, Native Cat.—Congregation: descendants of Dutch and Portuguese, 205; Native, 80: Communicants, 87—Scholars: 32 boys, 24 girls—A resident Missionary is greatly needed. Mr. Thompson speaks well of the Catechists, and of the state of the people; but adds—

It is painful to think that the spirit of piety cannot be cherished as it ought, by a more frequent administration of the Lord's Supper and a more vigilant superintendence.

As means and instruments can be supplied, these Missions are opening opportunities for labour. Missionaries might be placed, with great prospect of success, with the Coleroon Congregations, at Madura, and Cuddalore. In order to enable the Committee to avail themselves more fully of that aid in the Missions which may be supplied on the spot, the Society has appropriated 300*l.* per annum to the maintenance of Native Preachers, Catechists, and Schoolmasters; and, for the benefit of the Native Congregations, has authorised the annual supply of books to them, to the value of 100*l.*

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

The substance of the Eighteenth Report of the Calcutta Corresponding Committee, delivered on the 8th of July, and just received, is given in the following digest of the state of the Mission.

Calcutta—1807, pecuniary aid rendered: 1816, Mission began—Timothy Sandys, John Hæberlin; 4 Catechists; 5 Nat. Cat. and Schoolmasters; P. S. D' Rozario, Printer. The Rev. W. Morse was obliged, after less than five months' residence, to return home on account of his health: he left Calcutta Dec. 5, 1833, and arrived on the 5th of May. Mr. Hæberlin was called down from Kishnaghur, to supply his place—The Corresponding Committee thus speak of the **MINISTRY** and its effects:—

There are in attendance at the Mission Chapel, Mirzapore, between 200 and 300 Native Christians, to whom the Word of God is constantly preached and catechetical instruction given, and to a great part of whom the Ordinance of the Lord's Supper is regularly dispensed: 123 individuals have been admitted into the Christian Fold by Baptism, in connexion with this Mission, during the year: 59 of these are adults, and, as far as it can be ascertained, are adorning the doctrines of the Gospel by a consistent conduct: the Bishop most kindly, on more than one occasion, examined the candidates at Mirzapore, and was satisfied with their preparation for the sacred ordinance. The increase has been so great of late, that the neat little Chapel at Mirzapore is too small to contain even the Christian Community: an indispensable necessity has hence arisen, either to enlarge the Chapel or to build a new one: the Corresponding Committee have deemed the latter the more desirable plan, if they have the means to effect it.

Beside the establishment at Mirzapore for the Hindoo Converts, there is now in Calcutta a separate Service and a School for the Mahomedan Population: it is conducted by Mr. Thompson, and the Christian Molwee, Hyder Ally, under the direction of the Archdeacon. From 40 to 50, about half of whom are Converts, attend Service on Sunday Mornings.

In April 1833, there were 47 Native Converts confirmed; and in March last, 34: the Committee say—

The recurrence of these holy seasons cannot but be regarded as of the utmost importance; as tending to strengthen the resolutions of the converts, and to aid their growth in grace and in the knowledge and love of God.

In 14 Bengalee schools, there are 765 boys; the Archdeacon, at the usual Examination, expressed his unqualified ap-

probation of their proficiency. A Christian School, formed on the Mission Premises, has 65 pupils. The School for Mahomedans averages 39 boys. The English School on the Mission Premises contains 200 boys: a great excitement among the Natives, occasioned by the case (see p. 83 of the last Survey) of Brijonauth Ghose, reduced the number from 200 to 100; but, since the last public examination, which was conducted by the Bishop, it has recovered its former number: all present were impressed with a deep sense of the benefits resulting from the School; and many visitors have expressed their surprise at the attainments of the scholars: there is one peculiar feature in the School—it is carried on by Native Teachers, under the superintendence of a Native Convert educated at the Hindoo College; and who has become, since his Baptism, a Catechist of the Society, and is an admitted Candidate for Holy Orders.

At the repeated suggestions of the Society, the Corresponding Committee was enlarging to the utmost the sphere of operations by the **PRESS**. They have made arrangements by which they are enabled to reduce printing charges much below the usual rates.

Such of the Society's Missionaries as reside at the Presidency have enjoyed the privilege of joining in the Monthly Clerical Meetings of the Bishop of Calcutta; where, in the midst of his Clergy, full and profitable conversations are maintained on the most vital points, respecting personal holiness and ministerial usefulness; the whole accompanied with prayer for the special blessing of the Holy Spirit. [Report.

Pp. 82, 83, 239: and see, at pp. 270—272, notices of Baptisms and Confirmation in the close of 1832 and part of 1833, Discussions with Young Natives, and Examinations of Schools; and, at p. 281, an Obituary of Ramzan, a Convert from Mahomedanism.

Culpee: an Out-station, south of Calcutta—a Native Teacher was settled here, and a School opened in April 1833: see the details at pp. 272, 273. A work of grace has been going on at Digheepar, a village in the vicinity: of the baptized above mentioned, 29 Adults, and 15 Children connected with them, were from this village.

Chittagong: upward of 300 miles E of Calcutta—Mr. Marshall, a Student of Bishop's College in connexion with the Society, has been appointed, at the press-

ing request of the Civil and Military residents at Chittagong, a Catechist and Schoolmaster, they undertaking to defray all expenses. The Station is in the midst of a dense Heathen and Nominal Christian Population. A School Room has been built, and a beginning made with 36 scholars. English, Persian, and Bengalee are taught.

Burdwan: 50 miles NNW of Calcutta: 1817: John J. Weitbrecht, John Theophilus Linké—*Culna*, eastward of Burdwan: 1825: Alfred Alexander, Catechist—*Kishnaghur*, further eastward: Henry C. Krückeberg—*Bancoorah*, westward of Burdwan. At *Burdwan*, though Mr. Linké's ill health has occasioned some derangement of plan, the Preaching has been maintained at the Chapel, and Bible and Catechetical Lectures on the week-days. The conduct of the Native Christians, with one or two exceptions, is consistent: 3 adults have been baptized. The Missionaries have a firmer hope than ever that the harvest is ripening. The Calcutta Committee notice, with especial approbation, the great caution in the reception of converts. Mr. Weitbrecht writes—

Inquirers continue to present themselves: but all do not come with sincere intentions; and, to many who appear so, the path to the Kingdom of Glory is too strait: they stumble at the Cross— are offended— and withdraw again. Others, who are not decided enough, I advise to wait a little longer, that they may have time to give the important subject a more serious consideration; for I feel convinced, that, by a careful attention to the state of our inquirers, the Cause of Christianity will ultimately gain more, than by an indiscriminate admission of applicants.

The Corresponding Committee state—

There is one circumstance of an important and gratifying nature: Mr. Weitbrecht has been appointed to give an hour's tuition daily to the Young Rajah of Burdwan; and he has been requested to explain the Christian Religion to the guardian and immediate relatives of the Rajah. They have afforded him great facilities in the work of his Mission, by the loan of conveyance to make preaching excursions in the district, and by giving him 1500 rupees to assist in building a School for the instruction of Natives in English Literature.

Of the English School, they say—

The English School has not been in so flourishing a condition: this is owing to its temporary removal to the Mission Premises, two miles from the town, while the New School-house was building: this evil has now been remedied, by the opening of the New School in the very centre of the town. The present number of Boys in attendance is only 32; but by zeal and diligence in the new

Master, Mr. D'Rozario, Mr. Weitbrecht has no doubt but the number will be doubled or tripled in a few weeks. A desire for learning English is growing daily, and especially among the higher order of Natives.

There are 754 Boys in 9 Bengalee Schools; of which, 5 are supported by the Society, and 4 by a monthly contribution of 60 rupees from liberal residents at the Station: the Examination of the year was conducted by the Rev. Mr. Boswell, one of the Chaplains, and surpassed his utmost expectations. The people are so fully convinced of the beneficial effects of the Schools, that they everywhere manifest a great desire for them. "In your Schools," they say, "our boys become human beings; and, without instruction, they grow up like beasts, without knowledge and understanding."

At *Culna*, an English School has upward of 30 boys; and more than 300 boys are in the Native Schools, half at least of whom are conversant with the Scriptures. The Word of God is made known in the Villages, by Mr. Alexander's discoursing with the people, and the distribution of Tracts and the Scriptures: Hindooism is on the decline, but is as yet succeeded by nothing better than a specious and untelligible profession of deistical sentiments. There have been several Inquirers of late; but it is found needful, as at Burdwan, to use the utmost caution: the son of a wealthy Mussulman gives proof of sincerity, by the manner in which he sustains persecution. The little Christian Family of Native Converts walk honourably— Before Mr. Hæberlin left *Kishnaghur*, he had succeeded, in an excursion up the Jelinghee, in inducing several Indigo Planters to establish Schools near their factories. The Corresponding Committee deem it of the utmost service to the cause of the Gospel to enlist, as extensively as possible, private Christians in this good work. They consider nothing more likely to strengthen the hands of the Missionaries, and to prepare the way for the preaching of the Cross of Christ among the Natives.

Mr. Krückeberg, who is at present at this Station, is carrying on the work which has been so auspiciously commenced. He has the charge of 9 Schools, 6 at Nuddea and 3 at Kishnaghur: there are about 500 Boys in attendance.

The Gospel is preached to the Natives at Nuddea and Kishnaghur, the two

Church Missionary Society—

principal places. Mr. Krückeberg observes—

Numbers listen with a degree of pleasure to its sound. The feeling has evidently long ago run through the whole mass, that it carries a power along with it before which their fancied Goliath cannot prevail; but their understanding repels the light, and their hearts are found wayward: some prove worse than these; but some, again, better; but the best are slow enough to tire a superficial zeal and a too sanguine guide. They are slow to set out for earthly objects; but more so to resolve, and set out for Heaven. Nothing but an unceasing application will finally effect their own great welfare: and only then, where *patience has its perfect work*, only then is a moving toward the glorious end perceptible. Where there is not Life, there is no moving; and it remains an eternal truth, that the Holy Spirit alone can give that Life by which the soul is converted to God. That the Holy Spirit may accompany every act in this important work is my constant prayer.

At *Bancoorah*, the removal of the Missionary and the giving up of the place as a Civil Station have occasioned some falling off: 3 Schools have been closed: it is hoped, that, by the aid of a monthly subscription of 40 rupees from Military Officers and others, 4 Schools with 350 children will be continued. James, one of the oldest Burdwan Catechists, is in charge of them. Quarterly visits will be paid from Burdwan.

P. 83: and see, at pp. 273—277, 314, 315, with pp. 50—53 of our last Number, many encouraging details.

The Gospels, the Acts of the Apostles, and some of Saint Paul's Epistles, are read at present by about 350 children in our Bengalee Schools. Parents learn the truths of the Gospel from their children; and the effect is evident: for in places where our schools are established, the mind of the hearer is better prepared to understand and think of the Word which we are preaching than any where else. It is an encouraging fact, likewise, that several of our English Scholars came and begged for English Bibles and Testaments, with an intention to read them at home in their leisure hours, and before their friends: one of these lads came the other day, and told us that his relations had turned him out of the house, "Because," said he, "I read the Bible, and believe that the Christian Religion is true." Another encouraging fact is, that the Word of God has found its way into the palace of the Rajah of Burdwan; and four Bengalee Bibles which I presented to the chief members of that wealthy family were gladly accepted. Each of them promised to read the books; and I promised them, on my part, to explain what they could not understand.

[*Rev. J. J. Wetbrecht.*

Patna—John Macleod, Catechist.

Mr. G. M. Francis, the late Catechist, having died in the Faith, Mr. Macleod has been removed hither from Buxar. Two Native Schools, of 60 boys, are under his care; and he has opened another for instruction in English, in the most populous part of the city: Dr. Clarke, of Patna, under whose direction Mr. Macleod is placed, remarks, in reference to this School—

From the desire which extensively prevails among the Natives, little doubt exists, but that, from this small beginning, incalculable benefits will result, conducted, as it will be, on Scripture Principles.

Buxar: on the Ganges, 70 miles below Benares—1819—The removal of the Invalids from Buxar has rendered the presence of a European Catechist less necessary. A Christian Native has been appointed to succeed Mr. Macleod, who will give religious instruction to the few aged widows and others who remain—P. 83.

Benares—1817—W. Smith, John C. Knorpp, C. Benj. Leupolt; Rob. Stewart, Master of the Free School; with Nat. As.—Mr. Smith and Mr. Knorpp have been actively engaged in preaching in Benares and the surrounding Villages, and in visits to the great Fairs. The average number of the Hindoostanee Congregation in the lines is from 40 to 50. Two adults have been baptized. Funds are raising for the erection of a Chapel in the heart of this vast resort of blind and misguided devotees. Mr. Leupolt superintends the Free School, which has four Native Teachers and five Monitors, beside the Master: there are 152 pupils usually in attendance; of whom, 50 are reading English, 57 Persian, 21 Bengalee, and 24 Hinduwee. There are 4 other Schools in action—A Reader has been stationed at Juanpore, and is in charge of 2 Schools: the expenses will be borne by the residents. Mr. Smith, on a visit to this place, was much gratified in his intercourse with the people—P. 84; and see, at pp. 317—319, an account of Discussions with Mahomedans and Heathens.

I feel an increasing interest and pleasure in my visits to the city (Benares), because I feel that we are gaining ground in the minds and consciences of the people: they are convinced that ours is a holy religion, and feel, at least I think, in many cases, that in opposing it they are opposing God.

The Mahomedans (of Jaunpore) exhibit a great spirit of inquiry, and numbers of them are searching the Scriptures with the greatest attention: and though their object is to esta-

blish from them the Mission of their Prophet, yet may we not hope, that, while poring over the Divine Volume, their eyes may be opened, and they may be turned from darkness to light? It is pleasing to see them walking in the streets with the Testament in their hands; and to ask one, in that public manner, the meaning of passages in it, must, I think, portend good. But, alas! till the Spirit be poured upon us in a greater measure from on High, what can we do?—O Lord, arise and plead thine own cause! Have mercy upon us, and accept our feeble efforts, through Jesus Christ!

[*Rev. W. Smith.*]

Chunar: a few miles above Benares—1814—W. Bowley; Christian Tryloke, Matthew Runject, and other Nat. As.—Some little addition has been made to the Native Congregation: two adults have been baptized. Mr. Bowley considers Chunar at present in a most unpromising condition: the door seems to be closed against the Truth: the people are afraid to listen; thus again verifying the inspired record, Matt. xiii. 15. His preaching excursions have, however, been particularly interesting: he has made known in them the Word of Life to thousands of dying men; but has sometimes met with opposition—Beside 2 Schools in the town, containing 70 boys, there are 4 on the Mission Premises, one of which has been lately opened for teaching English to the Christian Boys, but the Heathen have expressed a wish to avail themselves of it—P. 84; and see, at pp. 283, 284, the Obituaries of two Females; at pp. 319—323, a graphic sketch of various Characters among the Natives, and Instances of the diversified influence of the Gospel; and, at pp. 53—62 of our present Volume, details of Conversational Preaching to the Hindoos and Mahomedans. Mr. Bowley gives the following view of the excursions which he has recently made:—

At Mirzapore, 22 miles above Chunar, where I have repeatedly been, we have met with encouragements, by having a sufficiency of Missionary Employment, and good opportunities of distributing books in that great trading city. I have also had a pleasant time in the Serai, at Jaunpore, where I spent twelve days; and though I met with much opposition, yet it was encouraging to have direct Missionary Work, in exposing Mahomedanism, and unfolding the Gospel of Salvation. The most encouraging Missionary Excursion which we had, was to and from the Annual Dudree Fair in the villages situated on both banks of the Ganges: in these villages we met with little enmity or opposition; but, on the contrary, people who heard us the year before, paid great respect and attention to the Word, and gladly accepted of Single Gospels and Tracts in Hinduwee: at the Fair, also, we

March, 1835.

were greatly encouraged to persevere in this sort of work; and good will, in God's own time, ensue. Besides the above excursions, I have lately returned from a Missionary trip down the main road, as far as Saseram, 80 miles, and up again; visiting all the most popular villages in the vicinity of the Hills; in all of which the people heard the Word, and gladly accepted of such books, in Oordoo and Hinduwee, as the liberality of the Bible and Missionary Societies would permit us to have.

Allahabad—1828—David Batavia, the Native Catechist, steadily persevered in superintending two Schools, preaching daily, and distributing the Scriptures and Tracts: it has, however, been deemed advisable to remove him to Futtypore, where the field of usefulness is more extensive. Mirza Yusuf Bakir, who had been removed to Jaunpore, has been allowed, at his own request, to engage in the service of the Chaplain at Patna—P. 84.

Gorruckpore: about 100 miles N of Benares: inhabitants, according to a late census, about 40,000—1824—Robert V. Reynolds; J. Moore, Catechist; Daniel Doss, Nat. Cat.; William Churum and other Nat. As. Mr. Reynolds, after having acted as Catechist at this Station for two years, was admitted to Deacon's Orders at Calcutta, on Dec. 22, 1833. About the same time, Mr. J. Moore, one of the Society's students at Bishop's College, on the Heber Foundation, having passed his probationary Terms, and received most satisfactory testimonials of his attainments and piety, was appointed a Catechist under Mr. Reynolds. The Rev. Michael Wilkinson, with his family, left Calcutta on the 15th of January of last year; and reached London on the 8th of May, on a visit home, for the restoration of health.

Mr. Wilkinson has communicated to us the following summary view of the Station at which he has so long and faithfully laboured:—

One English and one Native Service are held on Sundays at the Church, and one Native Service at the Farm where the Native Christians reside. Daily Worship is conducted among the people residing at the Station and the children of the Seminaries; and at the Farm, by the Native Catechist, when the Missionary cannot attend.

Mr. Reynolds, accompanied by William Churum, continues the daily preaching and conversations, morning and evening—in the morning, at a temple, tank, or other sacred place of resort—in the evening, always in the town.

The places regularly visited in the Morning, for the last ten years, are the following:—*Monday*: Sooreigh Koond, where there are

Church Missionary Society—

a temple and a tank—*Tuesday*: Gorrucknath, a place of pilgrimage in high repute; dedicated to Gorruck, a Hindoo Sage of great name—*Wednesday*: Ghaut Seowalla, a temple sacred to the worship of Seo—*Thursday*: Jutta Shunkur, where there are a tank and a temple dedicated to Seo—*Friday*: Mansurwa, a highly-reputed tank and temple; a place of great resort for pilgrims and travellers—*Saturday*: Thakoor Dwara, a temple and tank, sacred to Thakoor.

The places resorted to in the Evening are, a Chapel situated in the town, where four ways meet—a Well in the middle of the place where the daily market is held—and a Public Building in another frequented part of the town.

In the town, there are three Native Schools, and one at the Farm.

Great part of the Farm is now under cultivation; and the Native-Christian Families are comfortably settled upon it, in neat and substantial dwellings, with kitchen-gardens attached, and in the vicinity of a piece of land allotted on a rental for cultivation. The Converts are thus prudently provided for, in having the means put in their power of providing for themselves and their families by the labour of their hands.

The extensive journeys formerly made are discontinued during Mr. Wilkinson's absence. He has in hand a Hindoostanee Commentary on the Scriptures, which he is prosecuting during his residence in England; a part of which he hopes to carry through the press before his return.

Several applications have been made to Mr. Reynolds for Baptism; but he has not been satisfied of the sincerity of the applicants. He considers, nevertheless, that there is an evident improvement in the minds of the Natives: they are more seriously impressed with the subject of religion; and have clearer conceptions of the nature and evil of sin and of the moral character of God—The 4 Schools, which had 18 or 20 boys in each, had suffered for want of sufficient aid in the arduous labours of the Mission: an English School is now added, in compliance with the wishes of the Natives. The following paragraph in a late report by Mr. Reynolds is marked, by the Calcutta Committee, with their special approbation:—

The Christian Orphans had been for the last two years under an inefficient Teacher at the Farm; owing to which, as also the expediency of having them brought more immediately under Missionary controul, as well as instructed in a manner suited to the end for which they are supported, I removed them to Mr. Moore's house, where they are now pursuing their studies under our mutual inspection.

That Committee, in full accordance with so many other enlightened friends of India, express their conviction

—that nothing great or extensively-useful will be effected, till qualified and devoted men are raised up from among the Native Converts to carry on the great work; and they would particularly, therefore, press it on all their Missionary Friends to pay strict attention to the education of the Children of the Native Converts.

Pp. 84, 160, 239; and see, at pp. 315—317, an account of the detection of a pretended Manifestation of Krishna, and of a Visit to a Mela.

Bareilly—Peter Dilsook continues to carry on the work of teaching and catechizing; but no Report appears.

Agra: 800 miles NW of Calcutta—1813—J. Evans, Schoolmaster—The School prospers, but no particulars are stated.

Meerut: 32 miles NE of Delhi—1813—R. Richards, Catechist: who is diligently occupied in the care of his little congregation; and in preaching and distributing books in the villages, and at the great Annual Fairs at Kurduwar and Gurhmookteshwar. The Calcutta Committee state—

These exertions have been blessed to the conversion and baptism of a Mussulman Woman, and of a Brahmin of the name of Moolah. The Baptism of Moolah has created some degree of excitement, and occasioned the attendance at the Chapel of several Natives: two of these, having placed themselves under a course of instruction, and their attainments and sincerity being approved, were received into the fold of Christ, under the names of Daniel and Matthew. On this occasion the Sacrament was administered by one of the Chaplains, when 40 Native-Christian Communicants were present. In addition to the above, a Byraggee accompanied Mr. Richards from Hurdwar Fair; and has continued to reside with him for some time, in order that he may obtain a better knowledge of the Christian Religion.

Kurnaul: 70 miles N of Delhi—1827—Anund Messeeh, Nat. Cat.—P. 84; and see, at pp. 184, 185, an account of Anund's apt Method of Instruction. The Chaplain, under whose protection Anund labours, writes—

I feel great pleasure in bearing testimony to our Native Friend's steadiness in his work. He has been going on, during the past year, quietly; and actively engaged, as usual, in superintending his School—having, on an average, 30 boys—preaching in the city twice a week—assembling a small congregation on the Sundays—and regularly distributing alms at my Bungalow, on the Mondays, to many distressed poor, previously reading and expounding a portion from the New Tes-

tament. The visits of many respectable Natives are of frequent occurrence: the substance of the topics of conversation, Anund reports, and faithfully too, to me; which are interesting, and tend to elucidate and exalt the all-sufficiency of the Atonement of the Author and Finisher of our Faith, and its worthiness of universal acceptance. Opportunities arise, from these visits, for presenting, as a gift, a portion of the Scriptures.

Summary of the North-India Mission.

(As given in the Thirty-fourth Report.)

Stations, 14—Teachers: Europeans; English Clergymen 8, Laymen 13, Women 5: Eurasians and Natives; Clergymen 1, Laymen 88, Women 2: Total, 117—No Returns of Communicants, or of Schools and Scholars, have appeared later than those given in the last Survey from the Thirty-third Report of the Society.

To those who are interested in the spread of the Gospel, our Report will afford abundant cause for gratitude to God, for the good which has been effected. The amount of good will be estimated, by such individuals, from the labour bestowed and the seed of Truth sown, rather than by the actual harvest reaped—by the knowledge imparted, rather than by the actual number of converts made. The process of Truth is generally silent, unobtrusive, and gradual: like the light, it *shines more and more unto the perfect day*. And when it is considered how widely the rays of that Truth have been diffused, by means of the Missionaries, Catechists, and Labourers of this Society, there is good reason in the consideration to be thankful and to be encouraged.

But still, strictly speaking, nothing has been done commensurate, either with the facilities which, as Christians, we possess, or the great work which remains to be effected. The field of Missionary Labour is wide; and as yet, notwithstanding all the labour which has been bestowed upon it, a very small part of it is under cultivation. We want more labourers, more faith, more prayer, more active exertions. God waiteth to be gracious; and therefore should we be more than ever anxious that He should arise and glorify the house of His glory by gathering all nations within her walls.

It is impossible to convey to friends at a distance any thing like an adequate idea of the state of things at this Presidency. There are numbers of intelligent, educated, and well-informed Young Men among the Natives, whom knowledge has taught to see the monstrous folly and absurdity of Hindooism, who, notwithstanding, have no less feeling of hostility to the Christian Religion—too proud to be led by error, but not humble enough to search for and submit to truth. There are others, with a general conviction of the truth of Christianity on their minds, but who, from fear or interest, will not submit to its requirements: and there are others halting between two opinions, and waiting for some more favourable opportunity; while a few, a very

few, are ready to renounce father and mother, sister and brother, houses and lands, for Christ's sake.

The fields here truly may be said to be white unto the harvest. But then, who are to reap them? In the whole of these interesting scenes, your Society, it will be seen, have only two (European) Labourers; and one of them has been incapable of work, through sickness, during a great part of the year. It may well be asked, What are they among so many? Oh for the spirit of a Schwartz, a Martin, a Brainerd, to animate the minds of some of the talented Youths of Oxford and Cambridge, to induce them to listen to the cry, Come over and help us—and gladly to lay their honours and acquirements at the feet of Christ—and to feel that they are only worth possessing, when, by the grace of God, they are thus consecrated to the highest and noblest purposes!

The Corresponding Committee feel the necessity of more concentrated effort. They would urge the Parent Committee to send them out, for Calcutta, chosen men of talent, and zeal, and prudence, and piety—men who are willing to hazard their lives for the sake of our Lord Jesus Christ. [Calcutta Com.]

WESTERN-INDIA MISSION.

Nassuck: a place of pilgrimage in the Deccan: the seat and centre of Brahminism, and inhabited chiefly by Brahmins: inhabitants, 30,000—1832—C. P. Farrar, W. Mitchell, John Dixon—At pp. 112—114, 144—149, 237, 238 of our last Volume, and at pp. 115—119 of our last Number, much intelligence appears relative to this Mission. The peculiar difficulties which still attend it, with the character of the Natives, the perseverance of the Labourers, and the especial efforts among the Females, are detailed at large. "The opposition," the Committee remark, "with which the Missionaries meet, but to which they have returned only words of Truth and the meekness of Wisdom, is partly to be accounted for by the circumstance, that the Gospel is almost a new subject in that region; and partly it may be ascribed to the fierce and unsubdued spirit of the Mabratta Race"—Scholars: boys, 70; girls, 60—P. 85; and see, at p. 328, an Engraving and brief Account of the temple of Khundoba, near Nassuck.

SOUTH-INDIA MISSION.

Nilgherry Hills—James Baker Morewood; — Kirby, As.; Mrs. Schnarré, Schoolmistress—The first Public Examination of the Seminary for Missionaries' Children took place, in October 1833, at Ootacamund, before a large assembly of Ladies and Gentlemen, and was highly satisfactory—P. 85; and see, at pp. 235, 236, particulars of the Examination.

Church Missionary Society—

Cochin—No Report—P. 85.

Cottayam: 30 miles SE of Cochin, and near the Syrian College—1817—Joseph Peet; several Native Clergymen, and many Lay Assistants. The Rev. Benj. Bailey and Mrs. Bailey sailed from Portsmouth on the 15th of July (not the 12th, as misprinted at p. 327 of our last Volume) on their return to Cottayam; their children being left at home for education—No Return of numbers has appeared; but notwithstanding many trials and difficulties, there is still the clearest evidence, in the judgment of the Committee, that the Syrian Church has received, and continues to derive, much benefit from the plans of the Society—Pp. 85, 199, 200, 327, 375.

The latest information received is important. The Rev. John Tucker, of Madras, writes—

The Mission appears to be fast approaching to that crisis, which was naturally to be expected from the constant introduction of the light of Divine Truth. Amidst all the gloom which pervades the Syrian Community, it is easy to trace bright beams of light. The fact, that Young Men, educated in the Grammar School, have established independent schools, is a sign that knowledge is an article in demand; and there never was a time when there was such a demand for Scripture and Tracts, and for the preaching of God's Word.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1817—Thomas Norton; John Roberts, As.; with Nat. As.—Morning Congregations vary from 50 to 200: about half that number attend in the evening. Christian Knowledge increases; and assent to the excellence of Christianity is very general, but without due influence—The Scholars attend with cheerfulness, and make satisfactory progress—Mr. Norton proceeds in his translation and revision of the Malayalam Scriptures, and has printed a Volume of Malayalam Hymns—Pp. 85, 236, 237.

The "Malayalam Religious-Tract Association" printed, during the year, 18,320 Tracts, 20,000 Broad Sheets, and 35,000 Handbills.

Palamcottah: 65 miles ENE of Cape Comorin: inhab. 9400: Head-quarters of the Mission in the District of TINNEVELLY, which occupies the south-eastern end of the Peninsula, and has 700,000 inhabitants—1820—C. T. E. Rhenius, Paul P. Schaffter, Peter Fjellstedt, John J. Müller, John Devasagayam; W. W. Reilly, Guest, As.; 110

Native Cat. and Schoolmasters—The last Returns of this Mission, which has been for so many years favoured with the manifest blessing of the Holy Spirit, are 10,694 Natives in 238 Villages, all of whom had renounced Idolatry; with 2522 boys and 147 girls in 112 Schools, of whom 1656 were in average attendance. The opposition raised by the Enemy of Souls is very great, but tends clearly to evince the progress of the Work of Grace: it were endless to repeat the vexatious persecutions suffered by the converts, both in public and in private—Pp. 85, 86; and see, at pp. 188—197, 232—235, copious extracts from the Journals of the Missionaries, abounding in instructive and encouraging details.

Scriptural Knowledge is increasing among the people of our congregations: in my journeys in the country I have often met with persons among them, who not only know the Truth, but who appear to feel the power of it. The Word of God, of which our Schoolmasters are learning a portion every month, has been working more powerfully among them, this year, than it appears ever to have done before: three of the most respectable and learned of them have openly renounced Heathenism, and have been received into the Church of Christ by baptism; and two others, likewise respectable men, have lately applied for the same ordinance.

[*Rev. P. P. Schaffter.*]

Mayaveram: 160 miles SSW of Madras: inhab. 10,000—1825—Cornelius, Dwapiresadam, Nat. Catechists; with 40 Nat. As. The health of the Rev. J. C. T. Winckler has obliged him, after labouring here with great zeal little more than two years, to visit Europe: he left Madras, with his family, on the 20th of January of last year, arrived at Gravesend on the 7th of June, and has since proceeded to Germany—The average attendants on Public Worship are 132: adults baptized in the year, 5; candidates, 1: communicants, 38; candidates, 15—Seminarists, 24: Schools, 24: Scholars; boys 1274, girls 42—Pp. 86, 279; and see, at pp. 185—188, various particulars relative to the Native Christians, the Seminarists, and the Labourers among the people.

Madras—1815—John Tucker, Secretary of the Corresponding Committee; C. Blackman, Edmund Dent, G. Pettitt; A. Daniel, As.; Peter Batchelor, Printer; Christian, and other Nat. Cat. and As. The health of the Catechist, Henry Snashall, failing, he was obliged to return home, and landed at Portsmouth, in little

more than a twelvemonth from his leaving England. Mr. Batchelor (with the Rev. Joseph Peet, of Cottayam) landed May 20, 1833; and the Rev. G. Pettitt on the 7th of June following. Mrs. Ridsdale, Widow of the Rev. James Ridsdale, arrived at Blackwall, with her four children, on the 16th of May. The Rev. W. John Woodcock and the Rev. John Michael Lechner sailed for Madras on the 11th of February, and arrived on the 9th of June — Mr. Tucker's labours in the office which he sustains, involving as it does systematic intercourse and correspondence with the Missionaries in South India, which he maintains with much affection, give the liveliest promise of his usefulness in the Mission. The Rev. C. Blackman and the Rev. Edmund Dent (who has removed from Pulicat) regularly perform English Services at Trinity Chapel, and Native Services in Black-Town Chapel: the average congregation at Trinity Chapel is 200: that at the Native Services is not stated, but some hundreds every week hear the Word of God read and preached. Baptisms, 20; candidates, 18 — Boys in

Madras and Poonamallee Schools, 280 — Seminarists at Perambore, 8: several Youths have been sent out into the Mission: two of them, since they left the Seminary, have been removed by death: one died of cholera, and the other is supposed to have been maliciously destroyed by poison. The pupils who remain are likely to prove useful, either as Superintendants of Schools, Catechists, or Schoolmasters — Pp. 86, 120, 160, 239, 519; and see, at pp. 149 — 151, notices relative to the exercise of the Ministry, the Education of Youth, and the training of Schoolmasters and Readers, with a Summary of the Station.

Summary of the South-India Mission.

(As given in the Thirty fourth Report.)

Stations, 9 — Teachers: Europeans; English Clergymen 9 and Lutheran 2, Laymen 5 and Women 9: Eurasians and Natives; Clergymen 3, Laymen 276, Women 3: Total, 307 — Communicants, 450 — Schools, 229 — Scholars: boys, 6027; girls, 930; youths and adults, 203; sex not specified, 323: Total, 7483.

LONDON MISSIONARY SOCIETY.

Calcutta: with Out-stations at Kidderpore and Rammakalchoke—1816—G. Gogerly, A. F. Lacroix, C. Piffard, Thomas Boaz; Naraput Sing, Nat. Preacher. Mr. and Mrs. Piffard sailed from Portsmouth on the 11th of August, to resume their labours, having spent about 15 months in England, where they arrived May 18, 1833: they were accompanied on their return by Mr. Boaz. Mr. Campbell has removed to Chinsurah. Mr. James Hill arrived at Liverpool, with his family, at the end of April, compelled by ill health to visit England—Service is held in three Native Chapels: the attendance has been numerous, and great interest has been manifested: neighbouring villages were visited by Mr. Gogerly, and 2000 Tracts distributed, where the morals of the people were awfully depraved: Communicants, 30—Scholars: 60 boys, in one School; 150 girls, in 5 Schools—Pp. 87, 327, 423.

Mr. Piffard and Mr. Lacroix are in charge of the Out-stations—Attendance at Public Worship more regular and numerous: monthly meetings have proved highly beneficial: in November 1833, the total number of baptized adults was 77, and there were then 44 candidates for baptism: a system of weekly Pas-

toral visitation is pursued with great benefit to the people. Preaching to the Heathen has occupied much time: the congregations, in respect of both numbers and attention, have been peculiarly encouraging—The Bengalee Schools are reduced to 2, containing 150 boys. A School has been opened for the purpose of affording the children of the Christian Natives a more ample education, and of separating them in their earlier years from the contamination of heathen examples and conversation: it has 24 boys; and a similar School will be opened for girls: valuable helps may be thus raised up, under the blessing of God, in the great work of evangelizing India.

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—G. Mundy—Preaching to the Natives is maintained nearly every evening, during the cool season: there are from 7 to 10 intelligent Inquirers. The four winter months of 1833 and 1834 were occupied in visiting the surrounding villages—In 2 Boys' Schools, the children have increased from 70 to 220, who are in constant attendance: 36 Native and 46 Portuguese Roman-Catholic Girls are under instruction—P.88.

Prejudice has evidently given way here, during the last three or four years. My con-

London Missionary Society—

gregations are in general good: and, in some instances, I have been greatly pleased in witnessing deep attention.—The Gospel has had a softening and subduing influence in the immediate neighbourhood; while the people in the distant villages are as rude and fierce as they were 10 years ago. [Mr. Mundy.

Berhampore: 120 miles N of Calcutta, and 5 S of Moorshedabad: with a surrounding population of about 20,000—1824—Micaiah Hill, James Paterson—With few interruptions, Preaching has been maintained at the Station, and in 6 neighbouring villages: many thousand Tracts have been distributed, and in general received with eagerness: but the state of the Mission is very little more encouraging than in former years. Distant journeys are taken, for preaching and the circulation of Tracts—A Hindoostanee School of 25 boys, and a Bengalee of 40, are in a better state than they had been for some time: the attendance is regular, and the progress good: 16 girls are under instruction, and there are 5 boys and two girls in a Native-Orphan Asylum—1038 Portions of Scripture, 22 Bibles, and 17 Testaments, have been distributed—P. 88.

Benares—W. Buyers, Robert Cotton Mather, John Adam Schürmaan—Three Services in the Chapel are generally well attended: the Gospel is gaining ground in the city; and a favourable impression with respect to Christianity is manifest, to a considerable extent around—The Pilgrim's Progress and Gibbs's Scripture Catechism have been translated, by Mr. Buyers, into Oordoo and Hindoostanee—P. 88: and see, at pp. 379, 380, an Obituary of the late Rev. James Robertson.

Surat: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie; one Eurasian and one Native Assistant—Goozerattee Service is attended on Sunday Mornings by 40 to 65 persons: 200 poor people, who receive alms weekly from a charitable fund, are addressed: it is calculated that 1000 persons, in Surat, hear the Word preached to them weekly—Scholars: 240 boys, in 4 Schools; 15 girls—Eight New Tracts have been prepared, and 24,000 copies printed—Pp. 88, 89.

The Schools, the circulation of the Scriptures and Tracts, and the Preaching of the Gospel, appear to excite a peculiarly pleasing attention; and Mr. Fyvie feels much encouraged to persevere. He has, with his two Native Assistants, during the year, visited the ghauts on the river, and some of the

principal bazaars in the city: the visits of many at the Mission House, with the occasional attendance of some on Public Worship, have been the results of these excursions.

[Report.

Belgaum: a British Military Station: 75 miles NE of Goa, and 200 NW of Bellary: inhab. 25,000; chiefly Hindoos: prevalent language, Tamul—1820—Joseph Taylor, W. Beynon; 2 Nat. As. Pestilence and disease have prevailed in these parts; but it has pleased God to preserve the Labourers and their families—Native Services are maintained in four places. The congregation in Belgaum averages 50: communicants, 25; excluded, 3: adults baptized in the year, 8. At Shawpore a Chapel was building: there is every prospect of a large congregation. Though discouraged for want of more visible success, the Missionaries continue to preach the Word, not only in the regular places of worship, but in the schools, the streets, the lanes, and frequently in the houses of the people—Four journeys have been made; and proofs met with that the books received on these occasions are in general read with attention—Scholars: 240 boys, in 8 Schools; 10 girls: for want of suitable Teachers the progress is not very satisfactory. The Mahratta and English School prospers: the scholars, from 13 to 25 years of age, make good progress, and improve in their mental habits—The Association issued, in the year, 4485 copies of Scriptures and Tracts—The Poor House, supported by the liberality of the Christian Community of the Station, has proved highly useful during that distress which has recently prevailed—The Native Teacher, Dondapah, still occupies the Out-station of *Darwar*: congregation, 15: communicants, 11: scholars, 35. Discharged prisoners have been benefitted by the instructions given in the Jail: two of them have opened Schools in their respective villages; in one of which there are 70 children—P. 89.

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Hands, John Reid; B. Paine, Printer; Samuel Flavel, Nat. Preacher; Burder, Canarese Reader; Naigam, Tamulian Reader. Mrs. Hands, with two children, arrived in England on the 17th of December, on a visit for health—The Chaplaincy,

which had long been vacant, being now filled by a faithful Minister, the Missionaries are relieved from the greater part of their English Services. Additional Native Services are held: the average number of hearers, at 14 places for preaching in Tamul and Canarese, is about 630: communicants, 20; candidates, 12: candidates for baptism, 8. The Native Preacher and Readers labour with diligence—Mr. Hands, in two journeys, distributed 11,000 Tracts and 220 Portions of Scripture, and preached to large congregations in a number of populous towns, in some of which a Missionary's voice had not been heard before: in the early part of last year he was engaged in another extensive journey. Mr. Reid, also, in a circuit which he made, published the Gospel to thousands. At the Humpee Festival, the assemblage was less numerous than on any former occasion; and it is believed that many absented themselves from a distaste for the degrading pageants and vices of the Festival—Scholars: boys, 357; girls, 31. A Native Orphan School, lately opened, has 9 children: the English Charity-School has 61—There were printed in the year, 27,600 Books and Tracts, and 24,834 were distributed. A Lending Library has been the means of much good—P. 89; and p. 64 of the present Volume.

Bangalore: in the territories of the Rajah of Mysore: has extensive Military Cantonments; 70 miles NE of Seringapatam, and 215 W of Madras: situation elevated; being 3000 feet higher than Madras: highly salubrious: inhabitants, 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul—1820—W. Campbell, George Welsh; with Nat. As. The Rev. W. Reeve and his family arrived in London in June, on a visit home for health. Mr. Turnbull, late Assistant at this Station, is now at Homerton College, preparing for Missionary Labours. Mr. and Mrs. Welsh arrived at Madras in the middle of September—The Mission has been severely tried by famine and disease, and especially by that dreadful scourge, the Cholera; but the Missionaries have been animated in their work by striking indications of the Divine Blessing. Eight adults have been baptized. No regular Report has been received—The Canarese Seminary has been enlarged: prejudices and fears respecting it have passed away: beside the Native Teachers and

the Students, 85 children have been admitted—In three Schools there are 100 children: some Schools have been discontinued—A Christian Village has been begun: 8 families, relatives or friends of the Youths in the Seminary, form a little community in connexion with the Mission, and maintain themselves by their labour—At the Out-station of *Beggoor*, 8 miles S of Bangalore, Jacob, the Native Teacher, steadily perseveres: his house is often crowded with hearers: the villages afford a large field for his exertions. His discussions with the Heathen shew that even a comparatively-feeble Christian is superior, in all that is excellent, to the wisest Pagan. At *Kiaggerre*, 18 miles W, David has suffered under severe family affliction—Pp. 89, 90, 375, 559.

Salem: a town 90 miles S by E of Bangalore: inhab. 60,000: with numerous villages within a moderate distance, containing 100,000—1827—George Walton; Isaac David, Native Preacher; 4 Nat. As. These Natives are all active and zealous, and are continually engaged with their countrymen—Sunday Morning Service is attended by 40 to 50 persons: the Chapel is, at times, crowded in the evening: the Week-day Services, as stated in the last Survey, are all continued; and another is held, at large markets, in three neighbouring places, alternately. Communicants, 12: baptized, 6—Scholars: boys, 281; girls, 7; adults, 10. A request, by some of the boys, for Portions of the Scriptures to read to their parents, who were anxious to hear them, has encouraged Mr. Walton to redoubled diligence in imparting to the boys the knowledge of divine things. The English School has been suspended till a competent Master be obtained. In various journeys, great attention has been paid to preaching, and eagerness shewn to obtain books; and much encouragement afforded by the inquiries and discussions which have arisen: in large and populous villages and at festivals, thousands have had *the unsearchable riches of Christ* preached among them; and many Brahmins and other Natives, who, on these occasions, were supplied with books, have since visited the Mission House, to ascertain the meaning of what they did not understand—9524 Publications were distributed in the year; consisting of 1500 Portions of Scripture, 8000 Tracts, and 24 Elementary Books—Encouraged by the

London Missionary Society—

benefits which Mr. Walton witnessed at Bangalore from the Christian Village, he has followed the example; and has brought together in such a Village 31 men and 30 women, with 18 boys and 20 girls, forming 15 families, which are supported by labour, and are under daily religious instruction—Many hundred poor have flocked to Salem for relief, under the distresses of the country: an Infirmary has also been established: the Native Assistants are active in imparting, on these occasions, religious instruction—P. 90.

Coimbatore: 90 miles SW of Salem, and 100 S of Seringapatam—1830—W. B. Addis; 2 Nat. Readers—Congregation, 40 to 50 adults, beside children: 25 persons had removed, but their places had been supplied by converts from Idolatry: adults baptized, 7; candidates, 2. The Heathen are, in general, indifferent and ignorant, under the influence of the Brahmins and of Caste; but the strength of these obstacles is gradually diminishing: some Inquirers have come from distances of 30 and 40 miles—In 10 Schools there are 290 boys: with few exceptions, they afford satisfaction: it is now common among the boys to apply for Tracts to read, when going to visit their distant relatives: 7 girls are under instruction—Visits have been paid to the various towns and villages in the Collectorate of Coimbatore, and thousands of Tracts and Portions of Scripture distributed—P. 90.

Quilon: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhabit. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Roman Catholics: prevalent language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson; T. Cumberland, As. Six Native Readers labour diligently and successfully at their respective Stations; and have itinerated to some extent in the surrounding country—The Sunday-Morning Congregation has increased: about 70 men, 30 women, and 50 youths and children attend. The conduct of many has undergone a beneficial change; and the result of the labours among the adults is highly encouraging—The Schools have been greatly reduced in number; it having been found impracticable to afford that time to the superintendence of so many Masters as was requisite to render them

efficient: 10 Youths, in a Seminary formed here, are training for future service: 24 girls, in a School on the Mission Premises, make good progress—Pp. 90, 91.

Nagercoil: Head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—C. Mault, W. Miller: Roberts, As.; 26 Nat. Readers—The Out-stations continue to be 51, and their Congregations 35. Attendance still increases, and amounts to about 2030 persons; being an addition, in the year, of about 500: they reside in not fewer than 160 towns and villages. Over this extensive range, the influence of the Gospel is now operating; and the labours of the Readers extend to numerous towns and villages inhabited wholly by Heathens, Mahomedans, and Roman Catholics: the ready hearing which they here obtain is not only an indication that they are generally respected, but that blind attachment to error is greatly diminished—Boys' Schools, 42; Girls', 4: no Return of Scholars in them, except that there are upward of 60 in the Girls' School at Nagercoil, whose progress and conduct are satisfactory. The Seminary contains 23 Youths, 10 of whom are from Neyoor; and the Orphan School has 10 Children—In 1833, there were 35,000 Tracts printed for the Nagercoil and Palamcottah Tract Society—P. 91.

The Cholera, with all its attendant ravages, has swept like a desolating plague over the southern as well as the more central parts of India. The calamities, which have been thus brought on the inhabitants, have occasionally interrupted the labours of our Brethren, and dispersed the children in some of the Schools. But the prayers of the people of God have been heard. Our Brethren have been preserved—their labours not only continued, but widely extended—and the multiplying instances in which the Holy Spirit has made the preaching of the Cross the power of God unto salvation, are such as to demand our unfeigned gratitude, and animate to continued and augmented efforts.

[*Report.*]

Our labours have been continued with increasing satisfaction. The converts, who form our stated congregations, have, in general, made progress in Scriptural Knowledge: and not a few of them are also growing in grace.

The spirit and conduct of nearly all the Members of the Infant Churches have been such as to convince the Heathen of the truth and value of the Religion which they have embraced.

[*Missionaries.*]

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRA-

TRAVANCORE: 4 miles from the Town of Travancore: prevalent language, Tamul—1828—C. Mead, C. Miller; Ashton, As.; 15 Nat. Readers and 22 Assistants. Mr. Miller arrived at Madras in the early part of October 1833; but was detained there by severe illness, till the beginning of January following, when he was about to proceed to Neyoor—At 68 Stations, there are 1024 Families, containing 3736 individuals, formed into about 60 congregations: these are divided into classes, which are regularly examined by the Missionaries. Many persons are steady in their attendance on the Means of Grace. Between the beginning of 1833 and the following October, 285 families abandoned Idolatry; and the voice of instruction and of prayer and praise is now stately heard, in buildings where midnight sacrifices were once offered with barbarous music and frightful yells—Schools, 57: scholars, 1346: of these, 73 are boarded and clothed. Applications for Schools and Teachers are made in various directions—7600 Books and Tracts have been printed: 9 Tracts were prepared, to improve the awful visitations of disease—Pp. 91, 92, 160.

Here, in the midst of judgment, the Lord has remembered mercy. When the Cholera, during November and December 1832, raged throughout Travancore, the Native Christians, the Readers, and the Missionary exerted themselves in administering relief to the sufferers; and were, under the blessing of God, the means of saving many from death. When the Heathen deserted their relatives and neighbours as soon as they were seized with this terrible disease, and thus left the sufferers to perish, the tenderness and benevolence of the Gospel were strikingly exemplified by the humane, active, and persevering efforts of the Christians to mitigate its ravages: this manifestation of the genius and tendency of the Gospel, as contrasted with the unfeeling selfishness of Idolatry, produced an impression on the minds of the Heathen as powerful as it has been favourable; and, notwithstanding the sufferings and distress which the fearful visitations of Pestilence and Death had occasioned, this part of the country, morally considered, promises to become the Garden of India. The attention of many among the Heathen was drawn to the true character and excellency of the Christian Religion as thus exemplified; and the following half-year became, as Mr. Mead observes, more interesting than almost any other period of his sojourn in Travancore.

[Report.

As a practical evidence of the steadfastness of those who have embraced Christianity, the Directors make the following
March, 1835.

extract from the communications of Mr. Mead:—

A NATIVE Society for assisting in the erection and repairs of Places of Worship was formed at Neyoor at the latter end of September 1833. The Meeting was attended by about 700 persons, some of whom came from a distance. Animated Addresses were made. Several gave ground for the erection of chapels: others attended as representatives of congregations, promising, besides the offerings then presented, to assist in the building, by giving timber, and affording every other aid in their power.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—Edmund Crisp; John Emanuel Nimmo, As.; 3 Nat. Readers. Mr. Nimmo removed from Chittore in June 1833—Attendance on Public Worship has increased: about 140 are present on Sunday Mornings: Afternoon Services are held in two of the School Rooms; and a Wednesday-Evening Service has been lately opened. Serious religion has increased among the professed Christians; and indications among the Heathen support and animate the Labourers: communicants, 13. A perceptible improvement is reported in the Mission—Scholars: boys 538, with an average attendance of 371: girls, 16—5977 Portions of Scripture and Tracts have been distributed, and well received—P. 92.

It is stated that there has been great improvement in the schools during the year, especially in the increase of an intelligent acquaintance with the Scriptures and the doctrines of the Gospel: this is, in a great measure, to be ascribed to the attention which has been given to the catechetical instruction of the children. Those girls who have been for some time under the care of Mrs. Crisp have acquired much important knowledge: they manifest great correctness of feeling on the subject of Religion, and promise to be useful characters when they go forth into active life.

[Report.

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—John Bilderbeck, who arrived from Madras April 13, 1833; and is assisted by 3 Nat. Catechists, to the preparation of whom for the efficient discharge of their duties he pays much attention—Time is fully occupied. Mr. Bilderbeck preaches twice on Sundays, and at three Villages on Week-days: on Sundays, an interval is devoted to catechetical instruction; and, on Wednesdays, another to a class of 17 to 25 adults: Daily Worship is held with the School Girls and about 25 Adults: on Saturdays, he holds a Prayer

London Missionary Society—

Meeting; and another, on Mondays, with the Catechists, greatly to their benefit. They are employed five days weekly in visiting the Schools, addressing the Heathen, and catechizing the Native Christians. Attendance on Sunday Morning, including children, about 200: adult baptized, 1; candidates, 5: married, 7 couples: one Native Female has died in the Faith—Scholars: 235 boys and 23 girls—In a journey of 120 miles, great attention was paid, and books were received with avidity—1560 Portions of Scripture and Tracts have been distributed—P. 92.

Madras — 1805 — EASTERN DIVISION: John Smith, W. Hoyles Drew; John A. Regel, As.; 2 Nat. As.—Native Attendance on Sundays, from 60 to 70: three Native Services on week-evenings are continued: communicants, 8; candidates, 2: adults baptized, 2. English Congregations on Sunday Evenings average 200 persons—Scholars: 151 boys, in 6 Schools; and 30 girls, in 2 Schools: there are, also, 50 boys and 45 girls in Free Schools—6130 Publications have been distributed—P. 92. WESTERN DIVISION: W. Taylor; David Paul, As.; 3 Nat. As.—Native Services are held on Sunday Mornings and Tuesday Evenings: communicants, 42: adults baptized, 5: married, 1 couple—Scholars: 247 boys and 15 girls, in 7 Schools—2000 Books and Tracts have been printed, and 866 distributed—P. 92.

Tripasore: Out-station, 30 miles from Madras—Nallapen and Joel, the Native Readers, have continued diligent in their various labours—Communicants, 22: adults baptized, 2—Scholars: boys 119, girls 74—P. 92.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Teloo-goo—1822—William Howell; James Trott, Elisha Howell, As.; with Nat. As.—Usual attendance at the Chapel, 150; occasionally, a far greater number: communicants, 18; candidates, 2; died, 2: adults baptized in the year, 2; candidates, 60: total baptized, 118; of whom, 6—5 men and 1 woman—have died—Scholars: 152 boys and 61

girls, in 7 Schools. A Youth, named Benjamin, 17 years of age, appointed Master of one of the Schools, died of hydrophobia, in the Faith of the Lord Jesus, and calling upon Him to receive his spirit—In his usual Annual Tour, Mr. Howell visited a number of larger towns and villages, and found the people willing to hear and eager for books—2602 Publications had been distributed—The Christian Village, the nursery of the Mission, becomes every year more extensive and useful: its inhabitants have increased, in the year, from 143 to 238: consisting of 48 men, 60 women, 40 boys, and 30 girls, baptized; and 15 men, 20 women, 15 boys, and 10 girls, unbaptized—P. 62.

The labours of Mr. Howell have been pursued under circumstances peculiarly distressing. The sphere of his operations has suffered severely, in common with other parts of India, from the want of rain, and the consequent dearth, occasioning almost universal famine. This afflictive calamity was accompanied by the extensive prevalence of Cholera and the Small-pox, which combined to produce scenes of indescribable misery among the Heathen. During the continuance of these awful calamities, the Gospel was proclaimed to multitudes, who, from the adjacent country, flocked to Cuddapah for the purpose of receiving a portion of that relief, which the grants made by Government and the benevolence of pious and humane friends to the cause of Religion had provided for the sufferers. Many thousands of the Natives, while thus preserved from perishing by famine, have had the bread from heaven and the water of life set before them. [Report.

Visagapatam: a sea-port, 483 miles NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Teloo-goo—1805—James Williams Gordon—Mr. Gordon, Son of the late Missionary of that name who long laboured at this Station, sailed from Portsmouth, with his Wife and Sister, in October—In 12 Schools, there are 432 Scholars, with an average attendance of 390—Pp. 92, 519.

Tracts and the Scriptures have been diligently circulated; and although those Natives, who are under Brahminical Influence, reject and ridicule our books, yet they are sought for and required by many Young Men formerly brought up in the Mission Schools, and now placed in good and eligible situations. [Report.

The measure of the Divine Blessing resting on the labours of our Brethren is increasingly manifest, in the number, character, and station of several of those who are translated from darkness to light, and from the power of Satan unto God; and whose rank, influence, and wealth, all consecrated to the Cause of Christ, are now multiplying the means of evangelizing India. Nor can we close this part of our

Report without noticing, with devout thankfulness to God, the extending influence of genuine piety among our own countrymen—the ready and efficient co-operation of many—and the generous liberality with which they consecrate their property to the advancement of the cause of Christ.

The Directors have felt the claims of this part of the world to be so urgent, that they have decided, should the Lord enable them, to send out Ten additional Labourers in the course of the present year; and happy will they be to increase the number, should He incline the hearts of suitable persons to offer their services.

[*Report.*

AMERICAN BOARD OF MISSIONS.

Bombay — 1812 — Cyrus Stone, W. Ramsey; W.C. Sampson, Printer; Cynthia Farrar, Superint. of Fem. Schools—Preaching has been continued in the Chapel, in the bazaars, by the way-side, at idol temples, in the surrounding villages, and on distant journeys: Mr. Ramsey has devoted his time almost exclusively to preaching. Mr. Stone has held discussions with more than 100 Jews, who called to obtain the Mahratta Scriptures. Attention has been paid to vocal music: many of the Natives are attracted to the Public Worship by the singing—Schools: in Bombay, 5 for boys and 10 for girls; and 11 on the continent: opposition to Female Education has been dying away. The schools are well attended: none of the pupils as yet, however, give signs of conversion to God: no books but those of a religious tendency are allowed—In Mahratta, 28,300 Tracts and Books, containing 1,414,900 pages, were printed in the year; and a large amount of English Printing was executed. The issues have been 400 Mahratta Testaments and 14,500 Tracts: the demand is increasing—P. 93; and see, at p. 240, a notice of the Death of Mrs. Stone, the date of which should have been Aug. 7, 1833, instead of July.

Ahmednuggur: a city formerly of great splendour under the Mahomedan Power; 175 miles NE of Bombay, on the high land of the Deccan, 2000 feet above the level of the sea: inhab. 50,000,

chiefly Hindoos using the Mahratta Language; with many Villages easy of access, and English Cantonments of about 1000 Soldiers—1831—David Oliver Allen, Hollis Read, W. Boggs; Dajeeba, Nat. As.—Mr. Allen landed at Bombay, from his visit home, on the 7th of January of last year; just 13 months from the day on which he left that place. He will devote himself, at present, exclusively to itinerating among the Natives—The Religious Services are continued: the hearers on Sundays are 40 to 60: the character of the people on this side of India presents peculiar obstacles to Missions—No extensive system of Schools has been yet adopted—The Asylum for the infirm poor affords great facilities for preaching the Gospel—The Mission suffered considerable loss by fire, in May 1833: it has not been discovered how the fire originated—Pp. 93, 94, 424.

No intelligence has appeared of the arrival of the Missionaries whose sailing is noticed at p. 376 of our last Volume.

The Board give the following brief *Summary of the Mission*:—

Since the Mahratta Mission commenced, 28 persons have been gathered into the Church of Christ, some of whom sleep in Jesus. Schools have been established, in which thousands of children have been taught to read. The whole New Testament has been translated and printed in two editions, and portions of it in several editions: Four Books of the Old Testament have been translated, and two printed. About Thirty Tracts have been prepared and published.

GENERAL BAPTIST MISSIONS.

Cuttack: 251 miles S W of Calcutta: inhab. 60,000 — 1822 — G. Lacey, W. Brown; 5 Nat. As.—Mr. Lacey and the Native Assistants labour in preaching the Gospel: while Mr. Brown is chiefly occupied with Education, and has 4 Schools with 165 to 170 children under his care—Continual accessions are made to the Church of Christ by the baptism of adult Heathens; some of them under circumstances of peculiar interest, from the difficulties which they have to encounter:

besides those who have actually embraced the Gospel, there appears to be a goodly number of persons, on whose minds Divine Truth has made considerable impression—who have become uneasy in their idolatry, or have even renounced their idols—and who see the excellency of Christianity, though they have not yet openly avowed their allegiance to Christ—P. 96.

Pooree: near the Great Temple of Juggernaut, on the coast S of Cuttack

General Baptist Missions—

—1823—Native Preachers—Since Mr. Sutton's return, this Station has been repeatedly visited from Cuttack: Mr. Lacey, on occasion of preaching and distributing Tracts at the great Car Festival, found himself repeatedly cheered by the crowd, instead of being as usual reviled by them, though the customary bitter opposition was made by the Brahmins: this is a new feature in the Mission—On receiving the welcome order from the Court of Directors to abolish the tax on all the holy places, the Missionaries exclaim, in triumph—"From hence does Juggernaut's fall commence, and

he will rise no more!"—Pp. 96, 97.

The Rev. John Goadby and Mrs. Goadby arrived at Calcutta Nov. 15, 1833, and reached Cuttack on the 17th of December. The Rev. Amos Sutton, having returned to the United States from his visit to England, and re-joined Mrs. Sutton whom he had left there, embarked with her at New York, on the 4th of November last, in the "Georgia," Captain Spalding, for Calcutta, on the way to resume their labours: they were accompanied by the Rev. John Brooks and Mrs. Brooks, who had arrived at New York, from England, on the 22d of September—Pp. 97, 239, 240.

WESLEYAN MISSIONARY SOCIETY.

Bangalore—Sam. Hardey, — Hodson; Abr. Ambrose, As.—Attendance on Sunday Mornings, 45 adults and the school children: adults baptized in the year, 5; 1 candidate: total baptisms, adults and children, 52—Scholars: 131, in 6 Schools—P. 96.

Negapatam, with an Out-station at *Mel-nattam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000—1821—W. Longbottom; 23 As., chiefly Natives—The Members, in general, give great satisfaction, by their regular attendance on the Means of Grace and advancement in Religious Knowledge—Scholars: 256 boys and 7 girls, in 8 Schools—P. 96.

Madras—1817—Rob. Carver, T. Cryer, Alfred Bourne; Christian Aroolappen, Nat. As.—Congregations have, on the

whole, increased: much time is spent among the Heathen: the conduct of the Members is consistent—No Return of Scholars—P. 96.

The Return of Members, in the last Report, is as follows—*Bangalore*, 142; *Negapatam* 62; *Madras*, 119: these, as in all other Returns from the Society's Missions, denote persons formed into Classes; and include Europeans as well as Natives, to many of whom, especially the Military stationed on the spot or in the vicinity, these and all other Missions are often rendered a great blessing. It is necessary to a just estimate of Missions among the Heathen, that distinct Returns should be made of Hearers, Adults baptized, and Communicants, among the NATIVES.

CHURCH OF SCOTLAND.

Calcutta—1830—Alexander Duff, W. Sinclair Mackay, — Ewart—Our Readers will have felt such an interest in the proceedings of the Missionaries, as detailed in our last Volume, that they will hear, with regret, that Mr. Duff has been obliged, thus early, to seek renewal of health in his own country. The Rev. Mr. Ewart has, however, proceeded to India; and is assisting Mr. Mackay in maintaining the efficiency of the Mission during Mr. Duff's

absence. In the School at Chetpore there are now upward of 500 Scholars; and Branch Schools have been established, with good prospects of success—P. 94: and see, at p. 253, the testimony of the Rev. James Hill to the plan of the Missionaries; and, at pp. 323--326, an account of the Baptism of Two Young and well-educated Hindoos, Testimonies to Mr. Duff's System, and notices of a proposed Central Institution.

SCOTTISH MISSIONARY SOCIETY.

Bombay—1828 — John Wilson; with Nat. As.—Mr. Wilson has continued the varied labours noticed in the last Survey: besides which, at a Lecture on Wednesday Evenings, in English, he has discussed the claims of the Sacred Books of both the Parsees and the Hindoos. His Religious Controversies, through the Press, have been continued, especially with some Mahomedans: adults baptized in the year,

2; candidates, 2: communicants, 11: the converts are advancing—Scholars, in 17 Schools: 705 boys, and 202 girls: consisting of 777 Hindoos, 5 Jainas, 14 Mahomedans, 6 Parsees, 4 Jews, 7 Protestants, and 94 Roman Catholics: many have obtained a considerable acquaintance with the History and Doctrines of the Gospel—The Lithographic Press has been very effective: 16,200 Tracts have

been printed. Much of Mr. Wilson's time has been occupied in the translation of the Scriptures into Mahratta, and in the preparation of Elementary Books—Pp. 94, 95.

Hurnee—James Mitchell. Mr. Cooper's health will not admit of his return to India: his visit home was noticed in the last Survey—On Sunday Mornings, from 50 to 60 persons attend: in the afternoons, very few can be collected in the villages: wherever, indeed, the people are become acquainted with the Gospel without having felt its power, "there appears," says the Report, "all the stillness of spiritual death." Two considerable journeys have been taken, among those who were less familiar with the Gospel, and likely to listen to it with more interest: one of these was of two months' continuance, in company of Mr. Wilson; and the other by Mr. Mitchell alone, to a distance of 70 miles southward of Hurnee: in both, much attention was excited—The Scholars, in 9 Schools, were nearly 500: the Schools have been latterly reduced to 4, as more could not be effec-

tually superintended—45 inmates of an Asylum for diseased and aged people receive daily instruction: all profess to renounce Heathenism and embrace the Gospel—P. 95.

Poonah—John Stevenson, Robert Nesbit—The Missionaries have suffered much from illness: some of the usual Services were, in consequence, suspended; and scarcely any thing was done in the work of preaching in the streets and gates of the neighbouring towns. There were 3 Candidates for Baptism. Mr. Stevenson had visited Calcutta with much advantage to his health; and was about to resume the work of preaching to the people of Poonah, and contemplated, with this view, the erection of Preaching Bungalows in different parts of the city. Mr. Nesbit improved several journeys which he took for his health, in making known the Gospel: one unacquainted with the people might have imagined, from their apparent admiration of the Gospel, that many received *the Truth in the love of it*—The Scholars, in 6 Schools, were 142 boys and 8 girls—Pp. 95, 96.

AMERICAN WESTERN FOREIGN MISSIONARY SOCIETY.

The Society, having determined to attempt a Mission among the Seiks in Northern India, two Missionaries, Reed and Lowrie, were sent thither in 1833; and arrived at Calcutta, with their wives, in the middle of October. Mrs. Lowrie was in ill-health, and died on the 21st of that month—P. 240.

On the same destination, the Rev. James Wilson and the Rev. John Newton, with Mrs. Wilson, Mrs. Newton, and Miss Julia Davis, sailed for Calcutta in the same vessel with the Rev. Amos Sutton and his companions just mentioned.

Ceylon.

BIBLE, AND TRACT SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

A REVISION of the *Indo-Portuguese New Test.* is in hand: the *Old Test.* is advancing. The printing of the *Pali* has not yet been completed. The Colombo Committee are proceeding with care in the translations.

It has been intimated to us by persons well acquainted with the facts of the case, that the 30,000 readers of the Scriptures, spoken of in an extract given at p. 98 of the last Survey as raised up in the Southern Districts of Ceylon, are not to be taken for Converts to Christianity, or as having any serious regard to it; as is, indeed, obvious from the slow progress noticed at p. 100. This

number must be meant to designate the whole body of the Natives who have been taught to read in the Schools—P. 98.

CHRISTIAN KNOWLEDGE SOCIETY.

A District Committee has been formed at Galle; which will ensure a regular circulation of the Society's publications among the Burghers, who are descendants from the Dutch and Portuguese. Lending Libraries will be established both at Galle and at Matura. The Chaplain, the Rev. J. Wenham, wishes to form another for the Military, about 400 in number: pleading earnestly for the means of supplying Sailors with religious reading, as he finds them gene-

rally disposed to receive as a real boon any thing of that nature, the Board granted 20*l.* for this purpose.

RELIGIOUS-TRACT SOCIETY.

The Colombo Society printed and circulated more Tracts in the year than it had previously done from the commencement: the Jaffna Branch printed 75,160; making a total of 454,442, which is 1200 more than would arise from the previous total of 378,082 stated in the last Survey. To Colombo, the Society has granted 72 reams of paper

The demand for the Scriptures in all the languages of the country far exceeds any thing which we ever witnessed. The Heathen and Roman Priests are roused to a high degree, and both parties are moving every power at command to educate their own children. It does not, I dare say, strike them, that, by doing this, they are multiplying readers, who, at one time or other, are sure to read our books.

[*Rev. B. Clough.*]

and 5700 English Publications—to Jaffna, 25*l.*, 100 reams of paper, and 5700 English and other Publications—and to Trincomalee, 4000 Tracts and Children's Books for the Military and their families. The Colombo Society has remitted 20*l.* for books sold, and has received a new consignment of 30*l.*—P. 98.

There are now very favourable openings for the distribution of the Scriptures and Tracts among the Roman Catholics: their former spirit of opposition and contention has greatly abated, and they receive books and oral instruction from Protestants with great avidity.

[*Sec. of Jaffna Soc.*]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo, with the village of Hanwell—1812—Ebenezer Daniel, Hendrick Siers—Little impression appears to be made in Colombo: there "Popery and Mahomedanism," the Committee say, "combined with the wickedness of too many Nominal Christians, fearfully harden the hearts of the Natives against the Gospel." The Villages around, however, are more hopeful: in one of them, 13 have been baptized: 2 aged Cingalese

have been baptized in Colombo—Scholars: 536 in 13 Schools, at an annual cost of about six shillings for each scholar: all receive religious instruction; and preaching is maintained in nearly all the Schools—10,000 copies of a Tract by Mr. Daniel have been published by the Colombo Tract Society—P. 98; and see, at pp. 201—204, an account of the Death of Two Cingalese Criminals.

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—Samuel Lambrick, Joseph Bailey, James Selkirk; W. Ridsdale, Printer; 22 Nat. As. The Rev. Joseph Bailey, who had arrived at home Oct. 14, 1833, having married again, left, on his return, with his Wife, March 13, 1834, and reached Colombo on the 30th of July. The Rev. W. Oakley left London on the 20th of January last for Ceylon—There are 8 Sunday Services; with an average attendance of 119 adults and 405 children: on Week-days, 76: communicants, 22—Scholars, in 15 Schools: boys 347, and girls 75; with an average attendance of 283—The sums received for miscellaneous printing have defrayed all the ordinary expenses of the Press. The translation of the Old Testament into familiar Cingalese is finished, and has probably by this time left the press. Copies of Tracts and Miscellaneous Works to the number of 25,252 were printed in the year.

Kandy: 80 miles ENE of Colombo—1818—Thomas Browning; 8 Nat. As. Mr. Browning's health has suffered much during the year, and occasioned long absence from the Station: his Brethren supplied his place so far as was practicable—No Return of Congregations: communicants, 18—Scholars, in 6 Schools: boys, 139; girls, 13—See, at pp. 277, 278, Instances of the Influence of the Gospel on Individuals.

Baddagame: a village 12 or 13 miles from Galle—1819—G. Conybeare Trimmell, G. Steers Faught; 17 Nat. As.—Congregation, 350 to 400: communicants, 8—Scholars, in 11 Schools: boys, 471; girls, 115; youths, 12: the Schools are in a more flourishing state than ever before—See, at p. 560, an Engraving of the Church and Mission House at this Station.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Joseph Knight, W. Adley; 8 Nat. As. Absence on account of illness

and the prevalence of Cholera have hindered the Mission. This dire disease swept into eternity thousands of the wretched Heathen, in the midst of the mournings and lamentations of their countrymen. A considerable revival of religion took place in the Mission: communicants, 14—Scholars, in 10 Schools: boys, 255; girls, 26; youths, 26—See, at p. 200, an Engraving of the Church and Mission Houses at this Station.

Soon after the commencement of the year, our attention was excited by observing a more than ordinary degree of diligence, in many at the Station, in Religious Duties—an increased attention being at the same time manifest in some of the Masters of the Free Schools; and

our hopes were also much encouraged by many pleasing indications of the Lord's being near at hand, to sanction by His presence, and crown with His blessing, the appointed Means of Grace. Though our expectations, thus excited, have not been realized to the full extent, by the in-gathering of many from among the Heathen into the ark of Christ's Church; yet several have, we trust, been awakened to a more diligent attention to spiritual things.

[*Rev. W. Adley.*

Pp. 98, 99, 160, 559; and pp. 64, 120 of the present Volume: and see, at pp. 539—546 of the last Volume, many interesting particulars relative to the Proceedings in the Mission, and the Idolatry and Superstitions of the Natives.

WESLEYAN MISSIONARY SOCIETY.

CINGALESE DIVISION.

Colombo, with *Colpetty*—*Benj. Clough*, *John M'Kenny*, *Dan. J. Gogerly*; *John Anthoniez*, Nat. As. A voyage to the *Mauritius* greatly benefitted *Mr. Gogerly*, whose health had failed—The Native Congregations are large and attentive; and begin to evince a greater wish to attend class-meetings. The removal of *Mr. Anthoniez* to *Colombo* has led to the substitution of Portuguese Service for English in the large Chapel in the *Pettah* on Sunday Evenings: instead of a small congregation, the Chapel is filled; at times, to overflowing: great seriousness rests on the people: Members, 87—Scholars, in 7 Schools; 355 boys, and 29 girls: the prevalence of small-pox had latterly injured the Schools—The translating and editing of the Scriptures occupy much time: the demand for them is greatly increasing—P. 99.

Negombo: 20 miles N of *Colombo*: inhab. 15,000. *Kornegalle*: 60 miles NE of *Colombo*—1821—*Thomas Kilner*; *John A. Poulier*, *P. G. de Silva*, Nat. As.—Divine Service is conducted every Sabbath, in twelve places in this Circuit: "from eleven of these places," say the Missionaries, "Buddhism, in its public form, has completely vanished. This part of the adversary's territory is ours: we have obtained it by hard and long-continued fighting. The enemy has retreated; and we are every day inspired with increasing vigour." Members, all adults, 197: improvement is manifest in their conduct—Scholars, in 17 Schools; 565 boys, and 86 girls—P. 99.

Caltura, with *Pantura*: 27 miles S of *Colombo*—*W. Bridgnell*; *Cornelius Wijesingha*, Nat. As.—Visits from house to house have been attended with a bless-

ing. The Members are 98: of these, 55 are children: all flee from Idolatry: some are exemplary, and are growing in the knowledge and fear of God—In 16 Schools, there are 514 boys, 110 girls, and 256 scholars whose sex is not specified: of 2 other Schools there are no Returns—Pp. 99, 100.

Galle, with *Amlamgoddy*: 75 miles S of *Colombo*—*Elijah Toyne*; *Dan. D. Perera*, Nat. As.—English and Portuguese Congregations are generally good: at some Villages the Natives attend well, but great indifference is often shewn: in some places, an interest is excited, and then the people sink again into utter carelessness: yet much good has been done among them. "The Natives," say the Missionaries, "have had many things against them, some of which are already removed by the great political changes which have taken place in the Colony: they now begin to feel themselves a free people; and to acquire that independence of character, which will be favourable to their casting Idolatry aside, and embracing the pure and holy Gospel of the Son of God." Members, 66—In 9 Schools, there are 372 boys, 54 girls, and 49 scholars whose sex is not specified: of three other Schools there are no Returns—P. 100.

Matura, with *Belligam*: 100 miles SSE of *Colombo*—Under the care of the Labourers at *Galle*—After expressing fear that the "English and Portuguese Services in the Fort of *Matura* exert but a very limited influence over the inhabitants," the Missionaries make observations on eight of the Villages, of which the following are abstracts: they shew that varied state which usually awakens the alternate hopes and fears

Wesleyan Missionary Society—

of the faithful Labourer: "congregation steady and regular"—"but little effect of the Gospel: little regard evinced for the Worship of the Most High"—"a spirit of hearing is becoming more general"—"frequently good congregations"—"the promise of a steady and regular congregation"—"here are a dense Heathen Population and a renowned Heathen Temple: we have always good congregations"—"a few are desirous of religious instruction"—"our little Chapel promises to be of general utility"—Members, 92—In 12 Schools, there are 465 boys, 19 girls, and 101 scholars whose sex is not specified: of another School there is no Return—P. 100.

Berlapanater: in Mornaa Corle: two or three days' journey in the interior—W. A. Lalmon, Nat. As.—Congregations increase: openings for usefulness are found, by preaching to families in private houses, and in villages within 12 miles: candidates for baptism, 10 men and 5 women—Scholars; 46 children, and 14 young men—P. 100.

TAMUL DIVISION.

Batticaloa: on the east coast: 60 miles direct from Matura on the south, but nearly 200 by the line of coast; and 75 miles to Trincomalee on the north—John Katts, Native As.—Preaching is maintained at several Schools: occasional visits in the country have been attended with much good: the Members, who are 30, adorn the Gospel—Scholars, 201; in 5 Schools—P. 100.

Trincomalee: on the north-east coast

—Ralph Stott; John Hunter, Nat. As.—Three Services are held weekly: Members, 36—Scholars, 158; in 2 Schools—P. 100.

Point Pedro: at the northern extremity of the Island—Peter Percival; Solomon Valoopallee, Nat. As. Mr. Percival, who laboured for some years in Ceylon, took part in an attempt to form a Mission in Calcutta: that Station having been relinquished, he returned home; and has, with Mrs. Percival, arrived again in the scene of his former labours—Preaching is continued at various Schools: Members, 11; who remain steady—Scholars, 219; in 5 Schools—P. 100.

Jaffna—John George; John P. Sanmuggam, J. Mattheiz, Nat. As.—Congregations large, especially at the Outstations: visits to every dwelling have had the best effect: on these occasions, inquiry is made of the people as to their views of Christianity, and their reasons for continuing Heathens: a spirit of inquiry has been awakened. Members, 60; who evince, generally, that they have *not received the grace of God in vain*—Scholars, 260; in 5 Schools—P. 100.

Our Native Congregations are increasingly interesting. The Heathen are more favourably affected to us than formerly: they hear our message with attention, and read the Scriptures and Tracts with avidity. The illusions of Paganism are chased; and it is no exaggeration to say, that multitudes have discovered the folly of their own system and the excellency of Christianity. They still, however, maintain a neutral position between Heathenism and the Truth. [Mr. George.

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS — *Tillipally*: 1816: Benj. C. Meigs — *Batticotta*: 1817: Daniel Poor, Henry Woodward, James Read Eckard; Nathan Ward, M. D.—*Oodoville*: 1820: Levi Spaulding, Samuel Hutchings—*Panditeripo*: 1820: W. Todd, George H. Aphorpe—*Mancpy*: 1821: Henry R. Hoisington; Eastman Strong Minor, Printer — *Chavachery*: 1833: John Scudder, M. D. — *Valverty*: 12 miles E of Tillipally: 2 Nat. As.—*Caradive*: an island W of Batticotta—The Missionaries Hutchings, Todd, Aphorpe, and Hoisington, with Dr. Ward, left America on the 1st of July 1833, and arrived at Jaffna on the 29th of October: on the 29th of that month, Mr. Eckard and Mr. Minor sailed, and reached Ceylon in Colombo on the 18th of February of last year. All these

Labourers are married. Mr. and Mrs. Woodward repaired for a season to the Nilgherry Hills, in the early part of last year, for the recovery of their health. The Rev. Miron Winslow is on a visit home: he arrived at Philadelphia on the 25th of March of last year: he took with him his own three children, and seven other children of the Mission: nine others arrived subsequently: all have been provided for by friends of Missions. On the 4th of November, the Rev. Alanson C. Hall and Mrs. Hall embarked at New York for this Mission, in the same ship as the Rev. Amos Sutton and his companions.

It has been a prominent object from the foundation of the Mission to secure the largest amount of Native Agency: on this subject it is reported:—

Through the blessing of God, there are already three Native Preachers, about 35 Catechists, Readers, and Bible and Tract Distributors, about 40 Schoolmasters, and more than 50 Members of the Seminary training for future usefulness—all pious; and provision has been made for doubling the number of pupils in the Seminary.

MINISTRY—Sir Wilmot Horton has given permission to the Missionaries to occupy a number of old Church Buildings, in the vicinity of the Stations. At the Church connected with each Station, the Word has been regularly preached, and frequently at the School Houses. The Native Communicants are about 230.

In reference to the Ministry, it is stated:—

The Missionaries themselves preach less than formerly in the bazaars, and at the corners of the streets, and from house to house, owing to the increase of other labours and cares; but much more of this is done by Native Preachers and Catechists, many of whom are employed daily in going from house to house and village to village. Regular Village-Preaching in the School Houses, especially in the evening, when the people can be more easily assembled than during the day, and when two or three speakers are present to follow one another with short, connected, and forcible representations of Scripture Truth, accompanied by prayer and singing, is found to have more effect than desultory conversations in smaller circles. Concentrated labour, on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the surrounding wastes, has been, from the first, the plan of operating in this Mission; and, after an experience of seventeen years, the Missionaries are more inclined than ever to adhere to it—but not to the entire exclusion of more extended itinerant labours.

The principle, which has secured to a series of Meetings protracted through a number of days, the approbation of the wise and good in the United States—viz. their adaptedness to rouse the thoughtless and callous mind—is peculiarly applicable to the Heathen. Such Meetings have, therefore, been repeatedly held by the Missionaries, generally for the space of three days, and almost always with manifest blessing.

EDUCATION—The statements of the Report on this head are introduced by a brief retrospect of the progress of the System, the excellence of which the Board consider to be nowhere exceeded:—

Soon after the Mission was commenced in 1816, common Free Schools were established in different villages: Heathen Teachers were necessarily employed to teach them. A more thorough system of Christian Education was demanded; and the Mission resolved to commence Family Boarding-Schools: in the beginning of 1818, six small boys were entrusted to the care of the Missionaries: the confidence of the people increased, and more boys, and

March, 1835.

even a few girls, were placed in these Schools: the prejudices of caste were gradually overcome in the children, until they cheerfully consented to prepare and eat their food on the Mission Premises: in the year 1823, the Boarding Schools of the five stations contained more than 30 girls and 120 boys. The High School, or Seminary, at Batticotta, commenced in 1823, with 48 of the more forward boys in the Boarding Schools. Soon after this, the girls were collected from the different Boarding Schools into one school at Oodooville: this was the origin of the Female Central School: it is designed, generally, to have the girls remain in the school until they are married: a considerable number have become Wives and Mothers; and have illustrated to the surrounding Heathen the excellence of female piety and virtue. In 1825, the other boys in the Boarding Schools were all received into one school at Tillipally, which was called the Preparatory School, as sustaining that relation to the Seminary: in September 1832, this school was transferred to Batticotta, and united to the Seminary, as an introductory class: in place of it, English Day-Schools are formed at some of the Stations. But the Boarding and Village Schools should be carried on together: the Village Schools prepare scholars for the Boarding Schools, and the Boarding Schools train up Teachers for the Schools in the Villages.

Of the present Schools and Scholars it is reported:—

The number of Village Schools is 87; containing 2893 males, 642 females, 53 English Pupils: Total, 3588: Female Central School, 50; Seminary, 175; of whom, 25 form a theological class.

Such are the studies of the Seminary, and such is the degree of Christian Influence exerted on the students, that almost without exception they are early convinced of the truth and divine origin of the Bible: in this sense, they are all Nominal Christians. Of 142, now pursuing the regular course of study in the Institution, 53 have been baptized and received to Christian Communion. The importance of a thorough education, to those Natives who are preparing to be Preachers of the Gospel to their countrymen, is so great, that the Mission purposes to extend the course of preparatory, collegiate, and professional studies through ten years—the collegiate studies occupying six years, instead of four.

PRESS—Two presses, with founts of type in Tamul and English, are now in operation at Manepy. The Church Mission Press at Nellore has been much employed for the American Mission.

PROGRESS OF THE MISSION—The Board quote the following remarks, made by Mr. Meigs, in the early part of 1833, in reference to Batticotta. They give these as an illustration of the general progress, since similar remarks might be made concerning other Stations:—

When I went to Batticotta, the buildings were uncovered, and partly in ruins; the

American Board of Missions—

supposed habitation of innumerable evil spirits: at certain times of the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear of the evil spirits—now, they are supposed to have fled; as it is said that they will not remain where Missionaries take up their abode: there are comfortable accommodations for two families, appropriate buildings for a large Literary Seminary, and the old Church is so

far repaired that it may be used for the public worship of God. Sixteen years ago, there were no Native Free-Schools—now, there are twenty. Then, there were no Church Members—now, there are fifty-five connected with the Station.

Pp. 64, 101—103, 160, 240, 279; and see, at pp. 329—331, Notice and Obituary of Mrs. Winslow.

Indian Archipelago.

THE Dutch Possessions in these seas are in a disturbed and precarious condition. Nor is this a just cause of wonder: the hostility of many of the Local Authorities to the Propagation of the Gospel cannot but bring on them the retributive Hand of God. We shall state some proofs of what is here said:—

Java is the principal possession of the Dutch in the East. It contains a population of six millions—four millions speaking the Javanese, one and a half million the Sunda, and half a million the Malay. Batavia contains within a circuit of twenty miles 300,000 souls; of whom 30,000 are Chinese—Samarang about 200,000 Natives and 10,000 Chinese—Sourabaya about 300,000 Natives and 5000 Chinese. There are, besides, about 10,000 Chinese scattered in various parts of the island. These three principal towns of the island are frequently visited by strangers; and no instances have occurred (except where the individuals have excited the displeasure of the Government) of foreigners of any description being refused permission to reside in them. No person can proceed from them into the interior without a special pass; and this pass is sometimes refused. The difficulty of settling in the interior is very great. At Sourabaya, some good people have formed themselves into an Auxiliary Missionary Society, hold Meetings, and collect money for the support of a School for Heathen Children, and for the preparation and distribution of Tracts among the Natives: much has been done by them; and much more would be effected, did a Missionary reside among them; but the Dutch Rulers on the spot discourage their efforts, so that they have had entirely to fight against the stream. A whole village of Natives, formerly Heathen, have been instructed and organized by a country-born Dutchman; and been so far brought on, as to desire the ordinance of baptism: but the Local Authorities discourage the idea, and the regular Clergy are averse to do any thing without the permission of the Rulers. Two Dutch Missionaries were formerly stationed at two Christian Villages near Batavia; but solely and expressly for the purpose of labouring among the professing Christians of those villages: these are both dead, and there is not a single Dutch Missionary in the whole island. The Missionary at Batavia has never experienced any inconvenience or hindrance from Government in the prosecution of his work: the Missionary at Samarang, when engaged in distributing Javanese Tracts by the thousand, has had his operations stopped, his Tracts seized, and himself ordered to leave Samarang, or find security for his good behaviour: those restrictions have since been removed, but the Tracts have not been restored; and 2000 Javanese New-Testaments have been allowed to lie by for nearly two years without being circulated. (*Correspondent of Rev. David Abeel*)—A Letter of high approbation from the King of Holland came to the Bible Society of Batavia about a month since, that they had printed the New Testament in Javanese, and made efforts to bring the Javanese to the knowledge of the Gospel. It is greatly to be wished that this approbation from His Majesty may have a good effect on the ruling men here. (*Rev. Gottlob Bruckner*)—There is much disaffection throughout this island among the Native Population; and the Government are building a wall round the city, four miles outside of the site of the old wall. (*Rev. H. Lyman.*)

Sumatra—Hostilities have ceased in this island. Peace is restored on the terms of the Natives, who were victorious in two engagements; the Dutch having many killed and wounded. The terms of peace are, that the taxing of the Natives cease

throughout the island, and the Dutch Government confine itself exclusively to Padang. (*Rev. H. Lyman.*)

STATIONS—LABOURERS—NOTITIA.

BAPTIST MISSIONARY SOCIETY.

Java—Gottlob Bruckner—Under many restrictions, Mr. Bruckner continues to labour as he can for the salvation of the Heathen. He is listened to with attention, wherever he proclaims the message of the Gospel, and the Natives even grow more inquisitive on the subject: but he has briefly summed up the policy under which they are governed, by professed Christians, in one sentence—“Let the Javanese remain what they are: it does not agree with our policy to enlighten them!”—P. 103.

LONDON MISSIONARY SOCIETY.

Batavia—1814: revived, 1819—Walter H. Medhurst; W. Young, As.; Lucas Mouton, Nat. As.—At 8 Services, weekly, about 500 persons are brought under the sound of the Gospel: communicants, 66; candidates, 6: baptized in the year, 6; candidates, 12: catechumens, 20. Visits to the houses of the Chinese and Malays are continued—Scholars: 40 in two Chinese Schools, and 10 in one Malay—From the Lithographic Press 8500 Publications have issued, and 6725 by Block Printing; making a total of 176,330 from the year 1823, when the Press was established: 18,092 were circulated in the year; of which, 4557 were supplied to Mr. Gutzlaff: they were generally well received; and it is satisfactorily ascertained, that, in many cases, they are read and considered. The Religious-Tract Society supplied 48 reams of paper, and 9700 Tracts and Books in various languages—P. 103.

NETHERLANDS' MISSIONARY SOCIETY.

The only notice which we have met with in reference to the proceedings of the Society is the following extract of a Let-

ter from the late Rev. Henry Lyman, dated Batavia, Nov. 16, 1833:—

A Dutch Missionary has just arrived from Moa, a small island containing ten or fifteen thousand inhabitants, and belonging to the Timor Groupe—called, in the Reports of the Netherlands' Society, the “South-Western-Island-Mission.” Mr. Hoffker has been zealously labouring on Moa five years; and has succeeded, under the blessing of God, in gathering 200 children into four schools, and about ten souls into the church. The Netherlands' Society have seven Missionaries in this groupe, seven in the Moluccas or Spice Islands, one in Rhio, and one in China.

Pp. 103, 104.

AMERICAN BOARD OF MISSIONS.

The report of the lamentable death of the two Missionaries, sent by the Board to explore these Seas, was stated at p. 120 of our last Number: no confirmation of the report has yet been received. They had arrived at Batavia on the 30th of September 1833; and passed their time till their embarkation for Padang on the 7th of April, Mr. Munson in learning Chinese, and Mr. Lyman in acquiring Malay—P. 104.

RHENISH MISSIONARY SOCIETY.

Borneo—The Society has sent two Missionaries, Barnstein and Heyer, to this Island. It presents a wide field for labour; as it is stated that there is a population of more than 40,000 Chinese on the coast, with upward of 200,000 Dayacks in the interior, and a number of Malays in the sea-ports, and all accessible to Missionaries. The Dayacks are a wild race of Heathens, who are waiting for a New Religion, and would be willing to embrace in profession the first offered to them. The Missionaries embarked at Amsterdam, in August last.

Australasia.

BIBLE AND TRACT SOCIETIES.

NEW-SOUTH WALES.

To the *Bible Auxiliary*, 400 copies of the Scriptures in English have been sent. Of the contributions, the sum of 34*l.* 10*s.* was collected by the children of one of the Sunday Schools—The Issues of the *Tract Society* were 23,158 copies; making

a total of 214,645: the Income was 175*l.* 9*s.* 10*d.*; of which the sum of 89*l.* 11*s.* 7*d.* was from sales. The Society has remitted 50*l.*: an Association of Children raised 12*l.* Books for sale have been sent to the value of 94*l.*; and 9400 Tracts have been granted—P. 105.

Some facts stated by Sir Edward Parry, to whom Tracts were sent for the use of the people under his direction at Port Stephen, will be read with much interest:—

One man has, we know, been led to a daily perusal of the Bible, by finding, to his surprise, that some Tracts, with which he became interested, contained only what is taught in that Holy Book: he searched the Scriptures, to see whether those things were so; and, having a candid mind, he now every evening reads or hears the Bible with pleasure, and I trust with profit. Another man was a great drunkard; but, for more than twelve months, he has left off his intemperate habits: he ascribes this change to a single Tract "On Drunkenness," which, he remarked, must surely have been written ON PURPOSE FOR HIM.

We constantly keep the prisoners, even at the most distant sheep-stations, supplied with Tracts; and it is pleasing to see with what

avidity, and, in many instances, with what thankfulness, these "little light-winged messengers" are received among them. I cannot, indeed, hesitate to repeat my assurance, that I really believe Tracts, next to the simple Word of God, to be the greatest instruments which He is now employing throughout the world to bring men to embrace the truth as it is in Jesus.

VAN DIEMEN'S LAND.

The Bible Auxiliary has remitted 150*l.* "A more earnest desire," the Treasurer writes, "for reading the Word of God exists than ever did before." The Society at Launceston has remitted 30*l.*, and ordered 250 copies of the Scriptures in English, and a few for foreign sailors—The Tract Society has remitted 25*l.* Books, to the value of 30*l.*, have been sent for sale; and 7100 Tracts have been granted—P. 105.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

NEW SOUTH-WALES.

Wellington Valley: 200 miles NW of Sydney—1832—W. Watson, John C. S. Handt—P. 105: and see many affecting details, relative to the degradation and misery of the Natives, and the proceedings of the Missionaries among them, at pp. 114—119, 151—154, 502—511; and, at p. 424, an Engraving of the Scenery and Natives of New Holland. Nor are the Missionaries without encouragement in their arduous undertaking; as may be seen at pp. 133—135, in the Obituary of a Native Youth under their care.

NEW ZEALAND.

STATIONS AND LABOURERS—*Tepuna*, near Rangihoua: on the north side of the Bay of Islands: 1815: John King, James Shepherd, Cat.—*Kerikeri*: westward of the Bay: 1819: James Kemp, C. Baker, Cat.—*Paihia*: on the south side of the Bay: 16 miles SE of Kerikeri: 1823: H. Williams, W. Williams; T. Chapman, W. Puckey, Cat.; Maria Coldham, As.—*Waimate*: 9 miles inland from Kerikeri, and 14 from Paihia: 1831: G. Clarke, James Hamlin, Richard Davis, Cat.—*Two New Stations*: Alfred Nisbet Brown; W. Fairburn, James Preece, Joseph Matthews, John A. Wilson, John Morgan, Cat.—Mr. P. H. King, Mr. H. Pilley, and Mr. John Edmonds, arrived Feb. 7, 1834; and Mr. and Mrs. Stack reached Sydney on the 26th of May. The Rev. W. Yate left the Mission, on the 26th of June, on a visit

home, and landed at Plymouth on the 17th of November—Mr. W. Rich. Wade, Mr. W. Colenso, and Mr. John Flatt, with Mrs. Wade, embarked at Gravesend on the 18th of June; and the Rev. Robert Maunsell and Mrs. Maunsell on the 4th of February last. The Rev. T. H. Applegate, also, has been appointed to this Mission—Pp. 105, 106, 160, 200, 279, 518, 519, 559; and p. 120 of the present Volume.

SUMMARY—The last Return of Scholars was 420. The Divine Blessing continues to rest on the Mission: some evidences of this appear at pp. 425—428 of our last Volume, in the Memoir and Obituary of Ann Waiapu and the Hopeful Deaths of two New-Zealand Men. Considerable portions of the New Testament, and the principal parts of the Liturgy, have been translated and printed; and a Printer and Press have been sent to further this important work. The Mission is extending itself; two New Settlements having been formed at the River Thames. So copious have been our details of the proceedings, that they occupy about a tenth part of our last Volume; viz. pp. 59—63, 154—156, 365—375, 415—423, 449—464, 511—518, 546—554: see, also, at p. 280, the pleasing Portrait of Edward Parry, a baptized New-Zealand Youth, indicative of the attention and seriousness with which many now listen to their Teachers. Of these Teachers there are

now on the spot, or on their way thither, 4 Missionaries and 16 Laymen, all married; and 5 Laymen and 1 Female, unmarried; forming a total of 46 Europeans. The Rev. William Yate, now on a visit home, employed himself during the voyage in preparing for the press a View of the Mission from its commencement: the Volume will appear with a Portrait of the venerable Father of the Mission, the Rev. Samuel Marsden, Principal Chaplain of New South-Wales; to whose councils and courage, under the blessing of God, it is so greatly indebted.

On the general state of the Mission, we repeat, from p. 63 of our last Volume, the testimony of Captain Jacob, in speaking of the reports of the Missionaries on the subject:—

They are any thing but exaggerations, so far as I have had opportunity of judging from personal inspection. In no one thing was I disappointed; and in most, I was very agreeably surprised at what I saw of Missionary Labours in that most interesting country.

In reference to the Scriptures, Mr. Yate says—

The greater portion of the Natives living in the Mission Settlements are able to read the Scriptures, and are now in possession of the portions already printed. The Natives at their own residences are, many of them, so far advanced, as, with a book in their hands, perfectly to understand what is written. Wherever they sit down to rest, all take out their Scriptures, and begin to read. I have been kept awake, in my tent, till after midnight, by the Natives outside reading the Scriptures, and asking each other questions or making comments.

WESLEYAN MISSIONARY SOCIETY.

Mangungu: on the E'O'kéanga—1827—W. White, John Whiteley. Mr. Woon seems to have joined this Mission, from the Friendly Islands: no account of this appears in the Report; but he is spoken of, incidentally, as belonging to it. Mr. Whiteley arrived at the Bay of Islands, May 21, 1833. The Mission is enlarging itself, and needs more Labourers.—The Committee rejoice in the great desire of many to receive instruction, the disposition to maintain the sanctity of the

Sabbath, the introduction of Family Worship, and the conversion of several Natives—The Schools are very promising. At a Public Examination, 400 scholars attended: they were of all descriptions: Chiefs, with old men and young, old women and girls, and slaves of both sexes, submitted to catechetical examination—P. 106; and see, at p. 119, notices of the Eagerness of the Natives to learn to read, and of the Beauty of the Church Liturgy in the New-Zealand Tongue.

Polynesia.

ISLANDS—STATIONS—LABOURERS—NOTITIA.

WESLEYAN MISSIONARY SOCIETY.

Tonga Islands: 1822: John Thomas, John Hobbs — *Habai Islands*: 1830: James Watkin, David Cargill — *Vavou Islands*: 1831: W. Cross, Peter Turner — *Fejee Islands*: C. Tucker — Pp. 121, 122; and see, at pp. 156—159, a view

of the State and Prospects of these Islands, of the Change wrought in them by the Gospel, with the Call for more Missionaries, and Notices of the Navigators' and Fejee Islands.

With unfeigned gratitude to God, the Committee announce the continued and increasing prosperity of the Missions established in the remote Islands of the Southern Pacific. The success, with which it has pleased the Great Head of the Church to honour them, has far exceeded the most sanguine hopes of the Society: the impression, made on the minds of the formerly dark and savage inhabitants of these islands, does not appear to be one of slight and superficial character; and the work of conversion and instruction proceeds with a regularity which encourages the hope that its effects will be permanent.

Since the publication of the last Report, intelligence has been received of the accession of **THREE THOUSAND THREE HUNDRED AND TWENTY-NINE** additional Members to the privileges of Church-Fellowship and Religious Communion; and about **TWO THOUSAND FIVE HUNDRED** have been added to the number previously under Scriptural Instruction in the Mission Schools: upward of **FOUR HUNDRED** of the Converted Natives are engaged as Teachers (for the most part gratuitously) in those

Wesleyan Missionary Society—

Schools; among whom are some of the most influential Chiefs and their Wives, who, having themselves learned to value the privilege of searching the Written Word of God, are anxious to extend its benefits, and have become nursing fathers and nursing mothers to the infant Church. In the prosecution of their evangelical toils, the Missionaries are assisted by a noble host of Native Helpers, whom God has raised up and qualified to spread the knowledge of the Truth among their countrymen: the number of Natives employed in the capacity of exhorters, class-leaders, or catechists, is not precisely stated in the returns which have been received, but may be calculated at more than ONE HUNDRED. The Printing Press, established in the island of Tonga, has proved an auxiliary of the highest value: in the course of the year whose operations are now reported, SIXTEEN THOUSAND EIGHT HUNDRED BOOKS were issued from it; consisting of different portions of Holy Writ, translated into Tonguese, Hymn-Books, and Books of Elementary Learning for the use of the Schools. A much greater number of copies of these works might have been published, and put into useful circulation; but the Missionaries were not prepared with a sufficient supply of paper to meet a demand so extraordinary and unexpected: the Committee of the British and Foreign Bible Society, with their accustomed munificence, last year presented to the Society One Hundred Reams of Paper for the use of this Mission, in the printing of the Scriptures; which the Committee gratefully acknowledge: but even this liberal grant, when it shall arrive at its destination, will prove very inadequate to the immediate and multiplied wants of this growing Christian Community.

The summary view of the Missions in the Friendly Islands may be stated as follows: Since the establishment of the Mission, EIGHT YEARS AGO, about TEN THOUSAND of the Natives have embraced the profession of Christianity: of these, about FOUR THOUSAND FOUR HUNDRED are Communicants, and accredited Members of the Methodist Society: FOUR THOUSAND FOUR HUNDRED AND FORTY-FOUR adults and children, according to the last returns, were receiving education in the Schools; and there appears to be no limit to the usefulness of the Mission, except the inadequacy of the physical strength of the Missionaries to meet all the demands which are made upon them. The total number of Missionaries now engaged in the Friendly Islands is only seven. The Missionaries solicit supplies of printing-paper, clothing, and medicine, for the carrying on of their work; but their entreaties for additional Missionaries are most urgent and affecting: again and again do they cry "Help, help! *The harvest indeed is plenteous, but the labourers are few*";—and to the Society the Committee confidently refer the decision of the question, whether their request for aid shall be made in vain. [Report.

LONDON MISSIONARY SOCIETY.

FEJEE ISLANDS: 18° s. 178° E.

The Native Teachers were residing, when last heard of, in the island Oneata—P. 122.

NAVIGATORS' ISLANDS: 13° s. 171° w.

The Society's operations began in these islands in July 1831, when they were visited by Mr. Barff and Mr. Williams, and Eight Native Teachers were settled there. In 1832, Mr. Williams again visited them; and found, that, in one of the islands, 300 of the inhabitants had embraced the Gospel. In others, the inhabitants of about 30 villages professed Christianity, and Places of Worship were erected in a number of these villages.

HARVEY ISLANDS: 19° s. 159° w.

Harotogna: inhab. 6000—1821—at Gnatangiia, C. Pitman; at Avarua, Aaron Buzacott; at Aroragni, Papeiha, Nat. Teacher: with 9 Nat. Teachers at other

islands of the groupe; being 2 at *Aitutake*, 2 at *Mitiaro*, 2 at *Atiu*, 2 at *Mautii*, and 1 at *Manaia*—The hurricane of December 1831, mentioned in the last Survey, was followed by another, in Jan. 1833: it swept over the island, uprooting the young and promising plantations, on which the support of the inhabitants to a great extent depended; and destroying in its fury the lately-rebuilt Place of Worship at Guatangiia, and the dwellings of a large portion of the people: this led to their dispersion through the island, and has diminished the attendance at the Chapel, which has been re-erected. The Christian Society for religious edification continues. The first communicants, three in number, were admitted just six years after Mr. Pitman landed: there are 7 candidates: 5 were admitted at Avarua—In May 1833,

more than 1000 Scholars were assembled for examination, and gave satisfactory evidence of their diligence—At a Meeting in behalf of Missions, about 500 persons assembled, and several of the Natives spoke much to the purpose—Pp. 122, 123.

There is no intelligence respecting the other islands, except that at *Mautii* 12 Natives have been admitted to the Communion, and a New Chapel was building.

SOCIETY ISLANDS: 16° s. 151° w.

From the brief communications received from this branch of the Mission, the Directors learn that the long-protracted civil-war, the introduction of ardent spirits, and other causes, have been accompanied by consequences the most unfavourable to the social and religious improvement of the people. There is, however, reason to hope that, since peace has been mercifully restored, these evils will cease; and that, by the Divine Blessing, order and prosperity will again prevail in their respective communities. [Report.]

Raiatea—1818—P. 123.

The war between the Raiateans and the inhabitants of Borabora and Tahaa terminated in April 1832. On the 14th of May following, Mr. Barff, accompanied by Mr. Smith, proceeded to Raiatea; and endeavoured to counteract the baneful effects by which it had been followed, by inviting the people to unite in the Annual May-Meeting: the people of Borabora refused to attend; and, though the immediate effect of the Meeting appeared salutary, great disorder afterward prevailed, from the revival of the practice of distilling ardent spirits, which had obtained in their state of Heathenism. At this critical period, Mr. Williams returned from Rarotogna. Maihara, Queen of Huahiné, sister of the King of Raiatea, visited Raiatea, destroyed the stills, and succeeded in arresting the progress of the evil. [Report.]

This island is now, at a critical period, without a Missionary. The health of the Rev. John Williams required a visit home; where he arrived, with his family, on the 11th of June. The Rev. James Loxton and his Wife, who sailed for this island Oct. 27, 1833, must have crossed them on the passage: they reached Tahiti in March, and immediately proceeded to Raiatea; where, however, he was scarcely suffered to enter on his labours, but was called to his Rest on the 28th of July—P. 327; and p. 64 of the present Volume.

Tahaa—Mr. Smith arrived at home on the 7th of August; and has relinquished the Missionary Service, on account of the ill health of his Wife—P. 471.

Huahiné: inhab., in 1831, were 1764—1820—C. Barff—P. 123.

Reports, transmitted by Mr. Barff, have not come to hand. The Meeting of the Aux-

iliary was held on the 8th, 9th and 10th of May; when 1500 of the Natives attended, exclusive of the people from Maiaoiti: the Meeting for business was held on the 9th; when the King, Mahine, presided, and upward of 40 Natives addressed the Meeting: on the 11th, the Annual Examination of the children in the Schools took place, when 300 attended, whose proficiency gave great satisfaction. [Report.]

Borabora—G. Platt—P. 123.

The Mission suffered much during the war; and the Missionaries had to lament over many who had, amidst the lawlessness and disorder which it occasioned, fallen into sin. The number of Church Members, in May 1832, amounted to about 200. Twelve had died, 22 children had been baptized, and 10 couples married. The School, which had been reopened after the war, contained 100 children. [Report.]

Maupiti—No report.

AUSTRAL ISLANDS: 24° s. 149° w.

Nine Native Teachers: but no Report.

GEORGIAN ISLANDS: 17° s. 149° w.

Tahiti—1797—*Waugh-town*: inhab. 800: C. Wilson. Congregation, 300: communicants, 112: excluded, 18; but re-admitted, 2: marriages, 4: births, 7: deaths, 7: intemperance has produced a great defection in religious profession; but others are firm in the faith. Scholars: Day, 70; Sunday, 70 to 100; Adult, 20 to 70. The people have manifested their attachment to their Missionary, by providing for him a new dwelling. Mr. Samuel Wilson, having spent six years in New South-Wales, has engaged in the service of the Mission, under his father.—*Hankey-city*: Henry Nott. Congregation, frequently 500, and occasionally 1000: communicants, 219; candidates, 8: excluded, 9; but re-admitted, 4; marriages, 12: deaths, 5. Scholars: Day, fluctuate from 18 to 50; Adults, from 11 to 70. Mr. Nott has finished the revision of the New Testament, and is proceeding with the translation of the Old—*Wilks' Harbour*: G. Pritchard. The report is brief, but distressing. "From the continued importation," the Directors state, "of large quantities of ardent spirits, the prevalence of intemperance and licentiousness among the foreigners resorting to this station, and from other causes, drunkenness has prevailed to a most affecting extent. The consequence has been so disastrous to the Natives, that there are comparatively few of the Members of the Church who have not been injured by the torrent of iniquity, which appears to have spread moral desolation over this portion of the island. Under these circumstances,"

London Missionary Society—

they add, "it is gratifying to learn, that the Children's School and the English Services were better attended, during the former part of last year, than at any preceding period"—*Burder-point*: David Darling. Congregation diminished to 500, by the residence of the people on their lands at a distance; where they are visited and instructed by the Missionary. The Day School is irregularly attended, but the Sunday School better. Mr. Darling has printed the Book of Psalms; and a small Volume of Sermons in Tahitian, for the use of the Native Teachers and the inhabitants of stations in which there is no resident Missionary. Portions of the Old Testament were in the press, and the Missionaries were revising their Tahitian and English Dictionary—*Haweis-town*: John Davies. Average attendance on the Ministry, at three places, 1148: communicants, 412; candidates, 8; died, 6; adults baptized, 5; marriages, 15. Scholars: boys, 100; girls, 115; men, 105; women, 55. Until the date of the latest accounts, which extend to May 1833, the people had been, in a great measure, preserved from the evils which had befallen many of the stations in the early part of that year. Their industry was a gratifying proof of the beneficial effect of the Gospel—*Bogue-town*: J. M. Orsmond. No Return of numbers. The Station was gradually recovering from the disasters brought on it by the war, as stated in the last Survey—*Roby-town*: W. Henry. At the solicitation of the people, Mr. Henry, who had removed to Eimeo, returned to labour among them. A substantial Chapel had been erected, capable of accommodating 1000 persons: the people had been scattered; and not more than 300 at first attended.—Pp. 123, 124.

EIMEO—*Blest-town*: Alex. Simpson; Elijah Armitage, Artisan—Sunday Congregations, 600 to 700: Week-day, 150 to 200: communicants, 259; marriages, 11. Scholars: boys, 40 to 70; girls, 60 to 90. Though the war had greatly unsettled the people, there was ground to expect that the Congregation and Schools

The watchful care of Divine Providence has been graciously continued over the Missions in this part of the world, during the severe and painful trials with which they have been exercised. The Missionaries have not been without evidence of the blessing of the Most High upon their labours, although civil war, attended by disastrous consequences, has been permitted to rage among the people. One of the Missionaries, whose station has been seriously injured, observes, after speaking of the intemperance of the people, which has been greatly increased by the large importation of ardent spirits, "I have seen more wickedness within the last two weeks

would soon resume their former appearance. In the South-Sea Academy, 20 pupils, of whom 17 are children of the Missionaries, manifest the attention which has been paid to both their morals and their learning—*Griffin-town*: T. Blossom, Artisan; 3 Nat. Teachers. No Report—P. 124.

Maioti—Three Nat. Teachers. No Report—P. 124.

It appeared at the Anniversaries of the Tahitian and Eimoean Auxiliaries, held in May 1833, that the contributions of the year had greatly diminished, in consequence of the political troubles and other unfavourable circumstances. Resolutions were passed, to prevent, as far as practicable, the importation and use of ardent spirits: and on a Revision of the Tahitian Laws, in April last, a Law was enacted forbidding such importation.

PAUMOTU ISLANDS: 16° s. 146° w.

Five Native Teachers. No Report.

MARQUESAS: 9° s. 139° w.

La Magdalena and *Santa Christina*—John Rodgerson, George Stallworthy; Fahtea, Tauine, Nat. Teachers—The Missionaries landed at Tahiti, with the late Mr. Loxton, on the 23d of March; and sailed for their destination on the 11th of September: they were accompanied by Mr. Darling and his Son, and four Natives. The Native Teachers at the Marquesas, though occasionally surrounded by war, had continued their labours: the King, Totita, was still anxious for European Teachers—P. 124.

GAMBIER ISLANDS: 23° s. 135° w.

Of Terouru, mentioned in the last Survey, the Directors say—

After remaining three months at Haweis-town, he returned to his native island; accompanied by a Native Christian, named Moeore. On reaching Manganeva, Terouru and his companion were regarded with suspicion, and plundered by the people, who refused to receive the Teacher; as they were led by their prevailing superstitions to suppose that a sort of epidemic, then raging in the island, was attributable to a previous attempt made by the Teachers from Rapa to instruct them: on this account, Moeore returned to Tahiti.

than in sixteen years before." Civil war is one of the most dreadful scourges which can befall society under any circumstances; but, in a Community so recently emerged from the ferocity of Heathen Barbarism and so partially enlightened and organized as that of the South-Sea Islands, it has, as might be expected, proved unusually violent and severe. To arrest the progress of drunkenness, the Missionaries have established Temperance Societies among the people; and the Directors feel persuaded, that whatever vigilance, activity, and devotedness to the interest of the Nation can effect, the Missionaries will, in dependence on the Divine Blessing, attempt.

On behalf of the Missionaries and their families—of those to whose temporal and spiritual benefit their lives are devoted—of the Infant Churches which they have been honoured to gather—and of the interest of the Cause of Christ in that part of the world—the Directors invite the affectionate sympathy of the friends of Missions; and their fervent prayers that the Lord may yet arise and plead His own cause against all its adversaries. Deeply afflictive as the events already referred to have proved to the Brethren, they are cheered and supported by the conviction that the Lord hath not forsaken them; and the hope, that even these painful occurrences will ultimately tend to the greater purity and stability of the Church, and the furtherance of the Gospel among the people. This they are encouraged to expect. Referring to these events, Mr. Simpson remarks—"Neither we, nor the Directors, need to hang our harps upon the willows in despondency; for nothing has occurred here but what would have occurred in any other country under similar circumstances."

The Letters, which conveyed to the Directors the accounts of the war, also informed them that its issue had been such as, it was hoped, would lead all parties to avoid any occasion of its recurrence; and that peace had been re-established with every prospect of its continuance. The Directors also learned that industry was advancing among the people in several parts of the islands; and that a number practised several of the useful mechanic arts, while others were increasing the culture of sugar or other valuable products of the soil. [Report.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

STATIONS & LABOURERS — HAWAII: 1820; renewed 1824 — *Kailua*: Asa Thurston, Artemas Bishop—*Kaawaloa*: Cochran Forbes: Mr. and Mrs. Ruggles, after 12 years' labour, have been obliged by ill health to return to America — *Hilo*; with 2 Out-stations: Joseph Goodrich, Sheldon Dibble, David B. Lyman — *Waimea*; with 3 Out-stations: Dwight Baldwin, M. D., Lorenzo Lyons.

OAHU: 1820—*Honolulu*: Hiram Bingham, Eph. Weston Clark; Gerret P. Judd, M. D.; Levi Chamberlain, Andrew Johnstone, As.; Stephen Shepard, Edmund H. Rogers, Printers—*Waialua*: 30 miles from Honolulu: John S. Emerson.

KAUAI: 1820—*Waimea*: Sam. Whitney, Peter Johnson Gulick.

MAUI: 1823—*Lahaina*: W. Richards, Lorrin Andrews, Eph. Spaulding; Alonzo Chapin, M. D.; Maria C. Ogden, As.—*Wailuku*: Jonathan S. Green, Reuben Tinker.

MOLOKAI: 1832—*Kaluaha*: Harvey R. Hitchcock, Lowell Smith.

The stations of W. P. Alexander, Richard Armstrong, and Benj. W. Parker, March, 1835.

are not mentioned. The Fifth Reinforcement of the Mission, which sailed in November 1832, arrived on the 1st of May following: but one of the number, Mr. Fuller, Printer, was soon obliged, by ill-health, to return, and reached America in June last. At the Annual Meeting in 1833, continued from the 5th to the 26th of June, Nineteen Missionaries were present: these Meetings have been conducted with great unity of feeling, and have had the happiest results. The Sixth Reinforcement of the Mission embarked at Boston on the 5th of December, in the "Hellespont," Captain Henry: it consisted of the Rev. Titus Coan, who recently explored Patagonia, and Mr. Henry Dimond and Mr. Edwin O. Hall connected with the Printing Establishment, with their Wives and Miss Lydia Brown and Miss Eliz. M. Hitchcock. Nearly all the Labourers in the Mission are married.

MINISTRY—At each of the Stations, and at a number of Out-stations, preaching has been continued at stated times. At Kailua, the number present in the morning has been about 700, and in the afternoon 400; at Hilo, 800 and

American Board of Missions--

400; at Honolulu, 1000; and at Wailuku, 800 to 1000 in the morning, and 200 in the afternoon. Protracted Meetings have been held at Kaawaloa, Hilo, Waialua, and Waimea: at Hilo, it is said, good effects have manifestly resulted—Communicants admitted in the year, 72; candidates, 41: total number, 669—Christian Marriages in the year, 1430—A Public Fast was proclaimed by the Government on the 3d of March 1833; when Divine Worship was attended by about 2000 persons, morning and afternoon. At several Monthly Concerts at Honolulu, nearly 100 dollars were contributed by Natives.

EDUCATION—Select Schools, taught by the Missionaries themselves, have been opened at most of the Stations. In the First Year of the High School at Lahaina, there were 91 Students. The number of Natives, able to read with more or less facility, was, in June 1833, as follows: Kailua, 1099; Kaiawaloa, 2500; Hilo, 2859; Waimea, 3000; Honolulu, 3100; Waialua, 1600; Kauai, 2977; Lahaina, 1818; Wailuku, 731; Kaluaha, 500—*Total*: 20,184. A more recent Return carries the number able to read the New Testament to 23,127.

PRESS—Of about 20 different publications, of from 8 to 144 pages each and making a series of 958 pages, there were printed, in the year ending June 1833, a total of 166,040 copies, containing 9,518,560 pages; making a grand total from the beginning of 766,040 copies, containing 33,584,360 pages. To the Library of the Sandwich Islander, 368 pages of new matter were added in the year, making a total of 1988 pages of books in use. In aid of printing 20,000 copies of the New Testament, the American Bible Society has granted 5000 dollars: the greater part of the Old Testament is translated. It is stated, in a communication from the Mission—

Should 20,000 copies of a Portion of Scripture not yet published, or of an interesting Tract, be issued, 10,000 might probably be sold; and the remaining 10,000 given to individuals, who would be glad to possess, peruse, and re-peruse them. Many of those who can read would come Twenty Miles or more on foot to get a new and interesting Tract for themselves and their friends.

MORALS—The late Christian Queen, Kaahumanu, on her dying bed, named Kinau as her successor. The Young King, however, took the reins of government into his own hands, and virtually abro-

gated some of the most salutary Laws: yet he still recognised Kinau as his representative. He has uniformly behaved to the Missionaries in the most friendly manner. As soon, however, as it became known that the Laws were relaxed, there was a falling-off in the Schools and Congregations, and the Sabbath began to be profaned: not a few resumed their old habits of intemperance; and it soon became obvious that a lamentable change had taken place in the power of those moral influences which had been operating on the Nation.

WASHINGTON ISLANDS—The Missionaries who visited the Islands, named by the Americans Washington Islands, and forming a part of the groupe of the Marquesas, reported well of the design of establishing a Mission there. In consequence, the Missionaries Alexander, Armstrong, and Parker sailed July 2, 1833, before the resolution of the Board (see p. 127 of the last Survey) against the undertaking had arrived: they reached their destination on the 10th of August; but remained on the Islands only about eight months: leaving them on the 16th of April following, they landed at Honolulu on the 12th of May. This determination was adopted, because it was found impracticable to establish a Station, at which access could be readily had to more than 1000 persons; while promising districts in the Sandwich Islands remained unoccupied.

The name of "Washington" was given to a part of the Marquesas, by Commodore Porter, in the year 1813. It is the northernmost of the two groupes, usually called unitedly the Marquesas, which the Americans have named after their great President.

ROMAN CATHOLICS—Mr. Richard Charlton, British Consul at Oahu, has published a Letter, which appears in the "Calcutta Courier," and is dated Aug. 12, 1833, in which he charges the Missionaries with persecuting the Roman Catholics lately sent away from these Islands. Our Readers are acquainted with the facts of the case; which have been fairly stated, in reply to Mr. Charlton, in the "Philanthropist," published at Calcutta, and quoted, together with the Letter, in the Asiatic Journal for November, pp. 166—168.

Pp. 125—127, 128, 279, 472; and see, at p. 284, an Obituary of Bartimea, a Blind Sandwich-Islander.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The Rev. Mr. Diell, appointed Chaplain to the American Seamen who frequent the Sandwich Islands, accompanied the Fifth Reinforcement of the Board of Missions. The King and Chiefs appeared satisfied, after inquiry, with

his object and his character. He began his Ministry, May 5, 1833, the first Sunday after his arrival: the principal residents, British and American, gave him a respectful reception.

Spanish-American States.

British and Foreign Bible Society—In Mexico, the disturbed state of public affairs has been fearful: the contents of several cases of the Scriptures have, however, by the exertions of Dr. Mora and another friend, been put into extensive circulation. "No one work," it is stated, "ever introduced into this country for sale, has had so many copies of it disposed of as the Bible, notwithstanding all the prohibitory edicts: the proportion is estimated as eight to one in favour of the Holy Scriptures—At Rio Janeiro, German Scriptures have been advantageously distributed, and the sum of 70*l.* has been remitted from that place; but the circumstances of the times throughout Spanish America are most unpropitious to all exertions—Pp. 127, 128.

Religious-Tract Society—To Columbia, 2500 Publications have been forwarded; and, to Peru, a consignment of Books, of the value of 10*l.* From Buenos Ayres, a remittance of 20*l.* has been received—P. 128.

American Board of Missions—The

Rev. W. Arms and the Rev. Titus Coan, mentioned in the last Survey as proceeding to Patagonia on a visit of research, landed at Gregory's Bay, near the eastern entrance of the Straits of Magellan, Nov. 14, 1833; and arrived, on their return, at New London, Connecticut, on the 14th of May. The whole visit was accomplished, through the liberality of the Owners and Captains of the vessels, without expense to the Board. About ten weeks were spent on shore: the object of the Missionaries was to explore the western coast, but they found it impracticable to cross the mountains; and, as the population of the accessible country amounted to but a few hundred persons, they judged it best to return home. Much information has been obtained by them relative to the southern extremity of the continent, which will be of great benefit in devising future measures for the propagation of the Gospel in those parts: but, none being proposed at present, the Missionaries have proceeded to other destinations—P. 128.

Guiana and the West Indies.

THE following remarks of the Wesleyan Missionary Committee appear to us to present a very just view of the State and Prospects of all the West-Indies' Missions.

From the general tenour of the communications received, we are strongly inclined to believe, that, in certain gloomy accounts, inserted in the Public Papers, the statements of the writers have either been greatly exaggerated, or describe a state of things which has only a very partial and local existence.

It is true—and we frankly, though with deep regret, admit the fact—that, IN A VERY FEW INSTANCES, our Missionaries have reported the detection, even in some of the Negroes who were under their pastoral charge, of a spirit of insubordination, which exposed them both to legal and to ecclesiastical censure. At this, no candid or thoughtful man will be, in the least degree, surprised. The evils entailed ON ALL PARTIES in West-Indian Society, by Centuries of Slavery, are too deeply rooted, and have produced prejudices and habits of feeling too natural and influential, to admit of immediate or even speedy removal. No Legislative Enactment, however just and salutary, can undo at once the moral and social injury, inflicted alike on the dominant and on the servile classes, by ages of oppression and wrong. The influence of Vital Religion has operated, as yet, only on a comparatively-small portion of the Negro Population; and we must be content, notwithstanding our recent repentance

and renunciation of former sin, to pay, for years to come, the righteous penalty of previous negligence or opposition, in reference to the mental improvement and spiritual welfare of our fellow-subjects who were in bondage.

The persons who espoused the Sacred Cause of Emancipation merely for political purposes, or only from the ordinary feelings of humanity, may imagine, that, when that great measure was carried, their work was done, and their duty finally discharged. The Christian Emancipationist, on the contrary, who better understands the extent of the injury to be repaired, will feel that the Day of Slave-Liberation was eminently the period, on which a more vigorous and systematic and universal prosecution of the means of Religious Education and Evangelization became the primary duty of British Philanthropists. When the Legislator had finished his task, that of the Schoolmaster and Missionary was to be **BEGUN AFRESH**; and, indeed, in respect to large masses of yet wholly-uninstructed Negroes, absolutely **COMMENCED**.

Enough has been accomplished, by the limited efforts already made—and made, too, often in the face of an infatuated resistance—to encourage the best hopes of general success; when the only means, which can effectually improve the human character and meliorate the condition of man, shall have been fairly and fully tried. As it is, where Christian Instruction has been patiently afforded, the evils to which we allude have been greatly diminished; and, if they occasionally arise, will be, in our opinion, quite as powerfully repressed and subdued by the godly discipline of the Missionary Pastor, as by the interference, however in some cases unavoidable and salutary, of Magisterial or Military Authority.

We again, however, repeat the expression of our joyous and grateful persuasion, that our Negro Societies, **VERY GENERALLY**, have hitherto done honour to their Religious Profession, and will continue to exhibit an example of orderly and peaceable conduct to all around them. The desire of the Negroes to hear the Word of God, and to be taught to read the Holy Scriptures, is truly delightful.

Brit. and For. Bible Soc. — The Rev. James Thomson, in prosecuting his labours as stated in the last Survey, proceeded from Trinidad, in which he could effect little, to Grenada, St. Vincent's, St. Lucie, Martinique, Dominica, Guadeloupe, Antigua, Montserrat, St. Kitt's, Nevis, Tortola, the Danish Islands, and Jamaica: in these Islands, about 7000 copies of the Scriptures were put in circulation: Societies were formed in various Islands: the success of his efforts was proportioned, as might be expected, to the state of religion. In the Bahamas, Guiana, and other Colonies, the work is prospering — P. 129; and see, at pp. 243, 244, 559, 560, notices of measures for the supply of the Scriptures to the Slaves on the Day of their Emancipation.

Baptist Miss. Soc. — In Jamaica, the Society now occupies 26 Stations and Sub-stations by 16 Labourers. "Prejudice," it is said of one scene of former trials, "in a very remarkable manner, has subsided; and those, who once were the objects of well-grounded dread, are now testifying, in various ways, their esteem for the Missionary, and their desire to profit by his society and instruction." "So far," it is said of two similar Stations, "has the spirit of opposition subsided, that not a few have been observed decorously attending

Worship, who, in the season of tumult and disorder, had been active in the unhallowed work of demolition and plunder." "Even at Savanna-la-Mar," says one of the Missionaries, "so lately the Aceldama of Jamaica, every facility would now be afforded, and much respect shewn to our Missionaries, by those very men who in 1832, under the maddening influence of party feeling, sought their blood." Surely, the Committee exclaim, *this is the Lord's doing, and wondrous in our eyes!* And they add, of one place, what may be said of all which were similarly circumstanced, "Our Brethren were much rejoiced to find that the long suspension of religious ordinances among these poor people had not abated the desire for them, but that they appeared to regard the feet of the messengers who brought them the tidings of the Gospel as beautiful as ever."—In the Bahamas, Mr. Burton, who was joined by Mr. Kilner Pearson in November 1833, has founded a promising Mission: there are 105 communicants: Mr. Nichols proceeded thither from Jamaica on account of health, but has been obliged to return home—Mr. Bourn has been joined in Honduras by the Rev. Alexander Henderson: various places in the vicinity are visited—Pp. 120, 129, 160, 239, 288, 423, 518; and see, at p. 289, the

Rev. T. Burchell's Testimony, at the Society's Anniversary in London, to the Christian Temper of the Converted Slaves, and an Appeal by him in behalf of the Mission.

Brit. and For. School Soc.—Toward a Boys' Model School at Spanish Town, Jamaica, the sum of 50*l.* has been voted. The Teacher of a Girls' Model School, after instruction in the Central School, has sailed for Jamaica.

Christian-Knowledge Soc.—District Committees have been formed in the Parish of St. George, Barbadoes; and in the Colony of Berbice: at the disposal of the Bishop of Barbadoes, who personally, on a visit home, very forcibly stated the spiritual wants of his Diocese, the sum of 500*l.* was placed by the Board. The Antigua Committee have under their care 25 Schools, with 1800 children; who are supplied with books almost entirely by the Society. To Archdeacon Spencer, at the Bermudas, books have been granted to the amount of 20*l.*, in aid of the Schools under his charge. Of the progress of Christian Knowledge in the County of Surrey, in Jamaica, a very favourable view is given.

Church Miss. Soc.—In Jamaica the Society has one Missionary, the Rev. W. K. Betts, late of Sierra Leone; with 4 Catechists: in 11 Schools there are 515 children. The Rev. C. T. May and Mr. David Seddon (p. 120 of the present Volume) sailed for this destination in January. In British Guiana there are 2 Catechists; and, in 2 Schools, 160 scholars. Several Missionaries are about to proceed to these Stations—Pp. 129, 200, 279, 328, 559; and see, at pp. 64, 554, 555, notices of the Society's Designs and Proceedings: it is under some peculiar difficulties in this Mission, from the want of a System of Church Discipline appropriate to Missions.

Gospel-Propagation Soc.—Students in Codrington College, 20: since 1829, there have been 20 prepared for Holy Orders, who are now Incumbents or Curates in the Diocese: the 8 senior Students give instruction on Plantations: the Grammar School shews marked improvement. Scholars in the Negro Schools: daily, 67; additional on Sundays, 80; adults on Sundays, 94: many read well. Congregation, upward of 600. Marriages, since 1831, have been 19; and are increasing. The conduct of the married people is exemplary, and the general behaviour of the Negroes highly satisfactory.

Under these circumstances, there was of

course little or no difficulty in making the necessary preparations for the general Enfranchisement of the people. In fact, as early as August 1833, the Bishop of Barbadoes, in concurrence with the Attorney, Mr. Foster Clarke, was enabled to carry into effect a plan for giving allotments of land to the more deserving of the Negroes; on condition that they should provide for themselves and families out of the produce of the allotment, and should labour for four days in each week on the Estate, by way of rent for their land. The experiment was tried with nine families; and more have been added since. The cottagers declare themselves ready to abide PERMANENTLY by their present agreement; both during and after the Apprenticeship provided for in the Abolition Act. The great object of all the people seemed to be to get their piece of land—support themselves out of the produce—and still work for the Estate, on the same terms as the nine cottagers, who were originally selected by the Manager. There is every reason, therefore, to hope, that the conversion of the West-Indian Slave into a free and industrious Christian Peasant will be effected in a very short time at Codrington.

[Report.]

Ladies' Negro-Educ. Soc.—See, at p. 337, a seasonable Appeal by the Society for enlarged Support.

London Miss. Soc.—Labourers: in Berbice, John Wray, James Mirams, James Howe; and Sam. Haywood and John Ross, who arrived on the 3d of June: in Demerara, Joseph Ketley, James Scott; C. D. Watt who arrived on the 5th of June, and C. Rattray who landed on the 6th of August: in Essequibo, Mr. Peter.

The Returns from these Stations, as collected from the last Report, are, 611 communicants, 261 adults baptized in the year, 170 marriages, and 1255 scholars—The Society has entered on a Mission to Jamaica: on the 22d of December, the Missionaries Wooldridge, Hodge, Barrett, and Slatyer arrived at Kingston; and, on the 24th, the Missionaries Vine and Alloway at Falmouth—Pp. 129, 160, 240, 375, 472, 519, 559.

An Officer of trust in Guiana bears the following testimony to the Society's labours in that Colony:—

The Adult, Children's, and Infant Schools were making great progress—the Members of their Communion rapidly increasing—and the beneficial effects of the teaching and preaching of the Gospel extremely visible (in the Free Black and Coloured Population especially) in the increase of matrimony, greater decency of manners, and in a more correct general moral conduct.

Prayer-Book and Hom. Soc.—Grants of books have been made to different Islands, with the best effect.

Religious-Tract Soc.—Libraries, to the

number of 37, have been placed at various stations; and 212,000 Tracts have been sent for gratuitous circulation: these Grants have been made at an expense of 370*l.* Consignments of Books for sale, to the amount of 456*l.*, have been sent to different Islands—P. 129.

Scottish Miss. Soc.—P. 129; and see, at p. 377, some notices of the Rev. John Chamberlain. The other Five Missionaries mentioned in the last Survey occupy the Six Stations there enumerated. Of their labours, the Directors give the following summary:—

Besides preaching to Congregations, more or less numerous, on the Lord's Day, the Missionaries have under their care about Forty Estates, which they visit during the week, containing nearly 8000 souls: they have, connected with their several Churches, about 600 Communicants; and in their Schools there are between 600 and 700 children, many of them learning to read during the week, and others receiving religious instruction on the Lord's Day. Ten years ago, most of these people were sitting in darkness, and in the region of the shadow of death.

In confirmation of the hopes which are cherished of the ultimate success of the Emancipation, it has been highly satisfactory to the friends of that great measure to learn, from the answer given, by the Secretary of State for the Colonies, to some questions put by the Earl of Mulgrave in the House of Lords, that the Apprenticed Labourers had worked so diligently, that the crops of the present season, both in the Islands and in British Guiana, promised to be as large as those of the preceding year.

See, in our last Volume, at pp. 160, 254—258, 326, 328, 375, 376, 424, 464—470, 479, 480, various notices and statements relative to the Emancipation of the Slaves and its consequences.

Some remarks of the Committee of the Church Missionary Society will fitly close this Division of the Survey:—

Slow as has been the progress of the Society's labours in the West Indies, owing to various circumstances, the adjustment of which necessarily required, and still requires, the exercise of much patience, zeal, and wisdom; yet the wish of the great body of the Subscribers, to repair the injuries inflicted for centuries past upon the population of that region, has been steadily pursued, both by the Committee at Home and by their Friends and Labourers abroad. Most earnestly do we implore our Readers not to faint in their holy purpose, nor in their prayers; specifically bearing in mind the arduous and responsible duties resting upon the Civil and Ecclesiastical Authorities—the immense range of the requisite religious and moral training, so far exceeding the reach of all the Ministers, Catechists, and Instructors at present existing in the West Indies—and the urgent position of the mass of the Population, now in their state of transition to perfect emancipation. What intelligent Christian can contemplate this posture of affairs, without offering up the earnest prayer—that the Means of Grace, and the materials of really-useful knowledge, may be abundantly increased in the West Indies; and that both the Administrators and the Receivers of such advantages may be guided and animated by the Spirit from on High?

North-American Indians.

FROM the *American Bible Society* we learn that St. Matthew's Gospel, in Cherokee, is sought for by the Cherokees with great eagerness. Dr. James, of the United States' Army, has translated the New Testament into Chippeway—The

Gospels of St. Mark and St. John had been supplied, in that language, by the *British and Foreign Bible Society*—The *Baptist Missionary Board* have 10 Stations, 11 Missionaries, 5 Assistants, 17 Females, and 7 Native Assistants. At 5 of the Stations, there are 227 Scholars; and, at 6, there are 405 Communicants: there are no Returns of Scholars or Communicants from the other Stations—At 32 Stations, the Board of Missions have 27 Preachers, 2 Physicians, 17 Teachers, 11 Farmers, and 72 Females, all Americans; with 2 Native Preachers and 1 Assistant: in 44 Schools there are 1285 Scholars: 23 Churches have 1027 Communicants. See, at pp. 284—286, Obituary Notices of two Cherokees; and, at p. 376, notice of a Mission to the Rocky-Mountain Indians—*Church Missionary Society*: David T. Jones, W. Cockran; W. R. Smith, As. At or near the Red-River Settlement, the Missionaries have under their care 148 Communicants and 383 Scholars; but it is not stated how many of these are Settlers, and how many Indians and Half-breeds. See, at

p. 108, Obituary Notices of Kootamey, an Indian Youth; and, at pp. 197—199, with pp. 62—64 of our present Volume, various details relative to the Natives and the Mission—The *United Brethren* have 1 Missionary among the Cherokees, with 113 persons under his care, of whom 43 are communicants;—and 3 Missionaries at New Fairfield, in Upper Canada, with 42 communicants, 95 baptized adults, and 57 baptized children. See, at p. 165 of the last Volume, and at p. 47 of the present, brief notices of the Mission; and, at pp. 286, 287 of the last, Obituaries of two North-American Indians, Ignatius and Stephen—Among the Indians of Upper Canada, transferred to the care of the *Wesleyan Missionary Society*, as stated in the last Survey, there are 1200 communicants, who, “by their holy and consistent conduct,” the Committee report, “as well as by their progress in the arts and enjoyments of settled and civilized life, strikingly manifest the great change which has been wrought in them by the instrumentality of the Gospel: 2000 children are under instruction—Pp. 64, 130.

Labrador.

UNITED BRETHREN.

STATIONS AND LABOURERS—*Nain*: 1770: Brn. Lundberg, Stock, Henn, Beck, Erdman: Congregation 248: of whom, 104 were communicants—*Okkak*: 1776: Brn. Stürman, Knaus, Koerner, Fritsche: Cong. 343; of whom, 125 were communicants, 49 baptized adults, and 135 baptized children—*Hopedale*: 1782: Brn. Meissner, Kunath, Glitsch, Hertzberg, Albrecht: Cong. 155; of whom, 63 were

communicants and 59 children—*Hebron*: 1830: Brn. Morhardt, Mentzel, Kruth, Freytag: Cong. 104; of whom, 44 are communicants and 18 baptized adults—Total: 18 Missionaries, more than half of whom are married; and 850 Esquimaux, of whom 336 are Communicants—P. 130; and see, at p. 166, with p. 47 of the present Volume, brief notices of the Mission.

Greenland.

UNITED BRETHREN.

STATIONS AND LABOURERS—*New Herrnhut*: 1773: Brn. Lehman, Ulbricht, Herbrich: Cong. 368—*Lichtenfels*: 1758: Brn. Tietzen, Mehlhose, Caspar Koegel: Cong. 371—*Lichtenau*: 1774: Brn. Ihrer, John Koegel, Lund: Cong. 671—*Fredericksthal*: 1834: Brn. Mueller, Bauss, Asboe: Cong. 408—The Stations of Brn. Grillich and Richer are not men-

tioned. Br. Eberle and his Wife and Br. De Fries are on a visit to Europe—Total: 14 Missionaries, of whom 6 are married; and 1820 Greenlanders, of whom about 840 are Communicants—P. 131: and see, at p. 241, an Obituary of Br. Conrad Kleinschmidt; and, at p. 165, with p. 47 of the present Volume, brief notices of the Mission.

AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH: GO YE, THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU, ALWAYS EVEN, UNTO THE END OF THE WORLD. AMEN.

Biography.

MEMORIAL ON THE LATE REV. DR. MORRISON,

ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

SCARCELY have the Committee of the British and Foreign Bible Society paid their tribute to the memory of one highly-valued and distinguished fellow-labourer in the East, before they are called to mourn the loss of another. To the name of CAREY, they have now to add that of MORRISON—names, both of them, which will ever hold a high rank among Oriental and Biblical Scholars. The talents of Carey were employed on a variety of languages: the energies of Morrison were concentrated on one—but that one was the Chinese. Carey lived to a good old age; and came to his grave, like as a shock of corn cometh in, in his season: Morrison was cut off in the vigour of life, when years of further service might have been, not unreasonably, anticipated. Both, however, had finished the work appointed them to do: and for both is, doubtless, reserved the applauding sentence—*Well done, good and faithful servant! enter thou into the joy of thy Lord.*

Twenty-seven years ago, when Dr. Morrison, then a young man, embarked for China, no Protestant Missionary had trodden that vast and neglected field; and, for sacred purposes, there was but one Protestant European who had attempted to master the difficulties of its most difficult language. Dr. Marshman was at that time laudably engaged, in a distant province of India, in effecting a translation of the Sacred Scriptures into Chinese; which, after a few years, passed through the press at Serampore: but Dr. Morrison was the first to make the attempt in China itself; and this gigantic work, aided in part by the late lamented Dr. Milne, he lived to accomplish—thus unfolding the Volume of Inspired Truth to above Three Hundred Millions of the Human Race.

The talent, the zeal, the devotedness, the perseverance, requisite for such an undertaking as this, may be more easily conceived than described. Yet this was not the only task which Dr. Morrison imposed upon himself: his Chinese Dictionary, printed at the expense of the Hon. East-India Company, would alone have been a noble monument of his industry and learning. He also published,

in Chinese, many smaller works: among which, as illustrative of his catholic spirit, may be mentioned his translation of the Liturgy of the Church of England.

In order duly to estimate his fervent and unwearied zeal, it should be borne in mind, that he entered on the labours of the Chinese Mission single-handed—that he had to encounter innumerable discouragements—that years elapsed before he was permitted to see any direct fruit of his Missionary Exertions—and that, at no time, was it his privilege to hail a numerous accession of Christian Converts. To him, it was appointed, almost exclusively, to prepare the precious seed, and to scatter a few handfuls of it: to others, it is reserved to gather in that harvest, to which the fields appear already white.

And here, while the Committee must needs deplore their loss, they cannot but adore the goodness of God, who spared His servant long enough to lay the foundation of such a work in China; and who, in the mean while, was providing a succession of Christian Men to carry it forward—Dyer, Medhurst, Gutzlaff—and, among others, one bearing the name of Morrison, and destined, we may hope, to emulate his father's worthy example: these still survive, and stand girded for action. We have, therefore, encouragement to believe, that the Temple of Christianity shall yet, and ere long, be built on the ruins of Chinese Superstition; and that, throughout that vast Empire, myriads shall soon be heard to sing the praises of Him, whose Name is above every other name, and at whose Name every knee shall bow.

In concluding this tribute to the memory of their Friend, the Committee cannot but advert to the modesty with which he was accustomed to speak of his own labours; as also to the promptness with which he uniformly ascribed all his attainments and all his success to the grace of God. It is instructive and consolatory to know, that this grace, having supported him through life, still soothed and upheld him on the approach of death; and that a portion of his last Sabbath was employed in singing, together with a few

Christian Friends, in the Chinese Language, the praises of that Redeemer, by whose love he was stimulated, and on whose merits he had long reposed; whose

kingdom on earth he had laboured to extend; and in the contemplation of whose unveiled glory he now finds the heaven which he desired.

Proceedings and Intelligence.

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

As attempts have been made to arrest the supplies necessary for the support and extension of the Society's measures, the Committee have much satisfaction in announcing the

Promising State of the Funds.

The amount of the Society's Receipts for 1834 cannot be finally announced till next month. We have good reason to hope that the announcement, when made, will be satisfactory, and will prove that the attempts of a few reckless individuals to injure our funds, on the ground of a mere OPINION, DOUBTFUL AT BEST, as to the appropriation of a small fraction of our Income in a particular way, will be found to have met the FAILURE which it deserved. Several friends—among whom we gratefully specify Henry Cornwall, Esq. of Bandon, and John Blackmore, Esq. of St. Austell—have favoured us with SPECIAL Donations, in order to shew their disapprobation of those attempts.

In connexion with this subject, we have much satisfaction in extracting the following paragraph from a Letter lately addressed to the Committee by Christopher Wawn, Esq. of South Shields, dated January 10th, 1835. Similar expressions of approbation and confidence have been addressed to the Committee and Secretaries from numerous Auxiliary Societies, as well as from highly-respected individuals in various parts of the kingdom. For these we *thank God*, and our *Friends, and take courage.*

It gives me great pleasure, on account of the Newcastle District, to inclose you 680*l.* 4*s.* 7*d.*; and also to find, amidst all the attempts which have been made to induce our friends to withhold their contributions to our Missions, that, in the Newcastle District, Christian principle and unshaken confidence still prevail in the hearts of those who kindly and liberally contribute to this glorious cause—the Salvation of the Great Human Family. As a proof of it, I am happy to send you an increase, on the year 1833, of 69*l.* 8*s.* 3*d.*—Total for 1834, 1356*l.* 9*s.* 8*d.* I have been now eighteen years Treasurer of this District. I have had the honour and pleasure of send-

ing you the "Fruits of Christian Love," to the amount of 18,000*l.*; and I beg to make this solemn declaration—That I believe not one shilling has been misapplied. I hope you will kindly furnish to all our friends the clearest and fullest information, why you have resolved to send the Young Missionaries to the Institution, to learn the rudiments of languages and general knowledge, before they are sent out. They are not all aware that persons have been sent out, who never could learn the languages of the countries in which they were stationed; and consequently a great expense incurred, and no benefit reaped. Their being placed in the Institution will afford a test, by means of which you will know whether they have minds capable of the requisite improvement, and an aptitude for learning languages. In my opinion, a great expense will be thus saved. Some of our truly pious and excellent friends are afraid, that, as they acquire knowledge, they will lose their piety and zeal. I am not so; because we are commanded to *grow in the KNOWLEDGE and love of God.* May grace, mercy, and peace be multiplied to all our churches!

Continent.

France.

Society for the Abolition of Slavery.

THE example of Britain, in emancipating her Slaves, is operating beneficially on other Slave-holding Nations. A Society for the Abolition of Slavery in the French Colonies has been formed in Paris, and numbers among its supporters some of the most influential members of both Chambers. A Petition to the Legislature is in course of signature, praying the Chambers to follow the example of Britain; and to take measures for effecting, in the shortest time practicable, the complete Abolition of Slavery. The Petitioners state—

The great Social Act, which political men of every party have demanded as a sage measure, while Christians of every Denomination have prayed for it as a deed of justice and humanity, is at this day accomplished in the Colonies of Great

Britain. The class of Slaves has ceased to exist, because a generous law has given liberty to them.

The opposers of Emancipation would have had us to believe, that the ships charged to bear the news of the carrying into effect of the Act of Parliament could not fail to bring also the recital of the most frightful excesses. The Bill, they said, was equivalent to a provocation to murder and incendiarism; but these sinister predictions have not been realised. Instead of refusing to work, and delivering themselves to those excesses which were represented as certain, the Negroes have, in general, given proofs of their desire to shew themselves worthy of liberty, by their industry and spirit of subordination. In most of the Colonies, they have publicly consecrated the day of their enfranchisement to prayer and thanksgiving. Every day consolidates the transformation, which is brought about without resistance and without concussion; and England prepares for herself, in the place of a miserable caste, in the midst of which Slavery kept up a constant irritation, an intelligent and peaceable population.

Shall France be unwilling—can she be unable—to perform, what England has been willing and able to accomplish? How can it be supposed, that she will tolerate in her code the shameful page, which another people has torn from the book of her laws? Consent, then, to signalise the first session of the French Chambers, after the Abolition of Slavery in the English Colonies, by a solemn vote, which, while it will testify that the Chambers are impressed with the consideration of a great duty, may serve to guarantee a great benefit.

South Africa.

Resolutions of Council for the Improvement of the Hottentots.

THE Legislative Council of the Colony, in reference to the Resolution of the House of Commons, adopted previously to its proceeding to pass the Emancipation Bill, enabling His Majesty to defray any expense incurred “in providing, on liberal and comprehensive principles, for the religious and moral education of the Negro Population to be

emancipated,” passed, among others, the following Resolutions:—

“That we beg leave humbly, and earnestly also, to recommend to His Majesty’s benevolent care the state of the Hottentots and Free People of Colour of every Denomination: and that we cannot forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of education and of moral and religious knowledge among them, they will be rendered not only useful members of the Colonial Community, but valuable subjects of the British Empire.

—That it is, in our opinion, an imperative act of justice toward the Hottentots, to restore to them, in addition to the enjoyment of freedom and security of property, the means of subsistence on that land which has been emphatically designated “as originally and exclusively their own;” while it is, at the same time, a measure of the soundest policy toward the Coloured Classes in general, to stimulate them to exertion, by giving them motives of industry, and to endeavour to elevate their character by encouraging and rewarding the industrious.

—That we earnestly recommend, that whatever lands now remain available for this purpose throughout the Colony, may, with as little delay as possible, be granted in absolute possession to the Hottentots, and other Free People of Colour, according to such rules as to the Colonial Government may appear necessary; reserving a sufficient portion of land for the use of a Clergyman or Teacher, and the erection of a Church and School, wherever a number of the families of the Free Coloured People are settled.”

African Islands.

LONDON MISSIONARY SOCIETY.

AT a Missionary Meeting, held at Cape Town on the 21st of June, Mr. Baker, then on his return to Madagascar, adduced some striking evidence of the

Surprise of the Adults at the Progress of the Scholars.

In 1818, when our first Missionary reached the Isle of Madagascar, only two or three persons were found at the Court of Radama, the King, capable of writing; and that in so imperfect a way, in the difficult Arabic Characters, as to leave their documents scarcely legible: now,

about 20,000 have been instructed in reading and writing; and the Native Government itself employs 2000 Young Men, taken from the Schools, as Writers in various Departments of Government, who have sprung up under the fostering care of Knowledge, thus newly introduced.

At first, the Missionary Brethren had to contend with a general unbelief among the elder and more influential Natives, that paper would (as they said) SPEAK. It was not till after a lapse of about two years that they were able to hold their First Meeting of Scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day. Many intelligent and confident faces were seen among those who were waiting to be examined. At one end sat the principal judges; the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar: this was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, "Solombava tokoa!"—"Substitute of the mouth indeed!" and, to this day, a Letter is called in the Madagascar Language, the "MOUTH SUBSTITUTE." Arithmetic created still greater surprise: the native mode of reckoning is either by stones of different sizes; or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on: at the Meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way—"If 500 of my bullocks be sent to Tamatave, and sold, say 100 at 5 dollars, 80 at 4 dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?" This simple question was instantly answered correctly by many of the children; when all agreed that the children had become wiser than the old people: the judges protested that it was like magic and conjuring; and the Schools immediately became popular.

China.

CHURCH MISSIONARY SOCIETY.

THE Committee thus announce a
Meditated Mission to China.

The propriety of taking some steps, with a view to the eventual extension of

the Society's operations to China, has been strongly pressed on the attention of the Committee from different quarters. Various circumstances have combined to direct the views of British Christians to this object at the present moment. Among these, may be more particularly specified the important labours of the late Dr. Morrison, with a view to the propagation of Christianity in China, particularly by the translation of the whole of the Inspired Volume into that language—the recent proceedings of the Rev. Charles Gutzlaff, as detailed in his Journals of Three Voyages along the Eastern Coast of China—and the altered character of the commercial relations of this country with China, consequent upon the provisions of the New Charter of the East-India Company. Under these circumstances, the Committee took the whole subject into consideration. The result of their deliberations was, a deep conviction of the importance of the object; and of the obligation to take preparatory steps for acquiring more precise information on the state of China, and the means of Missionary Access to its multitudinous population. In pursuance of this intention, the Committee have instituted inquiries, in order to obtain such information as may be calculated to enable them to decide, on solid data, how far China may be accessible to European Missionaries; and, if so, on the course which it may be advisable to adopt, with regard to a Mission to that country.

It may be proper to notice, that the views of the Society were directed to China so early as 1801: and that when Dr. Morrison was in this country in 1824, the Committee held a conference with him on the subject, though circumstances did not then allow of their entering on a Mission in that quarter.

India within the Ganges.

WE stated, at p. 560 of our last Volume, that Archdeacon Corrie had chosen the See of Madras, in preference to that of Bombay: it seems, from the following Documents, that this statement is incorrect.

Affectionate Testimony to Archdeacon Corrie, on his appointment to the See of Bombay.

In the last Report of the Calcutta Corresponding Committee, delivered

in July, we find the following passage:—

The Committee could not permit this occasion to pass without congratulating the Venerable Archdeacon Corrie (to whom this Society is under greater obligations than to any other individual) on his appointment to the Bishopric of Bombay, and expressing their sense of the eminent services which he has rendered to this Mission. He has been a part of it, as it were, from the commencement; bearing the burden and heat of the day. The whole history of the progress of Truth in this part of India is associated with his name. A Missionary himself, from his first arrival until now—for, to this hour, he preaches to a Native Congregation in Hindoostanee—there is no individual who is so well able to advise and direct the affairs of Missions. His loss to the Committee, in this respect, is therefore irreparable: but he only carries his experience to another section of Missionary Enterprise; and may the Great Head of the Church grant him health, and bless the labours of his hands abundantly!

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GOSPEL-PROPAGATION SOCIETY.

FROM the last Report of the Society, we extract

Bishop Wilson's Estimate of the Society, and View of the State and Prospects of India.

At the distance of more than half the globe, my sacred functions impose on me many painful sacrifices, which nothing can so much tend to relieve as the affectionate confidence of your incorporated Society, the oldest of the Protestant Mission Bodies in India—and the most signally successful—and well capable of taking a fresh and vigorous spring, and starting off in a new career of sacred enterprise... Amongst all the means of propagating Christianity which are entitled to my support—and none fail of some claims to it—the Venerable Incorporated Society may rely upon my first and warmest co-operation, to the full extent of the instruments with which she furnishes me, and the character and piety of the men whom she sends out. All India seems now waiting for the doctrine of Salvation. Europe is overwhelming Asia with her commerce, her arts, her literature. Hindooism and Mahomedanism are crumbling under their own weight. They

cannot bear, as they were not designed to meet, the day. Education is bursting the barriers of ages. To pour in the tide of life over these dead and barren deserts—to prevent the turbid waters of deism and semi-infidelity from polluting and defiling the regions which they cannot fertilize—to make the transition from Idolatry and Superstition to Christianity direct and brief—to send the Missionary, the Bible, and the Sacraments and the other Apostolical Institutions of our Church, wherever the Heathen Priesthood is discarded—to erect the modest Christian edifice on the ruins of the deserted mosque and pagoda—this is the high office of England, the only Protestant Nation amongst the dominant Powers of Europe, and which is now entrusted with the most magnificent empire ever appended to a Western Sceptre. May God be pleased to enable her, by means of the Venerable Society and by all kindred Institutions, to fulfil this her first and highest duty! Then will England prosper, and her Church continue to be a praise on the earth.

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CHURCH MISSIONARY SOCIETY.

WE have given an abstract of the last Report of the Calcutta Committee, under the respective heads of the North-India Mission in the Survey, at pp. 126—131 of the present Number. A few earlier details are here subjoined.

BURDWAN.

The following extracts are taken from the Journal of the Rev. J. J. Weitbrecht:—

Death of Capt. Stewart, and of a Native Christian.

March 21, 1833—This day I buried Capt. Stewart, in our little burial-ground at the Station: he died in peace, last evening. He was for many years an active and zealous supporter of the Missionary Cause in India. He commenced the first Bengalee Boys' School at Burdwan, and thus became the founder of that Mission. Whenever he had an opportunity, he introduced to the Natives the subject of Religion, and spoke to them of salvation by Jesus. In later years he had been severely tried; and death was therefore great gain to him.

March 22—To-day, Barabhoddee, one of our Native Christian females, died: she was the wife of Manik the Catechist.

She was quiet and affectionate, and her conduct always satisfactory. Last evening, feeling that her end was drawing near, she told her husband: "I shall not be much longer in this world; nor do I wish to remain here; for Jesus calls me: I shall soon be in His presence."

Interview with an Old and Blind Hindoo.

May 5, 1833 — In the course of this week, I have been visiting a line of villages along the banks of the Dammutah, inhabited chiefly by fishermen and farmers. The people generally were glad to hear the Word: many asked me to come again soon; and seemed to feel the powerful truth of God's Word. The following occurrence, which took place in Bezarhaad, deserves mentioning. On entering the village, my Catechist, Peter, said to me: "Let us go and read to the people before that cottage: there is a marriage taking place; and we shall have numerous hearers." Upon our approach, the youthful bridegroom, in his garment tinged with turmeric, was the first to meet us with a salaam; and, in a few minutes, a circle of men and women formed around us. I asked the bridegroom: "Where is thy father?" "My father is sitting in the hut: he is blind."—"But I hope he can hear." "Yes."—"Well, then, go and fetch him: I have a message for him." He went, and immediately brought the trembling old father. I asked him: "How old art thou, father?" He answered: "About a hundred years." He then informed me that he had been blind for about thirty years; and that he had experienced much of the sorrows and trials attending the life of man. I then told Peter to read of Jesus, the Light of the world; and, in my address, communicated to him the news of His salvation, of which even old sinners, and blind people, may become partakers, if they come to Him by faith. The old man seemed much affected; and all around listened with great attention. Oh, Spirit of life and of truth, descend, and apply the word to their hearts!

The following instances, related by Mr. Weitbrecht, painfully exhibit to our view the

Degrading Influence of Idolatry.

—A fire broke out in our neighbourhood: the wind being high, about 30 nice cottages were devoured by the raging flames. We witnessed a singular sight: a Hindoo, sitting upon the top of his hut, repeated some muntras or charms, with

a loud voice and uplifted hands; but the spell was of no avail. We afterwards observed the father of each family sitting on the top of his thatched roof, with a pot of water in his hand; and he did not give up his dangerous post until the scorching heat of the approaching blaze rendered his efforts hopeless.

—We found about a thousand Hindoos, of every age, assembled: they were celebrating a festival in honour of Monusa, the creator and patroness deity of snakes and every beast creeping on its belly. Her image was carried about upon a bier, by four men: she is represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening. Fain would I have addressed them on a subject more glorious than that in which they were exulting; but there was no hearing to be expected. An old man raised the attention of the multitude by singing a muntra or charm: a chorus of singers soon joined him. In the mean while, he opened a basket, from which a snake of the most poisonous kind slowly raised its head; and, to my surprise, the animal appeared charmed by the song, so as to direct its motions according to the melody of the singers; sometimes shewing its tongue, and, with a whizzing noise, darting upon its master. Another part of the idolatrous ceremony was acted by a number of boys, holding earthen pots, with flowers and leaves, upon their heads. With their eyes shut, and arms raised above the head, to support the pot, they moved round in a circle, nodding with their heads, and staggering in a manner which made me think that they had been made drunk previous to the commencement of the ceremony. I pitied the poor creatures when they fell to the ground and wallowed in the mire: however, afterward, the people gave me to understand, that even this beastly act constituted a part of the religious ceremonies of this festival-day. How grieved I felt for these poor people, whose very religion degrades them to the beasts of the earth! And yet the Hindoo defends his wretched idolatry; and cleaves to these things with a fondness and predilection which, to a thinking mind, is inconceivable. May the Spirit of the Lord soon shake these dead bones!

—The festival of the goddess Kalee is celebrated to-day. On entering the village, we were soon surrounded by people of every age, and women likewise, the

sight of whom is rather rare here : they were just returning from the dance, before the image of the idol. I read to them Col. iii. : *If ye then be risen with Christ, seek those things which are above.* I explained the first verses, in a simple and intelligible manner; endeavouring particularly to impress on the people the importance of the apostolic exhortation, to *seek those things which are above*; and shewing, that, in their subjection to idolatry, and every kind of vice attending it, they could never obtain peace in their souls, nor find salvation in another world. For a while, they all listened with great attention. At last, an old Brahmin said: "All you have now told us is good, and may be true; but you must not expect to make any impression upon us. Never shall we agree together on points of religion: we are, and will remain, Hindoos, and will keep to the faith of our fathers, in the same way as you Christians are cleaving to yours: accordingly, your preaching to us is in vain." I answered, in conclusion: "I preach to you this Gospel in the name, and upon the command, of that God who created you and me, and who will not that any man should perish. You acknowledge that the doctrine I have delivered is good and true: if you reject it, it will be a witness against you before the judgment-seat of Him who sent it for your good, in that awful day when every man will receive according to his work." On our return home, Mr. Linke told me, that an old man, on hearing me pronounce the name of Jesus Christ, pushed his friend, who was standing by, and went away with indignation. So hateful is the very name of Jesus to them, that the very sound of it is, to many, a signal to go away as fast as possible. It was now night. We walked through the village. Hearing a great noise, with music, we followed the sound; and came to a house, evidently belonging to a wealthy Hindoo. In the court-yard, a motley group of men, women, and children, were assembled, who stared at the idol, which was illuminated by lamps: a chorus of young people were dancing to the boisterous sound of drums: the night was moonlight. It was suffocating to be among the throng of people, who seemed intoxicated from dance and riot. A real synagogue of Satan is such a place: here he literally receives offerings and worship from his devoted subjects. The Christian rejoices in the prospects of the glorious time ap-

proaching, when Jesus shall be adored by every nation, and in every tongue. A view of these heathen festivals, in the interior of Bengal, where idolatry, vice and superstition are still exhibited in their strongest features, have a strong tendency to becloud such glorious prospects, and to fill the heart with sorrow and grief. We have, indeed, need of patience; and how comforting the word, that, after having *done the will of God*, we shall *receive the promise!* For yet a little while and He that shall come will come, and will not tarry. Even so, come quickly, Lord Jesus!

We add an extract from Mr. Weitbrecht's Journal, under date of March 5, 1833, in which he briefly mentions one of the earliest and greatest benefactors of India, since then gone to his eternal rest. It is like catching a glimpse of one of the last rays of a setting sun, to meet with such an incidental account as the following, of his

Interview with the Venerable Carey.

After prayer and breakfast, went on my way. My excursion to-day was a short one. I landed again at Serampore. I wished to see the Missionaries at this place, concerning whom I had heard so much in their praise. I met with Mr. Mack, Dr. Marshman, his Son, the Editor of the "Durpun" (a Bengalee and English Weekly Paper), and Mr. Leechman; and, in the evening, while walking in the gardens, I had also an interview with the venerable Dr. Carey. He had just recovered from an illness, which he expected would have conveyed him to his eternal home. Bowed down with age, he slowly walked through the garden with a stick: his white hair and trembling frame indeed indicate that his earthly warfare will soon be over. He has laboured many years, with extraordinary faithfulness and zeal in his Master's cause: his reward will be great. He mentioned, with gratitude, the great moral change for the better that had taken place, since his arrival in India, among the Europeans and Natives.

NASSUCK.

*Extracts from the Journal of the Rev.
John Dixon.*

The general tenour of these communications is—faithful preaching of

the Truth as it is in Jesus to a people sunk in the grossest darkness; nor does the enlightening and quickening power of the Spirit appear, as yet, in the least degree to have affected their minds. The faith and perseverance of the Missionary cannot but be doubly tried by this opposition of men, and this delay of the gift of grace from above. But He, who once endured, far more than we can, *the contradiction of sinners against himself*, has encouraged us *always to pray, and not to faint*. They help Missionaries most, whom the Father of Spirits beholds constantly thus interceding on their behalf.

Carols and Opposition of the People at Nassuck—

Aug. 26, 1833—Spoke to a company of people this afternoon, in a street in the suburbs of the town. My hearers were of low caste; but some of them shewed a good deal of shrewdness, and appeared to understand somewhat of the truths which I delivered. Some of them said, that the Brahmins were their teachers; and we must therefore first convert them before we can hope that their disciples will change their religion. I replied, that their Brahmins were, like themselves, totally ignorant of true religion and divine things, and involved in all the darkness of error; and that, as all men are in the same fallen and sinful state, the one remedy must be preached alike to all. I spoke to them a considerable time. After apparently assenting to many truths which were spoken, they at last began to turn the subject into ridicule.

Aug. 29—Spoke to some people this evening, in a bazaar. I had very few and very dull hearers on this occasion. Many were passing where I was standing; but few halted to hear what I was saying. A mountebank, monkey-exhibition, or ram-fight, soon attract the attention and engage the interest of multitudes of these vacant-minded people; but they remain utterly unaffected and unimpressed, when matters of eternal moment are proposed to their attention.

Aug. 30—Went to the river side this afternoon, and spoke to the people that were collected there. Many elderly Brahmins were sitting at the edge of the water with uncovered heads, paying their homage to the river, which they venerate as a goddess. In addressing these people,

I generally commence by proposing, as a theme, some such questions as these:—How can man be saved from sin?—How can sin be expiated?—Are not men sinners in the sight of God, and deserving of eternal punishment?—How can man obtain righteousness?—How can man be delivered from the pollution of sin, and attain holiness of heart and life?—Some of them answer: "By bathing in the river, we shall be freed from sin. Others of them give much worse answers than this, and such as cannot be mentioned. To their wicked answers I never give any other reply than marked detestation. To such as are merely absurd, I reply, by shewing their absurdity, and by pointing out the method of atonement and sanctification which divine wisdom and mercy have appointed.

Sept. 12—Spoke to some people this afternoon, in a bazaar. There was a shrewd elderly man present, who apparently acknowledged the truth of much that I said, and owned that idolatry is false and absurd, and that there is only one infinite and invisible God: but his notions of the nature and perfections of the One God were such as made it a matter of little importance to mankind whether He existed or not. Of the falsity of these notions I endeavoured to convince him, and those who were present; and shewed them that God is a Being of infinite holiness and justice, who will call His accountable creatures to a strict reckoning, and will make an impartial retribution; that neither he, nor I, nor any, can be justified before Him on the ground of our own merits; and that all who would be saved, must, repenting of their sins, believe in the only Mediator, and live in the diligent observance and practice of the principles and precepts of His Gospel.

Sept. 21—Spoke to some people this evening, in front of an old idol temple. That which the Apostle calls the *demonstration of the Spirit and of power*, is very much wanted at present, in the prosecution of attempts to promote the salvation of those who are enveloped in all the grossness of heathen darkness.

Sept. 27—Spoke to a company of people this evening, in a bazaar. These people still persist in requiring that He, whom we propose as the only object worthy of their faith and worship, be shewn to them; and that a gold or silver image of Him be made, and presented to their view.

Oct. 3, 1833—This afternoon, spoke to the people in front of an idol temple, and in a grass bazaar. They scruple not to tell us, that we have nothing to do with troubling our heads about them;—that it would be well to let them alone, and to hold our peace.

Oct. 6: *Lord's Day*—Spoke this afternoon to the prisoners in the jail. In a very plain and familiar way of illustration, I endeavoured to make them understand something of their natural guilt and depravity, as well as of the only way and means by which they can be delivered from it. The consciences of individuals like these appear to be so seared, and their hearts so petrified, that one would suppose that nothing less than miraculous interposition will ever affect them: but, according to the Scripture account of conversion, every real instance of it is the effect of that power, in silent operation. It is, therefore, incumbent upon all engaged in such enterprises as this, humbly to hope for, and earnestly to desire, the energy of the Spirit of God, to accompany their feeble labours.

Oct. 9—Spoke to the people this evening, in front of an idol temple. Few attend at all to what is said. A vacant stare, a laugh, or a foolish jest, is all that can be elicited from most of our hearers. One would suppose that preaching the truths of religion to such characters is casting pearls before swine; but if we preach not to these, we must remain silent altogether; for such is the state of mind of the generality of the population.

Oct. 27: *Lord's Day*—Spoke to the people this afternoon, in the prison. In addressing any description of men on the subjects of religion, entire dependence on the operation of the Spirit of God is necessary; but especially so, in dealing with characters so thoroughly hardened in iniquity as these are: and it is none of the least of preaching qualifications, deeply to compassionate their case, and to travail as in birth for them, till Christ be formed in their souls.

Nov. 1—Went to the bank of the river this evening; and addressed the people in front of an idol temple. A considerable number were disposed to hear, with some degree of attention; but there was an elderly Brahmin, who several times came forward, and interrupted me with captious questions. I never spend any time in hearing or answering their questions, except when they are reasonable, and apparently proposed in

the spirit of serious inquiry. I reckon it much better to endeavour to make them hear as much of truth as possible, however unwilling they may be to receive it: but these objectors generally cannot stand much of that, and soon withdraw.

Nov. 10: *Lord's Day*—Spoke to the people in the prison this afternoon. I questioned them as to their recollection or knowledge of what I had said to them on former occasions; but had very little reason to be gratified by the success of my attempts. There was a Brahmin present, who harped upon the necessity of getting money, in the first place; and said, that after that is got, and all is right and comfortable, people can attend to the business of religion. This he continued to reiterate all the time I remained. He spoke the true sentiments both of himself and most of his tribe: for, although the images are the ostensible idols, money, and what it procures, are their real idols.

Labours and Perturbations on a Preaching Journey—

Nov. 27—Having set out from Nas-suck yesterday evening, arrived this morning at Sookhane, a village eighteen miles distant. Soon after I arrived, the people of the village came to the place where I had put down, and gazed upon me in their usual uncouth manner. I did not leave them long merely to stare; but began to speak to them of what would be profitable for them to hear and understand. As in all other places, however, I found that they were little disposed for hearing, or capable of understanding. The assemblage did not favour me long with their attention, but soon dispersed. I spoke to individuals who came in the course of the day; though I was but ill able to do so, on account of head-ache, which travelling in this country seldom fails to give me.

Nov. 28—Having set out last night from Sookhane, arrived at a village called Nipad. Went out to-day into the bazaar; and it being market-day, I had a good many hearers. The people heard with decorum; but I was much annoyed, while speaking, by an ignorant Brahmin, who poured out much coarse abuse.

Nov. 30—Having set out from Nipad on Thursday night, arrived yesterday at Yuwule, a large town about twenty-six miles distant. Went this afternoon into one of the principal streets, and spoke to the people. They heard with some degree of attention and decorum; though I was not altogether a stranger to them, having

been here five or six days, about ten months ago. It was very little that they were able to gather from all I said. The principal idea they were able to collect from my discourse was, "The Invisible God is to be worshipped;" although, according to my ability, I spoke upon the various leading truths of the Gospel. Wherever we go in this dreary waste, we are surrounded by a darkness too gross for the feeble rays of our light to penetrate; and that supernatural influence, promised in the Scriptures to those who in sincerity and faith attempt the diffusion of the Gospel, seems hitherto to be withheld.

Dec. 3, 1833—This being the market-day, there was a large concourse of people. I went to the place where the market was held, and was soon surrounded by a crowd of hearers: they were very noisy, and some of them were very annoying in their behaviour. In these noisy crowds, it requires us to exert all our voice, in order to be heard by any considerable number; and this, with the heat and dust, render it very exhausting.

Dec. 17—This was the market-day. I went out in the afternoon, and addressed the people. I was obliged, however, to desist much sooner than I wished, on account of their exceedingly rude behaviour. When they merely abuse with the tongue, I regard their words as mere empty sounds; but when they begin to push and pelt with the hands, prudence, as well as a regard to our own safety, compels us to withdraw.

Dec. 19—This day I have spent in much perplexity. Last night, about 11 or 12 o'clock, some Bheels (a tribe of robbers by profession) entered my tent; and one of them, having struck me a blow with a large cudgel, carried off my bed-clothes, cloak, and trunk, containing my most-valued books, and my labours in translation for four months past. I was quite alone in the tent; and my few people were fast asleep; so that, by the time they awoke, upon my calling out, the robbers had made clear off. While I was thankful that I received not more personal hurt, I exceedingly regretted the loss of my Hebrew Bible and Lexicon, on the margins of both of which I had pencilled many notes, which enabled me to read them with certainty and ease; as well as the loss of four months' labour, more immediately connected with my vocation. I, however, gave notice to a native magistrate, who kindly sent people in pursuit.

March, 1835.

suit of the robbers. About noon to-day, the trunk was found upon the open plain, and the books and papers lying on the ground beside it; having been left by the robbers, when they had discovered that it contained nothing of use to them. All was, happily, uninjured; and I was very grateful for the recovery. I was obliged, from fear of further depredation, to shift my tent nearer the town. Here I am quite alone, in the midst of enemies; and though I am by profession and duty their friend, none are disposed to esteem me as such.

Jan. 4, 1834—Addressed the people again this evening, in Yuwule: there were some Brahmins present. It is amazing how the minds of these people are filled and imbued with the endless fables and absurdities of their ancient books! and when we consider how few of them are able to read and study those books, it appears that much pains must have been taken to instil, by oral instruction, these things into their minds. In Christian countries, multitudes, millions—learned as well as unlearned—reach hoary age, and die, without possessing half the knowledge of the facts and doctrines of the Bible which these people have of their miserable fictions.

Miserable Condition of the Natives—

Wherever we go, whether in large towns or rural hamlets and villages, the wretched appearance of the people ever arrests our attention. Instead of the robust forms and healthy countenances that meet the eye in a British country village, nothing is to be seen here but the haggard aspect of blighted youth, or of premature old age. Men, who in years are not much past the prime of life, are not only grey-headed, but quite hoary, the hair of the head and beard being wholly turned white. The causes of this are—the devouring nature of the climate; imperfect nutriment; and habits of vice. It is, indeed, a melancholy consideration, that these people, miserable here, have neither the fitness for happiness hereafter, nor the hope or prospect of it.

Instances of the Mental Darkness of the People of Nassuck.

Feb. 20—Spoke to some people this evening, in a bazaar. I stood at the verandah of a grocer's shop; and began by asking the shopkeeper whether or not he had been considering the subjects on which he had heard me speak so often. He replied, that he had forgotten all I had said. I then asked him if he would

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have forgotten what I had said, had I told him that at such a time he should receive two hundred Rupees. He owned that he would not have forgotten such a communication. These people are all animation when talking of money-matters, and shew that these are the idols they have set up in their hearts

March 10, 1834—Spoke to the people this evening, in a street: they were people of low caste. After I had spoken to them for some time, as if to shew how well they understood or regarded what I said, they brought out a piece of paper, on which were portrayed the images of several of their gods and goddesses. And such is the influence of habit, that they cannot be brought to conceive of any other way of worshipping God, than through some visible and palpable medium; so that when I speak to them of the only real, living, invisible, all-pervading holy God, and of His Son Jesus Christ, the only Mediator between God and man, they incessantly require to have Him represented to them by an image. Such is their mental darkness, that if any of them should be brought to the saving knowledge of the Truth, it may well be reckoned a greater miracle than the giving of sight to one that had been born blind!

April 1—Spoke to the people this evening, in a bazaar. One of my hearers repeatedly said, that he approved of nothing at all about me, except my calmness under insult. I replied, that the calmness and quietude which he and his countrymen are so much disposed to admire was a virtue of a very inferior order, and was often possessed, in a high degree, by the weakest and basest of men; and that purity and holiness of heart was a far nobler quality, and of much more difficult attainment. I endeavoured to point out to all present the only way in which true sanctity can be attained; as well as the inefficacy and utter futility of those expedients in which they have been taught to trust.

April 28—This evening I attempted to get an audience in several places, but without success. I began speaking to an old man who was sitting at his door selling oil, hoping that others might come and listen. In this, however, I was disappointed; and the old man, gazing with a vacant stare, appeared to understand little of what I said. He frequently joined his hands, and looked up to heaven; intimating by that, that God is sovereign,

and will do as seems good to Him; and that therefore he need give himself no concern. The principles of fatalism are deeply rooted in the minds of these people; which, in combination with their natural apathy, render them as insensible as stones. I afterward endeavoured to get hearers in two other places, but with little better success.

May 24—An old respectable Brahmin called upon me this afternoon. When I inquired what was the object of his visit, he replied, that we were great people; and he had therefore come to call upon me. I answered, that he was mistaken; for we were very low and very little people. After some customary inquiries concerning his place of residence, manner of life, family, &c., I asked him if he ever thought of Divine things. He replied, that he thought of religion, and practised its rites, according to the institutes of the Shasters. I then put some questions to him, concerning the being and perfections of God—the apostate and depraved state of mankind—and the means of deliverance from that condition. On none of these subjects could he give me any direct or definite answer; but began to recite stories out of his legends, about cows, Brahmins, sages, fiends, demons, gods, &c.; which, as I did not well understand, neither was disposed to hear, I told him that I regarded all those stories as utterly false and foolish; and that he must lay them all aside, and seriously attend to that method of salvation revealed in the Gospel; which alone is worthy of God to propose, and of man to accept. He was still for taking a principal part in the conversation, and was not at all inclined to listen to what I had to say. There cannot be a greater waste of time than to maintain discussions with these idolaters about their wretched system of superstition. Their metaphysics, like their fables, are endless; and a person might spend a long life in debating with them on these subjects, and still be only at the threshold.

Mr. Farrar thus reports the

Translation of various Useful Works.

May 13—I am preparing some expository addresses on the most interesting and important topics and parables. I entertain the expectation, that this employment will not only be beneficial to myself, but that these short discourses will become profitable to heads of pious families, who are accustomed to assemble

their servants daily for their instruction, and who have not much time to prepare matter fitting for the purpose.

May 14, 1834—Received, for inspection, the first portion of the Rev. J. Dixon's Translation of the Common Prayer-book, to the end of the Epistles and Gospels. I examined several parts of it, and deem it to be a work of first-rate excellence. It is characterized by fidelity, perspicuity, and elegance.

May 16 — Forwarded to the Tract and Book Society, Mrs. Farrar's second and much-improved edition of the Mah-ratta translation of the Ayah and Lady. It had been previously examined and approved by the Translation Committee; and will therefore be published immediately. The story has undergone numerous alterations, for the purpose of accommodating it to the manners and customs of the people on this side of India. Its title has been changed to that of "Interesting, or Surprising, Narratives;" that nothing repulsive might be presented, at first sight, to the native reader. Generally, it is deemed a most useful and popular little work. It illustrates, practically and impressively, the obligation and right application of the Decalogue. Mr. Dixon's translation of the Commandments, which has been adopted as the standard of the Mission, will be first published in this book.

One more passage, from Mr. Farrar's Journal, may very aptly illustrate the manner in which the imagination of man may destroy the truth, by the admixture of fiction. In the dark ages of the Church there has been much of this evil. The following incident well exemplifies such *Fabulous Corruptions of the simple Gospel.*

May 16—A young Brahmin, whom I had employed to copy out some Mah-ratta, but who, from his slovenly and careless style, did not answer my purpose, after various little manœuvres to regain his occupation, put into my hand, to-day, a copy of verses, in which he represented the birth of Christ as the cause of much commotion in the three worlds. Vishnu trembled; the pole supporting the royal canopy snapt asunder; and various inauspicious omens troubled the other deities. They all, finally, took refuge at the Redeemer's feet; who was represented as the rewarder of the righteous, and punisher of the wicked; giving a

goblet of nectar to the one, and of spirits to the other.—This was, indeed, labour lost!

Mrs. Farrar adds an account of the *Encouraging Progress of the Female Scholars.*

This I can tell you, to the praise of our God and His grace, that He enables us to walk by faith, and not by sight—that He is convincing us more deeply that it is by the out-pouring of His Spirit only that the heathen can be converted—and that He is teaching us more effectually that we ought not only to labour cheerfully, but cheerfully also to leave the result in His hands, who cannot err. The Female School continues flourishing: the funds are ample; the attendance satisfactory; and the progress of the children gratifying. About 10 or 12 have left the School, able to read fluently, and to work at their needles: 20 or 30 more have left, who have acquired enough to improve themselves, should they have any such wish: but I fear that, in most cases, when the School is abandoned, work and books are thrown aside, and superseded either by uncontrolled idleness, or by hard labour in the fields. Many return to us, after having wearied themselves in one or other of these ways: and then we often find that even the elements are forgotten: all is to be begun over again. The regular attendance is from 50 to 52: for several months it has never been below 48. These all assemble daily, to hear the Word preached in the Chapel: 20 or 30 of them being able to read, more or less fluently, read or converse with me about Christian truth. In teaching them, I endeavour to keep in mind the caution suggested by good Mr. Simeon—"not to take the wide-mouthed bucket, but the slender-spouted tea-kettle," to fill the bottle. We take a sentence, half a sentence, or any portion containing a complete idea; which I read and explain. Each girl then reads it, and is questioned about it in turn. They find their level in the classes; so that the less able girls have the benefit of the intelligence of those placed above them: at the same time, I endeavour so to vary the questions as to avoid their answering by rote. They are examined on the lesson of the previous day, before they proceed to a new portion; and on Saturdays they are examined upon all the subjects upon which they have been exercised during the week.

North-American Indians.

AMERICAN BOARD OF MISSIONS.

THE Rev. C. Washburn, Missionary among the Indians, transmits to the American Bible Society, the following account of the

Piety and Zeal of a Cherokee Woman.

The next Sabbath after our last Bible-Society Meeting, I went out into a neighbouring settlement, where I have a stated appointment to preach to the Cherokee Indians. Most of my auditory were members of the Bible Society. They had just received their books; and you might see each one furnished with a copy of Matthew, the Acts, and a Hymn-Book, and each regarding these books as a most precious treasure.

I was particularly interested with one Cherokee Woman. She had her Matthew, Acts, and Hymn-Book, very carefully wrapped in a new silk handkerchief. Before the exercises commenced, she would carefully unfold the handkerchief—read a verse or two in the Book of Life—then carefully fold up the books and press them to her breast, while tears of gratitude for the invaluable treasure bedewed her sable cheeks.

When the text, which was Matt. iv. 18—22, was announced, all of them took their books, and turned to the passage. Never did I address a more deeply-interested company. Among them were several consistent professors of religion, who are members of the Mission Church. At the close, sixteen others publicly expressed a determination to forsake all, and *straightway* to follow Christ.

When I had mounted my horse, to return home, the Woman alluded to came out and detained me. Her face was bathed with tears; but her eyes beamed with thankful joy. She said, "Have you made the paper (meaning this Letter) to the Society of good people

in New York, who are helping us to get the Word of God?" When I told her I had not, but should do so soon, she said, "Do not forget to tell them, that my heart is glad for the books which I have obtained, and is full of love and thankfulness to them. Tell them," said she, "I cannot speak how much we are all glad and thankful; and we pray much for those good people every day." So you see, my Dear Brother, *the blessing of many who were ready to perish* is come upon your Society.

This Woman is an instance of the rich grace of God. Her first serious impressions were produced by reading the Word of God in her own language: these impressions resulted, as we had the best reasons to hope, in her conversion to God; and she was, three years since, received into the Mission Church. At the time of her conversion, she was living in a state of widowhood; subsequently, she was married to one of the Chiefs, who was much opposed to religion, and grossly intemperate: her example and exhortations, joined to her prayers, were the means of his hopeful conversion; and of a revival of religion in the neighbourhood, which resulted in the conversion of thirteen individuals. She is again a widow, is poor, and is in very feeble health, but is rapidly growing in grace. She is one of the most faithful Christians in the Church. She lets no opportunity for benefitting the souls of her people pass unimproved: when she goes to a neighbour's house, or when a visitor calls on her, religion is almost her only subject of conversation; and every interview is closed with prayer, unless her visitors refuse, and in that case they are the subject of her earnest cries to God in secret. I attribute the prevailing attention to religion, in the neighbourhood where she now resides, in a great measure, to her instrumentality. How grateful it is to put into such hands the Word of Life!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Munificent Bequests—Horatio Cock, Esq., late of Colchester, left his Residuary Personal Estate, subject to the Life of Mrs. Cock, for the Propagation of the Gospel. By the recent death of that Lady, the following Societies have come into possession of the shares assigned to them by the Will of Mr. Cock,—the British and Foreign Bible and the Church Missionary Societies, each one-fourth; and one-

eighth to each of Four other Institutions. The amount of these shares will be seen by the following notice, circulated by the Committee of the Church Missionary Society in relation to the portion allotted to that Society:—

It is with gratitude to Almighty God that the Committee, this month, record the receipt of the largest testamentary bequest ever made to the Society. It consists of one fourth part of the residuary personal estate of the late Horatio Cock, Esq. of Colchester. The following are the particulars of the

Society's proportion:—Three per Cent. Consols 9100l.; Three per Cent. Reduced 437l. 10s.; Bank Stock 1250l.; Cash 207l. 18s. 6d. These sums, however, are subject to the Legacy Duty, which reduces the actual amount Ten per Cent.

The Committee have felt encouraged, by this munificent contribution, to sanction an enlargement of the Society's operations in those quarters where there appeared to be the prospect of doing so, under the Divine Blessing, with most advantage.

The Committee also look forward to a considerable extension of the Society's operations in the West-Indies, as well as the eventually undertaking of a Mission to China.

Church Miss. Soc.—The Right Hon. the Earl of Chichester has accepted the office of President of the Society—Mr. John Armstrong, with Mrs. Armstrong, sailed from Gravesend, on the 13th of March, in the "Marquis of Chandos," Captain Gaylor, for British Guiana.

London Miss. Soc.—The Rev. Robert Barry Taylor, with Mrs. Taylor, sailed from Gravesend, on the 27th of January, in the "Albinia," Captain Curry, for Demerara.

London University—From the last Annual Report, it appears that the Students in the Faculty of the Arts and Law had increased, in the year, from 122 to 137, those in Medicine from 347 to 371, the Pupils in the Junior School from 284 to 303, and the Receipts from 9890l. 3s. to 9971l. 16s. 8d. The North-London Hospital, erected in connexion with the University, has 118 Patients, and 90 Students attend its practice. It was stated by Mr. Tooke, a Member of the Council, that all hope of any return of principal, or payment of interest, was at an end; and it was proposed, but not acceded to, that the Proprietors should relinquish all pecuniary interest in the concern.

SOUTH AFRICA.

Attack on the Colony by the Caffres—In the month of December an attack was made on the Colony by a very large body of Caffres, who committed great violence on the settlers from Bathurst to Grahamstown: many lives were lost, and a great amount of property destroyed. This irruption appears to have been in retaliation of real or supposed wrongs. The Missionary Station of Wesleyville is the nearest to the scene of devastation: at the latest dates, the Caffres in that quarter remained perfectly quiet; but assistance had been requested, to enable Mr. Shepstone and his family to retire into the Colony: there is, however, reason to hope that the respect which the Caffres feel toward the Missionaries will secure them from mischief. From the latest accounts, indeed, it appears that the Caffres were retreating. No irruption had taken place, to the same extent, for the last 16 years; though depredations on the one side and reprisals on the other have kept the frontier in a continual state of irritation: but effectual measures will no doubt be taken to place the intercourse between the Colony and the Natives on a better footing.

Expedition into the Interior—On the 23d of Sept. the party had reached Caledon River. It had been diligently employed, having collected 350 specimens of animals—completed 50 drawings—investigated the history of three of the Bechuana Tribes—constructed a Map of the route from Philippolis to the Caledon—ascertained the latitude and longitude

of Eleven Stations—pursued geological investigations, and collected numerous specimens—and taken the heights of many mountains.

INLAND SEAS.

American Board—Mrs. Thomson, Wife of the Rev. W. M. Thomson, of Jerusalem, died in that city on the 22d of July. Her disease appears to have been an inflammatory fever, occasioned, it would seem, by the exposures and excitements to which she had been subjected by earthquakes and war, during the six or eight previous weeks. Mr. Thomson had removed to Beyrout. Mr. and Mrs. Whiting and Dr. and Mrs. Dodge were about to proceed to Jerusalem, which is regarded by all as a very important station.

INDIA WITHIN THE GANGES.

Bishop of Calcutta—Bishop Wilson, in his Visitation to the Southward, arrived at Madras on the 10th of December. Having embarked at Calcutta (see p. 99) on the 25th of August, the intermediate time had been spent in visiting the south-eastern Settlements and Ceylon.

American Board—Mrs. Ramsey, Wife of the Rev. W. Ramsey, of Bombay, died of spasmodic cholera, after 10 or 12 hours' illness, on the 11th of June.

Church Miss. Soc.—The Rev. Benj. Bailey (p. 132 of the present Number) and Mrs. Bailey arrived at Calicut on the 13th of October, on their way to Cottayam.

Roman Catholics of Madras—At a Meeting, held on the 2d of June, it was resolved to petition the House of Commons, to cause Roman-Catholic Clergymen to be sent out from the United Kingdom, and maintained in India; on the ground, that, while the English language is the only language sufficiently familiar to the Petitioners, the Roman-Catholic Priesthood of Madras is almost exclusively composed of Italians, Frenchmen, and Natives of Goa, not adequately acquainted with English; in consequence of which, numerous members of their community live in a state of irreligion.

NEW ZEALAND.

Attack on the British Resident—A party of Natives, without the concurrence of any of the Chiefs, having made an attack on the house of the British Resident, some of the British Settlers, who have of late emigrated to New Zealand, presented a Memorial to him, urging him to take advantage of the opportunity to bring the Natives to a sense of the treatment to be observed toward the Representative of the British Government. The Resident's answer is honourable both to himself and the Chiefs:—

Gentlemen—The extraordinary character of your Letter of the 6th of May, which has just been delivered to me, renders it impossible for me to take any further notice of it, than to observe, in justice to the Chiefs of the surrounding districts, that, on the present occasion, they have shown no want of a proper sense of the treatment to be observed toward "the Representative of the British Government" domiciled in this country; but have hastened, almost with one accord, to express their abhorrence of the late attack on my house and attempt on my life, and to assure me that they will use every means to search out and bring to punishment the guilty parties.

DANISH WEST-INDIES.

Emancipation of People of Colour—Restrictions have existed in the Danish Islands on

the Free Coloured Inhabitants, which drew a line of distinction between them and the White Population. The steady improvement of the Free Coloured Inhabitants has led to a recent Ordinance by the King of Denmark, by which this distinction is removed, and they are placed, as to their rights and duties, on a footing of equality with the White Population.

UNITED STATES.

Board of Missions—The Missionaries, mentioned at p 64 of the January Number, embarked at Boston, on the 3d of December; the Rev. Daniel Lindley, the Rev. Henry J. Venable, and the Rev. Alex. E. Wilson, M.D. for Delagoa Bay; and the Rev. Aldin Grout, and Newton Adams, M.D., for Port Natal. All are married—The Rev. W. Ramsey, the

death of whose Wife has been just mentioned, arrived at New York, with his two children, by way of England, on the 2d of January, having embarked at Bombay on the 5th of July.

"*Abeel's Residence in China*"—A Volume, under this title, has recently appeared, containing the Journal of the Rev. David Abeel, in China and the neighbouring countries, from 1829 to 1833. Of this Volume it is said :—

These copious Journals present a mass of facts and observations illustrative of the Religion, the Manners, the State of Society, and the wants of the countries and islands of South eastern Asia, which cannot fail to interest all who are concerned in propagating the Gospel as the most effectual means of promoting the intellectual and moral improvement of the whole human family. A brief account is also given of the introduction of Christianity into the Indian Archipelago, and of its present state.

CORRESPONDENCE.

A CORRESPONDENT asks an explanation of some apparent incongruities in the extract from the Twenty-third Report of the National-Education Society, given at p. 528 of our last Volume. He writes—"In p. 528, in the second column, lines 20—24, we are told of 'Sunday-School Rooms for Young Persons who could not be spared . . . to attend the Sunday and Daily School.' How is this? build Sunday-School Rooms for those who cannot attend Sunday Schools?' Our Correspondent adds: "Further down, we read of 'Sunday Schools' for those to whom 'the evening is the only time, except on the Lord's Day, when they can profit by the School.' Is there not, in these two places, a confusion between Sunday Schools and Evening Schools?" We think not. The meaning might have been more clearly expressed, but there appears to us to be no inconsistency. We should insert some such words, as those here given, in Italics: "Sunday-School Rooms for Young Persons who could not be spared . . . to attend the Sunday and Daily Schools; *for, as the Daily School occupies its own School Rooms on Sundays, the Young Persons in question would have no place to meet in on Sundays, unless such place be specially provided.*" The second passage, quoted more fully, is susceptible of a like explanation: "Sunday Schools, chiefly for those who have passed through other Institutions, *that is, Infant Schools and Daily Schools*, and are engaged in labour during the week; the evening being the only time, except on the Lord's Day, when they can profit by the School; *and, as such Young Persons can scarcely be expected to attend school in the evening after daily toil, Sunday Schools should be opened for their especial benefit.*"

The same Correspondent asks how the statement, in the extract relative to the Mission at Philippolis, in the first column of p. 537, that the whole number attending Public Worship in 1828 averaged 100, can be reconciled with that made a few lines afterward, which speaks of it as varying from 50 to 80. On inquiring of the compiler of the document in which this occurs, it appears that an error of the press had crept in, and that the numbers last mentioned should be stated as from 50 to 180.

We are obliged to our Correspondent for noticing an error of our own at the press at p. 559; where, under the head of "Statistics of the Protestant Church" in France, the total number of Protestant Ministers is said to be 481: it should have been 581; consisting of 358 Reformed Pastors and 223 Pastors of the Augsburg Confession, the 8 Suffragans being omitted.

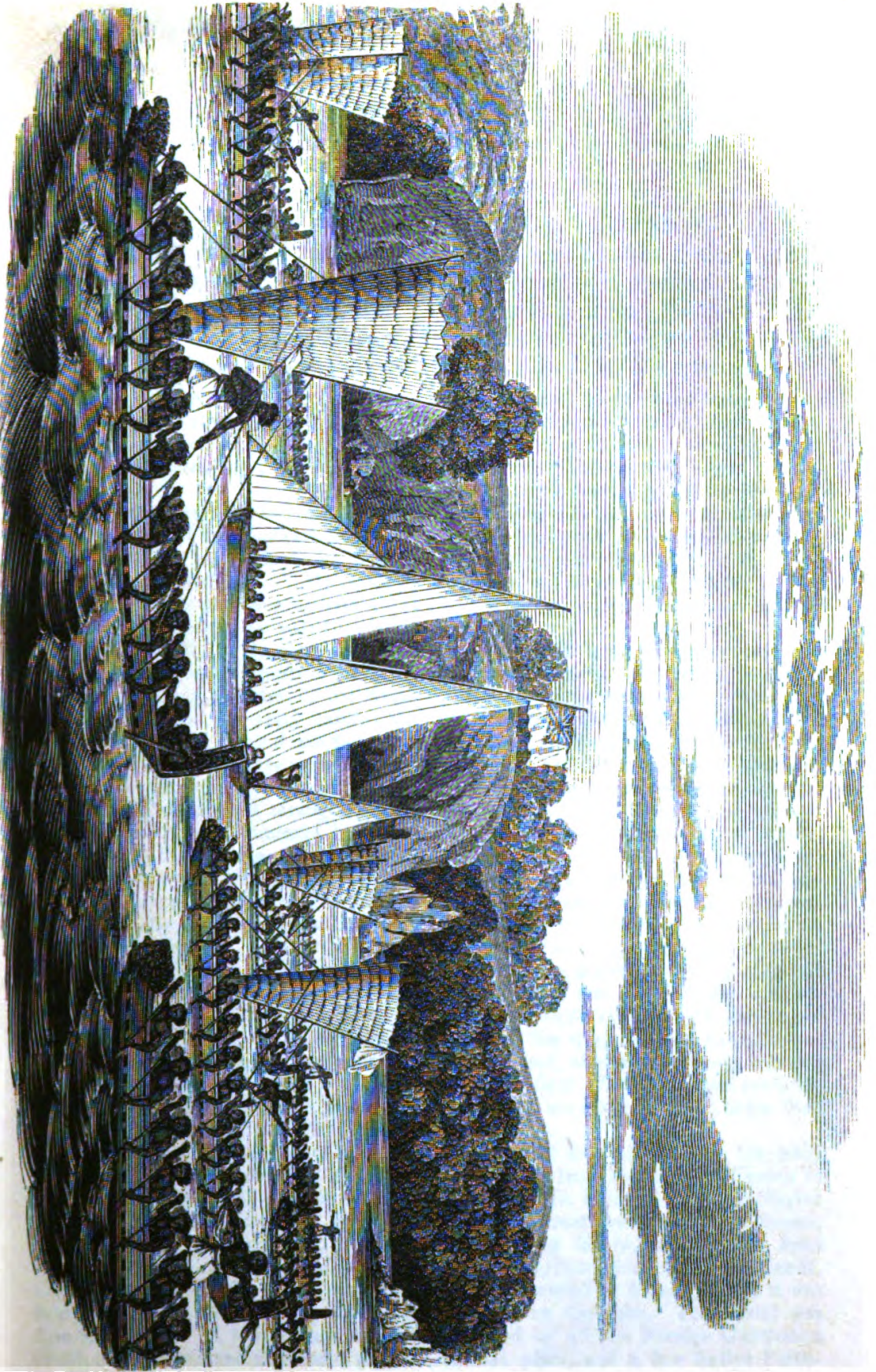
We are happy to find that there are Readers, who follow us with such attention as our Correspondent has manifested; it being our earnest desire to attain all practicable accuracy in the multifarious statements which we have to make ourselves and to quote from others.

Miscellanies.

NEW-ZEALAND WAR EXPEDITION. (WITH AN ENGRAVING.)

At pp. 365—375 of our last Volume are given extracts from the Journal kept by the Rev. Henry Williams on a Voyage to the Southward. An Expedition was setting forward from the Bay of Islands to the southward, against the people of Tauranga; and Mr. Williams and his associates not being able to restrain their neighbours from the Expedition, it was determined that he and some others should sail with them, with the benevolent design of promoting peace or of lessening the horrors of war. The accompanying Engraving, taken from a drawing by Mr. Williams, represents a part of the array of War Canoes, with the Mission Boat in the midst of them: the whole number of canoes was about a hundred. The men standing up in the canoes are the "Kaituke," or fogle-men; and are in the act of giving the time for the stroke of the paddles, in a kind of war-song, to animate and urge on the rowers. The heads of the men are usually dressed with feathers; and the canoes, being equipped with great neatness, the whole array has an imposing appearance.

NEW-ZEALAND WAR EXPEDITION.



Missionary Register.

APRIL, 1835.

Biography.

MEMOIR OF THE LATE REV. DR. MORRISON.

THE death and labours of this distinguished Missionary have been already noticed, at pp. 106, 107, 160 of our present Volume: an "Obituary Notice" of him, published at Canton, "with a Brief View of his Life and Labours," furnishes the following details: it appears to be from the pen of his Son, Mr. J. R. Morrison.

Obituary Notice.

Died at Canton, at ten o'clock on Friday Night, August 1, 1834, the Rev. Robert Morrison, D.D., in the 53d year of his age.

Our hearts are touched with grief at the departure of this eminent servant of God. Though accustomed for months past to hear him say, "My work is done," we were yet slow to regard the words as prophetic of his speedy removal from this world. Pain and weariness had been his constant portion for many days—the result, in part, of his multiplied labours and his early habits; yet the announcement of his death fell on us almost as though he had been cut down at once to the grave. His alarming debility and prostration of strength, during the past and present summers, had forewarned him that the close of his earthly labours was near; but no decisive symptoms of immediate danger alarmed his friends till the day, and almost the hour, of his dissolution.

The disease which had preyed on his frame had unobservedly undermined his constitution; and, irritated probably by exposure to rain and heat on his passage from Macao to Canton, removed him, as in a moment, from our sight. After his arrival at this place, about a week previous to his decease, he left his house but two or three times, though he continued to attend to his official duties almost till the day of his death. While suffering great weakness and pain, his mind was graciously kept clear and calm: his hope in the Lord whom he had served was stedfast; and his faith in the words of Scripture, which he often repeated, was firm to the last. A few hours before his death, he was engaged in fervent prayer to God for himself, that his faith might not fail—for his absent family, that they

April, 1835.

might be provided for and blessed—and for the Chinese Mission, that double grace might rest on his younger brethren, and success attend their work. While means were devising for his return to Macao, on the morrow, an earlier release was, by the All-wise God, destined for His servant: that night he was gently removed from the ills of life; and for evermore exempted from sorrow and pain.

His mortal frame, which for some days had been rapidly, but almost imperceptibly, sinking, thus suddenly gave way under the heavy load of suffering and pain by which it had for weeks been racked. Hitherto no very alarming symptoms had appeared, and even the outward glow of health had continued. In the course of Thursday Night, indeed, he had felt a shortness of breath, which seemed for a time to threaten speedy dissolution; but from this he recovered. Throughout the whole of Friday he laboured under a high fever: in the evening, while the physicians were yet around his bed, the last ebb of life was apparent: Death laid his cold hand upon him, but the sting of death had been removed; and, after about twenty minutes spent in silent efforts to restore declining animation, his spirit returned to the God who gave it.

The next day, at evening, his body was carried from his house in Canton to the river-side, followed by Lord Napier and the resident foreigners. From thence, attended by his eldest son, Mr. John Robert Morrison, and a few of his friends, it was conveyed to Macao, where it was interred on the fifth. The burial was attended by all the Foreign Gentlemen of that place, and a few Native Portuguese. The Service of the Episcopal Church was performed on the occasion,

by the Rev. Edwin Stevens, Seamen's Chaplain in the Port of Canton. His remains now rest beside the sleeping dust of Mary, his first wife, whom he had laid there thirteen years before.

Character and Labours.

We mourn, in him, the loss of a good man; who has worn out his life in labours for the good of his Native Country, of China, and of the World. We mourn the loss of a man of stern integrity and public spirit—a tried and faithful friend—and, more than all to us, the first and most experienced of Protestant Missionaries to China. But the Church of God and the Friends of the Gospel, which he served during life, are not alone in their regrets for his departure. It was not, however, his disposition to seek, nor his lot to gain, the favour of the world; further than it was secured by his uniform good-will, his undoubted integrity, and his indispensable usefulness. His talents and great industry need no eulogy from partial friendship; for his works praise him. In extent of knowledge, he was undoubtedly the first Chinese Scholar living: in efforts to make this language known to foreigners, and chiefly to the English, he has done more than any other man living or dead; and, in making known our Holy Religion to the Chinese, no one has done more. He lived to see all the chief objects, on which were spent his labours and life, either accomplished or in the way of accomplishment; and was then taken away. In the midst of his life, but not of his work, he was called hence. His plans were completed, though his days were not full.

Early Life.

The termination of his earthly course naturally suggests that we cast a glance at the beginning and progress of the race which our departed friend has run. It may and it must encourage a similar spirit in others, who are depending on God and the talents which He has given them, to behold the very successful course of one who in early life was as unknown and unpatronized as themselves.

Robert Morrison was of Scottish descent; but born at Morpeth in the north of England, on the 5th of January 1782. He was blessed with pious parents, who early instilled into his mind the principles of that religion, which was his guide and joy in life and his hope in death. He appears, however, to have lived nearly sixteen years without hope and

without God in the world: but, about the age of fifteen, his mind became deeply impressed with religious sentiments, which led him to reading, meditation, and prayer. After alarming convictions of his sin, and fear of the wrath to come, he was brought to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more sentences of the Scriptures; so early did the all-wise God, foreseeing in him the future Translator of the Bible, begin by this bias to prepare him to relish that holy but laborious task.

He united himself with the Scottish Church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit, which raised him above a thousand early difficulties, and characterized his subsequent life. Hitherto he had followed the humble occupation of his father, that of a boot-tree maker, in Newcastle-upon-Tyne: but, about two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow-men. These desires he indulged till they became a part of his existence—ripening into a design so fixed, that neither the dissuasions of friends, nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose.

Appointed a Missionary to China.

To compass this design of being useful, he saw it was necessary first to get knowledge; but his resources were small—his days were spent in manual labour—and his first application for instruction was discouraged by the Clergyman to whom he applied. About 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle, to acquire the Latin Language: to this pursuit he devoted his mornings before six o'clock, and his evenings after seven or eight; and this course he continued for fourteen months. In the beginning of 1803, his situation was changed, so as to promise the attainment of his wishes: he was received into the Theological Seminary at Hoxton, in the north of London, where he spent a year-and-a-half assiduously pursuing his studies.

At this time, the first desire of his heart, which had long been concealed from others, and had scarcely been owned to

himself, was declared—this was, to become a Missionary of the Gospel. The thought ever dwelt on his mind : he endeavoured to weigh every side of the question, and proposed it to his friends, but they pressed him to stay with them : his father wept and prayed over him, unwilling to part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart ; and he lived to see him honoured among the Churches of Christ. But after the death of his mother, Robert obtained his father's consent to his wishes. Accordingly, he now determined, in the strength of the Lord, to surrender himself to His service—was accepted by the London Missionary Society—and, in 1804, at the age of twenty-two, was removed to their Seminary at Gosport : there he continued under the instructions of that eminent man of God, the Rev. David Bogue, till January 1807, when he was ordained as a Missionary to China.

Leading Object of the Chinese Mission.

Many and many an age had the millions of this Empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death—*having no hope, and without God in the world.* Generation after generation here had risen, flourished, and passed away quite unknown to the Western World : their exploits were recorded, indeed, and their maxims treasured up ; but in an unknown tongue : so distant and distinct seemed they, that one could scarcely avoid imagining them the fabled inhabitants of another world or of some fairy land. But the spirit of Primitive Missions was returning to the Western Churches ; and enlightened Christians could not rest satisfied while the Divine Revelation was withheld from the first and the greatest of Nations. The benevolent spirits of that day, who projected this Mission, and most of whom now rest from their labours, did not suffer the general ignorance respecting China, nor the prevalent prejudices against Missionaries, to divert them from their purpose, till they succeeded in planting their Agent in Canton. The following extract from his Instructions, dated London, Jan. 20, 1807, will exhibit the leading object of the Missionary Society in this enterprise :—

We trust that no objection will be made to your continuing in Canton till you have accomplished your great object of acquiring the language : when this is done, you may pro-

bably soon afterward begin to turn this attainment into a direction which may be of extensive use to the world : perhaps you may have the honour of forming a Chinese Dictionary, more comprehensive and correct than any preceding one ; or the still greater honour of translating the Sacred Scriptures into a language spoken by a third part of the human race.

This extract records the origin of the First British Establishment in China for Religious and Literary Purposes : it was unofficial—voluntary—noiseless—devised and executed by a few pious and enterprising individuals.

Early Proceedings in the Mission.

On the 31st of January 1807, Mr. Morrison embarked for China, by way of America ; where he stayed twenty days, and then re-embarked in the American Ship “Trident” for Canton. During that brief stay, he made the acquaintance of some active Christian Friends ; which, together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then Secretary of State, a Letter of Introduction to Mr. Carrington, American Consul at Canton, requesting for him all convenient aid in his literary pursuits.

On the 4th of September he reached Macao ; but had no sooner landed, than he was ordered away by the Portuguese, through the jealousy of the Roman Catholics. Compelled to come to Canton at once, the Letter alluded to procured him attentions from Mr. Carrington and several other Gentlemen ; and he was received into the factory of Messrs. Milner and Bull of New York. His first appearance in Canton, though not cited for imitation, cannot be uninteresting to all who knew him. At first, he ate in the Chinese fashion—became an adept with the chopsticks—dining with his native teacher : he imitated the native dress also—let his nails grow long—cultivated a cue—and walked about the Hong in a Chinese frock and thick shoes. His mode of living, too, was rigidly economical : he lived in a go-down, which was his study, and dining and sleeping room : an earthen lamp gave him light ; and a folio volume of Henry's Commentary, set on end, screened his lamp from the wind. Here he studied day and night at the language ; but, having little help from teacher or books, with success not proportionate to his toil. His Chinese habits were soon laid aside ; for though he meant well, yet, as he often afterward said, he judged ill-

At the close of 1808, with all the British, he was obliged to go to Macao, in consequence of the arrival of troops from Bengal. Here he was so unwilling to expose himself to public notice, that he never walked out; in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet, during all this time, he was silently studying the language; and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.

From the commencement of 1809, his circumstances were materially changed: on the 20th of February, he was married to Miss Mary Morton, eldest daughter of John Morton, Esq. The same day he accepted the appointment of Translator to the East-India Company, as Assistant to Sir G. T. Staunton, to whom he had been introduced by a Letter from Sir Joseph Banks. This arrangement secured for him a permanent residence in China—contributed to his own pecuniary support—and enabled him to devise liberal things for charitable objects and public institutions.

Henceforward his life and actions have been so public, that little remains unknown; and, withal, so even and uniform, as scarcely to leave any other marks of the lapse of time, than those made by some domestic occurrence, or the publication of some new work.

Domestic Circumstances.

The vicissitudes of domestic joy and sorrow fell to the lot of Dr. Morrison. With a heart eminently fitted to find happiness in the bosom of his family, he was for months annually separated from them; it being often necessary for him to be in Canton, while his family remained at Macao. Death early entered his family: in 1811, he buried his firstborn child on the day of its birth: he had to dig the grave with his own hands, on a hill on the north of Macao; in doing which, he was at first forcibly interrupted by the Chinese. In 1815, Mrs. Morrison was driven by lingering disease to seek a cooler climate; and, leaving her husband in China, she sailed with her two children for England: after an absence of five years she returned, with health improved; but, as it appeared, returned but to die in her husband's arms; for the next year she was suddenly taken from the world. Her two orphan children returned to

England; whither the father followed them in 1824, having completed the Dictionary of the Chinese Language and the Version of the Scriptures. He here enjoyed a grateful relief from his incessant labours, in the solaces of friendship and Christian Communion. While in England, he was married to Miss Eliza Armstrong, daughter of W. Armstrong, Esq, with whom he re-embarked in 1826 for China, which he was to leave no more. With his own health declining, he was obliged by Mrs. Morrison's continued debility to part once more and for the last time with his family. In December last, Mrs. Morrison and six children embarked for England, leaving his eldest Son with him in China.

Services as Translator to the East-India Company.

In his public capacity, as connected with the East-India Company, he ever sustained the character of an able and faithful Translator. The duties were, at first, extremely oppressive; owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants: the perplexing hours spent in his new duties were not relieved, till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was, early, the only translator; and, during twenty-five years, till the late expiration of the Company's Charter, he held this station. Twenty-three years he was in actual service; in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese Government, when property and life were at stake. In the Embassy of Lord Amherst to Peking, in 1816, Mr. Morrison was attached to the suite as one of the translators, in which duties he bore the principal part: and, on the recent arrival of Lord Napier in China as chief British Superintendent, he accepted the appointment of Chinese Secretary and Interpreter under his Lordship. It was in the discharge of those new duties that he came to Canton, to die on the spot which had been the scene of his most important labours.

Distinguished Labours in Chinese Literature.

In the Department of Letters, the name of Morrison is extensively known. From the time, when, in his youth, he sat down in the British Museum to copy

a "Harmony of the Gospels" in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object: in the study or on a journey, on land or water, he hardly remitted this attention. While we stood looking on his just breathless body, next to personal grief for the loss of a revered friend, arose an insuppressible regret, that such long accumulating knowledge was to be of no more avail to the world. But we thank God that it is not all lost. He has left to us, in his Dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the Version of the Holy Scriptures. When Dr. Morrison began to study this language, it is said that there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian Religion. Having no Grammar, and but a partial copy of a manuscript Latin Dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students.

His great work in this department is his English-and-Chinese Dictionary; not indeed as a specimen of perfect lexicography, but as an astonishing proof of ability and industry, and, as all later students know, eminently useful. This extensive work was published at the expense of the East-India Company, reserving for themselves one hundred copies—an expense of 12,000*l.* It consists of three parts, comprising six large quarto volumes and 4595 pages. The Chinese-and-English Part contains about 40,000 words. The first volume was issued at Macao in 1816, and the whole was completed in 1823.

Besides the Dictionary, Dr. Morrison published several minor philological works. His Grammar of the Chinese Language was finished as early as 1811, and was also published under the patronage of the East-India Company. There is also a volume of Chinese-and-English Dialogues—View of China for Philological Purposes, with several minor works—and, lastly, in 1828, a Vocabulary of the Canton Dialect, in two volumes. These various works procured him the esteem of learned men, and the

reputation of a benefactor of mankind. The University of Glasgow, in 1817, gratuitously conferred on him the Degree of Doctor in Divinity. He was also a Fellow of the Royal Society, Member of the Royal Asiatic Society, &c.

Founds the Anglo-Chinese College at Malacca.

The Anglo-Chinese College at Malacca owes its origin to Dr. Morrison; who, at first, devoted 1000*l.* to it, and gave 100*l.* annually for the first five years from its commencement: he was, subsequently, a liberal contributor to its funds. Since laying the foundation-stone in 1818, the institution has found generous patrons in South-eastern Asia, England, and elsewhere. Its chief object is the cultivation of Chinese and English Literature, and the diffusion of Christianity in this part of the world. Dr. Morrison being then resident in China, it was the part of his beloved colleague, Dr. Milne, to superintend the erection of the College, and to carry into effect their mutual plans regarding its establishment. From the beginning of its operations till his death in 1822, Milne was Principal of the Institution, and its increasing success justified the cherished hopes of its departed founders: by his early death, the College sustained a loss at that time irreparable; though its usefulness, if not extended, has continued. But the present prospects are more favourable than ever; and we cannot but indulge the hope, that, under the present experienced Principal, the Rev. John Evans, this Institution will exceed in usefulness the hopes of its benevolent founder. Dr. Morrison held the office of President of the College from its commencement till his death.

Translation of the Scriptures.

But, besides all these, there was another work, in the completion of which our revered friend had more heartfelt delight than in all others—the Translation of the Bible into the Chinese Language. Compared with this, he regarded them only as subsidiary and preparatory; but this was connected with the dearest and best interests of men in this world and the next. Having early been blessed with an extraordinary relish for these Holy Oracles, and resting on them his own and only hopes for eternity, he justly regarded the opening of Divine Revelation to the millions of the Chinese-Language Nations as a high honour to himself.

Dr. Morrison brought with him to China a Harmony of the Gospels, and some other portions of the New Testament, which had been translated into Chinese, probably by some Roman-Catholic Missionary. The Acts of the Apostles he first revised, and published in Canton: from these, he proceeded through the whole New Testament, and revised it so early as 1813. His complete success in printing the Scriptures in China gladdened his heart; and the thrill of joy, which he felt in his own bosom, was immediately caught by thousands of Christians, who were praying for the good of China. In the translation of the Old Testament he bore the chief part; but his colleague, Dr. Milne, who ardently desired it, shared in this good work. In 1823, the WHOLE BIBLE IN CHINESE was printed at the Mission Press at Malacca—a work, which all the Nestorians, and the hundreds of Catholic Missionaries in China during 240 years, had not accomplished. If it has the imperfections of a first attempt, yet experience proves it to be mainly intelligible; and God has honoured it in communicating the saving knowledge of salvation to some for whom it was destined. Many editions of portions, and two editions of the whole Bible, have been printed and distributed, through the liberality of private friends, and of the Bible Societies of England and America. In a Letter, dated a few days before his death, referring to a donation from the American Bible Society, he thus wrote: “I should wish the fact conveyed to the Bible Society, that their liberality, in multiplying copies of the Scriptures in Chinese, affords great joy to one who laboured late and early many years in translating them—that by the union of Christian efforts, glory to God, and the salvation of men, are promoted.”

Conclusion.

Though the Press was his chief instrument for diffusing the knowledge of Christianity, yet he has not been limited to

that alone. From first to last, he maintained in his own house, on the Sabbath, Divine Worship in the Chinese Language. Long before the arrival of the Company's Chaplain in China, he performed one Service in English and two in Chinese on each Lord's Day: the Chinese he never omitted, but the English has been more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in past years than at present; but he was able to continue it during the violent measures adopted by the Chinese Government against Roman Catholics in 1814.

On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortations to his Native Audience, that they should give heed to the repeated instructions which they had enjoyed—as if, and as it proved, they were to enjoy them no more. In singing—his favourite devotional exercise—he sung with them the Hymn, which he had prepared and translated during the present summer—

Jesu, lover of my soul—

Thus have we glanced at the leading events and labours in the life of one who lived for the benefit of mankind. “I have a few,” so he wrote to a friend a few days before his death, “I have a few, and but a few seniors in service throughout the whole extent of Asia: Carey and Marshman are the only ones I know.” But, alas! the venerable Carey, Father of the Protestant Mission in Bengal, had already gone. We would not eulogise these men, for their works live to praise them. But how changed their scenes of labour, since they first became actors in them! In the one case, Christianity has risen above the prejudices which then enveloped her glory, and has assumed the attitude of blessing the many thousands of India. In the other, even in China, one of the strongest of the strongholds of the Great Adversary, a stand has been taken—a work commenced, which, though but commenced, will yet lead surely on to victory.

Proceedings and Intelligence.

United Kingdom.

LONDON MISSIONARY SOCIETY.

FROM a Circular just issued by the Directors, we extract the following

Retrospect of Proceedings in reference to China

While the Directors deeply feel the loss which the removal of Dr. Morrison has occasioned, they rejoice in the

eminent qualifications with which the Great Head of the Church had so abundantly endowed him; in the steadiness with which, through the Divine Blessing, he pursued the great object of his life, and the lively interest which he took in the advancement of the cause of truth and righteousness in every part of the world... During the eight and twenty years which have elapsed since his departure from his native land, Dr. Morrison maintained a free and affectionate correspondence, not only with the officers of the Society, but with a number of the Directors individually as his personal and attached friends. To him, principally, the Directors naturally looked for information on every point affecting his own labours, and the progress of the Cause of Christ among the Chinese; while they reposed the most implicit confidence in the soundness of his judgment and the accuracy of his representations. Their chief measures for promoting the diffusion of the Gospel among the Chinese have been adopted at his suggestion, or in consequence of his recommendation; and, in their correspondence, the Directors have solicited information, not only on the disposition of the people toward the Gospel, but on all practical means which it was in their power to employ for its more extended communication.

Under date of August 1, 1834, after referring to the gratitude with which the Directors had received tidings of the measure of the Divine Blessing which had rested on Afa's labours, the Treasurer thus wrote:—

This event and its consequences will, I hope, lead the way to forming some plan, for the promotion of the great work thus developing itself before you, which it will be both the duty and the honour of our Society to act upon. I am aware that no opening has as yet been afforded for any thing like direct Missionary Labours: but it is not to be inferred that such will always be the case; and it will be our duty to observe the leadings of Divine Providence in that respect, and to follow them when presented. You will, I am sure, regard yourself as placed in the point of observation; as we can only, under existing circumstances, see through your eyes.

And, subsequently, when the proposed alterations in our Trade with China brought the subject into more general notice, the Directors renewed their inquiries; and wrote to Dr. Morrison, under date of December 5, 1833, as follows:—

The attention of the public has been for some time past much occupied with China;

and many are the opinions cherished in reference to the effects of approaching commercial changes. The Directors are anxious to do all that they can to improve instantly any opening which may occur; and rely with confidence on your giving them the earliest intimation of any probability of making their efforts bear more directly on the Nation. Do you think there is any prospect of a Mission being established in China itself—or any nearer than the posts which we at present occupy? Could another Missionary co-operate effectively with you at Canton—or could we make a lodgment in any part of the coast? Write to us fully whatever may strike you as likely to favour the great object of your life—the Evangelization of China.

The discussion, through the press, of free commercial intercourse with China, supplied additional information respecting the true nature of our traffic with the people, and their disposition to a more extended intercourse; but furnished no evidence of increased facilities for a Missionary's entering China in his proper character, and labouring as such among the people: and, truly desirous as the Directors were to send forth additional Labourers to this important field, they felt that, until they received more explicit information and greater encouragement from their Brethren on the spot, their chief duty was to endeavour to excite in the British Churches more fervent prayer unto *Him who openeth and no man shutteth*, that the barriers might be removed, and a wide door and effectual opened before His servants.

In the mean time, increased exertions were made to render the Mission Presses more efficient, and to multiply with greater facility copies of the Scriptures and Christian Books. The preparation of a new fount of Chinese metal types, at a very considerable expense, was commenced in England; and funds were placed at the disposal of Mr. Dyer, whose skill and perseverance have surmounted the difficulties of rendering metal types applicable to Chinese Printing, to enable him to continue the preparation of punches and matrices for perpetuating a supply of types on the spot.

Intelligence, received since they wrote in 1833, led the Directors to hope, that it might be possible to secure, for some of their Brethren in the field, more direct access to the inhabitants of China: and they wrote on the 1st of July last to Mr. Medhurst, whose residence of eighteen years in that part of the world, and knowledge of the language, rendered him eminently suitable for the enterprise, inform-

ing him of their anxiety to seize the earliest opportunity for entering China; and requesting him to proceed to Canton, to confer with Dr. Morrison, and to make, if practicable, a voyage along the coast of China for the purpose of ascertaining the actual facilities for Missionary Usefulness which at present exist—the practicability of taking a Missionary Station any where on the Coast or adjacent Chinese Islands. Mr. Medhurst was also instructed to collect such other information, as might be useful to the Directors and the friends of Missions in this country, in their future efforts on behalf of the Chinese. They also intimated to Dr. Morrison their wish, that, if he could so arrange it, he would himself make a voyage to the northern coast of China, and inform them of his opinions on the prospects of commencing a Mission any where in that quarter.

No intelligence has yet arrived of the receipt of the above Letter by Mr. Medhurst; but from his own enterprise of character, the deep interest which he has ever taken in the evangelization of China, and the ability of his assistant with whom he would be able to leave his station in Batavia, the Directors have every reason to believe that he would, on receiving their instructions, take immediate measures for proceeding to Canton. At the time these instructions were forwarded, the Directors little expected, that, long before they could reach Mr. Medhurst, the Father of the Chinese Mission, he who had so long occupied, with such advantage to the Cause of Christ, the station at Canton, would be removed to his rest and his reward; and they cannot but regard it as a favourable interposition of Divine Providence, that Mr. Medhurst should have been directed to proceed to Canton, at a time when his presence and assistance would be so important and acceptable to the Son of their deceased friend and brother.

Hoping that the information which Dr. Morrison would forward in reply to the inquiries addressed to him, and that the full and accurate account of his voyage which the Directors had requested Mr. Medhurst to furnish, would be favourable to extended operations, the Directors used their best endeavours to secure Labourers, suitably qualified for the important field, when access should be practicable. To encourage Dr. Morrison to avail himself of Native Agency, as far as possible, and to place their Missions among

the Chinese Settlements in a state of greater efficiency, they also, after maturely considering all the information which they had been able to obtain on the subject, recorded, in December last, their views and purposes in reference to China in the Resolutions subjoined, which were forwarded to Dr. Morrison and the Brethren in the Ultra-Ganges Missions:—

1. That the immense population of the Chinese Empire, amounting, as it is stated, to upward of Three Hundred Millions, constitutes a claim on the attention of the Directors of this Society, of the greatest possible strength.

2. That, although the Directors have reason to fear that the recent instances of partial access to China have been by means of the inducements offered by a contraband and demoralizing trade in opium, yet they encourage the hope, that commercial enterprises may soon be so controlled by the Providence of God, as to facilitate the entrance of our Missionaries into China.

3. That Dr. Morrison be requested to engage the services of suitable Native Assistants, wherever he can obtain them, in promoting the Cause of Christ among the Chinese; and be authorised to educate, at the expense of the Society, such Native Converts as may appear to him to be qualified to become Missionaries among their countrymen.

4. That Dr. Morrison be assured that no efforts shall be wanting, on the part of the Directors, to give increased efficiency, by the Press, by Native Teachers, and by our Missionaries, to the operations of the Society on behalf of the Chinese.

Such were the views which the Directors had entertained, and the steps which they had taken, before the affecting intelligence of the removal of their beloved brother, Dr. Morrison, arrived; and while they mourn the loss which the Society and the Mission have sustained, they rejoice that the Divine Redeemer ever lives—that He possesses all power in heaven and in earth—that all hearts, as well as all events, are subject to His controul. They wait with much anxiety further intelligence from China; and would cherish, with confidence, the expectation that the Churches will respond to the calls for additional Labourers which they hope will arrive, and will supply the means requisite for extended operations whenever these can be advantageously made. The Directors would also earnestly and affectionately invite the attention of some of their Brethren, who may be qualified by education and the endowments of Him from whom every talent is received, to the important and honourable post, at the Gate of China, now vacant: and would earnestly pray

that the Great Head of the Church may speedily repair the breach which death has made; and call to the station intelligent, judicious, and able men, who shall safely and honourably carry forward those wise and comprehensive labours, which it was the privilege of their departed brother to commence.

The Directors add the following forcible

Appeal for the Increase of Missionaries.

China has never assumed an attitude more interesting to Christendom than at present, nor one more suited to excite the liveliest expectations. The position which she now occupies cannot be long maintained: our intercourse will, in the ordinary course of events, be either terminated, or rendered more extensive and unfettered. That the latter will eventually be the case, no one who believes the Records of Divine Truth can doubt; and the solemn question is, "Are we prepared to act, should it become so now?"

For it may reasonably be asked, What would it avail the 360 millions of China, could the Missionaries of the Cross traverse the so-called Celestial Empire in all its breadth, from the Japanese Sea to the Plains of Thibet; and in all its length, from the Uralian Mountains to the Siamese Border; with as much facility as they can pass from one extremity of India to the other; if suitable men were not disposed to enter the field? The magnitude and extent of the work in China might excite a temporary feeling of preference in the minds of some who are contemplating Missionary Pursuits, and draw them from other fields to this; but with the views and feelings on the subject of Missionary Work at present prevailing in our Colleges and Churches, have we any just reason to conclude that this feeling would secure a more adequate supply of faithful Labourers than have been found willing to enter India and other parts of the world, where the events of Providence concur, in the most remarkable manner, with the injunctions of the Word of God, to invite the spiritual reaper; and where no impediment exists to the most vigorous prosecution of his work? Nevertheless, provinces containing millions, and cities containing hundreds of thousands of inhabitants, remain year after year without one friendly voice to tell of *the Lamb of God, which taketh away the sin of the world*; each individual bearing witness, as their
April, 1835.

generations successively pass into eternity, *No man cared for my soul.*

The paucity of Labourers has hitherto been such, as should lead to deep humiliation before God, with fervent prayer for a revival of a more healthy and vigorous operation of the Missionary Spirit among us. The views and feelings prevailing on Missionary Work are far behind the days in which we live; and altogether inadequate to that position which the Church occupies, and the requirements which the state of the world force upon us.

This subject is one which requires the immediate attention of the Heads of Christian Families—of the Pastors of our Churches—and especially of those who preside over our Public Seminaries; and on whom it devolves, to correct the views, inform the judgments, and nourish the principles of self-devotion to the Cause of Christ, which the indications of Divine Providence, no less than the Word of God, so strongly enjoin. Let this be attended to, and it will give consistency to our prayers on behalf of China, that every impediment may be removed to the free promulgation of the Gospel by the living voice; as well as that the Holy Spirit, whose office it is to change the heart, may render effectual the reading of those portions of Divine Truth which have been so extensively scattered—raise up an efficient Native Agency, who shall go through the land in the length and breadth thereof, proclaiming *the acceptable year of the Lord*—and thus hastening the time, when the Millions of China shall be comprehended among the Nations which shall call the Redeemer blessed.

Sunday-School Efforts in Support of Missions.

A Friend in Wales thus writes to the Secretary:—

About twelve months ago, it was announced that the Directors had it in contemplation to send a considerable number of Missionaries to the West Indies, as soon as possible after the Abolition Act came into operation; and, at the same time, they warmly appealed to those who were desirous, that, with the bursting asunder of the chains and manacles of the Negro, the glorious charter of Christian Liberty might be presented to him.

On reading the article referred to, it suggested itself to the mind of one con-

nected with our Sunday School, that something might be done among the Teachers and Scholars, as a response to that appeal: accordingly, on the First Sabbath in February, it was proposed, at the close of the school, that a collection should be made in the afternoon of the First Sabbath in every month, for the express purpose of furthering the Missions in the West Indies; and that it should be commenced that afternoon, to which a simultaneous expression of assent was immediately given. It has been continued, from that time to the present. A box is placed on either side of the entrance-door, into which the VOLUNTARIES are dropped. The parents sometimes attend; when it is particularly impressed on their minds, not to give their children any thing for the collection; but rather to encourage them to save their pence, and to abstain from purchasing any little gratification during the month, that they may enjoy the greater gratification of aiding to send the Gospel to the poor Negro. When the Negro's wrongs are depicted, the full heart is frequently betrayed by the starting tear; but pleasure and delight enliven every countenance, when the effects which Christianity has had upon the Black Man's character are portrayed. By thus early enlisting the young in the cause of benevolence and philanthropy, they are trained up in the good old way; and will become the supporters and advocates of Missionary and other Societies, when the present generation of Sunday-School Teachers are beneath the clods of the valley.

The average attendance during the past year, was 125 children and 12 teachers; who raised, by these monthly collections, 8*l.* 4*s.* 6*d.* Supposing that there are One Million of Sunday Scholars in Great Britain, and One Hundred Thousand Teachers, and each School were to raise a proportionate sum, it would amount in one year to above 66,000*l.* With such an addition to the finances of the various Missionary Societies, what might be effected in the Heathen World! Even 6000*l.* a year would be of very essential service to the West-India Mission at the present moment.

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LONDON EPISCOPAL FLOATING CHURCH.

THE Committee have circulated the following

Appral in Behalf of the Society.

The Floating Church is moored in the

Thames; in that tier which is under the jurisdiction of the Board of Admiralty, immediately opposite the Tower.

The Church Ship was formerly a vessel of war, of that class known in the navy as frigate-built sloops; and she is now only lent by the Government to the London Episcopal Floating Church Society, for the purpose to which she is at present applied. The ship forms an extremely neat and commodious Place of Worship, capable of containing a congregation of 500 people.

There are two full Services on board on the Sabbath Day: one in the forenoon, commencing at half-past ten; the other at three o'clock in the afternoon. The Chaplain of the Floating Church holds a Prayer-Meeting on board some vessel or other on the river, in the evening of every week-day, except Saturday: in the course of the forenoon, a white flag, with the words "Evening Prayers" upon it, is hoisted on board some vessel, if possible near the Church Ship, and left flying all day; which denotes that there will be a meeting for the purpose of giving religious instruction to the Sailors, and for prayer, on board that vessel, at seven o'clock in the evening.

On the Saturday Afternoon, boats go round among the tiers in the neighbourhood of the ship, to urge the sailors to come to Church on the Sunday; and to distribute small handbills, warning them *not to forsake the assembling of themselves together*: and, again, on the Sabbath Morning, boats visit the shipping, to take on board those men who may be disposed to attend, or any who can be prevailed on to come to the Service. The men from the Destitute Sailors' Asylum in Dock Street always form a part of the congregation; and they man the boats which collect the people on board, and return them to either the ships or shore again. The children from the Sailors' Orphan-Girls' Episcopal School also come to the Church Ship; and there are likewise some people who constantly attend on board from the shore on both sides of the river.

It is extremely painful to witness the profanation of the Sabbath on the Thames. The business of taking in cargo on board various vessels moored in the tiers up and down the river, is regularly proceeding throughout that day, of which God hath said, *In it thou shalt not do any work.* A greater number of vessels usually leave the Port of London on a Sunday, than on

any other day of the week. Multitudes of steam-boats and wherries, filled with pleasure parties, are continually plying on the Thames on the Sunday; and there is commonly a disgraceful disturbance, created by taking the holiday people into the boats, going on at the principal stairs on the river, during the whole of the Sabbath Day.

The necessary expenses of the Church Ship, are the Chaplain's salary; and the repairs, painting, and cleaning of the ship; which require a sum between 300*l.* and 400*l.* a year. To meet these expenses, there is at present the sum of about 150*l.* in annual subscriptions; 50*l.* of which is the gracious contribution of His Majesty, William the Fourth. The remainder must depend on donations from those who feel an interest in the spiritual welfare of Seamen.

The Members of the Established Church especially, and the friends of Seamen generally, are earnestly and respectfully urged to assist in maintaining a Floating Church upon the Thames.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

THE Quarterly Accounts from this Mission, up to Dec. 25, 1834, having been received, we continue our report of it from p. 111 of the present Volume.

The tenor of the Reports of the Missionaries indicates *patient continuance in well-doing*; such as we may well trust will, in the end, meet with a rich reward, to the glory of that Saviour, in whose strength they labour.

Ministerial Labours, and Religious Services.

FREETOWN—The Rev. J. Raban having returned to the Colony, and being appointed Secretary to the Committee there, has considerably relieved the Rev. G. A. Kissling. Mr. Raban thus reports concerning

GIBRALTAR CHAPEL—The attendance of the people on Public Worship, during the quarter, has been very encouraging, as to numbers; there having been a falling off only for a few weeks, during the prevalence of an epidemic: and their serious deportment in the House of God has, with but few exceptions, afforded

satisfaction. The Communicants have, most of them, been regular in their attendance on the Lord's Supper; and it is a subject of thankfulness, that all, so far as their late Minister is aware, have walked according to the Gospel. A meeting of the Communicants is held immediately before the celebration of the Lord's Supper; when they are familiarly instructed from some portion of Scripture, and such remarks are offered as are likely to assist them in examining their own hearts, and in preparing to come to the holy Table in a reverent and thankful frame of mind.

KISSEY—Mr. Kissling, who is stationed at this place, still bears a favourable report, though brief, as follows:—

The congregation has continued very numerous: their behaviour has been becoming, and, in appearance, devout; and their attention to the preached Word has also been gratifying. The people in general have had regard to the ordinances of the Church.

Of the several Villages in the Mountain District, now under the Society's charge, the Rev. J. F. Schön makes also a brief report. Severe illness had, at one time, partially interrupted his own labours.

GLOUCESTER AND LEICESTER—I am happy to state, that the new Church or Chapel, which I mentioned in my last report, is now so far finished, that Divine Service can be performed in it; and though it is no splendid building, yet it is commodious; that is, it affords shelter and accommodation to the attendants. My first discourse in it was on Rev. vii. 9—17. Oh that all who were then present, of different tribes, kindreds, nations, tongues, and complexions, may again meet in the heavenly temple, and there worship Him *who hath loved us, and washed us in his own blood!* The Services have been well attended during the quarter. Out of a population of about 1138, including Leicester, and some distant farms, 710 have attended the Sunday-Morning Services; and in the evening, the number has often exceeded 600. This may be a matter of surprise, but it need not be one of doubt; for I can attest the truth of it. After Service, persons have repeatedly come to me, stating how much they were alarmed by one or other truth they had heard, and have wished me to give them further instruction.

REGENT—In one of my former Reports, I expressed my gratitude at seeing the long-entertained desire realized in an European being stationed at this place. But, alas! how uncertain are all things in this world, and how soon do they change! The death of the late Mr. Gillespie has again deprived this Station of a resident European. Since that mournful event, I have endeavoured to perform Divine Service there once every Lord's Day: and having enjoyed good health all the quarter, the last attack of fever excepted, I have not been more than twice prevented from attending to it. The Congregation has always been very encouraging. The Church, sometimes, would not have contained more than those who have attended; and their deportment has been, on the whole, pleasing, giving, apparently, much attention to the Word preached to them. I have been much interested in the case of two backsliders, who were suspended from the Communion about two years ago. All their confessions and expressions bore the marks of godly sorrow on account of their sins, and of genuine repentance. It was peculiarly affecting to hear one of them, with many tears, express her regret for having denied her sin when questioned by the Missionary, and for having behaved insolently toward him. "O what a fool I was!"—said she, several times. "Before men I could deny my sin, while my conscience troubled me day and night." I admitted them, on trial, to afford them an opportunity of enjoying the Means of Grace, and of by and by being fully restored to the privileges of the Church of Christ.

The Native Catechist, John Attarra, assisting in that capacity, gives the following view of the state of Religious Services, and Christian intercourse at this village.

Divine Service has been regularly performed in this place on Sunday morning and evening, and on Thursday evening: early Morning Prayer has also been regularly kept in Church. On Sunday, Mr. Schön and myself have taken the duties alternately. The native people attend the Services very numerously, and have been very attentive to the word spoken.

I have met the Candidates for Baptism in two divisions; the women on Monday afternoons, and the men on Friday evenings. I have also selected a few of them for special instruction, that, through the blessing of God, they may be prepared

and fitted for the reception of that holy ordinance; whom I have met on Wednesday evening. I intend soon to recommend them to the Rev. J. F. Schön. I have also assembled the Communicants every Saturday evening. With regard to the general conduct of the Communicants and Candidates, I have not so much to report of them this quarter, as I have been lately placed among them: but I do hope and trust that a work of grace is going on in the hearts of many of them; and that some of them, at least, have tasted the sweetness of trusting in Christ as their only Saviour from *the wrath to come*, and are daily pressing towards *the mark for the prize of their high calling of God in Christ Jesus*.

Mr. J. Weeks makes the following report of the much-interrupted Religious Services which have been performed at the Villages of

BATHURST AND CHARLOTTE—The Services on the Lord's Day, and in the week, have been much better attended than formerly. At Charlotte, the Sunday-Evening Service was performed by John Attarra, up to October last; when he was removed to Regent on account of the very sudden and unexpected death of Mr. E. Gillespie. Since the Evening Service at Charlotte has been discontinued, the people have attended both Services at Bathurst.

In reference to the results which attend the teaching of the Gospel in this Colony, some are favourable, others dark. We shall select, from the communications received, an instance of both kinds. Mr. J. Weeks thus represents the

Desire for enjoying Religious Privileges.

A few weeks since, a man and his wife came to my house, and wished to speak with me. I told the woman (for she appeared the more intelligent of the two) to say what she wanted. "I am come to you for my soul's sake, that you might teach me."—"What do you wish me to teach you?"—"I want to hear God's Word from you."—"God is the best teacher. Do you pray to Him?"—"Yes, every night, before we go to sleep, my eldest son (one of the Monitors in our School) says a prayer; and soon in the morning, before day-clean (day-light), I wake him to say prayer again."—"Do you desire to be baptized?"—"I wish to be baptized, but not yet. Please try

(examine) me, and teach me God's Word; and when I can understand good (well), then I can be baptized."—"What good do you hope for, when baptized?" "If God will bear with me, and I leave off doing sin and wickedness, when I die I shall sit down happy in the other world."—"Did you ever hear of Jesus Christ?" "Yes; I been hear that He die for the sake of us poor sinners."—"Ought you not, then, to love Jesus Christ?" "I want to love him; because God take all our sins, and heaped them upon Jesus Christ; and he tote (carried) them upon His own soul."—"How could Jesus Christ carry such a heavy load?" "I don't know that: please teach me."—"Do you know how sin came into this world?" "By Adam. He knew God's Law; and what God tell him not to do, he do: that make sin come."—"How did Adam's children become sinners?" "I don't know that."—"Suppose you should die in your sins; what will become of you?" "I should go to that wicked place, hell-fire: for the sake of that, I come to you."—"Do you think God will forgive you your sins?" "If God will bear with me, and you teach me, I believe I shall not go to that bad place."—"Can God see you?" "If I curse, lie, or steal, God can see me."—"Why did you not come to know God's Word before?" "That time I first come to this country, I no been feel trouble like this time. I no made myself; so I want to please God who made me." "Who is the devil?" "The devil is a bad spirit. Rum is a devil, because that bring so much sin to this country. When people drink rum, they forget themselves, and then they curse, and swear, and fight; and plenty bad things they do. Many people go punish (are punished) for the sake of that rum; and many pawn and sell their clothes for rum."—The pernicious effects occasioned to the morals of the people, by retailing ardent spirits in the villages, we deeply deplore. It frequently proves a snare, even to the better-disposed, especially at this season of the year (Christmas).

The following account, by Mr. Young, is of a different character, and exhibits the

Conflict between the Gospel and remaining Heathenism.

The other day, a party were enjoying themselves in what they term "country fashion"—drumming and dancing;

and appeared to enter fully into the sin of drunkenness, which such diversions generally promote among the Africans. Immediately after school-hours, many of our scholars also made off to the place of diversion; but I succeeded in getting their names, determining to shew my utter aversion to the children's frequenting such places. Accordingly, the next day, I dismissed the whole of them, in order that I might thus have an opportunity of seeing their parents, the greater number of whom are Heathens, to admonish them, and to point out to them the baneful tendency of such a fashion. These Heathens seldom or never avail themselves of the Means of Grace; but are contented to *sit in darkness and in the shadow of death*, though the light of life is offered to them. One of our scholars had confidence enough to admonish his father to put away his god, and to come to Church to worship the Living and True God; and had much to bear, in consequence.

I have frequently visited, lately, the Heathen in the suburbs of the village, simply to teach them the Gospel of Jesus Christ, and to urge upon them their duty to attend the worship of the only Living and True God. I generally get an attentive hearing; but their looks indicate little concern for my speech; and when I have come upon them while they have been engaged in any act contrary to Christianity, I have been told to pass on. On Sunday evening, the 14th inst., after Divine Service, I called to see a woman, on my way home, who I learnt was sick. As I entered the yard, I saw a dead sheep; and was soon informed by one of the members of the Church, whom I took with me to interpret, that the sheep was brought there to be sacrificed to an idol, as an invocation on behalf of the woman; but shortly after it was brought there, it died, before the knife of the sacrificer touched it. This opened a way for me fully to shew the owner of the place the great folly of idolatry. I explained to him the great doctrine of the all-sufficiency of the only sacrifice and atonement of Jesus Christ: the man seemed, however, to be little moved with a sense of his error, and the sin he had just committed against God; but rather seemed moved to anger, that we had come and disturbed his blind confidence and his false peace. His sick wife I found lying on a mat, suffering great internal pain, and apparently struggling between life and death. I

spoke to her, through my interpreter; when she described her sufferings. She appeared much alarmed at the thoughts of her approaching dissolution; the expression of her countenance indicated great fear of God in a future judgment; and she became exceedingly restless. I endeavoured to set before her the satisfaction of Jesus Christ for all who believe on Him, even in the eleventh hour; but she seemed to receive little comfort from a sight of the bleeding Saviour. She shortly afterwards died; it is to be feared, with little hope of the resurrection to eternal life. This woman, before her illness, experienced repeated smittings of conscience, and a sense of duty to God and her own soul; and would have joined the number of those who are seeking admission to the Church at this place, but that light was either put out by her own husband, or quenched by herself in its first rising. We need pray that *the God of peace might bruise Satan under our feet, shortly.*

Mr. Weeks thus notices the
Increasing Influence of Christian Education.

The effect and importance of our Schools are yearly more plainly to be perceived. The Colony-born children, who have received from us a Scriptural education, are now becoming parents; from whom, we would humbly hope, the blessing of that instruction will descend to their offspring; while they themselves are, thereby, rendered capable of receiving further instruction in the doctrines and precepts of the Gospel.

We close with extracts from Letters of Dec. 13—15, 1834, from Mr. Raban; who, after a considerable absence from the Colony, was better able to form an impartial opinion of its progressive improvement; and who, in the following remarks, evidently longs that Christians in England should hear anew the voice of

Encouraging Appeals on behalf of Africa.

Often as I have had occasion to regret the reduced state of the number of European Labourers employed in the Colony, the present strikes me as being the most feeble state of the Mission I have ever witnessed.

Were I able to suggest any thing which might induce the Parent Committee to compassionate our weakness, and to make some exertion in order to

strengthen our hands, I should gladly do it. I would mention, that the little I have yet seen of the state of the Liberated Africans, as far as connected with us, is decidedly favourable. Of this, I think, the greatly-increased attendance on Public Worship, the exertions of the people at Gloucester in building a temporary Church, and the regular contributions of the people to the funds of the Society, are some indications.

Amidst our discouraging feelings, occasioned by the smallness of our number, and the absence of any prospect of its being increased, at least for a long time to come, we are called upon to be thankful, that at present we are favoured with health; and that the people, to whom we are sent, discover so great a disposition to attend to our Message.

Summary of the Mission, Dec. 25, 1834.

<i>General Statement.</i>	Baptisms	72
Average Attendance on	Candidates	317
Public Worship:	Students in the Insti-	
Sunday Morning 3390	tution	11
Evening 1370	Day Scholars	1525
Week-day	Evening ditto	100
Communicants	Sunday ditto	863

South Africa,

LONDON MISSIONARY SOCIETY.

Summary View of the Namaqua Missions.

Site and Inhabitants—Namaqualand lies chiefly within the 25th and 30th degrees of South Latitude, and the 15th and 20th degrees of East Longitude; but, as the limits have never been defined, no exact account of its extent can of course be given. It is divided by the Orange River into Great and Little Namaqualand; the former lying on the north, and the latter on the south side of that river. From the affinity between the language of the Namaquas and that of the Hottentots, it appears that these two Nations had a common origin. The Namaquas subsist chiefly on their cattle; and, as the rains in this part of Africa fall seldom and partially, and the land is sterile except in places which lie in the vicinity of springs or rivers, their state is necessarily, to a great degree, migratory. The Missionaries and others have endeavoured to call their attention to agricultural pursuits, but have not succeeded to any great extent. The Namaquas are not now numerous, though formerly consisting of many tribes, who possessed large herds of cattle.

First Labours—The Society, in the year 1805, sent out Messrs. Christian

and Augustine Albrecht and John Seidenfaden, from the Netherlands' Missionary Society. They left Cape Town in May 1805, for Great Namaqualand, where they selected a Station near a spring; to which place they gave the name "Happy Deliverance," as commemorative of the kindness of Providence in delivering them from the perils of their long journey. Here they met with encouragement from a Chief named Chacub, who resided in the neighbourhood; and who having, with the people of his kraal, heard the Word of God from the Missionaries, expressed a desire that all the Chiefs of Namaqualand would unite with him in receiving it; and promised to do all in his power to cause them so to do. On the other hand, the Missionaries met with great opposition from a Native, whose name was Absalom; who, however, on being fearlessly and solemnly reproved in the presence of his countrymen, by one of the Missionaries, was abashed, trembled, and thenceforth ceased to annoy them. This occurrence, together with the friendship of Chacub, and the accession of a number of people from the surrounding country, determined the Missionaries to remain for the present at this spot, notwithstanding many difficulties and privations, and with the apprehension of not being constantly supplied with necessary food.

Warm Bath, &c. — In 1807, the Missionaries removed to Warm Bath, in Great Namaqualand; situated about 28° 45' South Lat. and 18° 55' East Long. The people collected at this Station consisted of different tribes: they manifested a great desire to be taught to read: after a time, several of them afforded evidence of having received genuine religious impressions: among this number was John Engelbrecht, who afterward became a decided Christian, and rendered considerable assistance to the Missionaries in this part of Africa. In 1808, their congregation consisted of 700, and their converts amounted to 17 persons: the total number under the instruction of the Missionaries was now 1200, of whom about 300 resided at the Station. In 1809, Mr. Seidenfaden left Warm Bath, and removed to Khamiesberg, in Little Namaqualand: here he laboured among from 400 to 500 Namaquas, not without encouragement: in the following year, however, the Settlement was attacked by the Chief Africaner, who destroyed the place and dispersed the inhabitants: Mr.

Seidenfaden now retired to a Hottentot Kraal in the Zurebrak, near Zwelldam; where he commenced a Mission, which was afterward called Caledon Institution. In July 1810, Mr. A. Albrecht died. In 1811, the Society sent out to Africa several Missionaries, chiefly from Germany, to reinforce the Namaqua Missions; among whom were Messrs. Ebner, Helm, Sass, and Schmelen, whose stations and labours will be hereafter described: in that year, Africaner, who, from his ferocious character and violent outrages, had now become the terror of the surrounding country, threatened to destroy the Settlement at Warm Bath: in consequence of which menace, Mr. C. Albrecht and Mr. Bastian Tromp (who had joined Mr. Albrecht at this Station, after the decease of the brother of the latter) retired from the place, together with their people; who, from the want of food, being at length dispersed in various directions, the Missionaries proceeded to Cape Town, and Mr. Tromp eventually to Stellenbosch, where he afterward laboured as a Missionary: Mr. C. Albrecht, after remaining a few months at Cape Town, returned to Namaqualand: at Byzondermeid, he found a considerable number of his people, who had settled there after the dispersion which followed the flight from Warm Bath, already related. At Silver Fountain (13th of April 1812), his wife (formerly Miss Burgman, of Rotterdam) died: she was a woman of eminent piety, superior natural and acquired qualifications, and diligent, as a Missionary, in instructing the native females. Mr. C. Albrecht afterward repaired to Khamiesberg, to which Station his former colleague, Mr. Seidenfaden, had removed in 1800, as already stated.

Pella — This Station, in Little Namaqualand, a few miles south of the Orange River, appears to have been first occupied by Messrs. C. Albrecht and Ebner, in 1813. After the flight of the people of Warm Bath from Africaner, it was called Pella, as it proved a refuge to many of them. The above-mentioned Brethren laboured here, for some time, with signal success. In 1814, a remarkable awakening took place among the Namaquas at the Station; and, in the course of a few months, 50 of them openly professed their faith in Christ, among whom were the two Interpreters of the Mission and a Namaqua Chief. In 1817, the Station was left vacant, in

consequence of the removal of Mr. Ebner to Africaner's Kraal, and the decease of Mr. C. Albrecht; who died at Cape Town, whither he had gone in consequence of ill health. They were succeeded by Mr. John Bartlett, a Missionary accepted in the Colony; and Mr. J. Marquard, from Holland. The cause of religion and education progressively advanced, till the number who openly professed the Name of Christ amounted to between 60 and 70, and there were 100 children under instruction in the Day Schools. In 1821, however, the appearance of things was lamentably changed: the people, who numbered about 350, were dispersed in consequence of the want of pasturage for their cattle: notwithstanding, during the continuance of these calamities, many were led to think seriously, and to reform their conduct. In 1822, the Station was again visited with extreme drought, and severe privation and suffering were the consequences. The labours of the Mission in 1823 were interrupted by the contentions of several Namaqua Chiefs; one of whom, Fleumerius, son of the Chief whose name so often appears in the earlier publications of the Society, threatened to take possession of the Missionary Settlement: the people of Pella, however, putting their trust in God, resisted his attack with so much courage and effect, as to compel him to abandon his design. In 1824, things greatly revived: the congregation was in general good, and sometimes consisted of between 200 and 300 persons; of whom many afforded evidence of decided piety: the school consisted of from 100 to 200 children, many of whom were able to read in the New Testament. The people, however, having been compelled by severe droughts to remove partly to the Orange River and partly to Griqua Town, were invited, by a Chief named Gert de Klark, to remove to Steinkopff, whither a number of them proceeded. Mr. Bartlett afterward repaired to the out-station Campbell, in the Griqua Country.

Silver Fountain, in Little Namaqualand—Mr. Sass, appointed to Khamies Mountain, in 1813 fixed his station at Captain Cornelius Kok's Kraal, or Silver Fountain, where he laboured for a short period with much acceptance. Many heard the Word with joy, and several afforded satisfactory evidence of having sincerely embraced the Gospel. Many people from the surrounding country

came afterward to reside at the place; till the number, at length, was about 120. Here Mrs. Sass died. She was sister to Mrs. Gordon, wife of the late Mr. William Gordon, Missionary at Vizagapatam. The Rev. Mr. Campbell, who happened to be at Silver Fountain at the time, gives a very favourable testimony to her missionary character. Mr. Sass, afterward with Mr. Helm, who had laboured for a time with Messrs. C. Albrecht and Schmelen, first at Warm Bath and afterward at Khamiesberg, on the recommendation of Mr. Campbell in 1814 removed to Bethesda, to labour among the Corannas, Orlams, and Bush People, on the Orange River, eastward of Namaqualand.

Africaner's Kraal—afterward called Peace Mountain and Jerusalem. When the Rev. Mr. Campbell visited South Africa in 1813, he wrote a conciliatory Letter to Africaner, which was seconded by a visit to that Chief by Mr. C. Albrecht: the result was, a pacific arrangement with Africaner, who even requested that a Missionary might be sent to his kraal: under these circumstances, Mr. Ebner, having obtained the reluctant consent of his people at Pella, resolved to remove to Africaner's place: he was joyfully received, and many of the people were seriously impressed under his ministry: 14 persons were baptized, among whom were two of the sons of Africaner. In 1816, Mr. Ebner had the satisfaction of baptizing Africaner himself, who proved to be a sincere convert; and who, from a ferocious enemy, was now become a kind friend: he, on this occasion, received the name of Christian: his kraal, at this time, contained about 200 persons, of whom about 50 attended Public Worship. On the 25th of January 1818, Mr. Robert Moffat arrived at Africaner's Kraal. On the 12th of March following, Mr. Ebner removed to Warm Bath: here he met with very severe trials, and things wore a very gloomy appearance: various reasons afterward concurred to induce him to retire to the Colony: having had an interview with Messrs. Campbell and Philip, whom he met at Paarl, an arrangement was agreed upon, which terminated his connexion with the Society: Mr. and Mrs. Ebner arrived in England in the Spring of 1820, and shortly afterward proceeded to Germany. Mr. Moffat met with considerable encouragement in the prosecution of his labours at Africaner's Kraal; and Titus, one of the sons of

Africaner, became his interpreter: in the same year, Mr. Moffat visited the Damarara Country, and afterward returned to Africaner's Kraal: he, in the same year, visited Griqua Town. In 1820, Mr. Moffat, accompanied by Africaner, visited Cape Town; where, meeting with the Rev. Messrs. Campbell and Philip, the Deputation from the Society, they invited him to accompany them in their proposed tour in the interior: with this invitation Mr. Moffat complied, and Africaner returned to Namaqualand alone: during his absence, the people at his kraal had kept up stated Religious Services; which, there being no Missionary there, he now himself performed, expounding the Scriptures to the people. In 1822, both Christian Africaner and his father died happily in the faith of the Gospel: Africaner, after he embraced the Truth, conducted himself, both in his family and among his people, in a manner highly creditable to his Christian Profession: he discharged the duties of a Missionary from necessity, always being earnestly desirous that a Missionary should arrive from England and take his place: he was an humble and devout Christian; and gave no occasion to any to doubt the genuineness of his religion, or to speak evil of the way of Truth: such was Africaner, who, only a few years before, had been a terror and scourge to his own country, and whose name carried alarm to the borders of the Colony itself. The contentions which prevailed among the Namaqua Chiefs, after the death of Africaner, prevented the Directors from appointing another Missionary to this Station.

Steinkopff—This Station was formerly called *Byzondermeid*. It is situated in Little Namaqualand; in South Lat. 29° 32'. East Long. 17° 35'. Mr. Schmelen had occasionally visited the people at this place, and was desirous that a Missionary should be permanently stationed here: Mr. John Kitchingman arrived at *Steinkopff* on the 23d December 1817; and, at the request of Mr. Schmelen, whom he found at the Station, consented to remain there for the present, as a provisional arrangement, which was afterward confirmed by the Directors: the attendance on Public Worship very much improved: he had reason to believe that the Gospel was not preached in vain: among his people, were some whom he regarded as persons of genuine piety: in the School, from 60 to 70 attended, and sometimes

April, 1835.

many more: in 1821, Mr. Kitchingman was removed to Bethelsdorp. Mr. Michael Wimmer, who had formerly laboured at Caledon Institution, succeeded Mr. Kitchingman at this Station in July 1821: he continued the stated Religious Services, both on the Sabbath and on the Week Days. In 1822, the whole number of adults baptized amounted to 10. In 1823, the people were widely dispersed in search of pasturage for their cattle, but were afterward re-united; when there was a general revival of religion among them, and several exhibited satisfactory evidence of genuine conversion to God: in the Day School, the children made good progress. In 1824, the total number baptized amounted to 45. In April, this year, Mr. Wimmer took up his residence at Reid's Fountain, where a small Chapel had been erected: the good effect attending the preaching the Gospel here soon became apparent; and 28 persons, on a credible profession of their faith in Christ, were baptized. In the absence of their Missionary at *Steinkopff* and other places, the people kept up family worship and the public religious services. At *Steinkopff*, many continued to receive the Gospel, and some violent and turbulent characters were softened and humbled under its influence; but still the people generally, both in regard to their own personal religion and the education of their children, suffered greatly from their frequent removals in search of pasturage for their cattle. In 1829, Mr. Wimmer removed to Komaggas, but continued nevertheless occasionally to visit the people at *Steinkopff*; where, during this year, there were 30 converts, who walked according to the Gospel. From December 1829 to February 1830, he was stationary at *Steinkopff*; at which time the number of communicants was 42. In August 1831, in compliance with the wish of the people, he again took up his stated residence at *Steinkopff*: he now preached to about 300 people: the attendance at the Day School fluctuated between 50 and 100: in this school, one of Mr. Wimmer's daughters assisted him, while another of them had the entire management of an Infant School. In 1832, the population had increased to 421: the congregation on the Sabbath varied from 100 to 200, and in the Week from 50 to 80: the communicants had increased to 45, and there were 10 candidates: the Sabbath School contained 9 adults and 102 children; the

2 C

Day School, 95 children. Mr. Wimmer had established a Temperance Society. According to the latest accounts received from him (dated April 1834), he was residing at Reid's Fountain; the people belonging to Steinkopff having been dispersed, in search of food for their cattle. Besides instructing the people at this place, he visits some neighbouring kraals, where his labours have been useful. His daughters keep a School at Reid's Fountain, in which there are from 20 to 25 children, some of whom are able to read in the New Testament.

Bethany—was formerly called Klip (Stone) Fountain. It is in Great Namaqualand; in South Lat. 25° 40'. East Long. 15° 35'. Mr. Schmelen, on his return in 1814 from a visit to the country of the Damaras, was induced, by the earnest entreaties of the Namaquas, to commence a Mission at this Station: many received the Word with joy, and a religious concern at length became general among the people: 20 persons were baptized; and a Day School was established, containing 140 children, who were taught to read and write. In 1815, the number of the baptized amounted to 65: the preaching of the Gospel was attended, besides the Namaquas, by some Damara People. Mr. Schmelen, having visited Cape Town, set out thence to return to Bethany; but, from the want of water, was unable to reach the place: he therefore returned to Steinkopff, where there was a general desire among the people to hear the Word of God. Mr. Kitchingman, at his request, having, as already hinted, in 1817, taken provisional charge of the people at Steinkopff, Mr. Schmelen returned to Bethany; but found the affairs, both of the Station and of the country, in a very unsatisfactory state. Under these circumstances, he went to Cape Town, to confer with Dr. Philip; and, finally, in consequence of the violent contentions of the Namaqua Chiefs, left Bethany; and, with his people, settled at a Station near the mouth of the Orange River. Mr. Schmelen, with his people, again visited Bethany in August 1827: but, finding the country devastated by locusts, and entirely deserted, they proceeded to the Konup or Fish River; and afterward to the River Gammapp, where they arrived on the 20th of October following. Here a Place of Worship was erected, and a School formed, and several Bushman Families removed nearer to the spot, to receive instruction. In 1827,

Mr. Schmelen again visited Bethany; but the locusts had again devastated the land, and the re-establishment of the Mission appeared hopeless. After again visiting Cape Town, he established himself at a place called Komaggas, situated near the southern frontier of Little Namaqualand, but within the Colony of the Cape: as he has now been at this Station for four or five years, and has no intention of returning to Bethany, we shall comprise what remains to be said respecting his operations under the head

Komaggas—Mr. Schmelen, in 1829, arrived at this Station, where he was afterward joined by Mr. Wimmer. The number of the people, in 1829, was 470: a temporary building was erected for Public Worship, which, on the Sabbath, was attended by about 120 persons: the number of communicants was 41, and there were 10 candidates for baptism: a School was established, containing 70 scholars: Mr. Schmelen again, this year, visited the people at the mouth of the Orange River. In 1830, the attendance on Public Worship at Komaggas varied from 100 to 150 persons, who were advancing in the knowledge of the Gospel, and disposed to obey its requirements: in the School, were 70 children and adults: Mr. Schmelen, this year, again visited the people at the mouth of the Orange River, holding public religious services at the different Namaqua Kraals which lay on the line of his journey. In 1830—31, Mr. Schmelen visited Cape Town, for the purpose of superintending the printing of the Four Gospels, translated by him into Namaqua: Mrs. Schmelen, who had accompanied him to the Cape, died as they were returning home, on the 6th of April 1831. On resuming his labours at Komaggas, most of the people at the Station attended Public Worship, and the Gospel appears to have made a deep impression on many: the attendance in the Day School varied from 60 to 70: an Infant School had been established, which was under the superintendence of one of Mr. Schmelen's daughters. Mr. Schmelen, in 1832, revisited Cape Town, where he again entered into the marriage-relation. The attendance on Public Worship during 1833, at Komaggas, varied from 100 to 200: the number united in church communion was 15: in the Day School, which is under the care of Mrs. Schmelen, were 35 scholars. Mr. Schmelen and his colleague, Mr. Wimmer, alternately performed Mis-

sionary Tours in Namaqualand, till the latter returned to reside at his former Station, Steinkopff, as already mentioned. It is the intention of Mr. Schmelen, as far as possible, to continue his itinerancies. A Chapel has been built at Komaggas, and several dwelling-houses.

Results—It will be seen, from the general view which we have now given of the Society's Mission in the Namaqua Country, that the character and circumstances of it were peculiar. This resulted from the migratory and scattered state of the people; and this again, in a great measure, from the nature of the country and climate. A Mission, prosecuted under the circumstances to which we advert, would necessarily be incident to many and serious disadvantages—in regard to the abiding effect of the Gospel, the communication of the benefits of Education, and the promotion of Civilization. Duly weighing these and other disadvantages, some of them seriously affecting the personal comfort and even subsistence of the Missionaries, there appears great cause for thankfulness to God, for the measure of moral, spiritual, and also temporal benefit, which, by His blessing, has been imparted to the people. Many genuine conversions have taken place; and considerable numbers, at the different Stations, have continued to walk according to the Gospel. Many children and adults have been taught to read, and not a few to write. Although, for reasons above stated, little, comparatively, has been done in the cultivation of the land, this has not been altogether neglected at the Stations where the nature of the soil would admit of it; and, in some, where little or nothing could be effected in agriculture, gardens were formed, which have afforded a considerable measure of support to the inhabitants. We ought also to mention, that the history of the Namaqua Mission admirably tends to illustrate the determined, energetic, self-denying, laborious, patient, and persevering character of the devoted Missionary of Christ: *in journeyings often, in perils of waters, in perils of robbers, in perils of the wilderness, in weariness and painfulness, in fastings often, in cold and nakedness*, are portions of the Apostle's description of his own privation and sufferings, which were, for a long series of years, more or less, applicable to the Brethren labouring in Namaqualand.

The operations of the Missionaries are

now more of a stationary character; although they still continue to itinerate, sometimes to considerable distances. The Mission is at present confined, as to its head quarters, to two Stations; viz. Komaggas and Steinkopff. At Komaggas, where the Government has given permission to establish a Mission, and has allotted ground for that purpose, it is earnestly hoped that a permanent Settlement will be established, where numerous people from the Namaqua Country will locate themselves; and that, with the present settlers, uninterruptedly pursuing the labours of agriculture, they will be better circumstanced than many of their countrymen formerly were, for participating in the ordinances and blessings of the Gospel, improving the means of education, and advancing in civilized life. That these benefits may ensue, and that the blessings of Christianity may, at length, be universally disseminated among all the Namaquas, as well as all the other nations of Africa, the members of the Society will earnestly and fervently pray.

[Directors.]

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Publications issued from the Malta Press in 1834.

ITALIAN.	Copies
The Duty of Early Rising	44
Abdool Messeeh	30
Select Stories	30
First Six Centuries of the Church	26
Meditations	18
On Education	30
Philanthropos, 1827	24
On Image Worship	18
The Reformation	24
Epochs of the Church of Lyons	18
Leading Differences between the Church of Rome and the Protestants, 38	
Conversion of St. Augustin	32
On Self-Knowledge	18
First Century of the Church	18
On the Communion	6
Leslie's Easy Method with the Jews, 14	
The Fathers of the Church	22
Life of Cyprian	20
Hale's Rules in Calamities	32
Rev. J. Newton's Letters (Ext. of Omicron)	6
On the Future Destiny of Israel	18
	486

GREEK.		Syriac Primer	865
Commentary on the Acts	6	Arabic Writing Copies	335
Philanthropos (<i>reprint</i>), 1829	6	Maltese Hymns	12
Stereotype Tract, No. 3	600	Turkish Primer	1000
————— No. 4	450		
————— No. 6	1000		<u>3013</u>
Against the Fear of Death	6	<i>Prosperity of Schools at Smyrna.</i>	
Short History of the Church	6	The work of Christian Educa-	
Twenty Short Stories	6	tion among the Greeks at Smyrna,	
Prayers (Two Parts)	6	under the superintendence of the	
Ditto (One Part only)	26	Rev. J. A. Jetter, continues to prosper	
Small Alphabetarion	515	in a manner highly encouraging.	
The Lame Girl	6	Under date of Nov. 26, 1834, Mr.	
Thirty-one Meditations	6	Jetter writes as follows:—	
Baxter's Call to Sinners	36	Our Schools are at present in a more	
Life of David	6	flourishing condition than ever before;	
—— Elliott	6	we having succeeded in removing them to	
On Prophecies	6	more convenient houses. The "High	
Scripture Help	106	School" is now in our own dwelling,	
Chrysostom on reading the Scriptures, 475		which consists of 65 Boys; of whom,	
——— on the Galatians	373	however, only about 25 are learning	
History of the Old Testament	2484	English. The School of Antonio has	
	<u>6131</u>	now an Infant School attached to it, in	
		the same house. The Infant School con-	
		tains nearly 85 Children, though it has	
		been but lately opened: there is room	
		for 120. The more grown-up Girls in	
		the Lancasterian School amount to 83.	
		The School at Boujah, in three divisions,	
		numbers about 160 Children. The one	
		at the Point, in Smyrna, I have given	
		up some months ago, for reasons which I	
		shall state in the Annual Report. Our	
		Infant School at Vourlah contains about	
		140 Children. A Girls' School is in con-	
		templation, and may be opened already,	
		as I have not received any accounts	
		lately; nor has it been in my power to	
		go down. Mr. Lamprinos, Doctor of	
		the village, has the whole under his care,	
		as I can only go there from time to time.	
		At the least computation, we have 500	
		Children under instruction at present, in	
		7 Schools; and at every one we have	
		perfect liberty to speak as freely as we	
		should do to children in Europe.	
		I continue English Preaching every	
		Sunday. At Boujah, where a number	
		of families are passing the winter this	
		year, we keep up a Service, not having	
		been able to procure houses in town, or	
		having lost them by fire. We have opened	
		a subscription for a Place of Worship at	
		Boujah; as, last summer, the room in	
		which we usually assembled could not	
		contain the congregation.	
		<i>Visit to the Archbishop of Ephesus at</i>	
		<i>Magnesia.</i>	
		After Mr. Schlienz's return from Con-	
ARABIC.			
The Messenger, of 1833	3628		
Ditto 1834, 1—6	5000		
Watts's Catechism	120		
New Catechism	91		
St. John's Epistles	25		
St. Peter's First Epistle	25		
Parable of the Sower	20		
——— Prodigal Son	25		
Traveller and Yourself	25		
Primer of 1828	10		
—— with Fables of Lokman	150		
—— with Cuts and Bible History,	20		
Grammar	30		
Prayers	25		
King's Farewell Letter	675		
Asaad Eshediac	105		
Geography	317		
Astronomy	164		
Extract of the Old Testament	241		
Search the Scriptures	1447		
The Way of Escape	1282		
A Friendly Conversation	2695		
General Dikern	2331		
Universal History	448		
Proverbs of Solomon, Fr. & Arabic,	118		
Pilgrim's Progress	234		
On the Trinity	200		
Bird's Letters to Bishop of Beirout,	1000		
	<u>20,451</u>		
LITHOGRAPHIC WORKS.			
Arabic Atlas	288		
Drawings (First Set)	330		
Ditto (Second Set)	183		

stantinople, we made an excursion to Magnesia; namely, Messrs. Brewer, Schlienz, Müller, and myself; which I had had in contemplation for a long while. It is not my object now to give you a particular description of this tour; but I cannot refrain from giving you a brief outline of the reception we met with, and the very favourable impression the place and state of things made upon us. I had letters to the Archbishop of Ephesus, who resides at Magnesia; and whom I knew before, through Mr. Lewis. He received us all most cordially under his hospitable roof, where we passed two days and two nights. The diocese of this very interesting man is one of the most important in all Asia Minor: in fact, he is one of the first men, after the Greek Patriarch of Constantinople, and consequently may be made Patriarch one of these days. It was from him that I forwarded a petition to you for Schools at Thyatira, about four years ago. He appeared to us, what I had before heard he was, a real friend of the cause which we have at heart; and he wishes that the people under his charge may profit by our disinterested exertions. He is more of a scholar than others that I have yet seen; and shows great desire to learn the Hebrew Language. It was rather surprising to us to hear him talk of Young's Night Thoughts, which he has read in Armeno-Turkish. He promised his aid with regard to the Schools we have opened at Vourlah, which is in his diocese; and he told me, that, after Easter, he was going to make a tour of his church, when he would write to me to accompany him.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

State and Progress of the English School.
THE English School at Mirzapore, under the care of K. M. Banerjea, was noticed at p. 126 of the Survey. We subjoin extracts from the Master's detailed report of its state and progress. After mentioning the loss of Scholars occasioned by the case of Brijonauth Ghose, and the subsequent recovery of the number, he proceeds—

There are about 200 Boys on the list. Owing to sickness, to the performance of ceremonies, and to other causes, there is always a number absent from the

School. This is unavoidable, and is the case in every School in Calcutta.

The influence of the late excitement was not, and could not be, confined solely to the NUMBER of the pupils: it affected their progress also. The classes having been thinned, all our plans were upset; and new schemes were projected for the internal management of the School. The Boys who had been in the Second and Third Classes became the First; and, consequently, the School was thrown back more than one great step in the scale of the proficiency of the pupils. No exertion was spared by us; and, under the blessing of God, the New First Class was soon so far advanced as to appreciate the value of knowledge: they went on in a progressive manner; and, at present, the highest class Boys have a general and full acquaintance with Ancient History, Sacred and Profane, and the History of England up to the quarrels between the Houses of York and Lancaster in the sixteenth century: they have also a clear notion of the doctrines of our Sacred Scriptures: they seem to understand the bearing of the Old on the New Testament: they know the history of our Saviour's life: they have a good knowledge of Grammar and Geography, and understand the nature of the Solar System; and they have advanced as far as Vulgar Fractions in Arithmetic: some of them are also learning Geometry.

I have lately begun to teach Bengalee to the Boys of the First Class. There are many people who seem to think that our intention is to abolish the vernacular dialect altogether, and that therefore we teach only English. This is a grievous mistake: our object, in giving instruction in the English Language, is not to abolish or encourage this or that mere language, but, under God's blessing, to make the children of this country to *understand doctrine*, as the prophet speaks: if we could make them to *understand doctrine* through the Bengalee Language, we would with great pleasure teach it. The fact of my having begun to teach Bengalee to the higher Boys must at once prove that we have no aversion to this dialect; and that, since these Boys have already been put in the good way, we think there is no harm in teaching them to know their mother tongue grammatically and critically.

On Saturday, I give the First Class

Boys lectures on Astronomy; and after that, the Boys discuss before me a subject previously selected for the purpose. Care is taken that no solemn topic becomes thus the subject of what may be called a profane discussion. I have introduced this practice to encourage the lads to speak openly and freely in English; and to impress on their minds right ideas on the topics discussed, though unimportant, and the way in which they should be discussed. At the same time I get opportunities on these occasions of inculcating sentiments, which may serve as an antidote against the poison of political enthusiasm so prevalent in this country: for instance, when the question was proposed for discussion, "Whether the Earl of Hereford, afterward Henry IV, was justified in making a rebellion against King Richard II," I had an opportunity of doing much in this way; and was glad to find that a spirit of allegiance to superiors existed among the Boys.

Notice on the Boy, Brijonauth Ghose.

This Boy, whose case was stated at p. 83 of the Survey for 1834, has been led, in order to facilitate the recovery of Caste, to declare that all which he had said in Court was suggested by the Missionaries. Mr. W. Peters, Master of the Calcutta Free School, was indicted in the Supreme Court for a libel on the Boy's Father, in charging him with perjury in the business of his Son; but, after a very able defence of himself, was at once acquitted.

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BURDWAN.

The influence of a Missionary upon persons of superior station, when exercised with Christian simplicity, faithfulness and wisdom, may often be of essential use, both to such individuals themselves, and to others connected with them. The view which Mr. Weitbrecht takes of this is sufficiently apparent, from the following extracts:—

Promising Character of the Young Rajah of Burdwan and his Family.

June 25, 1833—Paid a visit to the young Rajah at Burdwan, and met with a very kind reception. His father, Poran Chund Baboo, on hearing of my arrival,

came out; took me politely by the hand, and introduced me into a hall, where a number of native gentlemen were sitting, cross-legged, in a semicircle. A chair was brought in; and I was desired to sit at the side of Poran. He was the Dewan or steward of the old Rajah, whose youngest son the Rajah adopted as heir of all his property: the young lad is now fourteen years old. The widow of the late Rajah has the government in her hands, during the lad's minority. Poran, however, is the agent and sole administrator and manager of all her concerns.

He expressed his satisfaction at seeing me in his house, and his hope that I would come and see him and his sons oftener. After some other preliminary observations, the old father put to me the following important question: "What is the difference between your religion and ours?" This was the very thing I wanted; and I gave to my hearers, who looked up to me with the deepest attention, a Scriptural statement of the Attributes of God, the Creation of the World, the Fall of Man, and his Redemption through Jesus Christ, the only-begotten Son of God; upon which redemption rested the glad Message, that, through faith in Him, man may be reconciled to God—purified from sin—and fitted for eternal salvation in heaven. The impression my address made upon every one present was as great as I had ever witnessed in preaching to an assembly of Heathens. I felt grateful that I had thus been enabled, on my first visit to the greatest and wealthiest family in Bengal, openly and plainly to make known the Salvation of Christ. At a subsequent visit, I presented each of Poran Baboo's sons with a Bengalee Bible, which was gladly accepted by them. Afterward, I was led into the room of the young Rajah. He is at present instructed in the Persian, Bengalee, and English Languages. I told him something of European Sciences, History, Geography, Astronomy, &c.; and he seemed glad to hear, that, after having acquired a competent knowledge of the English Language, he might, by diligent application, get acquainted with all these things. The Rajah is a most agreeable, good-tempered youth: he has three brothers; one of whom speaks English tolerably well.

Favour of the Family toward the Mission.

Before I took leave, I told their father, Poran, of my intention to raise a substantial building in the town of Burdwan, for an English School; expressing a hope of

his kind assistance in an undertaking which was so calculated to become a great benefit to the rising generation. After musing on my proposal for a minute, he said, in his obliging manner: "Go and build a School; I will give you money for it: bring a Subscription-book, and I will take care that my children and all the Baboos in our employ contribute to it." I now returned home, grateful for the results of my first visit at the Rajah's palace. A few days afterward, on a second visit, I received from Poran the noble donation of 1000 rupees, for my school-building; and, while the erection of it was advancing, he gave me 500 rupees more. The School is now finished, built of solid masonry: the length, outside, is 54 feet, and the breadth, inside, is 23 feet. On the south side, along the road, a beautiful verandah, with a roof supported by ten pillars, gives the building a stately appearance. One hundred and fifty scholars can comfortably be placed in the spacious Hall: but I intend to use it likewise for preaching, in the evening; for which the building is advantageously situated, being on the side of the high road leading through Burdwan, where numbers of Hindoos may be collected in a few minutes. The whole expense amounted to 2300 rupees. From several kind friends in Calcutta, and other places, I received 350 rupees: the balance left will, I hope, be made up in a similar way.

The Young Rajah placed under Mr. Weitbrecht's Tuition.

Sept. 6, 1833—At the request of Poran Baboo, I have now commenced giving the young Rajah a lesson in English, from two to three o'clock every afternoon. Thus I have a ready opportunity of becoming more intimately acquainted with this high family, and, if the Lord should be pleased, of being an instrument in bringing some of them to a knowledge of God. I feel an inward delight in reflecting that I am thus placed in a situation similar to that of my excellent countryman Schwartz, at Tanjore. May I be as faithful and zealous as he was! and may my weak endeavours be as honoured of the Lord, and crowned with the same success!

CHUNAR.

Extracts from the Journals of the Rev. W. Bowley.

The journeys of the Rev. William Bowley afford him opportunities, of which he indefatigably avails him-

self, for the purpose of distributing the Holy Scriptures and Religious Tracts, and conversing with all classes of people on the vital doctrines of the Gospel. We shall present our Readers, as usual, with copious extracts from his Journal; tending to illustrate—what it is so consolatory to behold in that vast Indian Empire, and what, in former years, some thought it chimerical to expect—an increasing spirit of religious attention, and willingness to receive Christian Books.

Discussions with Hindoos at Chunar—

Jan. 1--7, 1834—During the week, in the course of my perambulations in the Bazaar, met a Nanuksaee Devotee three days successively; once at a shop, where we were discussing with a shopkeeper. On being introduced to this man, whose appearance was commanding, I addressed him: but the poor creature manifested levity, and a mind purely worldly, and walked off laughing. The next day, met him at one of the temples, when he began to banter and shame the two Christian boys who were with me, by asking them how many cakes of bread they now received; as if bread could be the object of boys separating themselves from their parents, to join us. However, the idea that Christianity prevails in any measure must have galled the man: he could not stand to hear a Tract read, but walked off as soon as it was commenced; which must have been observed by the by-standers, who seemed to pay attention. The following afternoon, met the man, with several others, at the same spot. Here he again attacked the Native Christian, who seemed a great eye-sore to him. A Tract was read, but the two Devotees (another being present) betrayed rage, and a profane spirit, laughing at the most sacred things. One cannot but shudder at the infatuated state of the poor Hindoos, who, seeing these things, still reverence and pamper these people.

Jan. 8--15—Had a long discussion at one of the shops in the Bazaar; Mr. Smith, our Benares Missionary, being present. The man spoke of good works as able to appease an offended God; the futility of which was pointed out to him, by showing, that after an offence against the State had been committed, no subsequent good deeds were available,

nor reckoned; but for the infringement of the law the offender was punished. After a good deal of such reasoning, Salvation, through the love of God, as manifested in the sufferings and death of Christ, in whom we were commanded to trust for pardon and acceptance, was stated. He said, "This is still making another the medium of acceptance, one like our subordinate deities." It was replied, that there was no such distinction between the Father and the Son, as he seemed to imagine, as they were but one God; and the Father himself had so loved the world, as to open this Way of Salvation, in giving His only-begotten Son, who, for the love that He bore to the human race, assumed manhood, and *suffered, the just for the unjust*. In conclusion, he was told, that he, and all others like him, drew near unto God with a price in their hands, to procure pardon and happiness; whereas we, sinners, approached Him as indigent, helpless beggars, and craved pardon and acceptance through the love of God, as brought to light in Christ Jesus. Mr. Smith also had a long conversation with an old Cuveerite (father of the shop-keeper), who, poor creature! has brought himself to a state of indifference and apathy, as if he had attained the summit of wisdom and perfection, and now needed nothing of "the foolishness of Christianity"; though so ignorant, as to be incapable of arguing one single point. However, the whole family being naturally civil and amiable, we cannot but feel the more for them, and hence are drawn to their shop in particular. Several sepoy, from the corps on duty at this place, have repeatedly called, with a learned Pundit, who is here expounding the Shasters. The whole of the controversy we had against Hindooism was left to him to conduct. The first day, he felt constrained, from sheer good sense, to admit the reasonableness of all that was adduced against the Hindoo System, and the conduct of their incarnations, &c., though he made some attempts to break through the bounds of reason: he would not accept of any books. The next day, with a spirit of determined opposition, he went on, at all hazards, caring not what absurdities he repeated, and making The Supreme the author and finisher of every enormity; saying, that unless he did so, he would be renouncing Hindooism. He afterward acknowledged, that he came with the determina-

tion to say and unsay any thing; otherwise he was yielding the point tamely. A Havildar, glad to catch up any absurdity, though ever so gross, readily joined himself to the man. I told him this was one way of murdering his conscience, and stifling his better judgment. He and the others accepted of the Psalms and Proverbs.

Visit to Jaunpore, and Discussions there with Mahomedans and Hindoos—

Jan. 21, 1834—At eight A. M., accompanied by Mr. Knorpp, came on to Jaunpore, thirty-six miles, which we reached after three P. M. At half-past four, walked to the famous bridge built across the Goomtee River. Here, close to a place of prayer, several Mussulmans approached us, and a conversation ensued, thus:—"You, of course, pray in order to appease the wrath of God, and to obtain pardon." *Muss.* "Certainly; and this is prescribed in the Word of God (the Korân)."—"Pray call it the Korân; as Christians dispute that book being the Word of God, until Mahomedans render satisfactory evidence of its Divine Inspiration." One and another smiled, though they admitted the reasonableness of the assertion. Several such hints were given, in order to excite a spirit of inquiry; but one, and then another, slunk away; while a few continued to talk, and took the Tract "Marks of a True Prophet," promising to call after they had read it.

Jan. 22—Early this morning, say from five to six o'clock, our Native Christians (Readers and others) read several chapters of the Proverbs in Hinduwee, and concluded with prayer. During the forenoon, two or three came for books; but from two P. M. till about sunset, our tent was pretty full of learned Mussulmans and a party of Hindoos. No direct attack was made, nor did any regular discussion take place, as the Mussulmans were for excusing themselves, on account of the fast of Ramazan.

Jan. 23—At four this morning, our people arose, and, first of all, read several chapters of the Proverbs, in Hinduwee; then part of the Manuscript Tract in reply to the Lucknow Molwees. About sunrise, walked to the great mosque; but met with no person of importance. Returned to the Goomtee, near the bridge; and, close to a number of idols, found a Pundit expounding the Shasters to a few people. Here we took up our stand, and listened till the man had done; when,

with his leave, I proposed a question, viz. Whether what he had been saying in praise of a younger brother's squandering away all his wealth in feeding Devotees; and then, by lies and false accusations, having his elder brothers apprehended, in order to obtain a hundred-fold more; did not prove that he was a bad man. In reply, he said (a great crowd soon collecting), that by whatever means wealth was obtained for the benevolent purpose of feeding Devotees, it was a charitable deed, and well pleasing to the Deity. He was now asked if it was proper, and would be considered devout, to plunder and commit highway robbery for the purpose mentioned. He answered, "There is no doubt of it."—Q. "Supposing a person were to make off with a bag of money, and next morning feed a crowd of Devotees, would not the magistrate take cognisance of it?" "Yes; but not so the Deity. Your Judges judge contrary to the Vedas, and cannot be right nor acceptable to God."—"This is true, according to Hindooism; but, notwithstanding, there is a monitor in every Hindoo, if he would attend to its remonstrance, that tells him that such an act is contrary to right, and cannot be acceptable to God."

One man endeavoured to stir up the ire of the Pundit against us, so as not to have any further conversation, by saying that we wanted to make Christians of them. The man, however, took it in good part; when I desired him to take the seat of the preacher, before he pretended to dictate to him and argue for him, &c. The crowd became very great; and the Pundit repeatedly remarked, that so long as there was any expounding of the Shasters, the assembly was very thin: "But, what has brought this Bazaar together?" said he. During the day, many groupes of Mussulmans came, who made several attempts to argue; but, after cavilling for a while, desisted, and walked off. Thus were we engaged till dusk.

Jan. 24, 1834 — From half-past seven till half-past nine A.M. was spent at a temple on the bank of the river, with a number of Devotees, who admitted all that was said to be better than any thing they had ever before heard. One was a man who had received the Psalms and St. Mark's Gospel in Hinduwee yesterday, and left me his book. From eleven A.M. till five P.M. was spent with many Mussulmans, who came chiefly to cavil, and to attempt to argue; but, in two instances, were

April, 1835.

by no means open to conviction. My Letter to the Molwees of Lucknow was read to several, containing the outlines of the Gospel Salvation. Several pupils of the Mahomedan Seminary, under the superintendence of a Civilian, called. They seemed determined to be rude, and to extort answers to their impertinences and impudence: in fact, their behaviour throughout the day (Friday being a holiday) was the most offensive imaginable, especially when considered as coming from boys: it was with a vast deal ado we could restrain them within any bounds. While our Hinduwee Readers were engaged the greater part of the day in reading under a tree, they overheard several persons, as they were returning from our tent, saying that there would be more real merit in killing such an one (alluding to me) than in destroying a hundred others. We have hitherto met with no hopeful signs; but plenty of real Missionary work, for which we need to be thankful. Several groupes of Mahomedans were told, that Christians, universally, considered Hindoos and Mussulmans, in their present state, as being out of the pale of salvation, and therefore exerted themselves to supply them with the means of obtaining it.

Jan. 27 — This morning went, in a different direction, to a village; but met with no opportunity of speaking to the people. However, early in the afternoon, a crowd of Mussulmans and others collected, and filled my tent. They were told, that Christians, universally, believe that none can be saved without Christ, who is *the propitiation for the sins of the whole world*; and, consequently, that neither Mussulmans nor Hindoos, in their present state, could be saved. Again, it was remarked to them: "Here are a Hindoo and a Mussulman, in a very friendly way, walking into the tent, though professing two contrary systems of religion: both will admit there is but one God and Creator of all, with whom such discordant theology is inconsistent; and yet both continue indifferent and listless as to the future consequences. If Mahomedans be right, Hindoos and Christians must be wrong, and one must perish; and, *vice versú*, if Hindoos or Christians possess the only true religion, the other two must perish: this is allowed, and yet why not examine and come to a satisfactory conclusion in time? If you defer the thing till to-morrow, it is madness," &c. Yet nothing could draw the

people to lay these things seriously to heart, so as to exercise their reason, and come to the truth. Thus we continued till evening, and gave away several copies of portions of the Scriptures.

Jan. 31, 1834—At six A. M. left Jaunpore and reached Benares by noon. In the evening, accompanied Mr. Smith into the city, where a Tract was read, and a crowd addressed: after which some discussions arose, from which I retired. I endeavoured to clear away every thing of a controversial nature, before addressing the people and bringing the Gospel fully before them.

Interview with a Devotee near Chunar—

Feb. 5--10 — During the week, our friends Messrs. Smith and Leupolt, from Benares, paid a visit to Chunar: Mr. Smith accompanied me to the Bazaar. Our Readers had preceded us, and were reading to a crowd; after which, Mr. Smith and I addressed them. He accompanied me, another day, to an extensive village, two miles distant; in walking through which, we met with a Devotee, on the bank of the river. His hair was clotted; his body besmeared with ashes; and his eyes were like two balls of fire, doubtless from intoxicating drugs. He could not read; but, notwithstanding, possessed a good deal of such knowledge as is common on Hindooism. Our being seated by him soon spread, and a crowd collected to hear the conversation. As the people approached, they prostrated themselves before him, to the very ground, with the greatest reverence. The man, however, remarked, that he had been here four days; and that the people never came near him till now. All the questions that we put to him he tried to evade, lest it might expose his ignorance; and he seemed glad to side with us in what we said of the True God, and against worshipping the creature, &c. We embraced the opportunity of giving a brief outline of the Gospel salvation. On leaving him, we walked up the avenue of some shady trees, and entered into conversation with an aged foreigner, a fine-looking man. He manifested civility with natural simplicity, which enabled us, after reading a Tract (a crowd being assembled), to answer all his inquiries respecting the Saviour, &c. It was rather dark before we left.

Characters of Four Female Candidates for the Holy Communion—

Four persons have lately given in

their names as candidates for the Communion; one of whom I was called to visit, being ill. She said that she had attended our public Hindoostanee Services and Meetings for the last four years, but had never found her heart good enough to offer herself to become a Communicant: that she had heard so much of Christ, and what He had done for sinners, on Christmas last, that she could not keep aloof from Christ any longer: that she found no rest since that time, till she had resigned herself entirely to her Saviour; and that she now wished to be admitted to the Communion of the Lord's Supper. She has, I find, been attending much to the women, who have read to her from the New Testament, and the Sermons on the Sacrament. After speaking to her for about half an hour, her husband and two friends being present, I prayed, and left her. Sent her some medicine, which has been blessed to her restoration to health, though she has been ailing of a fever during the last month. The second candidate is a decidedly pious character, but only now finds a favourable opportunity of participating in the Communion of the body and blood of Christ. The third is an old woman, respectable, and in good circumstances: she has been attending the means of grace the last two years, but said she felt herself too great and ignorant a sinner; so much so, as not to possess the power of expressing her feelings, nor of repeating what she deemed would be required of her, if she came forward; and therefore was afraid to approach. During the whole time, the poor creature shed tears most profusely. I regretted much that they should have trusted so much to the getting off creeds, catechisms, prayers, &c. by rote, to the hindrance of their soul's spiritual welfare. Told them, if they felt themselves lost and ruined sinners, and needing the atonement of Christ for pardon and acceptance, they should willingly come forward, and make their wants known: that the lisping and stammering of a child was pleasing to its parents; and so every groan and feeling of the heart, though we had not words to express those feelings, was understood by God, and acceptable through the Saviour. She was desired to read the two sermons on the subject of the Communion, frequently, to gain correct ideas. The fourth is a person who has been in regular attendance for the last year and a half. She has felt concerned for her soul for

some time past; and, in consequence, has learned by rote what is required of Candidates, and also to read the Scriptures in the Nagree Character. She also said she was afraid to come before, lest she should be rejected from Communion, for want of knowledge, &c. In the course of conversation with these Candidates for the Lord's Supper, several pleasing things have been brought to light; namely, that the old Communicants do not suffer their friends and neighbours to be at ease, till they give themselves wholly to Christ; for which purpose they both invite, exhort, and teach them what they deem necessary to prepare them for the ordinance, and read and pray with them. Nor does it appear that any of the present candidates have been hasty in coming forward; but have been long sitting under the Ministry of the Word, five or six times a week: and now that they have offered themselves, they have, it seems, done it without the knowledge of each other, and with humility for sins, and simple faith in the merits of the Redeemer; but not without trembling and fearing: blessed be God!

Frauds of Mahomedan Fakeers—

Feb. 19, 1834—Being informed, during the day, that a new Peer, or Mahomedan Saint, had appeared out of a tamarind-tree, two miles hence, and that the multitude, ready to credit every lie, resorted to it daily; at four P.M. I rode to the spot: it is close to the village Bhureta. In a grove of trees there, there is an old tamarind-tree, out of whose boughs a juice is issuing. This circumstance has been taken advantage of, during the last eight or ten days; and a few Mahomedan Fakeers, with native drums, had taken up their post under it: they had a short stick stuck up under the tree, with a great bunch of hair at the end of it, representing the Peer; with several other little articles, and a pan to receive the juice. I found they were making a trade of this circumstance, and deceiving the people, chiefly women, who were flocking from the adjacent villages to propitiate the saint, in order to be dispossessed of demons, or to be delivered from barrenness: one poor deluded creature went from our village for that purpose. On descriing me at a distance, the Fakeers commenced beating their drums, doubtless to draw me to the spot. I found I was too soon, by two hours; as the women assemble

at dusk, to obtain the desires of their hearts; when, it seems, they sit around, with their eyes fixed upon the spot from whence the juice issues. After a while, either in reality or pretence, they shew signs of the demon's possessing them; when they are thrown into great excitement of body, till they are exhausted. They then pretend to have something revealed to them of enmity subsisting between them and some relation or neighbour, through whose witchcraft or spell they are cursed with barrenness; and, after obtaining some such confession, they pay the Fakeer, and are permitted to depart. Seeing these deceivers by themselves, who were as ignorant as ignorance itself, I addressed them seriously regarding the fraud and deception they were committing on the poor people. I told them, that they were no better than deliberate robbers, and destroyers of souls; that they were thus heaping up the wrath of their Creator upon their heads; that, after a few more days, they would be called to a strict reckoning, &c. They seemed somewhat alarmed, and said that I was The Supreme come to them: if I commanded, they would depart. I said I was but a messenger, sent to warn them of their sin and danger; not to force nor compel. If they had any regard or concern for their souls, they would depart, and give up such craft. I could see they wanted a positive order to depart, which I was not authorised to give.

On leaving them, met a Pundit proceeding to the spot. Upon questioning him, a long conversation ensued, and he felt induced to accompany me part of the way: we walked about half-a-mile together, in close conversation on the sin of Hindooism, &c. At last, he had nothing to say in refutation, and seemed to approve of all that was said, but did not feel strong enough to accept of a book just now: he promised to call frequently; and, after a little more information, would read our books.

Intercourse with Mahomedans at Jahanabad—

March 1—Early this morning, walked through the town. On my return, found people waiting for me, chiefly Mussulmans: they continued talking and receiving books till nine A.M. During the day, till late in the evening, had crowds of Hindoos and Mussulmans; the former having been attracted by one of our readers, who spent five hours to-day in the Bazaar, reading and distributing Hin-

duwee single Gospels and Tracts. The Hindoos heard the Word without opposition, and thankfully accepted of books: they were chiefly Seiks, who read and transact business in Hinduwee. The Mussulmans, though able to read, and of respectable appearance, manifested pride, ignorance, and suspicion; more so than the Hindoos, which is not usual with Mussulmans. Hence, though they were repeatedly challenged to prove the Korân and the missionship of Mahomed being from God, none attempted to bring forward a single argument in proof; but generally said, "They are proved to us." I replied, "The Hindoos say the same of their gross idolatrous systems; which assertion would satisfy no Mussulman." Some of the most respectable seemed afraid to entrust themselves with the perusal of our holy books; saying, that if they took these books, and they were found, after their death, among their property, by their children, they might suppose that their parents had faith in Christianity, and thereby be induced to embrace it. Thus we see how vigilant and active the great Enemy is, and how ready his vassals are to second his motions, to keep out the light of divine revelation and the reign of the Prince of Peace. What zeal, wisdom, and harmlessness are required on our part!

Intercourse with Hindoos at Bhugwanpore—

March 4, 1834—Early this morning, perambulated the whole extent of the village. Curiosity attracted several of the Rajah's brothers to me; which led to a conversation, and eventually to a sitting, and the reading of several articles respecting the Law of God and Salvation. A number collected, and heard; but none accepted of a book. Hence I walked into the public street of the Bazaar; where I was seated by a number of Nanuk's disciples, who heard several Tracts with apparent pleasure, but seemed afraid to instruct themselves with our books. However, after a great deal of serious arousings, a respectable man came forward; and his taking a book led the way for the rest, most of whom also entreated to be supplied. We gave away several copies of the Genesis, the Psalms, and the Proverbs, with many Tracts in Hinduwee.

Distribution of Books at Chynpore, and in returning to Chunar—

March 6—Very early this morning perambulated the whole extent of the

town; in fact, made the circuit of it; and met with eight opportunities of distributing Tracts in Hinduwee and Oordoo. In Hinduwee we have many Tracts printed by our Chunar Association, with several others printed years ago by the Church Missionary Society, which are now pretty nearly exhausted. In Oordoo I have but one solitary Tract, "Marks of a True Prophet," containing Mahomed's pretensions, printed by the Association; which I am distributing pretty freely. But, alas! there is something else needed to supplant the great impostor. What great opportunities are lost of doing much good, for want of single Gospels and suitable Tracts in Oordoo! The season for this work is just closing, and the hot weather fast approaching. The Tract Society must be applied to for a supply of all they have. My manuscripts must remain with me till I am desired to send them down for the press. At seven A. M., prosecuted my journey along the skirts of the hills, meeting with many populous villages, where I read, and distributed freely to readers, Tracts, and the Songs of Solomon. I have neither Gospels nor Psalms remaining. Yesterday I took one Oordoo Testament to pieces, and distributed single Gospels, Epistles, &c. to several.

March 7—To day, gave a complete New Testament to a Great man; and came on to Illia, ten miles, where I arrived at mid-day. This morning, in my perambulation, was pleased to hear a man, who applied for books, repeat the Memoirs of Fajhhan, which he read last night. At this place, being market-day, great crowds entered my tent to hear the Word; and a great many Tracts, both Hinduwee and Oordoo, were given away.

March 8—Set out early. Met with some thick jungle, which is preserved by the Rajah of Benares for wild beasts; and came to Chuckea, six miles, where the Rajah has a residence and other works, such as tanks, temples, gardens, &c. In the Bazaar, I read and distributed to as many as needed. On my way out, met the Rajah's Collector, a Mussulman, who was very civil, and would have had me return to take refreshment, which I did not find it convenient to do; but kindly thanked him, and presented him with a copy of the Testament in Oordoo, and a Tract against Mahomedanism. Came on to Newazgunge, five miles further; and pitched my tent in a valley surrounded by hills and jungle on

one side. Here, gave many Tracts to the chief men, both Oordoo and Hinduwee. Four Brahmins came into my tent to hear what was contained in the books I was distributing. After they had heard, and their questions were answered, they gladly received books for themselves: many came, during the day, for books.

An Old Devotee at Chunar—

March 12, 1834—This afternoon, near some Hindoo temples, visited an old Devotee, seventy years of age, who is residing in a wooden house upon wheels, which he brought from the opposite side of the river. I was in hopes of seeing him somewhat open to friendly conversation on religious topics; but, at first, he raved at me, and said every thing bad and aggravating; namely, that I was going about like a cut-throat, destroying people, by drawing them aside from caste, and by proselyting them to Christianity; and though I affected sanctity, I was like a leech, that drew out the very blood of one's vitals, &c. On being appeased, he questioned me as to how peace of mind might be obtained. *Ans.* "Mankind have long ago lost peace, by forsaking their Creator; and have thereby entailed upon themselves misery, death, and hell: but, by returning to God, the fountain of happiness, peace, is restored. But, forasmuch as, by sin, we are enemies to God, and feel no inclination to return to God, but rather fear and dread, He has, in mercy, and in love to His rebellious creatures, planned and revealed a way of salvation, by the gift of His only-begotten Son." This brought the old man to yield, and say that it was very good; and that he had not a word to say against it.

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BENARES.

From the communications of the Rev. W. Smith, the Rev. J. G. Knorpp, and the Rev. C. B. Leupolt, labouring in and around this immensely-peopled city, we have extracted various particulars, which serve to shew the importance of the system of Conversational Preaching adopted by the Missionaries. The following passages contain Mr. Smith's account of his

Religious Teaching and Discussions.

Oct. 14, 1833—Had a large assembly of people at Mahdoo Dos' Garden. After we had read and preached to them, a Brahmin commenced a long oration; the substance of which was, to shew, that, as

every thing had proceeded from God, so every thing must finally return to, and be absorbed in Him. I answered, "If this be the case, where is the great difference between sin and holiness; between him that worships, and him that worships not; him that sweareth, and him that feareth an oath? Since all must ultimately arrive at one place, what does it matter by which road they go? This is my first objection to your statement. The second objection is, that it represents God as destitute of wisdom, and the author alike of sin and holiness. At the Mahapruly (the general destruction of all things), He will be just where He was before creation. Why then did He create, but to cause sin, and misery, and suffering? for holiness and happiness, you know, He possessed before." To this he returned no answer. Tryloke, one of the Christian Readers, reads and explains very well, and often with great effect, the Dhurm Poostuk Kasar, a Hinduwee Poem, containing a brief, but well-written statement of the Hindoo, Mussulman, and Christian Religions.

Oct. 15—This morning I went to a Mela at Doorga Koond; and could not but be struck to see the man, who slays the sacrifices offered there, refusing to slay a kid till the offerer had paid him for his work. When the poor man who brought the kid saw he must pay, or offer no sacrifice, he, with a great deal of reluctance, opened his handkerchief, and took out a few pice. We afterward read to the people; and I would have spoken to them of the One great Sacrifice, but they were very turbulent, and not much inclined to listen. Having refuted the false arguments of one man, respecting free-will; and of another, who asserted Benares to be made of gold, to those who had faith to believe it; and distributed a few Tracts; we came away.

Jan. 9, 1834—Went to the temple at Rameshwar last evening, and felt very much profited in speaking to the people concerning Jesus and His great salvation. They were very attentive; had few objections to urge; and seemed impressed. Went this morning to Bura Gaon, a very populous place. After having preached at two or three places in the village, on our return through the Bazaar, an aged man, who had heard us at one of the places, took the Christian Reader, Levi, and myself, one in each hand, and said that we must go into the next house, where his Gooroo or Teacher lived, to repeat to him what he had heard from us:

that he had been endeavouring to convince him, and could not. We accordingly went; and stated to the old Pundit our doctrines, and answered or obviated all his objections. Whether he was convinced or not, his disciple, I think, must have been confirmed in his former convictions. We had not proceeded a great way from the above place, when I saw a man bathing. I asked him if he could read; when he immediately pressed me much to go into his house, saying that there was a Brahmin who wished much to see me. We went; and the Brahmin being seated upon a charpoi, and I upon a moorah, the conversation commenced. *Miss.* "We are come here, according to the command of God, to declare unto men the way of salvation. In our holy books it is written, that whosoever hears and receives the Gospel of Jesus Christ, the Saviour of the world, shall be eternally saved; and he that receives it not shall be damned." *Brahmin.* "If you affect to despise our holy Shasters, why do you teach them in the Company's School at Benares?"—*Miss.* "There are two kinds of learning: one earthly, the other heavenly. We English people think there are many things in your Shasters, in respect to temporal affairs, good for you to know; but the knowledge of God is not to be found in them." *B.* "Our religion is this: Evil and ignorance are essential to creation: the soul, by attending the various ceremonies prescribed in the Shasters, obtains knowledge: having got possession, in the full sense, of the knowledge of God, it is absorbed into God."—*M.* "Here is your error, that that which is now ignorance and sin, may and shall, at some future period, become one with God. God is too wise to divest Himself of His knowledge, even if it were possible, and become enveloped in ignorance: He is infinitely too holy and glorious to become imprisoned in a sinful body. How unworthy of God is such a doctrine! how impossible that it should be true!" The Pundit seemed, at length, quite ashamed of his system, and was completely silenced; and heard, with much attention, the Gospel, and took our books.

Jan. 29, 1834—I have had an interesting visit among the villages on the PUNCHKOSÉE—the boundary said to describe the holy ground connected with the sacred city Kushee, and hence much frequented by pilgrims and devout Hindoos, extending in a circuit, at an average di-

stance, of five kos from the city. I had a long argument, last evening, with a Brahmin, who has read the Testament with a great deal of attention: his two principal arguments were, that if Christ had made a sacrifice for the sins of the world, sin would not be imputed to any one; and that if, after a person had believed in Christ, it was necessary for him to obey God's law, Christ's obedience and righteousness were of no use. I endeavoured to shew him the erroneous view he took of the subject; and, when he appeared convinced, to speak to his conscience on the necessity of forsaking all and following Jesus, through evil report and good report. I think he, for one, has strong convictions of the truth, but labours to resist them.

Feb. 21—Had a long conversation again with the Brahmin mentioned *Jan. 29th.* His objections were, respecting Christ's being crucified between two thieves, and crying, just before His death, *My God, my God, &c.*;—respecting His saying, at the institution of the Sacrament, *This (the bread and wine) is my body, and my blood, &c.*;—and respecting His fleeing into Egypt when a child, and all the children of Bethlehem being slain for His sake; of whose blood, the Pundit observed, Christ must be accounted guilty; for they would not have been put to death, had He not fled. These questions were answered, in some measure I trust, to his satisfaction: but there was an immense number of people present; and it is much more difficult in such a case to obtain concessions from a Brahmin. In conclusion, I made a brief comparison of Hindooism and Christianity, which appeared to have a good effect.

March 7—Gungapoor, five kos from Benares. Had many hearers, and much discussion, during our stay of two days. At one meeting, after answering all their objections, we shewed them the unreasonableness of their doctrines, and gave them a full statement respecting Christianity; when the majority rose up at once, saying it did not at all matter about our conversing any further; for we had got our system, and they had got theirs, and they would keep it. On hearing this, I, of course, felt great grief and disappointment; and, coming away, said, "It is a fearful and a grievous thing: the Kingdom of God is come unto you, and you refuse to enter. God calls you, and you plainly say, We will not come."—None know the feelings of a Missionary,

under such circumstances, but those who have experienced them. On other occasions, we had conversations in something like the following strain:—*Miss.* “We are come to tell you, that, in a short time, God will destroy the world; but before that awful time comes, He has ordered His Gospel to be preached to all, that all who believe in Christ may be saved.” “God is in all, and is the doer of every thing.”—*Miss.* “The Creator cannot be one with the creature: He will judge the world in righteousness.”

Mr. Knorpp thus notices the

Importance of Benares as a Missionary Station.

Benares is, indeed, one of the most important Stations for Missionaries. Here there is never a want of Missionary usefulness. It is the strong-hold of Satan; and every means should be employed to shake its foundations. Already, indeed, we have the satisfaction to see that the Gospel of Jesus is undermining this bulwark of idolatrous superstition. The people, in general, like to hear the Word of God, and eagerly listen to what we say. It seems that the day of salvation, for Benares, is fast approaching, as so many Labourers will shortly be engaged to labour in this part of the Lord's vineyard. May His Holy Spirit dwell in us; teach us all things; and guide us into all truth; that we may bear witness of Jesus Christ, as the Saviour of men!

LADIES' NATIVE FEMALE EDUCATION SOCIETY.

THE last Report gives further

Instances of Benefit from the Schools.

A short time since, one of the Young Teachers, being ill, requested that Mrs. Wilson would visit her at her home. On being questioned as to her attention to the Christian Scriptures and prayer, she assured her kind instructress, before many witnesses, that she both read the Scriptures in private, and prayed to God through Jesus Christ; and that in so doing she found great comfort. Several young Brahmin Friends were present, who paid much attention to her answers; and one of these Youths produced an English Bible, and inquired the meaning of several passages in it.

A Girl, about ten years of age, who had been a pupil of the School, but not lately, called several times at the house of the Catechist, and expressed her anxious desire to become a Christian; at

the same time begging to be allowed to take food with his family, by which act she would have lost caste, when she concluded her father would be willing to give her up. The Catechist brought her to Mrs. Wilson; who, considering her extreme youth, and fearing that some domestic quarrel might have made her wish to leave home, desired the Catechist to take her to her father's house, and inquire of him whether he were willing to let her attend school again. The child was very averse to returning. The father appeared civil; and said he would reason with her; and if, after three days, he could not persuade her to change her mind, he would give her up to Mrs. Wilson. It seems that the Girl's wish to become a Christian was known to all the neighbours. Hearing nothing further on the subject, after a week the Catechist was sent to inquire the father's determination. He now appeared very fierce, and said he should by no means give up his daughter to Mrs. Wilson; and that he had not only forbidden her to attend school again, but, to prevent the possibility of her so doing, he had removed her to the house of a married sister, who would watch her closely.

The thanks of the Ladies' Committee are due to the Medical Board, for the supplies of medicines kindly granted, whenever applied for; by which very many poor females, both within and without the Institution, have been benefited. An affecting instance of the value of the supply of medicines may be stated.

Some months since, a Mahomedan Woman rushed into the School-house one Sunday Morning, carrying her little girl, who was a scholar, in her arms. The child appeared dying from the effects of Cholera: they were taken to the orphans' apartment; where, after some means had been applied, the child revived. On being raised up, she saw a plate of boiled rice, which one of the children had set by to eat at her leisure. The sick child begged hard for some of the rice; but, for a long time, the prejudices of the mother would not allow her to partake of it: at length, joy at seeing the child so much better overcame every other feeling; and, with strong emotion, she pushed the plate to her child, saying, “There! come what will—take—eat: but you are no longer mine!” Then, turning to the friends who were attending on the child, she said, with much feeling, “You have restored her: she and her five sisters are

yours."—This child is the youngest of the family, and continues to come to school as usual; but the other sisters are all under the influence of their father-in-law, who will not allow them to come to school.

West Indies.

A GENERAL view of the West Indies and Guiana is given at pp. 155—158 of the Survey; and various details, in the parts of our last Volume there referred to. We have collected, from the statements of the Societies labouring in this field, many further particulars: such as are here given relate to the Islands: some, which respect Guiana, will appear in a future Number.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. James Thomson, the Society's Agent, under date of the 21st of January, thus announces the

Co-operation of the Bishop and Clergy of Jamaica in Scripture Distribution.

After writing my last Letter to you, we obtained some accessions of friends, in aid of the circulation of our Volume, from among the Clergy; and, the other day, the whole of the remainder came in to us at once. I wrote to the Bishop a few days ago; and, on the 17th, received the following answer:—

The Bishop of Jamaica presents his compliments to Mr. Thomson, and begs to acknowledge the receipt of his Letter of the 13th instant. The Bishop is in expectation of receiving from his Clergy throughout the Island Lists of such Apprentices as are enabled to read, with a view to the distribution of copies of the Book of Common Prayer among them. The Bishop will avail himself of the same opportunity of presenting such copies of the Testament and Psalter as have been sent out here by the Bible Society, if Mr. Thomson will have the goodness to transmit them to the Rev. G. D. Hill, the Bishop's Secretary and Registrar of the Diocese, who has received the Bishop's directions to forward to Mr. Thomson an account of the books and of the manner of their distribution.

The Bishop's Note, conveying the above pleasing intelligence, is dated from his residence, "Union Hill," a name every way appropriate to the case—and on Union Hill let us all stand in the Kingdom of God!

BAPTIST MISSIONARY SOCIETY. JAMAICA.

Affecting Reception of Messrs. Knibb and Burchell by their Negro Congregations.

MR. Knibb arrived at Port Maria on the 25th of October. He thus speaks of his reception at the scene of his former labours:—

As soon as the boat could be made seaworthy, we embarked for Rio Bueno, which we reached in safety the same evening. On entering this lovely little bay, the first object that attracted my attention was the ruins of the Chapel, in which I had many times proclaimed the words of eternal life. The person who set fire to the Chapel is beneath the clods of the valley: shortly after, he left his home for a ride, and was missed for two days; when he was discovered by a Negro, hanging between two rocks, quite mad: he was carried home, where he died in the same state.

The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their Minister, they ran, from every part of the bay, to the wharf. Some pushed off in a canoe; into which I got, with my family, and soon landed on the beach. Verily, we were nearly pushed into the sea by kindness. They took me up in their arms—they sang—they laughed—they wept; and I wept too. "Him come—him come—for true!" On they rushed to the Chapel, where we knelt together at the Throne of Mercy.

The following morning we started by land for Falmouth. As I entered, I could scarce contain my feelings; nor can I now. I was, and am, completely overcome. They stood—they looked—"It him! it him! for true." Soon the news spread, and from 20 and 25 miles distant they came. In the evening we held a Prayer-Meeting. The Chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly—

"Kindred in Christ, for His dear sake,
A hearty welcome here receive!"

On the Sabbath Day, when the people came from the country, the scene was the most interesting that I ever beheld. At six in the morning the place was full. At the ten o'clock Service, numbers were on the outside: two Magistrates were present. I preached as well as my feelings would allow: afterward, I addressed them on the change in their circum-

stances. Oh, the happiness of having the tongue set free from the shackles of Slavery! It was a noble sight! They were as still as death. I urged on them the duties which they would have to perform; and told them, I was sure that they would fulfil them.

I shewed them the Specimen Testaments which I had brought; and we distributed several hundred Tracts, in commemoration of the day.

When I descended from the pulpit, they could contain themselves no longer; and the Magistrates had a good specimen of the manner in which "the notorious Knibb" was received by his people. In the afternoon, we commemorated the Lord's Supper: about four hundred of the members sat down. It was indeed a feast of love!

Mr. Burchell reached Falmouth on the 21st of November, a few weeks after Mr. Knibb. He writes—

In the evening, I preached for Br. Knibb, to a very large congregation: the Chapel was crowded, and one of the tents also; and many were on the outside of the Chapel House. Saturday Morning we left our old companions, for the eventful town of Montego Bay. When we were three miles distant from the town, we had to pull up, to shake hands with some who were come out to meet us: as we proceeded onward, the numbers and frequency of the groupes of friends increased. The poor people looked at us, as though they could scarcely believe their own eyes; and then they clasped their hands, blessed God, and burst into tears. When we entered the town, a crowd of recollections burst on my mind, as I looked on the situation where the *Blanche* was anchored when I was first taken prisoner: but my attention was soon roused from reflection; for, as we passed along the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we proceeded more into the town, the doors and windows became crowded, and many were the kind congratulations of our former friends. As we entered the centre of the town, we were recognised by one who had been a very staunch friend in our difficulties: he took off his hat, and greeted us most cordially: this excited the attention of the Negroes in the Market; and one of them, recognising us, exclaimed—"Bless God, and him come for true! Massa Burchell, him come for true!" Others now joined

April, 1835.

him, and began clapping their hands: when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and made the whole town resound with their thundering huzzas. I now endeavoured to press on to our house; but the Negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us, and take cut our horse; which I have since found they would have done.

When we reached the house, we were immediately surrounded: the yard and the street were crowded. Every one was trying to shake our hands, or lay hold of us in some way. When we alighted, the throng crowded upon me—some taking one hand, some the other: some threw themselves on the ground. The whole scene was such as I cannot describe.

The whole of Saturday, the 22d, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said—"Hi, Massa, and it you for true! and you for we, Massa Burchell! and me see you with me own eye! Blessed God!"—and then they burst into tears. After speaking to a party, and shaking hands, I was compelled to request them to leave, in order to give place to others; when one said—"No, Massa: me no go—me no able to believe yet—and is it Massa Burchell for true?" Another said—"Now, Massa, me know dat God Him true—Him hear for we prayer—but Him take Him own time—and Him work Him own way—but Him do every ting quite good." I could fill a sheet with their interesting sayings. One poor afflicted Negress came down from the country, a distance of twenty miles, the next Saturday, the 29th; and when she saw me, looking on me, as the tears rolled down her face, she said—"Massa!, me hear you come—and me HUNGRY for see you—and me cry for see you—and me take two day for walk for see you—and now me believe—God Him too good—me now willing for die—for now me know me God Him true."

I had no idea whatever of such a reception. I knew my friends, and knew that they would be truly glad to see me; but I had not the most distant idea of such a manifestation of feeling.

November 23, I again commenced my labours among my poor but dear people.

There were at least 4000 persons present at the ten-o'clock Service. I preached out of doors. On Sunday, November 30, the attendance was still greater. At our Morning Prayer-Meeting at six o'clock, there were 2700 present; and at ten o'clock, not less than 5000: but you must not be misled by this statement of numbers, as there was a union of the churches of Montego Bay, Salter's Hill, and Gurney's Mount.

Mr. Knibb, under date of the 25th of January, transmits to the British and Foreign Bible Society some notices of the

Great Impetus given to the Endeavours of the Negroes in learning to read.

On behalf of my Church and Congregation, and on my own behalf, I beg to return you unfeigned thanks for the very valuable present of Testaments with the Psalms, which we have received. The impetus given, by the promise of this grant, to lettered instruction, is astonishing. When I inform you, that, in this and the adjoining Parish of St. James, full 10,000 Primers have been disposed of since the First of August; and that such is the continued demand, that I have sent for 10,000 more, and am anxiously awaiting their arrival; you will perceive what you have been instrumental in doing. Numbers of the Members of my Church, on different Estates, teach the Children and their fellow Adults to read, three evenings in the week; and many of the Children walk eight or ten, and some twelve miles, to the Sabbath School.

As all, or nearly so, of the Books belonging to my people were destroyed in the Insurrection of 1831, and as my poor people dared not begin to learn till after the glorious First of August, may I petition that you extend the time for them till August 1835? I hope that I shall succeed in this request: for if I fail, numbers of old and young will be deprived of the Word of Life, who have tried hard to obtain it; while the announcement of so kind an intention will stimulate those who are fearful, that, after all, they shall lose the prize, and will, I am confident, induce many others to commence.

I make it a rule, that all who receive the Testaments shall read to me, or to one of my friends: though this engrosses much time, I am well repaid. If any one had told me, before I left England, that so many of the Adults in my Church would be able to read the blessed Word

of God on my return, I should, with my knowledge of their former inability, have thought it impossible.

I hope, when our Chapels are again erected, we shall have a Bible Society for this country. Then we shall be able to do something: and we shall, I am sure, be willing.

Perhaps it is necessary for me to say, that my Church consists of 900 Members; and that my Congregation is nearly, if not quite, 2000. My Brother Burchell's Church, and our Out-stations, are all in my circumstances; and in pleading for myself, I wish to be understood as also pleading for them.

In compliance with Mr. Knibb's suggestion, the Committee have extended the term for the Negroes learning to read to the First of August of the present year.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

THE Designs and Proceedings of the Society were stated at pp. 554, 555 of our last Volume. An appointment has been obtained, on the plan there noticed, for the Rev. W. K. Betts, as Chaplain on the Estate of Knockalva, in the Parish of Hanover. Under date of Oct. 10, 1834, he thus speaks of the

Thirst of the Negroes for Religious Instruction.

I began my Ministry at Knockalva on the memorable day of freedom, the 1st of August, by preaching in the Chapel to an overflowing Congregation, from John viii. 36. I think there were about 500 persons present, chiefly Negroes. Numbers could not gain admittance. I have, since that time, held Divine Service there every Sunday but one; and, up to this time, the Congregation continues to fill the Chapel, which, I think, would be filled if it were as large again. The people are very orderly and attentive; and many shew thankfulness for instruction.

I have two Services on the Sunday, in the Chapel; and have also commenced a Sunday School, for the benefit of those young persons, above six years, who are at work during the week. The attendance bids fair to be as large as the Chapel will admit.

Every evening, about fifty of the Negroes of this Pen attend our Family Wor-

ship; when I expound a portion of St. Matthew's Gospel. We have also a Day School here, which was opened on the 7th of last month. There are now fifty children on the books, chiefly those under six years, who, by the Abolition Act, are free. The children of the Negroes, in this part, have been left so destitute of instruction, that not one of those now in this School knew the Alphabet when they first came. Indeed, the people in this neighbourhood are so backward, that I believe not one in a hundred can read; but I am happy to say, that the desire to learn is increasing greatly. Several of the young men of the surrounding properties come here to receive a lesson in reading, whenever they get a little time, particularly on Friday Afternoon; which they have to themselves, under the new system. I am also invited by Mr. Gordon to visit and instruct the Negroes on the four properties of Mr. Malcolm; viz. Alexandria, Knockalva, Argyle Estate, and Argyle Pen. I have already visited those at Argyle Estate. I met about 100 of the Negroes in the boiling-house; and catechized them from a Catechism compiled by a Clergyman of this diocese for the use of the Negroes, and dedicated to the Bishop. My visit was thankfully acknowledged by the people, in a manner that was very pleasing to me. From this brief statement, you will perceive, that, even under present circumstances, I have as much to do as I can personally attend to. If I could obtain able School Teachers, I might have two or more other Schools in this populous district.

The restrictions under which the Society has laboured in the Dioceses of Jamaica and Barbadoes are likely to be removed; and adequate scope afforded to its exertions, if the means shall be supplied. It is stated, in a Circular just issued—

With a view to enable the Members and Friends of the Society to participate more directly in the West-Indies' Mission, under its peculiar circumstances, the Committee have, as a temporary measure, opened a separate Fund for the West Indies. They have taken this step with some hesitation; lest, by transferring to it contributions which would otherwise have been made to the General Fund, they should be incapacitated from affording due support to the undertakings in which they were previously engaged.

LONDON MISSIONARY SOCIETY.

JAMAICA.

Commencement of Labours with Six Missionaries.

THE arrival of Six Missionaries a day or two before Christmas was stated at p. 157 of the Survey: of these Missionaries, the Directors say—

They are instructed to seek their Stations in places adapted for an extensive intercourse with the Emancipated Population. The four, who have sailed for Kingston, are appointed to the Eastern and Southern Quarters of the Island; in which it is trusted that Divine Providence will, by means of the introductions given to them, lead them to important and influential Stations. The two Brethren, who are directed to the Northern Side of the Island, have an immediate location provided, from which they will be able to survey the whole field of labour surrounding them, and act as the leadings of Providence, and the judicious advice which they will doubtless receive, shall lead them to judge most conducive to the success of their labours.

Of the two Brethren, Messrs. Vine and Alloway, it is subsequently stated—

By a Letter dated Arcadia, Trelawney Parish, 21st January 1835, the Directors have learned that they had commenced their labours among the people of that neighbourhood, with every prospect of obtaining large congregations, if furnished with the means for the erection of a Chapel and School.

These Brethren write—

We have found in a circle round Arcadia, the circumference of which is nowhere more than four miles from it, twenty-four Estates and three smaller Properties supporting nearly 5000 people. We have already some people from five of the neighbouring Estates: our congregation amounts to nearly 400 persons.

We have begun to teach the people to read. Next to nothing appears to have been hitherto done in this way: there is not one upon the Estate who is able to read. Their eagerness to learn is surprising. We begin School in the evening immediately after Family Worship; and we have quite a crowd with us at that exercise, in readiness for the lessons which succeed. When, on Sunday last, I was dismissing a class of boys and girls, which I had been teaching from the close of the Morning Service till about three

o'clock in the afternoon, not one of whom had tasted any thing since breakfast, they wished me to continue teaching longer, and said—"We no hungry." I said, "You must want to eat now; so go and get your yam, and be ready again for the Evening Service;"—when one of the boys immediately replied, holding his book still open, as if lothe to close it, "Massa! we no care for yam, if we may read de book."

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SCOTTISH MISSIONARY SOCIETY.

IN the last Report, the Directors urge some powerful

Motives for Enlarged Exertions in the Religious Instruction of the Negroes.

The Emancipation of the Negroes lays Christians under NEW AND POWERFUL OBLIGATIONS to communicate to them Religious Instruction. The System of Slavery, under which they have so long groaned, has sunk and degraded them, as intellectual and moral beings; and has unfitted them for participating at once in all the advantages and privileges which are usually connected with freedom. Christian Instruction is essentially necessary to their reaping the full benefits of Emancipation. By the measures which we have adopted for the Abolition of Slavery, we have virtually brought ourselves under new obligations to devise liberal and extended measures for the instruction of the Slaves. Besides, the Emancipation of the Negroes may be expected greatly to increase the facilities for instructing them; and new facilities of doing good always involve a corresponding obligation to improve them.

Besides, the Negroes in the West Indies have PECULIAR CLAIMS on British Christians for instruction: there is, perhaps, no class of Heathens who have so many and so powerful claims on our exertions as the Negro Slaves. They have not only claims in common with other Unenlightened Nations—they have the claims of fellow-subjects: they have not only the claims of fellow-subjects—they have powerful claims arising out of the multiplied and unspeakable injuries, which, for two centuries and-a-half, they have suffered at our hand as a Nation: others may lay claim to our benevolence, but they have a claim on our justice. And shall we not make them compensation for the deep and lasting injuries which we have inflicted on them? We cannot, it is true, make any compensation to the past generations of Negro

Slaves—to the millions who are now in their graves: they are beyond the reach of our exertions. But this very circumstance increases our obligations to make compensation to the present race of their children, and to their children's children; by communicating to them instruction, and especially Christian Instruction, in order to raise them from that state of degradation into which they have been sunk by the System of Slavery—to elevate them in the scale of intellectual and moral beings—and to bring them into *the glorious liberty of the Children of God.* This is the best compensation which we can now make them; and we are bound to make it with a liberal hand, and without delay.

It is also worthy of notice, that the Negroes in the West Indies shew a PARTICULAR DISPOSITION to RECEIVE THE GOSPEL. It is a fact, not generally adverted to, that, in the West Indies, there are perhaps more converts to Christianity than in all the rest of the Heathen World put together. By recent accounts, there were nearly SIXTY THOUSAND Negroes and People of Colour connected with different Missions, as Members of their Churches or Societies. Into the particular causes of the greater success of the Gospel among the Black Population of the West Indies than among other Heathen Nations, we shall not at present inquire: it is, however, a striking example of God's bringing good out of evil—the Cup of Slavery having proved to such multitudes a Cup of Blessing. But, whatever be the causes of this remarkable fact, the singular disposition which the Negroes manifest to receive instruction, and to embrace the Gospel, is a very powerful argument for more extended exertions among them.

It is also an important consideration, that Missions among the Negroes will probably be attended with only a TEMPORARY EXPENSE. Missionary Societies were not formed with the view of PERMANENTLY supporting the Gospel in any country: they calculate on the people, among whom it takes root, providing, in one way or other, for its maintenance and further extension among themselves; and, relieved of the expense in one country, they expect to be enabled to extend their efforts to other parts of the world. Hitherto, this expectation has been only very partially realized. Among the Negroes in the West Indies, however, a considerable disposition has been manifested, even while in a state of Slavery,

to provide for the support of the Gospel among themselves; and, after the Act of Emancipation takes effect, we may hope that their ability, as well as their disposition to do so, will be vastly increased. Indeed, if the Christians of Britain should, without delay, provide the Negro Population of the West Indies with adequate means of religious instruction, it does not appear to be too much to expect, that, at no distant period, they will be entirely relieved from all expense on this account, and at full liberty to direct their efforts to other parts of the Heathen World. At all events, there is no part of the world where the prospect of this is so great; and, unquestionably, this is a powerful recommendation of the West Indies as a field for Missionary Operations.

Finally, If Missionary Exertions in the West Indies are delayed, the EXTENT OF THE WORK to be accomplished WILL BE GREATLY INCREASED. The Slaves in the West Indies amount, at present, to about 700,000: and though hitherto their numbers have diminished, instead of increasing according to the natural law of population, yet, considering the fertility of these islands, and the general improvement which may be expected to take place in their condition in a state of freedom, it would not perhaps be wonderful, if in half a century they should increase to two millions. Now, should the supposition which we have made be realized, and should the West Indies be neglected at present, how greatly will the work to be effected have augmented in the course of fifty years; when, instead of 700,000 souls, 2,000,000 will require to be cared for! We have a striking example of the evil of delay in the case of Ireland: had the same moral machinery which is now in operation been set on foot at the commencement of the reign of George III, how powerful might have been its effects, compared with what they can now be expected to be! Then it had to operate on a population of perhaps not more than 3,000,000: now it has to operate on a population of nearly 8,000,000. We have lost the favourable moment for evangelizing Ireland: let us not also lose the favourable moment for evangelizing the West Indies.

UNITED BRETHREN.

THE following general views are given of the

Increase and Prosperity of the Missions.

It is a subject of unfeigned thankful-

ness to God, that in both those important fields of Missionary Labour, Antigua and Jamaica, the prospect of conferring a substantial and permanent benefit on the Enfranchised Negroes, by the extension of the blessing of religious instruction, has continued thus far to brighten on those engaged in the work. It will be evident to every candid and attentive observer, that *Antigua* is now reaping the advantage of the facilities which have been so long and so generally afforded for the preaching of the Gospel to the Slaves; and of the comparatively-advanced state of moral and outward improvement, which has been hereby produced: nevertheless, though much has been already effected, much still remains to be achieved, by the servants of Christ, in this favoured island; nor will their earnest call for the intercession and support of their British Fellow-Christians be unregarded. The state of things in *Jamaica*, the bulk of whose population, tenfold more numerous than that of *Antigua*, has hitherto remained lamentably ignorant of the truth as it is in Jesus, is scarcely less cheering: in that portion of the island to which the labours of the Brethren's Missionaries are directed, the desire of the Negroes after the Word of God continues to increase; and, at every Station, opportunities of useful exertion seem to multiply, beyond their ability to embrace them. From *Barbadoes* and *Tobago*, the accounts received since the 1st of August are also of a pleasing nature; but, in regard to *St. Kitt's*, the same cannot be affirmed: that too many Negroes, who have hitherto made a profession of religion in that island, have been induced to swerve from the path of Christian Duty, and, under the influence of a delusion—for their adherence to which, in spite of all endeavours on the part of the Local Authorities and their Spiritual Instructors to dissipate it, it is not easy to assign a satisfactory reason—to participate in acts of insubordination, which must necessarily subject them to the exercise of Church Discipline.

At a subsequent period it is stated—

How much Labourers are needed in *Jamaica*, the statements of our Brethren abundantly testify; nor is there any reason to apprehend, that those who may be called into the service of this Mission will be required to spend their strength in the cultivation of an unfruitful soil: the fields are evidently white unto the harvest; and the call of our Brethren

continues to be loud and general, for other servants to join their company, and to assist them in planting, and watering, and gathering in the increase which the Lord may be pleased to give. The Mission in *St. Kitt's*—from which island the accounts received are on the whole satisfactory—stands likewise in need of extraordinary assistance: the building, erected in 1831, for the double purpose of a Dwelling-House and Church, having become far too small for the accommodation of the Missionary and his family, and, at the same time, for that of the increasing Negro Congregation and Public Auditories, it is proposed to undertake the enlargement of the Mission Premises. From *Barbadoes*, the intelligence received continues to be very encouraging: the erection of a Chapel in Bridgetown has been commenced; and the work was rapidly proceeding, with the sanction and support of the Colonial Authorities and many well-wishers to the cause of religion, and to the great joy of hundreds of Negroes, inhabiting one of the most neglected quarters of that town.

WESLEYAN MISSIONARY SOCIETY.

Interesting Notices of various Stations.

JAMAICA.

Montego Bay—WITH the highest satisfaction, I behold the astonishing change which has taken place here within a few short months. Our Chapels were closed or demolished: our Societies, for the greater part, were scattered: our Congregations were dispersed, and their Ministers silenced. But now we have peace in our borders—the Congregations are large—our Societies are everywhere increasing—and our prospects are most encouraging. [Mr. Bieby: Oct. 25.]

The Negroes are everywhere quiet and well disposed, and the desire to learn to read is becoming very general. The demand for Spelling-books is unprecedented. There is a printing-office in this town, where many thousands of small Primers have been lately printed and sold; and still the demand for them is greater than can be readily supplied. We continue to behold very delightful and encouraging indications that God is with us, and His cause is flourishing.

[The Same: Nov. 22.]

St. Ann's Bay—Generally speaking, we have had to rejoice over the peaceable and grateful conduct of our people, who feel and appreciate the benefit of the change which has been effected; but, at

the same time, our hearts have bled on account of the disreputable demeanour of a few of them, who, in former years, maintained an unblemished character as Christians, and from whom we expected better things. We rejoice to add, that the great change has been attended with evident benefit to the temporal circumstances of the people; but we especially note the religious and moral good resulting from it. Our overflowing and increasing congregations in every part of the Circuit, the rapid accession to our numbers, the improvement of our finances, and the spiritual prosperity of our Societies, are encouraging proofs of this fact.

[Messrs. Barr and Greenwood, Oct. 30.]

Spanish Town—My ministerial path among this people has been brighter and brighter. The first year we had prosperity—the second, more and more prosperity—and this year has been more abundant. Nearly six hundred have been added to the Society throughout the Circuit. About forty or fifty pious and gifted persons have been raised up, who are found qualified to help, in subordinate offices, those who through grace have believed; and many amiable young persons are growing up in the courts of the Lord's House, who will, I trust, in their day, be a seed to serve Him. We have been called, in some instances, to follow some of our best members to the house appointed for all living: but there was hope in their death; and they have left a testimony that they are gone to their Saviour. [Mr. Corlett: Nov. 4.]

ANTIGUA.

Parham—We want more Missionaries, and more Chapels, and more Schools. Five Missionaries, additional to the former, reached us in this District a few months ago, who have greatly strengthened our hands; but we yet want many more. The people of England have done great things; but, much as they have done, there yet remains much more for them to do. They have already contributed largely; but they must now contribute more largely. It rejoiced my heart, when I heard of the Bible Society's Resolution to furnish all the Negroes who can read with a copy of part of the Scriptures: we have ordered eight thousand for this island. [Mr. Walton: Oct. 1.]

NEVIS.

Charlestown—My soul exults in holy triumph at what I have been permitted to see and hear during the last three days. Slavery is no more in these islands! Praise the Lord! One of the ten thou-

sand abominations connected with this vile system was the ruinous Sunday Market. On Sunday last, we earnestly and affectionately exhorted the people in the market-places, then to take a final leave of the Sabbath Market; and never to think of visiting again that sink of iniquity, or of allowing their children to do so. Our advice has been followed, beyond our most sanguine expectations. Twice this morning I went into the market-place in Charlestown, but not a soul was to be seen there! This was also the case at Gingerland, where they had had a much larger Sunday Market than we had in town. There was not, this day, a single vestige left of this stronghold of the devil! This was entirely the voluntary act of the people, without the interference of any law whatever. *Hallelujah! The Lord God Omnipotent reigneth!* Instead of going to market, the people all attended Divine Worship. Our Chapels were choked almost to suffocation, and crowds were unable to find admission. This will be the case every Sabbath, unless we can make more room for them. But how is this to be done? During the last two years, we have provided extra accommodation in our Chapels here for above a thousand persons: nevertheless, at this moment we want, and greatly want, accommodation for as many more. I appeal in behalf of 9000 Emancipated Negroes, for help to build two more Chapels, at least, on the Nevis Station. Here is a people

truly prepared of the Lord. The desire of the Negroes for religious instruction is intense beyond any thing which I have ever witnessed; but they can find no accommodation in the sanctuary of the Lord. [Mr. Britten: Aug. 3.

ST. VINCENT.

Kingstown—The Bible Society's liberal grant, of 528 copies of the New Testament and Psalms, was landed in sufficient time for us to commence the distribution on Christmas Day. Much interest had been excited by the promise of these books; but when they actually did arrive, and the Negroes beheld them in their own possession, their wonder at a gratuitous distribution of books seemed to subside into a feeling of satisfaction, and of most evident gratitude to their unknown friends and benefactors.

If the liberal contributors in England could have witnessed but a part of what we saw on the 25th and 26th of last December, they would have rejoiced in the happiness of doing so much good to a people so truly appreciating the favours done to them.

It is most pleasing to behold scores of adult Negroes coming to our Sunday Schools, with the books which they received at Christmas carefully covered, that they may receive further instruction: we give them all the encouragement which we can, and hope that the means of moral culture will soon be much more widely extended.

[Messrs. Fidler and Biggs: Feb. 25.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Archdeacon Corrie—We have the pleasure to announce the safe arrival of the Venerable Archdeacon of Calcutta: he reached London, in good health, on the 8th of April. It was first understood in India that the Archdeacon was to be Bishop of Madras, but it was afterward announced from home that the See of Bombay was designed for him: it having, however, been intimated to the Government that Madras would be a sphere in which his influence and long experience would have more ample scope, the appointment was immediately changed. We have stated this in order to account for our different representations on this subject: see p. 560 of last Volume, and pp. 163, 164 of the present.

Munificent Bequests—The Four Institutions benefitted under the Will of the late Horatio Cock, Esq., noticed at p. 172 of our last Number, are, the Baptist, the London, the United Brethren's, and the Wesleyan Missionary Societies. Each of these Societies has received Stock and Cash amounting, after deducting Legacy Duty, to somewhat more than FIVE THOUSAND GUINEAS.

Brit. and For. Bible Soc.—The Fund, for the Supply of the Scriptures to the Emancipated Slaves in the West Indies and Guiana, amounted, on the 10th April, to about 14,500*l.*

Church Miss. Soc.—The Rev. W. Mitchell left Bombay, on account of ill health, on the 17th of November, in the "Elora," Captain Blair; and arrived at Glasgow on the 30th of March—Archdeacon Corrie attended a Meeting of the Committee on the 13th of April, when a Vote of Thanks was passed, in acknowledgment of the able and unwearied services rendered by him to the Cause of the Society, during his long residence in India—On the same day, the Instructions of the Committee were delivered to the Rev. Henry B. Bobart, proceeding to New Zealand—The Rev. J. H. Bernau and Mrs. Bernau (see p. 559 of our last Volume) embarked at Falmouth, on the 17th of April, on board H. M. Packet "Spey," Captain James, for Barbadoes.

Jews' Society—Part of a TRANSLATION OF THE LITURGY into Hebrew, has appeared. The Morning and Evening Prayers, with the Athanasian Creed, the Litany, and the Prayers

and Thanksgivings upon Several Occasions, have been just published. The Translation was originally made by Mr. Czerskier, of Warsaw; and has been revised by the Society's Home Missionaries — the Rev. A. M'Caul, the Rev. M. S. Alexander, and the Rev. J. C. Reichardt.

London Miss. Soc.—The great increase in the business of the Society requiring better accommodation, than is afforded by the premises at present occupied in Austin Friars, a plot of ground, in Blomfield Street, near Finsbury Circus, has been taken of the City of London, on a lease for 90 years, at a reasonable rent, on which a MISSION HOUSE is now erecting, adapted to the convenience and despatch of the Society's business. Contracts have been entered into for the completion of this Building for 3080*l.*, the interest of which sum would amount to 100*l.* per annum less than the amount of rent now paid, which is 220*l.* The Directors, anxious to effect a saving of the whole sum, which would enable them to support two additional Missionaries in Stations not more expensive than those in South Africa, have opened a Special Fund for the erection of this Building. The sum of 1534*l.* 15*s.* was contributed, in the first fortnight, by friends on the spot.

CONTINENT.

French Protestant Miss. Soc.—Mr. Henry Holmes, an American, and Mr. Francis Daumas, a Frenchman, were ordained at Paris, as Missionaries under the Society, on the 2d of April. Mr. Holmes is to proceed to Turkey, and Mr. Daumas to Central Africa. About 20 English, French, and American Ministers were present on this occasion.

Education in Spain—A Royal Commission has been appointed at Madrid, for the purpose of establishing a System of General Education. The Commission is to prepare a Plan of Elementary Instruction, suited to the state and wants of the Spanish Nation; and to establish, at Madrid, a Normal or Central School, founded on the British System. Two Spanish Gentlemen, deputed by the Commission, are now in attendance at the British and Foreign School Society's Establishment in the Borough Road; and from the talent and aptitude which they display in acquiring a knowledge of the System, there is every reason to hope that they will be successful in promoting it throughout their own country.

SOUTH AFRICA.

Attack on the Colony by the Caffres—We shall here give an abstract of the chief intelligence received on this subject, since the notice of it at p. 173 of our last Number. The Governor, Sir Benjamin D'Urban, reached Grahamstown on the 21st of January: in a despatch to Cape Town, His Excellency writes—

Already 7000 persons are dependent on the Government for the necessaries of life. The land is filled with the lamentations of the widows and the fatherless. The indelible impression made on myself, by the horrors of an irruption of Savages upon a scattered population almost exclusively engaged in the peaceful occupations of husbandry, is such as to make me look on those which I have witnessed, in a service of thirty years, as trifles to what I have now witnessed.

The Missionary Settlements have been

much disturbed. In consequence of the repeated attacks made by the hostile Caffres on Mount Coke, the Mission property at that Station had been removed to Wesleyville. Hintza had acted with great hypocrisy: he had given shelter to the cattle plundered from the Colony, while he continued to profess the utmost good-will: Mr. Ayliff had, in consequence, quitted Butterworth; and had retired, with the traders, into the Tambookie Country. Missionaries and others, connected with the London and Glasgow Societies, to the number of 35, made good their retreat into the Colony, under the protection of the Military. Tyali, the leader of the hostile Caffres, has destroyed the Settlement at Chumie, and threatens ruin to all the Missionary Stations. The Chiefs Eno and Umfundisi threaten the Missionaries with death. The brothers Pato, Kama, and Kobus, with Umkay, continue friendly. Mr. and Mrs. Boyce, who had been (p. 33) on a visit home, arrived in Algoa Bay on the 8th of January, and purposed to continue there until the country was cleared of the Caffre invaders.

The Rev. William Shaw, who accompanied the first emigrants to the Colony in the year 1820, and resided near or among the Caffres for thirteen years, but is now at home, has addressed a Letter on this painful subject to the Secretary of State for the Colonies; which will, no doubt, obtain, as it deserves, serious attention from Government. Mr. Shaw, while he admits the occurrence, among the Colonists, of individual instances of misconduct toward the Caffres, bears a decided testimony in favour of their general character: he attributes the present commotions to our Border Policy, which has been very imperfect, and administered with great irregularity; and recommends the placing of the friendly Caffre Chiefs on the Neutral Territory between the Colony and the other Caffre Tribes, with the appointment of a resident Lieutenant-Governor to manage the affairs of the Eastern Districts of the Colony.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Rev. R. C. Mather and Mrs. Mather (p. 430 of our last Volume, and p. 134 of the present) arrived at Benares in the early part of September—The Rev. George Welsh (p. 559 of our last Volume, and p. 135 of the present) suffered from illness soon after landing at Madras, and was unable to proceed to his destination at Bangalore: he did not, indeed, long survive, having departed to his Rest on the 21st of October, about five weeks after he landed.

WEST INDIES.

Baptist Miss. Soc.—Mr. Kilner Pearson (see p. 156) died at the Bahamas on the 17th of December.

Wesleyan Miss. Soc.—The Rev. Valentine Ward (p. 120) has proceeded to Jamaica, on a Special Mission in furtherance of the Society's labours: he arrived on the 19th of December, accompanied by Mr. and Mrs. Edmondson, Mr. Inglis, and Mr. and Mrs. Randerson. At an interview with the Marquis of Sligo, Mr. Ward was very kindly received, and was assured of His Excellency's "utmost protection"—The Rev. W. Wood (p. 64) arrived, with Mrs. Wood, on the 23d of February.

Missionary Register.

MAY, 1835.

Biography.

OBITUARY OF ADEYKALAM,

NATIVE PRIEST IN THE TANJORE MISSION.

THE following account is furnished by the Missionaries at Tanjore of the Gospel-Propagation Society — the venerable J. C. Kohlhoff, and his co-adjutor, the Rev. A. C. Thompson.

Adeykalam, Native Priest, breathed his last on the 19th of April 1833. Toward the close of 1832, he was in a very weak state of health, and was unable to perform his regular duties for about three weeks: but in January and February he felt much better, and appeared, indeed, to have gained great strength and vigour. For some weeks he was constantly preparing the Young Communicants for partaking of the Holy Communion at the Easter Festival, and continued at this delightful duty till the Fifth Sunday in Lent: from that time till the day of his death he was not able to leave the house.

During his illness, his mind was remarkably composed; and he partook of the Lord's Supper with his family, on the Tuesday before he died, with evident satisfaction and much consolation. On Wednesday and Thursday he had lost the command of his reasoning faculties, at intervals, and became slightly delirious; but even then his mind seemed occupied with his duties: he talked frequently to the young people, as he imagined, on the nature of the preparation required for a worthy acceptance of the Lord's Supper; and thought himself still employed in catechizing, which was the last public duty in which he was engaged, and one in which he greatly delighted and excelled. It was, indeed, affecting to witness this evidence of the progress of disease and decay; yet it was pleasing to know, that the mind, even in its unHINGED and shattered state, was evidently delighting itself in the performance of those sacred duties which had occupied it through a long life.

The composure with which he bore his
May, 1835.

sufferings was exemplary; and he yielded up his soul in the hope of a blessed resurrection to everlasting life, through the atoning merits of that Saviour in whom he believed, and whose Gospel he had so long preached to his countrymen. Oh that those, who witnessed his calmness and composure, would forsake every false hope, and repose their confidence, as he did, on the *Rock of Ages!* Oh that the many Heathens, to whom he has proclaimed Jesus Christ, would at last love to be named by his name, and depart from all iniquity! Oh that those who already bear the Sacred Name, would exhibit stronger and more numerous characteristics of His Holy Spirit!

Adeykalam was a very laborious man; taking much pains in catechizing, and visiting the sick, and going from house to house to instruct and exhort. In preparing the catechumens and young communicants, he was particularly useful; and in this important branch of Missionary Labour, we have lost a valuable coadjutor. Our prayer, in which we feel assured that the Committee cordially unite with us, is, that the Great Disposer of Events would, in compassion to this portion of the Church, raise up zealous and faithful men to labour in this Mission, in the room of those whom His wisdom sees fit to remove. We pray that a spirit of devotedness to the service of the Redeemer, and a strong unquenchable zeal and love for the genuine happiness and salvation of their fellow-men, may actuate those who offer themselves for the Holy Ministry; and, for ourselves, we pray that we may be guided by a spirit of wisdom, discretion, and discernment, that so we may present to the Overseer of this por-

tion of Christ's flock, men for Ordination, in whom the love of God dwells richly, and from whom the love of the world and its maxims is rooted out—men, who will study to shew themselves approved unto God

—workmen that need not to be ashamed, rightly dividing the word of truth—men taking heed unto themselves, and unto their doctrine, thus saving themselves and those that hear them.

OBITUARY OF AN AFRICAN WOMAN.

THE Rev. G. Adam Kissling, of the Church Missionary Society's West-Africa Mission, sends the subjoined narrative.

One of the Communicants has finished her course on earth, and entered into rest. I shall subjoin a few particulars of her death.

M. Y. received her first instruction from the late Rev. G. R. Nyländer, by whom she was admitted into the Church; and her truly devoted life, firm character, and consistent conduct, have ever since adorned the doctrine of God our Saviour. Two days before her death, she desired me to administer to her once more the Holy Sacrament, for the comfort of her soul. There being several others who wished to join her in that spiritual Ordinance, I went with them to her room. Before its administration, I asked her the following question:—"I see that you are in great pain; how is your state of mind?" *Ans.* "I desire the enjoyment of the Lord's Supper."—"Do you think it will be a refreshment to your soul?" *Ans.* "It is the only thing for which my soul longs."—"You are now leaving this world, and entering into another; what are your feelings when you think of eternity?" *Ans.* "I wish to be with Jesus."—"Do you think He will acknowledge you, as a child of His?" "Yes, I do."—"Why do you believe so?" *Ans.* "Because He called me when I was a great sinner."—"Are you not a sinner now, in God's sight?" *Ans.* "Oh, I am a great sinner, even now!"—"How do you then expect to be accepted, when you come before that holy God?" *Ans.* "I feel I shall be accepted in Jesus, who shed His blood for sinners: Jesus dwells in my heart: I have no fear."—My feelings were too much excited to put further questions. She received the pledges of Christ's dying love; and then said, "O Jesus, now let me die! call me home!"

Mr. W. Young, who also had a very interesting conversation with her a short time previous to her death, informed me

of the following particulars, which took place when he visited her.—She called for J. S., an elderly woman, who was her companion in watching over a small number of Communicants at Kissey, and said: "My sister, remember your class: watch over them: see that they live in peace with each other: esteem them for the Lord's sake. I am done." She then called for other Communicants, and gave each of them a charge. The season was exceedingly interesting and instructive. She commended her god-children to the blessing and care of God, and separately gave them into the charge of Communicants. To one of them, an infant, whose mother is dead, she left her Bible, Prayer-book, and Baxter's Saints' Rest. At last, she called also her husband to her bed-side; seriously and affectionately reminded him of the many times she had warned him to flee from the wrath to come; and illustrated the parable of the unfruitful fig-tree to him. "What," said she, "would you do with such a tree?" "Cut it down," he replied. "So the Lord will cut you down," she continued, "if you do not repent: mind, I have told you: let me not be a witness against you, in the Day of Judgment."

Being acquainted with her Bible, she chose the good path that leads to eternal life; and endeavoured to make her husband and others do the same. She regularly waited on the Lord in His House; was diligent in prayer; patient under trials and afflictions; and an example to the village. Thus the Great Shepherd of His sheep manifests His saving arm, and blesses the endeavours of His servants, in bringing those back to Him who have erred and strayed. May the Lord have many such souls in this part of His vineyard! and may we be enabled to prepare them for the coming of the Lord, to His praise and glory!

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Thursday, April 30, at vi½ P.M., at the City-Road Chapel; by Rev. James Dixon; from Acts v. 38, 39—*May 1*, at xi; at Great-Queen-Street Chapel; by Rev. W. Jay, of Bath; from Isa. lv. 10, 11—*Same Day*, at vi½ P.M.; at Hinde-Street Chapel; by Rev. Robert Newton; from Luke xxiv. 46, 47.

On Sunday, May 3, One Hundred and Three Sermons were preached in behalf of the Society, in Fifty-two Chapels of the Wesleyan Methodists in and near London.

Meeting.

Monday, May 4, at xi; in Exeter Hall; John Hardy, Esq. M.P. in the Chair.

Movers and Seconders.

Lord Mountsandford; and Rev. John Clayton, jun.—Sir Andrew Agnew, Bart. M.P.; and Rev. Theodore Dury, Vicar of Keighley, Yorkshire: supported by Rev. James Dixon, of Liverpool—Rev. Dr. Codman, of the American Board of Missions; and Rev. Professor Tholuck, of Berlin—Rev. John Williams, of the Society-Islands' Mission; and Rev. Heman Humphrey, D.D. President of Amherst College, Massachusetts—Rev. W. Reilly, of Dublin; and Rev. Robert Newton, of Manchester—Henry Pownall, Esq.; and W. Gilyard Scarth, Esq. of Leeds—Thomas Farmer, Esq.; and Rev. John M'Lean, of Sheffield—Rev. Robert Alder; and Rev. Maximilian Wilson, of Luton—and Rev. Joseph Taylor, President of the Conference; and Lancelot Haslope, Esq.: supported by the Rev. Jabez Bunting, D.D.

Resolutions.

—That this Meeting contemplates with heartfelt satisfaction the important change, which has taken place in West-Indian Society since the last Anniversary—that the peaceful and orderly conduct of the Negroes in general, in their transition from bondage to freedom, has afforded evidence that they know how to appreciate, and are prepared rightly to improve, the inestimable boon which British Justice and Philanthropy have at length bestowed—and that the Gracious Influence, which has

been so extensively exerted on the minds of the Negroes, disposing them to aspire after a higher liberty and nobler privileges than those which are merely temporal, is to be regarded as a PROOF that Negro Emancipation was accomplished under the special guidance and direction of Providence, and as a PLEDGE, that, if vigorously followed up by an application of adequate religious means, this great National Measure will lead to the elevation of the Negro Race into a Christian, Civilized, and Happy Community.

—That this Meeting, recognising the various Protestant Missionary Societies of Europe and America as co-adjutors in one common cause, rejoices over the good effected by their instrumentality; and especially expresses its gratitude to Almighty God, that the Wesleyan Missionary Society has been permitted to take an important part in the hallowed work of the world's evangelization.

—That this Meeting cannot advert to the West Indies, Africa, India, China, and other parts of the Heathen World, without expressing its deep and solid conviction, that a Providential Preparation is making for a far more glorious and extensive Diffusion of Christianity than has ever been witnessed; and that the Christian Church is, consequently, called on to make renewed and greatly increased exertions, in providing the divinely-appointed means on a scale more commensurate with the work to be accomplished.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions, at home & abroad,	53437	15	2
West-Indies' Special Fund	4064	7	4
For rebuilding Jamaica Chapels,	1582	18	0
Parliamentary Grant for the same,	1045	0	0
Total	£. 60,130	0	6

The Payments of the Year were 57,126*l.* 13*s.* 9*d.*

Collections.

The sum collected at the Meeting and the various Sermons amounted to 1330*l.* 14*s.* 4*d.*

General Summary.

The Stations occupied by the Society in different parts of the world are about 177; each Station being, in general, the head of a Circuit of Towns and Villages around, embracing a numerous population brought under Missionary Instruction. The Missionaries, accredited Ministers of the Methodist Connexion, are about 260: they are assisted by Catechists, Local Preachers, Assistants, Superintendants of Schools, School Masters and Mistresses, Artisans, &c.; of whom about

160 are employed at a moderate salary, and 1400 afford their services gratuitously. The Members of the Society under the care of the Missionaries, exclusive of those in Ireland, are about 48,304: the Members of the Mission Congregations, not in Society, may be fairly estimated at an equal number: to these may be added, the number under school-instruction; making a total little short of 120,000 individuals, who are directly receiving spiritual advantage by means of the Society's Missions in Foreign Lands. In Ceylon, in the South Seas, and in Southern Africa, the Society has Printing Establishments; and one is about to be begun in New Zealand. Valuable Translations of the Scriptures, and of various other Works, have been effected by the Missionaries; by whom, in about Twenty different Languages, the Gospel is preached to some of the most remote and idolatrous nations of the earth. [Circular.

SAILORS' HOME,
OR
BRUNSWICK MARITIME ESTABLISHMENT.
FIFTH ANNIVERSARY.

Meeting.

Monday, May 4, at xii; in the Lower Room, Exeter Hall; Rear-Admiral Sir Jahleel Brenton, Bart. K.C.B. in the Chair: Collection 25l.

Movers and Seconders.

Hon. Capt. W. Waldegrave, R.N.; and Captain G. Hope, R.N.—Rev. Spencer R. Drummond; and Edward Hawke Locker, Esq.—and Capt. J. W. Bazalgette, R.N.; and Rev. Neville Jones, Chaplain of the Floating Church.

Resolution.

—That the Directors and Managing Committee of the Sailors' Home do earnestly desire this Meeting to join with them, in offering their sincere and humble thanks to Almighty God, that He has so far prospered their work, as to enable them to open the Institution for the admission of 100 Sailors; and in praying that He, who alone can *make men to be of one mind in a house*, will further them with His continual help, until the work is completed.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Subscriptions and Donations . . .	2120	14	0
Payments of the Year.			
Expended on the Buildings . . .	2130	9	5
Furniture, Beds, and Bedding . .	153	18	0
River Expenses	41	12	11
Rent, Taxes, Travelling, Salaries, and Sundries	312	6	3
Total	£. 2638	6	7

This Expenditure has exhausted a Balance of 280*l.* 2*s.* 3*d.* in hand at the beginning of the year, and left the Society 237*l.* 10*s.* 4*d.* in debt to the Treasurer.

Summary.

The Building designed for the SAILORS' HOME is erected on the site of the late Brunswick Theatre, in Well Street, near the London Docks: it consists of four stories, besides the basement floor; and is 116 feet long and 66 wide. When completely fitted up, it will contain 500 sailors, under such an arrangement that each man will have a sleeping-cabin to himself. The following extracts from a recent Circular will shew how strong a claim this Institution, which is under the Patronage of the Lord Bishop of London, makes on public benevolence:—

The Object of this Institution is, to raise the character and improve the habits of the Seamen of the Port of London, by bringing them under the power of religious instruction, and within the influence of moral restraint. The purpose of the Establishment is, to form a Board and Lodging House for Seamen, during the time they remain on shore, in London, between their voyages. A Register Office will constitute a part of the plan: a certificate of quiet and sober conduct, independent of seamen-like qualities, is often found to operate in a sailor's favour, when he is trying to get himself shipped. A Savings' Bank, attached to the Institution, is also another part of its design: the improvident and careless habits of seamen, and the manner in which they are usually beset when they come on shore, render them very unfit guardians of their own property; and, while a man will be under no obligation to deposit his money in the Savings' Bank, persuasion will be used to induce him to take advantage of the means afforded him of securing his wages. A Shipping Office will likewise be established in the Building; and the probability of readily getting employment may hold out a great inducement to the sailors to join themselves to the Institution.

The intention of the SAILORS' HOME is, to rescue the sailors, as far as possible, from liability to debauchery and intoxication; and to endeavour to instil into their minds the love of sobriety and order, on the principle of the fear of offending God; and to teach them, that, *denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ.* And if success attends the effort, to make the sailor quiet and orderly, as a man, in his intercourse with the shore, the effect will undoubtedly be, to render him more trustworthy and useful in his duty as a seaman on board a ship.

In the present state of the Institution, the Building is raised entirely, and so much of the interior is completed that a hundred men may now be accommodated there. The Sailors' Home was opened on the 1st day of May, 1835. A sum of between 2000*l.* and 3000*l.* is still required to complete the Building;

while its being partially inhabited will not at all interfere with the progress of the unfinished part of the work.

The Secretary writes—

The men come in slowly, and are hard to deal with; but the breaking down of such a system as the present one among the Sailors, will require labour, time, patience, and prayer. God help us and them!

BRITISH AND FOREIGN SAILORS' SOCIETY.
SECOND ANNIVERSARY.

Meeting.

Monday, May 4, at vi P.M.; at the City-of-London Tavern; Lord Mountsandford, President, in the Chair: Collection, 154*l.* 19*s.*, including 100*l.* for a Thames Missionary.

Movers and Seconders.

Rev. John Clayton, jun.; and G. F. Young, Esq. M.P.—Rev. John Williams, of the Society-Islands' Mission; and Prof. Hoppus, of the London University—Rev. J. Chapman, Sailors' Minister; and Rev. Mr. Shenstone—Rev. C. Stovell; and Rev. G. Evans—and G. F. Angas, Esq.; and Thomas Joplins, Esq.

Resolutions.

—That this Meeting, contemplating the vast number of British Merchant-Seamen with the Fishermen, amounting to at least 250,000 souls, and considering the perils of their occupation, and their peculiar disadvantages, separated from the regular administration of Christian Ordinances, and the temptations to which they are exposed in foreign and home ports, deems it the imperative duty of Christians on land to provide the means of their moral and religious improvement.

—That this Meeting, reviewing the operations of the British and Foreign Sailors' Society during the past year, desires to acknowledge, with heartfelt thanksgiving, the manifest tokens of the Divine Favour attending its various Agencies; assured that their success and prosperity, in future, depend altogether on the gracious influences of the Holy Spirit.

Summary

Receipts, 1663*l.* 8*s.* 40*d.*—Payments, 1635*l.* 2*s.* 8*d.*—Preaching is maintained and Prayer Meetings are held, on board ships in the Thames, 20 times every week, by 13 appointed Agents of the Society; and a Thames Missionary is wholly engaged, afloat and on shore—Agents are employed in other Ports, both at home and abroad—A Chapel, which will accommodate 400 sailors, has been opened at Lower Shadwell: Divine Worship is held seven times a week—Day Schools containing 150 boys and 100 girls, Sunday Schools with upward of 170 children, and Bible Classes composed principally of Seamen, afford the highest satisfaction—

Many thousand Tracts are distributed: 140 Ship Libraries, comprising about 4500 volumes, are abroad in many vessels: 50 small Libraries, containing 600 volumes, are placed on board fishing-smacks: Books, to the value of 50*l.*, have been contributed to the Coast-Guard Libraries, noticed under the head of Miscellaneous Intelligence at the end of the present Number: all these Libraries supply religious instruction to those who are for the most part deprived of the regular means of grace; while, to sailors when on shore, a Vestry Library, of 3500 volumes, is daily open.

CHURCH MISSIONARY SOCIETY.
THIRTY-FIFTH ANNIVERSARY.

Sermon.

Monday, May 4, at vi½ P.M.; at St. Bride's, Fleet Street; by Hon. and Rev. Baptist W. Noel, M.A. Minister of St. John's Chapel, Bedford Row; from Matt. xxviii. part of verses 18, 19: *All power is given unto me in heaven and in earth: Go ye, therefore, and teach all nations*—Collection (including the usual Benefaction of 50*l.*), 251*l.* 10*s.* 8*d.*

Meeting.

Tuesday, May 5, at xi; in Exeter Hall; the Earl of Chichester, President of the Society, in the Chair: Collection, 211*l.* 12*s.* 2*d.*

Movers and Seconders.

Bishop of Chester; and Bishop of Ohio (the Right Rev. Dr. M'Ilvaine)—Bishop of Lichfield and Coventry; and T. Fowell Buxton, Esq. M.P.—Earl of Galloway; and the Archdeacon of Calcutta (Bishop Elect of Madras)—Marquis of Cholmondeley; and Rev. William Yate, of the New-Zealand Mission—and Richard Alsager, Esq. M.P.; and Rev. Hugh Stowell.

Resolutions.

—That, while this Meeting feels that especial thanks are due to Almighty God for the peaceful and happy progress of the great national measure of the Abolition of Slavery, it especially rejoices in the prospect, now opened, of imparting to the Emancipated Population the more glorious Liberty of the Gospel.

—That this Meeting rejoices in the steady progress of the Society's labours in its Eastern Missions, and in the extension of the benefits of the Episcopal Government of our Church in the countries where those Missions are situated; and would call on the Members of the Society to pray, that an abundant outpouring of the Holy Spirit may be vouchsafed to all Bishops, Pastors, Missionaries,

Catechists, and other Members of Christ's flock, who are labouring for the enlargement of His Kingdom throughout those extensive regions.

—That this Meeting, thankful to Almighty God for the signal success with which He has graciously crowned the labours of the Society's Missionaries in New Zealand, cordially approves of the vigorous prosecution of its operations in that Mission, by the gradual extension of it, as circumstances may providentially admit.

—That, while the Society gratefully testifies its thankfulness to Almighty God for the large Pecuniary Means bestowed on it in the last year, it regards with humiliation the very insufficient supply of suitable Labourers to occupy the numerous Stations open to Missionaries; and earnestly urges on the Members the duty of *effectual fervent prayer*, for such an effusion of the Holy Spirit on the Members of our Church, especially on our Universities, as may dispose many to give themselves willingly to the Lord for the Ministry of the Gospel among the Heathen.

State of the Funds.

Receipts of the Year.

	£.	s.	d.
Paid direct to the Society—			
Congregational Collections...	458	16	10
Benefactions.....	2659	1	4
Annual Subscriptions.....	1497	4	9
Legacies.....	12562	1	9
Native-Female Schools.....	143	16	3
Allepie School Fund.....	95	0	0
Contributions through Asso-			
ciations.....	47759	6	11
Foreign Contributions.....	2673	4	3
Interest on Government Securities,	419	13	0
Dividends on Exeter-Hall Shares,	10	0	0
Sale of Publications... 153	18	8	
Drawback on Books			
and Paper.....	195	14	6
	349	13	2
Net Total for General Purposes,	68627	18	3
On Account of Building Fund.	63	17	9
Disabled Missionaries' Fund...	890	8	8
Total....	£. 69,582	4	8

Payments of the Year.

	£.	s.	d.
Missions—			
West-Africa.....	2893	0	8
Mediterranean.....	5692	10	4
North-India.....	6532	7	11
South-India.....	7496	11	2
Western-India.....	1973	17	7
Ceylon.....	4953	5	7
Australasia.....	8855	9	1
West-Indies.....	2507	18	7
North-West America.....	787	6	6
Students—			
Institution:			
Salaries.....	644	16	0
Maintenance, and all Educa-			
tional Expenses.....	1824	11	3
General Expenses:			
Travelling, Ordination, &c. .	477	18	1
Bâle Seminary.....	850	3	5
Sick and Disabled Missionaries,			
including Widows and Families,	3561	16	2

Publications—

10,500 copies of Thirty-Fourth Report	680	10	0
15,000 copies of Abstract of ditto	25	11	2
3000 copies of Miss. Register ..	59	4	4
109,000 copies of Miss. Record,	694	11	2
500,0000 copies of Qrly. Papers,	433	5	10
Miscellaneous Printing	368	1	7

Sundries—

Association Expenses—Travel-			
ling of Deputations—Salaries			
of Visitors, &c.	2070	2	10
Salaries of Secretaries, Clerks,			
and Collector's Poundage... 1225	8	5	
House, Office, Warehouse—			
Rent, Taxes, Stationery, &c. 628	11	0	
Postage.....	295	11	7
Incidental Expenses.....	101	6	2

£. 55,638 16 5

On Account of Building Fund. 75 11 6

Total.... £. 55,714 7 11

Summary.

Missions, 9—Stations, 50—European Missionaries, 63—Native Missionaries, 4—Catechists and Lay Assistants, 52—Country-born and Native Teachers, 454—Schools, 424—Scholars: Boys, 9068; Girls, 2349; Youths and Adults, 1147; sex not distinguished, 5758: Total, 18,322.

CHRISTIAN-INSTRUCTION SOCIETY.

TENTH ANNIVERSARY.

Meeting.

Tuesday, May 5, at vi p.m.; in Finsbury Chapel; the Earl of Chichester in the Chair: Collection, 123l.

Movers and Seconders.

C. Lushington, Esq. M.P.; and Rev. John Leifchild—Rev. Thomas Binney; and Rev. John Burnet—Rev. C. Stovel; and Rev. John Williams—and Henry Dunn, Esq.; and Rev. T. Morell.

Resolutions.

—That this Meeting cannot hear the cheering facts which the Report contains, without offering its devout congratulations to the Sixteen Hundred and Thirty gratuitous Visitors of this Society, that it has pleased the Father of all Mercies to bless their unwearied and self-denying labours for the Christian Instruction of this Metropolis with such delightful success.

—That, while this Meeting has heard with lively satisfaction, that there are Eighty Congregations who are engaged in this work, it is an occasion for regret, that there exist in this Metropolis an equal number which have never associated in these aggressive efforts to benefit their untaught neighbours; and that the Committee be instructed to address their Pastors and Officers in the name of this Annual Meeting, earnestly soliciting their cordial

and devout co-operation in a work which is so urgently required by the moral destitution of its inhabitants.

Summary of the Year.

Receipts, 1041*l.* 19*s.* 4*d.*—Payments, 1024*l.* 0*s.* 1*d.*—Associations, 75—Visitors, 1630—Families under stated Visitation, usually twice a month, 40,666—Local Prayer-Meetings, 91—Copies of the Scriptures circulated, 566—Children induced to attend various Schools, 2976—Cases of Distress relieved, 1662.

Summary of the last Six Years.

Copies of the Scriptures circulated, more than 3000—Children brought within the means of religious education, more than 13,000—Loan Libraries established, 50; each of which contains 50 Volumes—Cases of Distress relieved, more than 8000.

BRITISH AND FOREIGN BIBLE SOCIETY.
THIRTY-FIRST ANNIVERSARY.

Meeting.

Wednesday, May 6, at xi; in Exeter Hall; the President, Lord Bexley, in the Chair: Collection, 160*l.* 7*s.* 4*d.*

Movers and Seconders.

Lord Teignmouth; and Bishop of Lichfield and Coventry—Bishop of Ohio; and the Archdeacon of Calcutta: supported by Rev. Gardiner Spring, D.D. from New York—Rev. John Leifchild; and Rev. W. Yate—Rev. John Hannah; and Rev. John Williams—Rev. Hugh Stowell; and Thomas R. Guest, Esq. M.P.—and Marquis of Cholmondeley; and Rev. Andrew Brandram.

Resolution.

—That this Meeting desires thankfully and devoutly to recognise the Hand of Almighty God, in the continued harmony of the Society, in its extending operations, and in the amount of its pecuniary resources—exceeding those of any preceding year; and would, from the retrospect, draw fresh encouragement for carrying on its future labours.

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions.	1908	13	6
Donations and Life Subscriptions	3709	8	4
Collections	41	19	3
Legacies	13629	13	6
Dividends and Interest	1350	10	2
Donations to the Negro Fund	15007	18	7
Auxiliary Societies	29184	13	7
Drawbacks on Books and Paper,	835	10	9
	65,668	7	8
Sale of the Scriptures, &c.	42,257	14	1
Total	£ 107,926	1	9

	£.	s.	d.
Payments of the Year.			
Printing the Scriptures:			
In the Languages of Great Britain and Ireland	55636	19	2
Other European Languages, Languages of Asia, Africa, and America	9220	4	4
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Printing Paper,	3780	3	5
Stipends and Expenses of Agents for Foreign Parts	2328	19	10
Travelling Expenses	2353	11	4
Printing Reports, Abstracts, Monthly Extracts, &c.	1085	15	9
Sundries—including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Taxes, Office Expenses, Depository, Books, & Incidentals	2241	2	4
Incidentals	7607	17	2
Total	£ 84,249	13	4

Many persons, not being able to obtain admission into the Hall, were assembled in the Lower Room. The Treasurer of the Society, John Thornton, Esq., took the Chair; and the Meeting was addressed by some of the principal Speakers at the larger Meeting.

PRAYER-BOOK AND HOMILY SOCIETY.
TWENTY-THIRD ANNIVERSARY.

Sermon.

Wednesday, May 6, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. Joseph Cotterill, M.A.; from Rev. iii. 6: Collection, 15*l.* 8*s.* 6*d.*

Meeting.

Thursday, May 7, at xii; in the Lower Room, Exeter Hall; the President, Lord Bexley, in the Chair: Collection, 27*l.* 11*s.* 9*d.*

Movers and Seconders.

Rev. A. S. Thelwall; and Rev. W. Yate—Hon. and Rev. Francis Noel; and the Archdeacon of Calcutta—Rev. James Graham; and Rev. W. F. Cobb—Bishop of Ohio; and Rev. Hugh Stowell—and Rev. Thomas Snow; and Rev. Daniel Wilson.

State of the Funds.

	£.	s.	d.
Receipts of the Year			
Annual Subscriptions	599	9	0
Donations	204	3	6
Associations	284	14	5
Collections	151	6	11
Legacy	50	0	0
On Account of Seamen	21	4	0
On Account of Foreign Objects	41	11	6
	1355	10	2
Sale of Books at Depository	445	4	11
Ditto, by Associations	159	6	9
Total	£ 1960	1	10

Payments of the Year.	£.	s.	d.
Prayer-Books, & Homilies in Vols. 1004	17	2	
Homily Tracts	20	10	0
Reports, Circulars, & Stationery, 93	11	10	
Travelling & Associat. Expenses, 169	1	5	
Salaries and Poudage.....	335	9	0
On Account of Ireland	3	8	0
On Account of Seamen.....	33	8	6
On Account of Foreign Objects..	68	14	0
Advertisements, General Meeting, Postage, Rent, Office Expenses, and Sundries	208	12	9
Total... £.	1937	12	8

Payments of the Year.			
Paper and Printing.....	112	9	6
Salaries.....	115	15	0
Stationery, Advertisements, Meet- ings, Postage, Carriage, and Sundries.....	156	6	10
Total.... £.	384	11	4

The Report thus notices the

Results of the Society's Labours.

While the Committee deem it due to truth to state the extensive desecration of the Lord's Day, they desire to record, with thankfulness, their belief, that a more just perception of its requirements is increasing; and that, in many instances, an improved observance of it has been produced. An interest on the subject has been awakened, where it might have been least anticipated: it has received co-operation, where opposition might have been expected: it has been contended for by the Friends of the Cause, and borne out by the avowed sentiments of the Christian Community, that England—a professedly Christian Nation—is under the highest possible obligation to set apart the Lord's Day, not only as a day of rest from the ordinary avocations and pursuits of life, but as a portion of time to be religiously consecrated to the worship and service of Almighty God.

LORD'S-DAY OBSERVANCE SOCIETY.

FOURTH ANNIVERSARY.

Meeting.

Thursday, May 7, at xii; in Exeter Hall; Sir Oswald Mosley, Bart. M.P. in the Chair: Collection, 42l. 19s. 7d.

Movers and Seconders.

Bishop of Lichfield and Coventry; and Peter Hesketh Fleetwood, Esq. M.P.—Bishop of Ohio; and Rev. Hugh Stowell—John Hardy, Esq. M.P.; and Rev. Edward Bickersteth: supported by Sir Andrew Agnew, Bart. M.P.—Rev. W. Leek, of Derby; and Rev. John Davies, of Worcester—and J. P. Plumtre, Esq. M.P., and Rev. W. Yate.

Resolutions.

— That the Society, considering it to be the duty of a Christian Government to promote the Glory of God and the best interests of the Community by providing for the due Observance of the Lord's Day, earnestly commends the adoption of such measures as shall be best calculated for securing that object; trusting, however, that those measures will be such as to prohibit every public and outward act of desecration of the Lord's Day.

— That the Society would express its fervent gratitude to Almighty God, for the exertions which have been made, since its formation, throughout the Kingdom, in furthering its designs; and its unabated confidence in the advancement of a Cause on which the blessing of God has so manifestly rested: and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith, and patience, and prayer, being assured that *in due season we shall reap, if we faint not*; and would earnestly impress on each member of the community to keep prominently in view the duty of promoting, not merely the cessation of labour on the Lord's Day, but also its Spiritual Observance in his own family and neighbourhood.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	94	17	6
Donations.....	155	10	6
Collections	31	11	6
Sundries.....	3	15	0
	285	14	6
Sale of Publications	99	13	8
Total.... £.	385	8	2

SUNDAY-SCHOOL UNION.

ANNIVERSARY.

Meeting.

Thursday, May 7, at vi P.M.; in Exeter Hall; Thomas Challis, Esq. in the Chair: Collection 109l. 1s. 6d.

Movers and Seconders.

Rev. Professor Vaughan, of the London University; and Rev. Henry Townley—Henry Dunn, Esq.; and Rev. John Burnet—Sir Andrew Agnew, Bart. M.P.; and Rev. John Williams—and Rev. John Eustace Giles; and Rev. Robert Baird, of Philadelphia.

In consequence of the large attendance at this Anniversary, a Meeting was held also in the Lower Room; the Treasurer, W. B. Gurney, Esq., in the Chair. The Resolutions were there moved and seconded, by Rev. John Dyer; and Lieut. Fabian—John Brown, Esq. of Wareham; and Rev. Heman Humphrey, D.D.—Rev. John Morison, D.D.; and Mr. J. R. Wilson—and Sir Andrew Agnew, Bart. M.P.; and Rev. David Jones, from Madagascar.

Resolutions.

— That this Meeting, feeling deeply convinced, that, under the blessing of God, the permanence and efficiency of Sunday Schools are, to a considerable extent, secured by the erection of suitable Buildings for their use,

earnestly recommends the Fund for assisting in the Building of Sunday Schools to the countenance and support of all who are friendly to the religious instruction of the rising generation.

—That the increase of Sunday Schools abroad, and especially in the West Indies, is truly encouraging to the Friends of Religious Education; and that the numerous and pressing appeals for assistance in the Colonies demand increased liberality, to supply the whole of the population with the means of instruction; and that special donations for this purpose are greatly needed, and would be most usefully employed.

—That, while much has been done at Home to increase the number of Sunday Schools, much still remains to be done, and also to improve their plans and to increase their efficiency; and that while the Travelling Agent is endeavouring to excite attention to these important subjects, greatly increased Local Efforts are needed to bring all the population of the Young under the influence of religious instruction.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
Collection at the Anniversary ...	58	11	1
Subscriptions and Donations	108	5	5
Dividends.....	8	0	0
For building School-Houses	38	6	7
	213	3	1
Sale of Publications	7387	10	6
Total....	£.7600	13	7

Payments of the Year.

Publications	6971	0	1
Missionary's Salary	250	0	0
Home Grants	94	7	5
Foreign Grants	83	18	2
Salaries of Depository, Clerks, &c.	297	10	0
Printing.....	57	0	0
Rent, Taxes, Postage, Freight, and Sundries	267	15	6
Total....	£.8021	11	2

Summary.

The Sunday Schools in Great Britain and Ireland, reported to the Sunday-School Union, are 11,821; and contain 1,226,394 Scholars, under 136,437 Teachers.—The Agent has, during the year, visited the larger Towns in Nine Counties, to promote the establishment of New Schools and improvement in the modes of teaching—Out of the Jubilee Fund raised in September 1831, the Committee have assisted in the building of 101 School Rooms: 19 Grants, amounting to 592l., were made in the last year.

JEW'S SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

Sermon.

Thursday, May 7, at vi½ p.m.; at the Episcopal Jews' Chapel; by Rev. F. Goode, M.A. late Fellow of Trinity College, Cambridge; from Luke ii. 32: Collection, 49l. 7s. 8d.

Meeting.

Friday, May 8, at xii; in Exeter Hall; the President, Sir T. Baring, Bart. in the Chair: Collection, 120l. 4s. 8d.

Movers and Seconders.

Bishop of Lichfield and Coventry; and Rev. Hugh Stowell—Rev. Charles Simeon; and Rev. Edward Bickersteth—Rev. Professor Tholuck, of Berlin; and J. P. Plumptre, Esq. M.P.—Rev. H. Hamilton Beamish; and the Bishop of Ohio—and Rev. Francis Cunningham; and Rev. Thomas Woodrooffe.

The Rev. Joseph Wolff, having just arrived from Malta, gave some account of his late extended journeys.

Resolutions.

—That this Meeting, with humble feelings of gratitude to Almighty God for the increase of Funds in the past year, thankfully acknowledge the exertions of the friends throughout the country; but would, at the same time, express their opinion, that the interest hitherto manifested by the Christian Church in behalf of the Jewish People is utterly inadequate to the wants of the case, incommensurate with the claims of Israel, and far below the Scriptural dignity and importance of the Cause.

—That this Meeting have heard with pleasure of the publication of part of the Liturgy in Hebrew, and hail with satisfaction the intimate connexion existing between this Society and the Church of England; and that they consider this connexion as a token of God's peculiar favour, and a pledge of present protection and future blessings to our Church, to which has been especially committed the care of His Ancient People.

—That this Meeting humbly ascribe to God alone all glory and praise for the success which has hitherto attended the labours of the Society, and look to His Spirit and Blessing as their only hope of future usefulness.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
Annual Subscriptions	577	16	0
Donations and Life Subscriptions,	724	12	4
Legacies	1042	18	0
Associations and Collections.....	8787	18	3
Hebrew Old and New Test. Fund,	485	4	9
Foreign Mission and School Fund,	129	6	1
Palestine Mission	12	11	6
Hebrew Church at Jerusalem ...	540	10	2
Hebrew-Liturgy Fund	27	14	0
Sundries	130	5	10
Total....	£.12,458	16	11

Payments of the Year.	£.	s.	d.
Jewish Children	1500	1	4
Adult Jews and Jewesses	108	14	0
Palestine Mission	476	15	4
Other Foreign Miss. and Schools, 4533	13	6	
Home Mission	713	16	8
Mission House and Library.....	286	0	0
Hebrew Liturgy	41	4	5
Tracts, Reports, &c.....	699	14	7
Episcopal Chapel.....	408	3	5
Salaries, Travelling, Rent, and Sundries	2100	16	7
Total...	£10,868	19	10

HIBERNIAN SOCIETY.

TWENTY-NINTH ANNIVERSARY.

Sermons.

Friday, May 8. at vi½ p. m.; at St. John's Chapel, Bedford Row; by Rev. Daniel Bagot, M. A. Minister of St. Patrick's, Newry; from Phil. iii. 20, 21: Collection, 15*l.* 13*s.* 10*d.*

Tuesday, May 12, at vi½ p. m.; at St. Swithin's, London Stone; by the same; from John xiv. 15—17: Collection, 42*l.* 16*s.* 3*d.*

Meeting.

Saturday, May 9, at xi; in Exeter Hall; Marquis of Cholmondeley, President, in the Chair: Collection—including an additional Donation of 100*l.* from a warm friend of the Society—205*l.* 13*s.* 1*d.*

Movers and Seconders.

Lord Teignmouth; and Rev. T. Webster—Peter Hesketh Fleetwood, Esq. M. P.; and Rev. John Cummings, of the Scottish Church—Rev. Hugh Stowell; and Rev. Dr. Brown, of the Scottish Church—Rev. Edward Tottenham, of Bath; and John Hardy, Esq. M. P.—Rev. Daniel Bagot; and Rev. J. D. Hastings, of Dublin—and Rev. T. Kennion, of Cheltenham; and Rev. J. H. Thomas, from Ireland.

Resolutions.

—That the progress made by this Society in the great work of Scriptural Education affords, in the estimation of this Meeting, satisfactory evidence that it has the Divine Approval, every measure of success being attributable to His blessing; and that its system is well adapted to meet the wants and wishes of the Poor of Ireland.

—That this Meeting has heard, with peculiar gratification, the report of the increased exertions made in Ireland in favour of Bible Instruction, as promoted by the Society; especially of the enlarged contributions from the Auxiliaries, and the Parents of the children in the Schools, as manifesting a growing attachment to the Word of God, which deserves, as the Meeting thinks, every possible encouragement.

—That this Meeting desires to acknowledge, with gratitude to Almighty God, the increased number of Roman Catholics in the Schools, during the past year; evincing, on the part of the Members of that Persuasion, attachment to the System of Education provided by the Society.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at Anniversary.....	161	1	0
Annual Subscriptions	611	1	6
Donations and Life Subscriptions, 712	13	0	
Legacies	476	14	0
Auxiliaries and Collections	3829	17	4
Contributions in Ireland	3229	5	9
		9020	12
Sale of Books.....		16	15
Total....	£.9037	8	1

Payments of the Year.

Salaries of Schoolmasters, Readers, Inspectors, Agents, and Clerks.....	6530	2	4
Printing and Stationery.....	801	5	1
Rent and Repairs of School-Houses	37	10	4
Travelling Expenses.....	526	15	9
School Expenses	34	18	4
Salaries and Poundage.....	577	17	4
Carriage, Freight, Rent, Postage, and Sundries	680	10	10
Total....	£.9189	0	0

Summary of the Year.

Schools and Scholars—Your Committee have the pleasure to announce, for the first time, that every County of Ireland is now occupied, more or less, by the Seminaries of this Institution.

The total number of Schools is 1945, and of Scholars 114,486; being an increase of 65 Schools and 6300 Scholars. The number of Day Schools has amounted to 994, and the Scholars to 77,141; of whom 47,512 were Protestants, and 29,629 Roman Catholics; being an addition, under this head, of 119 Schools and 7953 Pupils. The Sunday Schools are 526, containing 28,156 Scholars; of whom, 16,029 have also been in attendance on the Day Schools: the Adult Schools have been 418, containing 8655 scholars: there have also been connected with the Society, seven exclusively Irish Adult Schools and 186 Pupils; and 348 children, forming the Irish Classes in the Day Schools: so that there has been a diminution of 54 Sunday and Adult Schools, chiefly of the Adult, and 1640 scholars. With reference to this decrease, your Committee have to observe, that they do not attempt the formation of Sunday Schools where the Sunday-School Society for Ireland is in operation; and that with respect to the Adult Pupils, they must be expected to diminish as education advances among the population.

Payment for Scholars—The following classification of the Schools shews an increased effort on the part of Ireland to educate her own

Poor; and, consequently, to relieve this Institution from the great pressure on its funds arising from the quarterly payments to the Teachers, and which has amounted this year to the large sum of 4986*l.* 18*s.* 2*d.*, or more than a half of the whole income.

Of the 994 Day Schools,

75 were at one shilling per pupil per quarter—
251 .. at ninepence ditto, ditto—
338 .. at sixpence ditto, ditto—
330 received only books, and inspection:
so that the Society is not charged with the Teacher's salary for about one-third of its Schools; while a portion of the expense attending the others is borne by the local patrons and friends.

Local Superintendence—Having already acknowledged the important support derived from the friends who superintend the schools, or reside in their vicinity, your Committee have much pleasure in adding, that this valuable co-operation yearly increases; and, under God, that to the watchful care of many of those zealous lovers of truth is to be attributed much of that success which the Society has enjoyed in the past, and anxiously looks for in the future—a superintendence essential to the well-being of the schools and the advancement of the pupils in that knowledge which maketh wise unto salvation.

539 of the Day Schools have been under the immediate care of Clergymen of the Established Church—

79 under Ministers of other Denominations—

351 in connection with Noblemen, Ladies, and Gentlemen—

25 had no Local Patrons or Visitors.

Inspectors and Scripture Readers, 56
—Average of Scholars attending the quarterly inspections, 54,123—Scholars whose proficiency was such as to procure payment to the Masters, 37,236—Received from the British and Foreign Bible Society: Testaments, 10,000—Circulated in the Year: English Bibles, 3257; Testaments, 17,365: Irish Bibles, 6; Testaments, 48: Total, 20,676; making a Total, from the beginning, of nearly 350,000 Bibles or Testaments.

In reference to the increase of Schools and Scholars, the Committee remark—

This is an addition, which cannot fail to be cheering to the heart of every lover of truth, and full of promise to the mind of every sound patriot. After making the usual deductions for those Sunday Pupils who attend also upon the Day Schools, nearly 100,000 individuals have this last year been receiving, through the instrumentality of this one Institution, the benefit of an Education, the chief merit of which, in the estimation of your Committee, consists in its being founded on the unmutated and unadulterated Holy Scriptures; while other Societies have been running the race of Christian Philanthropy with it, and adding new trophies to the kingdom of CHRIST.

Opposition to the reading of the Bible and

the committal of it to memory, on the part of the Teachers of the great mass of the Irish Poor, has often retarded the progress of the Society's labours: but the manner, in which this opposition has been resisted by a considerable portion of the peasantry, has afforded most undeniable proofs of their attachment to the Word of God; while the whole history of the Institution establishes the position, that, where the Roman Catholics do attend our Schools, they frequently evince a greater anxiety for Bible Information than their Protestant Fellows, and usually obtain the premium awarded to the best repeaters and answerers of questions arising out of their Scriptural Lessons—namely, a copy of the Sacred Volume. This species of opposition still continues to a fearful extent: but, although armed with increased power, and withdrawing many children from the Schools, it has not succeeded, in the course of the last three years, in entirely breaking up more than six of our establishments; while, in the same period, about 300 Day Schools have been added to our list.

The proportion of Roman Catholics to Protestants is equal to that of some former years; but, when the present circumstances of Ireland are considered, you will rejoice to hear that there are 1627 Romanists more this year than in the last, and that nearly 40,000 of that Persuasion have been instructed in your Schools during that period.

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

*Monday, May 11, at xi; at St. Clement Danes; by Rev. Edward Tottenham, M. A. Minister of Kensington Chapel, Bath; from 2 Cor. viii. 1—5: Collection, 13*l.* 16*s.* 7*d.**

State of the Association Funds.

Receipts of the Year, 5465*l.* 12*s.* 8*d.*—Payments, 897*l.* 18*s.* 3*d.*—Balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," 4567*l.* 14*s.* 5*d.*

Notice by the Committee.

The Missions of the United Brethren among Negroes, Hottentots, American Indians, and Greenlanders—most of them being in British Colonies—were commenced a Century ago, and now consist of FORTY-TWO STATIONS, supplied by TWO HUNDRED and FOURTEEN MISSIONARIES, and contain above FORTY-FIVE THOUSAND CONVERTS. Of these numbers, 114 Missionaries administer the Gospel to nearly 39,000 of the Negro Race—a branch of the Mission which, at this moment, is of pre-eminent importance. The Missions, however, are labouring under a deficiency of Funds, which fetters their exertions; especially in the West Indies, where every department of the work suffers from want of means to embrace opportunities which are now occurring under circumstances of much encouragement.

BRITISH REFORMATION SOCIETY.

EIGHTH ANNIVERSARY.

Meetings.

Monday, May 11, at xii; in the Lower Room, Exeter Hall; Lord Mountsford in the Chair: Collection, 28*l.* 6*s.* 1*d.*

Friday, May 15, at vi½ P.M. (Adjourned Meeting) in Exeter Hall; George Finch, Esq. M.P. in the Chair: Collection, 44*l.* 2*s.* 6*d.*

Movers and Seconders.

Marquis of Cholmondeley; and Rev. H. H. Beamish—Rev. John Cumming; and John P. Plumptre, Esq. M.P.—Rev. Edward Tottenham; and James Edward Gordon, Esq.—and Rev. Dr. Cooke—

(At the Adjourned Meeting.)

—Rev. Daniel Bagot—P. Hesketh Fleetwood, Esq. M.P.; and James Edward Gordon, Esq.: supported by Rev. James Lincoln Galton—and Rev. Dr. Brown; and Rev. Edward Tottenham.

—That the increase of Popery, which every day attests, ought to awaken the most serious apprehensions in the minds of Protestants for the spiritual prosperity of the British Dominions, and, at the same time, excite them to prayerful and vigorous exertions.

—That, while many Institutions are directing their efforts to the distant and benighted regions of the earth, it is an imperative duty to make some effort to convince, convert, and evangelize the awfully-deluded Roman Catholics of our Native Land; and that this Meeting, while it expresses its regret at the past apathy of many Protestants to the British Reformation Society, does, at the same time, rejoice that a more extensive support of its objects begins to be everywhere manifested.

(At the Adjourned Meeting.)

—That the instrumentality adopted by the British Reformation Society is eminently fitted to arrest the progress of Popery; and to spread, through the extent of this country, the sanctifying and transforming Principles of Protestantism.

—That the feelings manifested at the Anniversary Meeting of this Society on Monday last, and the increase of zeal and support which its Agents have lately met with in other parts of the Kingdom, demand our warmest gratitude, and minister encouragement to go forward.

State of the Funds.

Receipts of the Year, 2550*l.* — Payments, 2608*l.* 3*s.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTEENTH ANNIVERSARY.

Meeting.

Monday, May 11, at xii; in Exeter Hall; Lord Brougham in the Chair: Collection, 75*l.* 12*s.* 8*d.*

Movers and Seconders.

Peter Ainsworth, Esq. M.P.; and Rev. George Clayton—Joseph Pease, Esq. M.P.; and Rev. John Burnet—Rev. Herman Humphrey, D.D.; and Henry Pownall, Esq.—Rev. John Williams; and Rev. Prof. Vaughan, of the London University—and Charles Lushington, Esq. M.P.; and Rev. W. Broadfoot.

Resolutions.

—That this Meeting most respectfully acknowledges the Royal Favour, as expressed by the continued Patronage and munificent Subscription of His Majesty the King.

—That this Meeting, deeply impressed with the importance of training Teachers of approved and consistent piety for the work of popular instruction, rejoices in the extension of this department of the Society's labours; and trusts, that, under the Divine Blessing, Scriptural Instruction will, by their means, be greatly promoted, both at home and abroad.

State of the Funds.

The Receipts of the Year were 2645*l.* 10*s.*; and the Payments, 3482*l.* 7*s.* 1*d.*—the Balance of 836*l.* 17*s.* 1*d.* being due to the Treasurer.

Summary of the Year.

Teachers under training, 103—Schools assisted with Teachers and School Materials, 59—Children under education in the said Schools, 7270.

We subjoin some remarks on this Meeting, extracted from the "Patriot" Newspaper, which speaks the sentiments of a large body of the supporters of the Society:—

The highest degree of excitement pervaded the Meeting, especially at the appearance of Lord Brougham, and of Mr. Hume, the Member for Middlesex, who (in opposition, by the way, to the wish of the Committee) was called up by his Lordship. We must say, that we deeply regret Mr. Hume's appearance on this occasion, because we are persuaded that the interest of this great Society can never be promoted by such a display of political feeling as was thus drawn forth.

That the Education of the People is, in one sense, a political object, cannot be disputed; and, as such, secular men, from merely political motives, may very consistently advocate and promote it. But the British and Foreign School Society is NOT a Political Society; and, therefore, all allusions connected with the party politics of the day ought most carefully to be excluded from its Meetings. We greatly question too, whether the RELIGIOUS character of the Society is not in danger of being compromised by the advocacy of such men as Mr. Hume, or even Lord Brougham. The sentiments of both with regard to Popular Education are before the

public; and, with this evidence, it is not uncharitable to speak of them as the professed advocates of an irreligious neutrality with regard to Divine Truth. But the British and Foreign School Society is pledged to the promotion of "SCRIPTURAL EDUCATION, without evasion and without compromise;" and the character of its Committee, the tone of its Reports, and, above all, the piety of its Teachers, sufficiently shew how sincerely that pledge is and has been redeemed. That its sound and liberal principles, its Catholic and Christian Spirit, should be widely diffused among all classes, is of the highest importance: hence arises our earnest solicitude, that every thing calculated to array the prejudices of any part of the community in opposition to its claims should be carefully avoided. The Society has, from its formation, avowed its wish to be regarded as the coadjutor of the Bible Society: having adopted the principle, let it act in accordance with the practice of that Institution; and decline, on all public occasions, the aid of men, who, at other times and in other places, shew no regard for the claims of Evangelical Truth. Let this be done fearlessly; and the blessing of the Great Head of the Church will exalt the Society to that rank among the Religious Institutions of the land, which it has long deserved to occupy, but to which it has not yet attained.

RELIGIOUS TRACT SOCIETY.
THIRTY-SIXTH ANNIVERSARY.

Meeting.

Tuesday, May 12, at vi A.M.; at the City-of-London Tavern; John J. Plumptre, Esq. M.P. in the Chair: Collection, 62l. 11s. 9d.

Movers and Seconders.

Rev. Francis Cunningham, Vicar of Lowestoft; and Rev. Dr. Matheson, of Durham—Rev. Dr. Spring, of New York; and Rev. John Williams, from the Society Islands—Rev. Daniel Wilson; and Rev. John Leifchild—Rev. G. Clayton; and Rev. E. H. Nolan, of Sligo.

Resolutions.

—That this Meeting desires to record its thanksgivings to God for the increased circulation of Tracts, in various parts of the world, during the past year, particularly in China and the West Indies; and trusts that the Auxiliary Societies and all the friends of the Institution will endeavour to augment its Benevolent Income, that the Committee may be enabled liberally to meet the numerous applications for assistance which they are receiving from the British Colonies and Foreign Countries.

—That this Meeting highly approves the efforts which have been made to circulate the Society's Publications in the destitute parts of the Metropolis, in many Country Districts, and in Ireland; trusting that their increased

circulation will be the means of diffusing more abundantly the glad tidings of Salvation.

—That, while this Meeting deeply regrets the wide distribution of Immoral and Irreligious Works, yet at the same time it rejoices in the still more extended circulation of Religious and Moral Publications; and, particularly, that upward of SIXTEEN MILLIONS of the Society's Tracts and Books have been issued during the past year, which will lead, it hopes, through the influences of the Holy Spirit, many sinners to the Divine Redeemer

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at Anniversary	49	11	0
Annual Subscriptions	1709	9	0
Donations and Life Subscriptions, 1180	7	7	
Donations to Library Fund	107	12	6
Donations for Stereotyping	160	7	0
Congregational Collection	12	11	6
Legacies	70	8	0
Auxiliary Societies	1683	5	5
Christmas Collecting Cards	259	17	5
Drawback on Paper and Books	680	14	9
Ground Rents	48	18	0
	5963	2	2
Sale of Publications	50448	14	2
Total	£.56,411	16	4

Payments of the Year.

Cost of Publications	45059	16	3
Grants in Money, Paper, & Tracts, 5926	5	4	
Packing-Cases, Shipping Charges, Travelling, Repairs, Salaries, Rent, Taxes, Postage, Adver- tisements, and Sundries	4599	13	9
Total	£.55,585	15	4

NAVAL AND MILITARY BIBLE SOCIETY.
FIFTY-FIFTH ANNIVERSARY.

Meeting.

Tuesday, May 12, at xii; in Freemasons' Hall; Marquis of Cholmondeley, President, in the Chair: Coll. 39l. 6s. 11d.

Movers and Seconders.

Rear-Admiral Sir Jahleel Brenton, Bart. K.C.B.; and Major-General Tolley—Hon. Francis Maude, Capt. R.N.; and Rev. H. H. Beamish—Hon. W. Wellesley, Capt. R.N.; and Hon. and Rev. Baptist W. Noel—Captain Layard, 44th Reg.; and Colonel Broughton, H.E.I.C.—Captain Vicars, R.E.; and Capt. Fitzgerald Gambier, R.N.—and Capt. G. Hope, R.N.; and Rev. Neville Jones, Chapl. Episc. Floating Church.

Summary.

Receipts, 2991l. 0s. 8d.—Payments, 2978l. 10s.—Issues of the Scriptures to the Army, 3589 copies; making a General Total to the Army during the last ten Years, under the existing Regulations, of 51,568 copies—Issues of the Scriptures to 50 of His Majesty's Ships, 2062 copies—Total Issues of the Year, 12,958

copies; making a Grand Total, from the beginning, of 297,038 copies.

NEWFOUNDLAND AND BRITISH NORTH-AMERICA SCHOOL SOCIETY.

TWELFTH ANNIVERSARY.

Sermon.

Tuesday, May 12, at vi½ p.m.; at St. Bride's, Fleet Street; by Rev. Hugh Stowell, M.A. from Gen. xvii. 18: Collection, 28l. 18s.

Meeting.

Wednesday, May 13, at xii; in Exeter Hall; the President, Lord Bexley, in the Chair: Collection, 27l. 5s. 6d.

Movers and Secondors.

Bishop of Chester; and Rev. Daniel Wilson—Rev. Henry Budd; and Henry Pownall, Esq.: supported by Sir Thomas Cochrane, Bart. late Governor of Newfoundland—Rev. Thomas Harding, M.A. Vicar of Bexley; and Rev. Hugh Stowell—Rev. Andrew Brandram; and Rev. —Mann, M.A. Vicar of Bowden—and Richard Alsager, Esq., M.P.; and Rev. Joseph Haslegrave, Secretary of the Society.

Resolutions.

—That this Meeting learns, with lively satisfaction, the interest which the Authorities in Newfoundland, as well as the Inhabitants generally, take in the Society; evidenced by the Union so happily effected between its Central School and the St. John's Charity School, and by the large increase of subscriptions received in the Island during the past year.

—That this Meeting, while it rejoices in the favourable state of the Schools in Newfoundland, regrets that want of funds still prevents the Society from extending its operations to British North-America: but, looking with the eyes of Christians to that vast territory, its multiplying population, its spiritual wants, its claims on the Mother Country; and connecting with these considerations the mighty struggle now carried on between light and darkness; the present moment seems to be that, when all who love Christ should earnestly implore the blessing of the Holy Spirit, and should make more than ordinary efforts to pursue every opening for establishing His Kingdom upon earth.

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Contributions at Home	1371	18	5
Special, for Liquidation of Debt.	663	9	6
Contributions in Newfoundland	477	2	3
Total	£.2512	10	2

Payments of the Year.

Expenses in Newfoundland	1721	1	1
Expenses at Home	376	15	7
Interest on advances	29	4	1
Total	£.2127	0	9

The sum of 703l. 15s. 6d., due to the Treasurer at the Eleventh Anniversary, was reduced, in the Twelfth Year, to 318l. 6s. 10d.; and has been since further reduced to 218l. 6s. 10d., by a Benefaction of 100l.

Summary.

Schools, 14: Branch Schools, 21—Scholars, 2166: Total admitted, 6842.

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

THIRTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 13, at vi½ p.m.; at the Episcopal Chapel, Long Acre; by Rev. Edward Tottenham, M.A., of Bath.

Meeting.

Wednesday, May 13, at xii; at Hanover Rooms, Hanover Square: Lord Bishop of Lichfield and Coventry, the President, in the Chair: Collection, 82l.

Movers and Secondors.

Earl of Harrowby; and Rev. Hugh Stowell—Lord Mountsandford; and Rev. Simon Foote, of Knocktopher—Rev. Edward Tottenham; and Rev. H. H. Beamish: supported by Rev. Dr. Cooke, of Belfast—and Hon. Charles Barnard; and Rev. Fielding Ould, of Lucan.

Resolution.

—That, while this Meeting sincerely rejoices at the fervent desire manifested by the Native Irish to receive Scriptural Instruction in their vernacular tongue, and feel grateful for the gradually-increasing state of the funds, they cannot but regret to find so few of the residents in the Metropolis among the Annual Subscribers to this Society: and they, moreover, respectfully but earnestly draw the attention of the Clergy to the claims of this Society; the principle on which the Society is established being THAT embodied in the Twenty-fourth Article of the Established Church, which has never yet been acted on with reference to the Aborigines of Ireland.

Summary.

Remitted to the Irish Society of Dublin, 1700l.—Scholars under that Society, 36,071: of these, 14,948 passed inspection, and entitled their Teachers to pay: in the whole number, there were 10,193 Adults—Teachers, 514—Books distributed: Bibles and Testaments, 1854; Portions of Scripture, 4686; Prayer Books, 43; Primers, 13,614; Dictionaries, 194.

LONDON MISSIONARY SOCIETY.

FORTY-FIRST ANNIVERSARY.

Sermons.

Wednesday, May 13, at x½; at Surrey Chapel; by Rev. David Young, M.A.

of Perth; from Psalm cx. 3—*May 13*, at vi. P.M.; at the Tabernacle; by Rev. John Blackburn; from Zech. viii. 13—*May 14*, at vi. P.M.; at St. Bride's Church, Fleet Street; from Psalm lxxviii. 11, 12; by Rev. Francis Close, M.A. Perpetual Curate of Cheltenham—*May 15*, at xii; at Craven Chapel; by Rev. Gardiner Spring, D.D., of New York: from Matt. vi. 10. *Thy will be done in earth, as it is in heaven.*

Meeting.

Thursday, May 14, at x; in Exeter Hall; W. Alers Hankey, Esq. in the Chair.

Movers and Seconders.

Rev. G. Clayton; and Hon. and Rev. Baptist W. Noel: supported by Rev. Professor Tholuck, from Berlin—Rev. W. Reeve, from Bangalore; and Rev. Andrew Reed, D.D.: supported by Rev. Dr. Codman, from the United States—Rev. Francis Close, of Cheltenham; and Rev. Richard Knill, from St. Petersburg—and Rev. John Williams, from the Society Islands; and Rev. George Christie, from Calcutta.

Resolutions.

—That this Meeting, in reviewing the measure of support which the Society has received, and the extent to which its operations have been carried during the past forty years, desires to render, with deep humility, its sincere acknowledgments to the Divine Goodness, for the great benefits which it has been the instrument of conferring on distant nations, and the moral changes which have resulted from its exertions among some of the most interesting portions of mankind; and to express its animating hope, that, in connexion with unshaken faith in the Divine Testimony and earnest prayer for the Divine Spirit, its numerous friends will see, in years to come, far greater things than these, in the Triumphs of the Church and the Salvation of the World.

—That, amidst the most cheering prospects which are opening in various parts of the world, this Meeting would recognise, with profound veneration, the high prerogative of the Supreme Disposer, in removing faithful and highly-gifted men from various important Stations in the Heathen World—some, as they were entering the field; and others, when, after many years' toil amidst great discouragements, they were but beginning to reap the first-ripe fruits: and would renew the pledge to *pray without ceasing*, that God would raise up very many suitably-qualified men, who shall at once go forth to cultivate and to bless the distant Nations of the Earth.

—That this Meeting contemplates, with grateful satisfaction, the continuance of the stated contributions to the General Objects of the Society; but, more especially, the prompt and liberal response to the Appeals made to the Friends of Missions, in town and country,

on behalf of the extended efforts of the Society for the Religious Instruction of the Emancipated Negroes in the British Colonies.

Summary of the Society.

Stations and Out-Stations, 256—Missionaries, 102—Native Teachers, 220—Schoolmasters and Assistants, chiefly Natives, 480—Communicants, 5208—Schools, 478—Scholars, 26,960.

~~*State of the Funds.*~~

The Receipts of the Year amounted to 57,895*l.* 9*s.* 10*d.* being an increase of 8458*l.* 5*s.* 5*d.* The Payments were 45,610*l.* 13*s.* 9*d.*, being an increase of 2712*l.* 11*s.* 11*d.*

Collections at the Anniversary, May 1835.

	£.	s.	d.
Surrey Chapel	194	0	9
Tabernacle	43	7	2
Annual Meeting	296	5	10
St. Bride's Church	102	6	7
Craven Chapel	61	2	6
Sion-Chapel Communion	44	17	0
Orange-Street Chapel Ditto	34	12	0
Silver-Street Chapel .. Ditto	33	10	10
York-Street Chapel... Ditto	58	9	8
Claremont-Chapel... Ditto	58	14	5
Hackney-Chapel... Ditto	16	3	0
Stockwell Chapel Ditto	26	5	6
Hanover Chapel	21	2	6
Total....	£. 990	17	9

Special contributions were made at the Meeting on behalf of China; the amount of which has been ascertained to have been 653*l.* A bag containing the documents and papers of the Meeting, with cheques and engagements to that amount, was stolen from the table behind the Chairman during the singing of the Doxology. Happily, most of these engagements were of such a nature as to be discharged only by the parties themselves. The sum of 617*l.* has been thus recovered, and the ultimate loss will not be more, therefore, than 36*l.*

TRINITARIAN BIBLE SOCIETY.

FOURTH ANNIVERSARY.

Sermon.

Thursday, May 14, at xi½; at Percy Chapel; by Rev. C. J. Goodhart, M.A., Curate of Broad Chalk, Salisbury; from 1 John i. 1—7: Collection, 11*l.* 12*s.* 1*d.*

Meeting.

Friday, May 15, at xii; in the Lower Room, Exeter Hall; Rt. Hon. Thomas Erskine in the Chair: Coll. 21*l.* 10*s.*

Movers and Seconders.

Rev. J. H. Luxmore; and Rev. J. Cumming—J. T. Cummins, Esq.; and Rev. C. J. Goodhart: supported by Rev.

John Simons—Rev. Dr. Cooke; and G. Atkinson, Esq. — and Rev. J. Lincoln Galton; and Rev. A. Stewart, Stafford.

Resolutions.

—That, in nominating the Committee for the ensuing year, this Meeting most earnestly commend both them and their labours to the guidance and protection of Almighty God; and would, at the same time, encourage one another, in the Spirit of Love, to do the Lord's work in conformity to His revealed Will—with a single eye to His honour and glory, by whose Inspiration all Scripture has been given, and whom we desire to acknowledge as our Father, our Redeemer, and our Sanctifier.

—That this Meeting, contemplating the present position of the Church of Christ, in connection with the peculiar aspect of the times, deem it imperative to exhibit that decision of Christian Principle and consistency of Christian Profession, which may most adorn the doctrine of God their Saviour, and best contribute to the Glory of our Lord Jesus Christ, *who is over all, God blessed for ever.*

—That, while, in the humble confession of our own unworthiness to be employed in the work of the Lord, we thank and praise the Triune Jehovah for the enlargement of the Society and the extension of its labours during the past year, this Meeting would call on all the friends of the Society to unite in earnestly imploring His yet more abundant blessing on its future labours, that the power and operation of the Holy Spirit may accompany every copy of the Bible which it distributes, and make it effectual to *turn sinners from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among all those that are sanctified, through faith in Christ Jesus.*

Summary.

Receipts: Free, 1005*l.* 11*s.* 8*d.*; for Scriptures, 1462*l.* 2*s.* 1*d.* — Payments: for the Scriptures, 1891*l.* 12*s.* 7*d.*; for Management, 394*l.* 18*s.* 4*d.* — Issues: Bibles, 4869; Testaments, 4262.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.
ANNIVERSARY.

Sermon.

Tuesday, May 19, at vi½ p.m.; at Belgrave Chapel, Belgrave Square; by Rev. Hugh Stowell: Collection, 16*l.* 10*s.* 5*d.*

Meeting.

Saturday, May 16, at xi; in the Lower Room, Exeter Hall; Lord Mountsford in the Chair: Collection, 18*l.* 7*s.* 10*d.*

Movers and Seconders.

Rev. J. Graham; and Rev. J. Page—Rev. Fielding Ould; and Rev. Simon Foote: supported by Rev. Dr. Cooke—and Nadir Baxter, Esq.; and Rev. M. Shaw.

Summary of the Society's Twenty-fifth Year.

Receipts, 3239*l.* 7*s.* 2*d.*; of which, the sum of 516*l.* 17*s.* 7*d.* was for books sold—Grants from the British and Foreign Bible Society for sale or distribution: 8000 Bibles and 20,000 Testaments—Issues of Books to 860 Schools, of which 628 had received similar aid in former years; together with Sales at reduced prices, and gratuitous Grants: Bibles, 8286; Testaments, 23,267; Spelling Books, 38,325; and 16,296 Alphabets, Cards, and Class Books. The Issues of the Year are less than those of the Twenty-fourth; occasioned principally, as it regards the Scriptures, by unavoidable delay in procuring an adequate supply—Schools, 2813; Scholars, 214,462; Gratuitous Teachers, 20,596: being an Increase in the year, of 67 Schools, 4327 Scholars, and 440 Teachers. Of the Schools, 1979 are in Ulster, 427 in Leinster, 252 in Munster, and 155 in Connaught. Of the Scholars, 121,752 are reported as reading in the Bible or Testament, and 37,486 to be above the age of 15: about one-half of the whole are not receiving instruction in any Daily Schools.

DISTRICT-VISITING SOCIETY.
SEVENTH ANNIVERSARY.

Meeting.

Monday, May 18, at xii; in the Lower Room, Exeter Hall; Marquis of Cholmondeley in the Chair: Coll. 25*l.* 5*s.* 4*d.*

Movers and Seconders.

Lord Teignmouth; and Rev. Thomas Vowler Short—John Labouchere, Esq.; and Rev. Mr. Jones—Rev. Robert Monro; and Pascoe St. Leger Grenfell, Esq.—Rev. Daniel Wilson; and Hon. Captain Waldegrave, R. N. — and Rev. Thomas Hill; and Rev. E. Hawkins.

Resolutions.

—That the information, received from various parts of the country, of the beneficial operation of the plans suggested by the Society, afford encouragement to persevere in them, as a safe and practicable means of improving the temporal condition and promoting the spiritual welfare of the Labouring Classes.

—That the evidence before the public, of the inadequacy of Church Room to the wants of the population, and the lamentable indisposition of many of the poorer classes to attend Public Worship, induce this Meeting to invite the sanction and co-operation of the Clergy, in the adoption of measures, the tendency of which is calculated, to some extent at least, to counteract these evils.

State of the Funds.

Receipts of the Year, 226*l.* 1*s.* 2*d.*—
Payments, 305*l.* 14*s.* 11*d.*

BRITISH & FOR. TEMPERANCE SOCIETY.
FOURTH ANNIVERSARY.

Sermon.

Thursday, May 21, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Sanderson Robins, M.A.; from Rom. xiv. 21: Collection, 8*l.* 8*s.* 9*d.*

Meeting.

Tuesday, May 19, at xii: in Exeter Hall; Lord Bishop of London, Patron, in the Chair: Collection, 73*l.* 8*s.* 9*d.*

Movers and Seconders.

Rear-Admiral Sir Jahleel Brenton, Bart. K.C.B.; and P. H. Fleetwood, Esq. M.P.—Rev. James Matheson, D.D., of Durham; and Rev. Hugh Stowell—Hon. and Rev. Baptist W. Noel; and John Codman, D.D.: supported by Rev. Heman Humphrey, D.D.: acknowledged by James Silk Buckingham, Esq. M.P. Vice-President—and Mr. Edward Parsons, of Leeds; and Rev. John Williams, from the Society Islands.

Resolutions.

—That this Meeting, under a deep conviction that the Temperance Society is founded on truly Scriptural Principles, and has been instrumental in producing highly beneficial effects to individuals and communities wherever it has been adopted heartily and in dependence on Divine Aid, pledge themselves to render their pecuniary as well as personal assistance in extending the sphere and usefulness of its labours.

—That this Meeting, regarding with lively interest the success, which, under the Divine Blessing, has attended the labours of the British and Foreign Temperance Society, and of similar Institutions in America and other parts of the Globe, in awakening public attention to the noxious properties of Distilled Spirit, in restoring drunkards to habits of sobriety, and in promoting the best interests of mankind, would earnestly press on all Christians the duty of establishing and supporting Temperance Societies in their own neighbourhood, as well as of contributing funds in furtherance of the general objects of this Society.

Summary.

Receipts, 1313*l.* 1*s.* 6*d.*—Payments, 1791*l.* 9*s.* 8*d.*—Temperance Societies in England and Wales, 557; with 115,782 Members: being an Increase, in the year, of 114 Societies and 28,311 Members. Returns from Scotland and Ireland have not appeared—During the year, 197 Medical Men have signed a Declaration as to the pernicious nature of Distilled Spirit: 585 had signed before, making a total of 782.

May, 1835.

PEACE SOCIETY.

NINETEENTH ANNIVERSARY.

Meeting.

Tuesday, May 19, at vi½; at the Friends' Meeting House, White-Hart Court, Lombard Street; Rev. John Pye Smith, D.D. in the Chair: Collection, 17*l.* 11*s.* 7*d.*

Movers and Seconders.

Rev. John Jefferson; and Rev. N. M. Harry—Rev. Heman Humphrey, D.D., of Massachusetts; and Henry Barnard, Esq., Representative of the Connecticut Peace Society—George Bennet, Esq.; and Rev. Thomas Timpson—and Rev. Joseph Belcher; and Rev. J. W. Wayne: supported by Rev. George Evans.

Resolutions.

—That while a conviction of the unreasonable, inhuman, and universally injurious character of War appears to be growing among all classes of Society and in the larger part of civilized Nations, the Christian is peculiarly called on, by his love to Christ and to the Gospel, to exert all his energies in opposing that murderous and antichristian custom; and in disseminating those principles of the Christian Religion, which bear the most powerfully upon the subject, by inculcating love to enemies, forgiveness of injuries, and meekness and forbearance in all his conduct: by so doing, he would more effectually promote the glory of God, and remove one of the most formidable impediments to the conversion of the Jew, the Heathen, and the Infidel.

—That it is peculiarly gratifying to learn, that the Christian Churches in America are so impressed with the importance of the pacific principles of the Gospel, that they have given their countenance and support to the object of the Peace Societies; and it is hoped that their example will stimulate the Churches in Great Britain to make, in their collective capacity, a more decided stand against the antichristian and demoralizing practice of War.

Summary.

Receipts, 700*l.* 5*s.* 10*d.*—Publications in the Year, 26,000 copies; making a total of 720,245.—Sales and Distributions of the Year, 46,985 copies.

CONTINENTAL SOCIETY.

SEVENTEENTH ANNIVERSARY.

Sermon.

Sunday, May 10, at xi; at Percy Chapel; by Rev. J. L. Galton, M.A.; from 2 Pet. ii. 1: Collection, including Subscriptions and Donations, 44*l.* 14*s.* 8*d.*

Meeting.

Wednesday, May 20, at xii; in the Lower Room, Exeter Hall; Viscount Mandeville in the Chair: Collection, including Donations, 65*l.* 12*s.* 4*d.*

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Movers and Seconders.

Lieut.-Col. Phipps; and Rev. Joseph Wolff—Rev. John Pye Smith, D.D.; and Rev. Spencer R. Drummond—Henry Pownall, Esq.; and Rev. G. Washington Philips—and Rev. James Cummings; and Rev. A. S. Thelwall.

Resolutions.

—That the Title of this Society be henceforth the EUROPEAN MISSIONARY SOCIETY; and that the First Rule of the Society be amended, and stand thus—"The object of this Society is, to assist Ministers in preaching the Gospel, and to distribute Bibles, New Testaments, and Religious Publications, approved by the Committee, or under their authority, over the Continent of Europe; but without the design of establishing any distinct sect or party."

—That this Meeting hails with delight the prospect which is now presented, of gaining access to a class of persons hitherto not provided for; and will rejoice in the employment of another order of Christ's faithful Ambassadors, with a view and in the hope of meeting their peculiar necessities, trusting in the Lord for a blessing, unto the Eternal Salvation of many.

The allusion in this Resolution appears to be to the English Laity and Clergy scattered over the Continent. Mr. Pownall, who moved this Resolution, stated that there are upward of Six Hundred Thousand English on the Continent, numbers of whom seek assistance in religious instruction from this country.

CHURCH MISSIONARY SOCIETY.

THE Committee have circulated the following

Appeal for the Means of extending the Society's West-Indies' Mission.

As soon as it was made known to the public at large, that His Majesty's Government were about to introduce into Parliament a Bill for the Abolition of Slavery in the British Colonies, the COMMITTEE of the CHURCH MISSIONARY SOCIETY perceived that they were called to the consideration of a question of no common difficulty, and to the discharge of a duty of no ordinary magnitude. If there be one field in which the friends of Missions are at once bound and disposed to exert themselves with greater ardour and perseverance than in any other, it is that in which Civil Liberty has happily superseded a state of Slavery. All the claims which Heathen Tribes have upon the sympathy of the Church of Christ may be urged with at least equal force on behalf

Summary.

Receipts, 1639*l.* 15*s.* 1*d.*—Payments, 1693*l.* 4*s.* 9*d.*—Preachers, and Readers and Distributors of the Scriptures, 17.

*DESTITUTE SAILORS' ASYLUM.
EIGHTH ANNIVERSARY.**Meeting.*

Thursday, May 21, at xii; in the Lower Room, Exeter Hall; Adm. Lord Radstock in the Chair.

Movers and Seconders.

Rear-Adm. Sir Jahleel Brenton, Bart. K.C.B.; and Maj. Gen. Tolley—Viscount Mandeville; and Hon. Capt. Wellesley, R.N.—Rev. Neville Jones; and Hon. Capt. Waldegrave, R.N.—and Capt. R. J. Elliott, R.N.; and Hon. Capt. F. Maude, R.N.

Summary.

Receipts, about 700*l.*—Many sailors passing the night in the streets, a building was fitted up, in 1827, as a temporary asylum; since which time, no sailor has been without a refuge, if he sought it: every comfort is there afforded which men under their circumstances can reasonably desire, and they are brought under moral restraint and religious instruction. Upward of 7000 sailors, of all nations, have been relieved in the Institution since it was established. A Fund is opened for the erection of a New Building, in order to the greater usefulness of the Institution.

of the recently-emancipated class of our Colonial Population. But these have a demand upon us, which no other portion of the great family of man can prefer, and to which no one can be insensible who has any acquaintance with the past history of the British West Indies, or with their future prospects. In defiance of dangers and difficulties, Missionaries, animated by the love of Christ, have carried the good tidings of Eternal Life to China, to the Birman Empire, to Turkey, and to Persia. Regardless of the rigours of climate, and sustained by Divine Grace, they have preached Christ Crucified, in Greenland, in Labrador, and in insalubrious Western Africa. Neither the barbarous tribes of New Zealand, nor the scarcely less savage inhabitants of the interior of Southern Africa, have been regarded as too inhospitable to be visited by the Heralds of Salvation. But in the British West Indies, where the climate presented no impediments sufficient to deter men from the pursuits of any secular

calling — where His Majesty and his predecessors have long enjoyed an uninterrupted dominion — where the population was in a more direct manner under the domestic controul of British subjects — little had been done to impart the *glorious Gospel of the Blessed God* to a people peculiarly needing its Divine support and consolation.

In contemplating the great social change now in progress in the British Colonies, every one must be alive to the immense national interest which is involved in the transition from Slavery to Freedom; as it shall either be attended by peace and submission to the laws on the one hand, or by tumult and insubordination on the other. Views of temporal policy, therefore, might, in the absence of higher considerations, effectually recommend the most active efforts to impart religious instruction to the Emancipated Slave. To substitute, as far as may be, the great truths and cogent motives of the Gospel for those obligations which are now dissolved for ever, will be the surest resource against confusion and anarchy. In the discharge of these great Christian duties, and in the prosecution of so high a national interest, every friend of our National Church must fervently desire that she should be found assuming the foremost place; — not indeed in an unhallowed spirit of rivalry with those who belong not to her communion, but in that temper of catholic charity of which it befits her to present an example to the whole Christian world.

With these views, the Committee of the Church Missionary Society were most solicitous to employ its agency in extended operations in the West Indies. The Members have already been apprised generally* of the measures which they took for that purpose. They have now the satisfaction to state, that, through the Divine Blessing, arrangements have been made, which will, they trust, enable them efficiently to carry on the Society's operations in the Dioceses both of Jamaica and Barbadoes, to the full extent of the means which may be placed at their disposal. Notwithstanding, however, that the Funds of the Society are in a prosperous state; still, pledged as the Committee are to the older Missions, it will be utterly impossible for them to contribute, by their instrumentality, in any adequate degree, to the Religious Instruction of the enfran-

chised population, and to their introduction, thereby, into the more glorious *liberty of the Gospel*, unless the pecuniary resources of the Society are considerably augmented. The other Missions of the Society are earnestly calling upon the Committee to supply them with the means of *lengthening their cords and strengthening their stakes*; and neither the Funds nor the Missionary Agents at the disposal of the Committee can, to any material extent, be diverted from those Missions, without seriously retarding their progress, and disappointing the fairest anticipations of gradual advancement.

The Committee therefore press on the attention of the Members of the Society at large the peculiar claims of the West-Indies' population. They solicit the contributions requisite to enable them to extend their operations among the Black and Coloured Population, at the present favourable conjuncture, with vigour and efficiency. But more especially do they urge on their Christian Friends the importance of employing all suitable means to enable them promptly to send forth a large number of duly-qualified Missionaries and Teachers for the instruction and evangelization of the enfranchised people. Under Divine Providence, the great measure of Abolition is coming into operation, in a manner which encourages the most sanguine expectations of its beneficial results; but its final success, in the solid improvement of the religious, civil, and social condition of the people, must depend, under God, on their being effectually brought under the influence and power of the Gospel of Christ. *But how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a Preacher?* Emphatically, therefore, does the precept of Christ appeal to British Christians, in reference to the West Indies — *Pray ye, therefore, the Lord of the Harvest, that He will send forth Labourers into His harvest.*

One object to which the Committee attach much importance, in subserviency to the religious instruction of the enfranchised population, is the formation of a Normal School in Jamaica, to be placed under the charge of an Ordained Missionary. The Committee deem this an object so fundamental, in order to extensive usefulness, and of such immediate importance, that they have already taken steps with a view to its accomplishment. European agency can go but a little way in a tropical climate, in the direct commu-

* See Vol. for 1834, January, p. 61, and December, pp. 554, 555. — *Editors.*

nication of religious instruction to the people. Duly to effect this object, the agency of pious, well-trained, intelligent, and steady Natives must be looked to. To raise up such, through the Divine blessing on the instruction given them, will be the end to which the Normal School will be directed. The Committee have the satisfaction to state, that they have the prospect of placing such an Institution under the charge of an individual well qualified to conduct it advantageously.

With a view to enable the Members and Friends of the Society to participate more directly in the West-Indies' Mission, under its peculiar circumstances, the Committee have, as a temporary measure, opened a separate Fund for the West Indies. They have taken this step with some hesitation; lest, by transferring to it contributions which would otherwise have been made to the General Fund, they should be incapacitated from affording due support to the undertakings in which they were previously engaged.

The Committee have thus placed before the Members of the Society the claims of the West Indies at the present crisis. Having done so, they would, in conclusion, invite their Christian Friends to place their confidence, not on plans theoretically laid out, but on the promises of God, assuring us, that wisdom and grace shall be imparted, sufficient to meet the successive duties and trials of every year, of every day and hour; and that no labour, which is truly "IN THE LORD," shall ever be in vain. Renouncing self, and resting our faith on HIM to whom is given *all power in heaven and in earth*, they may look forward to such a scene of spiritual liberty and blessedness, as no merely-human imagination could pourtray, and no merely-human legislation could effect. Instead of *wasting and destruction* in those regions, there shall be heard *thanksgiving and the voice of melody*; and myriads, hereafter born into the full liberty of the Gospel, shall enjoy the privileges of that Church, in which, as the Word of God declares, there is **NEITHER BARBARIAN, SCYTHIAN, BOND NOR FREE; BUT CHRIST IS ALL AND IN ALL.**

KILDARE-PLACE SOCIETY.

A BRIEF Summary of the Twenty-second year of this Institution appears at p. 532 of our last Volume. The Committee have issued the following

Appeal for enlarged Support.

The Committee of the Kildare-Place Society, instituted for promoting the Scriptural and United Education of the Poor of Ireland, feel themselves imperiously called on, in behalf of the Institution over whose interests they have been placed, to make an Appeal to the Christian Public at this important period of difficulty and trial.

Those only can appreciate the benefits conferred on society at large by the labours of this Institution, who recollect the state of Ireland with regard to education, twenty years ago—the Teachers, the Books, the Modes of Instruction then employed; and contrast them with the present. To the result of this comparison, both relatively and positively, the Committee in confidence appeal, in the call which they at present make on the public liberality.

And what is their present situation? simply this—that, after dispensing, since the year 1816, the amount of large Parliamentary Grants, with a fidelity which has never been impeached, they find themselves, at the end of a long period of successful exertion, with 1443 Schools, containing 121,933 Children, still in connexion with them; and without any income beyond that which is supplied by voluntary subscriptions; the whole of the Parliamentary Grant having been withdrawn.

The Committee would not present themselves before the British Public in the attitude of supplicants, did they not feel that they are Providentially placed in a situation where they have to contend for the support of a great Christian Principle—National Education, founded on the Word of God.

Every effort at retrenchment has been made, and every branch of the Institution has been reduced to the lowest possible scale. The efficiency, therefore, of the Kildare-Place Society must depend on the extent to which the many interesting local efforts, now in active operation to preserve their Schools, shall continue to be seconded by the liberal assistance of the Friends of Scriptural Education in Great Britain and Ireland.

ANTI-SLAVERY SOCIETY.

A VERY numerous Meeting of the Members and Friends of the Society, held in Exeter Hall on the 15th of May, Lord Brougham in the Chair, unanimously adopted the following

Resolutions relative to the Slave Trade and Slavery.

—That this Meeting regards, with sincere delight and devout gratitude to Divine Providence, the object of the Act for Abolishing Slavery, passed by the British Legislature; and this Meeting cannot too earnestly express its satisfaction, that, by the exercise of peaceful and industrious habits, under the most trying circumstances, the Negro has proved himself to be well fitted to receive, and worthy to enjoy, the full exercise of the inestimable blessing of Civil and Religious Freedom.

—That, while this Meeting willingly pays this just tribute of its praise to the Negro, it thinks it right to withhold all approbation of the working of the Act for abolishing Slavery, until official information on that subject, from the Colonies, shall have been given to the country; fearing that the System of Apprenticeship has been made subservient, in numerous instances and in a variety of ways, to oppression toward the Emancipated Negroes and People of Colour; and, under this apprehension, it is the opinion of this Meeting that a Parliamentary Inquiry should be immediately instituted; and that, until the total extinction of Slavery, it is of the utmost consequence that the greatest vigilance should be exercised by the British Public over the whole question.

—That this Meeting contemplates with great satisfaction the active exertions now making in France for the Extermination of Slavery from her Colonies: and also regards with solicitude the exertions which are now making in the United States for the Abolition of Slavery, and warmly sympathizes in the labours of those who are engaged in this arduous undertaking; and earnestly trusts that the day is not distant when America shall no longer incur the reproach of holding in bondage upward of Two Millions of human beings, and of allowing prejudice against colour to perpetuate the injuries and degradation of the Negro Race. And this Meeting, entertaining a deeply-rooted horror of the Slave Trade and of Slavery, will rejoice to co-operate with all Societies in every part of the world, having for their object the immediate and utter extinction of these enormous evils.

—That this Meeting has learnt with inexpressible grief, that the Traffic in Slaves is still carried on, to an enormous extent and with increased cruelty, under the flags of Foreign Nations; but more

especially under those of Spain and Portugal, notwithstanding the Treaties which these Powers entered into with this country to put a final stop to it, and notwithstanding they have received from our Government, for the accomplishment of that object, more than One Million sterling: and this Meeting cannot refrain from expressing the grief and indignation which it feels at the dereliction of every principle of honour and of humanity, exhibited by those Governments in refusing to adopt effectual measures for repressing the nefarious conduct pursued by their subjects in the prosecution of this traffic; and which convinces us that the only measure which can effectually put a stop to the Slave Trade is the Total Extinction of Slavery.

—That this Meeting feels itself bound to express its grateful acknowledgments to many of the Governors of Colonies, to the Ministers of Religion generally, and to the Missionaries of various Denominations in the Colonies, for their zealous, prudent, and indefatigable exertions in explaining to the Emancipated Negroes the nature and extent of the freedom accorded to them, and in impressing on their minds the solemn obligations under which they are laid by the high authority of Christianity to a peaceful, sober and industrious conduct; and which has greatly contributed to the hitherto-successful result, on the part of the Negroes, of this measure. And that this Meeting, regarding it of the utmost importance that a sound Scriptural Education, on liberal and comprehensive principles, should be provided for all the Emancipated Negroes, desires to see carried into effect, at the earliest possible period, the Resolutions of Parliament which accompanied the Act; viz. That provision should be made for the moral and religious instruction of the Colonies, on liberal and comprehensive principles.

Continent.

Sweden.

THE Rev. George Scott, Wesleyan Minister at Stockholm, has transmitted the following translation of interesting documents relative to the

Formation of a Swedish Missionary Society, under the Sanction of the King.

Address to the Swedish Nation.

Go ye into all the world, and preach the Gospel.—Such was the command of our

Saviour to His disciples. This command is now binding on every one who professes the name of Christ, and consequently ought to be a disciple of Christ. At this time, extensive portions of the surface of our Globe exist, over which the darkness of Heathenism lowers, and a bloody Idolatry reigns. What Christian can, without deep distress, reflect on the fact, that about six hundred millions of men have no knowledge of the Gospel of Christ; and these, redeemed, as well as we, by the blood of Christ, may truly charge the Christian World with cold-heartedness and indifference, as regards the fulfilment of one of the most precious duties of Christianity.

Much, if we judge after the manner of men, much, beyond expectation, has been accomplished in other lands, especially during the last thirty years, by the blessing of God on the zealous labours of Members of the Protestant Church, in the Missionary Work: but, compared with the great whole, this can only be considered as a very small part—only as the dawning of that glory of God, which is to shed its rays over the circle of the whole earth.

The people of Sweden would, certainly, like other Nations, have known their obligation to co-operate in the great and noble effort made for the conversion of the Heathen and the extension of the benefits of Christianity, had they not hitherto waited for some inland point of union for carrying their desires into effect. And shall not we, who have from others received the blessed doctrines of Revelation, and, in consequence, well-ordered Religious and Social Institutions, desire to spread the knowledge of these doctrines, and their happy fruits for time and eternity, among our fellow-men, children of the same Father, who live in ignorance of them, but, according to His will, ought to receive the knowledge of Salvation? Or shall our co-operation for their welfare be delayed to an uncertain futurity which does not belong to us? Every opportunity offered is *a convenient season*, and exhorts to *work while it is day*. Soon may circumstances occur which will resemble *the night, when no man can work*. Nor should this great labour of love be confined to the rich alone: even the less-favoured may share in it; and, from this brotherhood, no one ought to exclude himself. He, who with approval noticed the widow's mite cast into the treasury, will, even in this cause, value the

motive rather than the gift. He receives labourers into His vineyard even at the eleventh hour, and gives them a full reward; but portionless shall he be, who obeys not the call to labour.

Thus have a few friends of Christianity reasoned. On the last Epiphany, the Festival of Light, the day celebrated in Christendom in remembrance of the arrival of the strangers from a great distance in the presence of the new-born Saviour, did they assemble together, to form a Missionary Society. They united in prayer to the Father of Lights, that He would make the star of His Word visible to the Heathen; directing them to that sanctuary where it remains stationary, that they may be made wise unto salvation.

To the Swedish Public is now conveyed their exhortation to co-operate with them in their benevolent enterprise. Canst thou rightly estimate thy happiness, even that *the glory of the Lord has risen upon thee*, while, in many directions, *darkness covers the earth, and gross darkness the people*? So *lift up thine eyes round about*, and look with compassion on those who enjoy not the advantages conveyed by Christianity to thee. If thou become zealous for the enlightening of thy Heathen Brethren, and take a part in the efforts of other Christians for this godlike object, so shalt thou also hereafter *see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.* (*See the Epistle for the Epiphany, Isaiah lx. 1—6.*)

Those friends of Christianity and Humanity, who desire to unite themselves with the now-established Missionary Society, are requested, in accordance with the appendage of His Majesty's sanctioned Rules, to address themselves to the Directors of the Swedish Missionary Society, Stockholm, or to such persons in the country as may hereafter make known the confessedly-important objects of this Society.

Signed, in behalf of the Swedish Missionary Society,

M. ROSENBLAD, *President*.
 B. E. FRANCK SPARRÉ, *Vice-President*.
 G. T. KEYSER, *Treasurer*.
 A. Z. PETTERSON, D.D., *Secretary*.
 GEORGE SCOTT, *Foreign Secretary*.
 J. O. WALLIN, D.D.
 SAMUEL OWEN.
 C. F. af WINGÅRD, D.D.
 JOS. WALLIN, D.D.
 C. ARFREDSON.

Stockholm, April 3, 1835.

Royal Sanction and Rules of the Society.

His Majesty's gracious confirmatory resolution, in regard to certain Rules for the regulation of a Missionary Society for the spread of Protestant Doctrines among the Heathen, proposed by the following persons; viz. His Excellency Count Matthias Rosenblad, Minister of State for the Justiciary Department; Lieut.-General Count Bengt Erland Franc Sparre; the Right Rev. C. F. af Wingard, D. D., Bishop of Gatteborg; the Right Rev. J. O. Wallin, D. D. Bishop of Stockholm; the Rev. A. Z. Petterson, D. D.; and Mr. G. T. Keyser, Merchant. His Majesty allowed the above-mentioned Rules to be laid before him, and has graciously sanctioned the same. They are as follows:—

1. Every one of each sex is a Member of this Society, who pays a yearly subscription of five R. D. Ber. (7s. 6d.), or at once makes a donation of fifty R. D. Ber. (75s.) and upward; as also such as by collecting from other persons obtain yearly fifteen R. D. Ber. (12s. 6d.) and upward.

2. The business of the Society shall be conducted by a Direction, consisting of at least nine members; who, from among themselves, shall elect a President, Vice-President, Secretary, and Treasurer; which office-bearers cannot for the services which they may render receive any salary from the funds of the Society. The Direction shall meet as often as is found necessary: no decision is binding, unless at least five members be present. Yearly, at the closing of the accounts for the year, three members of the Direction shall go out by lot; but these may, in the immediate filling up of the vacancies by the remaining Directors, be re-elected.

3. The money, which the Society by yearly subscriptions, collections, or donations, may obtain, shall be employed by the Direction: 1st. For the issuing of such Publications as may make the Mission Cause known and beloved in the land—2dly, For the support of such Missionary Institutions in other countries as appear most to need, and best to deserve, contributions—3dly, For the support of any Young Man, zealous for the extension of the Kingdom of God, who is considered by the Direction as possessed of the qualifications requisite in a Missionary. The Direction shall take charge of such an one's preparatory school-education, should he lack this; and fit him out, to be received into some one of the Missionary Seminaries in Germany, Switzerland, or England—4thly, In case a Swedish Youth, duly prepared in some such Seminary, and ready to take any place which may be offered in the Heathen World, is required, and by the proper Authorities can be received, as a Missionary or Catechist in Lapland or other place, the Direction shall, according to circumstances, support him in his enterprise.

4. The Direction is empowered to receive

greater or smaller gifts and contributions for other Institutions engaged in promoting the Missionary Cause, and shall appropriate them as desired by the donors.

5. Agreeably to the practice of similar Societies, a Missionary Prayer-Meeting shall be held on the First Monday of every month, in such place and at such time as the Direction appoint, when Missionary Intelligence, carefully selected, shall be read.

6. The Society shall yearly hold a Public Meeting; when a Missionary Sermon shall be preached in a church or other public place of devotion; and a Report of the proceedings of the Direction for the past year, as also a statement of the moneys received, be read; which Report shall be subsequently printed, and a copy sent to each member of the Society.

7. The Direction shall endeavour to establish similar Associations in other parts of the kingdom, which shall maintain intercourse with this Society, and send hither the moneys collected by them for the Mission Cause.

All which shall serve to direct those concerned. (Signed)

CARL JOHAN.

Given at Stockholm Palace,
Feb. 27, 1835.

AUG. VON HARTMANSDORFF.

Mediterranean.

JEWS' SOCIETY.

Advantages of establishing a Hebrew-Christian Church at Jerusalem.

THE importance of making some more decided efforts in behalf of the Ancient People of God at Jerusalem itself has been deeply felt by many friends of the Society throughout the country. In consequence of their urgent representations, the Committee have issued an Appeal for support in this undertaking, which rests on the grounds here subjoined:—

It is well known, that, for ages, various branches of the Christian Church have had their Convents and their Places of Worship in Jerusalem. The Greek, the Roman Catholic, the Armenian, can each find Brethren to receive him, and a House of Prayer in which to worship. In Jerusalem, the Turk also has his mosque and the Jew his synagogue. The pure Christianity of the Reformation alone appears as a stranger: some of its professors have been seen there as travellers or antiquarians; and, within the last few years, as Preachers of the Gospel;

but the pure form of its worship has never yet been exhibited in all its simple majesty, so as practically to instruct the Jew, the Mahomedan, or the corrupt Christian.

The vast importance of a Place of Public Worship in such a city, where a large Jewish Congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our Public Services in this country produce on the mass of the population. Many an one, from curiosity or some other similar motive, enters the House of Prayer, and sees and hears what is made effectual to his soul's salvation.

If pure Public Worship be thus important where pure Christianity is the law of the land and professed by the people, how much more so in a city where false religion abounds!

But how peculiarly important is it to exhibit pure Christianity to the devout Jews from every part of the world! The Jew comes to visit the city of his forefathers, naturally prejudiced against the Gentiles whom he finds there, and whom he must consider as intruders. The scenes, which he there beholds, not only confirm his prejudice, but direct its full tide against Christianity: he sees, as he supposes, Christians of every sect; and he finds them all worshippers of images, which the Mahomedan is not: coming from a principle of devotion himself, he supposes that the Christian Pilgrims whom he sees come from the same motive: he supposes, therefore, that he sees the best specimen of Christians, and that the most devout among them are idolaters: a solitary Protestant Missionary may be there, to protest against this error; but many a devout Jew refuses to visit that Missionary: his idea of Christianity is already formed: what he sees is so decidedly contrary to the Law of God, that he thinks all further inquiry superfluous. But let a Protestant Temple there erect its holy front—let a verse from the Hebrew Bible, engraven on its walls, attract the attention of the wandering Jew—he will draw near to see what this great sight is: let him enter, and see a house undefiled with idolatry: let him hear the pure prayers of our Church, offered up in the sacred tongue—the Psalms repeated—the Law and the Prophets read—and he will begin to think that it is holy ground.

He will ask, "Who are these?" and, hearing that they are Christians, may be led to inquire further into the nature of Christianity; and will certainly carry to his own country the strange news, that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue.

Such a Place of Worship at Jerusalem would do more to attract the attention of devout Jews and to remove their prejudices, than the solitary declarations of isolated Missionaries. The prejudice of the Jews is against Christianity as a system, as a Form of Worship; and the only way whereby this prejudice can be overcome generally, is by exhibiting Christian Worship in its purity. The Liturgy in Hebrew would tend to remove the other part of the prejudice, that Christianity is a Gentile System, and, as such, must be at once rejected. Of course, it is not meant that these means will, of themselves, convert a single soul: but it is hoped, that, as they are Scriptural, and agreeable to the spirit of St. Paul, who to the Jews became a Jew that he might win the Jews, that they will have God's blessing, and thus be rendered effectual in rousing the attention of the Jewish Nation.

Some friends of the London Society, to whom these thoughts have been communicated, have been so impressed with their importance, that they have at once entered into liberal subscriptions to erect or prepare a Hebrew Church in Jerusalem. Several Letters on the subject have been addressed to the Committee; who have, in consequence, determined, if it please God, to open a Place of Worship in the Holy City, according to the Forms and Liturgy of the Church of England. The plan would be, to have Public Worship, as the Jews have in their Synagogue, every morning and evening through the week, in Hebrew; and, on Sunday, to have the same Service in Italian, English, or Modern Greek, so as not altogether to exclude Christians from the benefit of the Service.

A Fund has been opened (see p. 80 of the Survey) to enable the Society to accomplish this object, as its present income is fully occupied.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

THE following passages, selected from the Journal of Mr. Knorpp, most particularly detail his

Labours among the Natives in and near the City.

Sept. 18, 1833—We have had the pleasure of seeing the Venerable Archdeacon Corrie here, on his visitation to the Upper Provinces. He preached twice, on the following Sunday, in aid of the funds of the Society. He left this, on the 17th instant. We enjoyed his presence, and derived much blessing from his conversation. May he proceed in the power and strength of the Lord!

Oct. 27 — Last week the annual Hindoo Melas took place. Messrs. Smith, Leupolt, and myself, went to Ramnagar; and distributed Tracts and single books of the Bible, among the multitudes. At Benares, also, many great Melas have taken place; so that we have had many opportunities of presenting the Word of Life to perishing souls, and of exhorting them to *flee from the wrath to come*. May the Lord's blessing rest upon them!

Nov. 25 — This evening, had a congregation of 200 people. After the reading of a Tract, and some conversation, my Reader began the Sermon on the Mount; to which they listened with great attention, and apparent delight. May these divine instructions not be in vain, but be attended with a deep impression upon the minds of all that were present!

Dec. 11—As the sun is now not so powerful, and the weather cool, Mr. Smith and myself agreed to make a circuit in the city of Benares, and to preach the Gospel wherever we might find an opportunity. We started at eleven o'clock; and first stopped at one of the greatest temples here, called Beshweshuwar. A few of the officiating Brahmins of this temple came and listened; but none of them ventured to attack us. As the noise of the worshippers going to and from the temple became too great for us to speak, we went on; and preached the Gospel at other places, where many heard the Word of God. At last, I left Mr. Smith, and went and examined one of our Hinduwee Schools. While I was hearing the boys, a goodly crowd gathered round about the place; and, after

May, 1835.]

I had done with the boys, I got the Catechist to read a Tract, and to explain it to the surrounding people. Returned quite tired and exhausted.

Dec. 13—Went this evening, as usual, into the city. The sky was covered with heavy clouds, and I expected rain and no congregation: but I was agreeably disappointed. The sky cleared up, and the street, where I sat, was blocked up with people. While we were reading a Tract, a very respectable man passed by, and stopped on the opposite side. He looked, and listened for a time; and then asked who I was. It was told him, that I was a Pundit, teaching concerning the True God, and the way to eternal happiness. I called him, and requested him to hear what we were reading. He listened attentively, and put several questions. Every thing seemed to be quite new to him: very likely he never before had heard the sound of the Gospel. At last, he said that he could not stay any longer, and desired a book. I gave him the Gospel of St. Mark, which was the only one we had, and some Tracts, with the exhortation to read them with attention; which he promised to do. He asked how much he had to pay for them. He was told, according to his own pleasure: he gave a silver piece of about eight annas, to the Reader. As his dress appeared strange, he was asked who he was. We found that he was the Minister of a Rajah, who had arrived lately at Benares; if I mistake not, from Udai-par. He promised to show the book to the Rajah; and if he desired one, he would ask us for another. This Rajah came to Benares to perform a pilgrimage, and gave away great presents to the Brahmins. May his Minister, like the Eunuch of Ethiopia, find salvation through the means of the Gospel that was put into his hand, and return to his country rejoicing!

Dec. 27—I went again into the city, about eleven o'clock; and the streets were as crowded as yesterday. I stopped at a Bazaar, and began to give away Tracts and part of the Bible. Among those who asked for books, was a Brahmin, who had come a distance of twenty days' journey to throw his sins into the Ganges. When I gave him a book, and told him the contents of it, he was quite pleased, and asked me for more information about my religion. Having been informed that my Reader, whom I ordered to meet me here, and for whom I had been look-

ing out during more than half an hour, had gone to another place, I took some books, and went along the streets. The above-mentioned Brahmin followed me, and I talked to him. We came near a temple, by which we could scarcely pass; and indeed I expected personal injury from the people's pushing through the crowd. A Brahmin, who was standing by, seeing me working my way through, remarked to the bystanders, "It is really wonderful that these Sahibs (Missionaries) do not get angry, as the people are so impertinent! these are good men." I met with my Reader; and we began to read a Tract, and to speak to the hearers. The Brahmin was all attention; and as some began to oppose and object, he took our part, and testified that he never heard such things before. After two large congregations had heard the Word, my Reader took this Brahmin aside, and had a long conversation with him. After we had spoken the Word at some other places, we were tired, and returned home. The Brahmin wished for the Gospel of St. Matthew, and some other Tracts; but as all our Gospels had been given away, I promised him a copy, if he would come to my house. He came after me, and I gave him the books; and, after some conversation, sent him off with the exhortation to read the books diligently, and to pray earnestly to God to open the eyes of his understanding, that he may know what is written in them, and act accordingly. He promised to do so, and also to read them to his friends in his country. We may reasonably hope that many of the books given to these strangers may be preparing the way for a more successful preaching of the Gospel; and that, perhaps, here and there, a grain of the good seed is growing, and bearing forth fruit unto eternal life.

Jan. 1, 1834—Visited the School, and examined the boys. In the afternoon, went to the city, with my Catechist. We had many hearers; among whom was a man who seemed particularly interested in what was going on, and was quite affected. His countenance exhibited a seriousness, which we seldom meet with. After he had listened for a good while, he offered two annas to my Reader, with this remark: "This I give you, for affording me the opportunity to hear the name of God." We gave him to understand, that it is not our custom to take money for instructing people in the Word of God, as the Brahmins are used to do:

but he would not take back his money. We told him to give it to the poor; but he replied, "I give it to you." I asked him whether he wished to take a Tract, as for this he might pay. He did so, and left us the money.

Jan. 12—Went this morning to the village, and met with a great many people in the Bazaar. A Tract was first read, and many hearers gathered around us. Some began to object and oppose: one of them defended Pantheism, and opposed it to the doctrines of the Bible. But the representation of his doctrine was so gross and unreasonable, that he was soon refuted; and it was interesting to observe how he was attacked by his own people. We allowed them time to finish their own battle; and then we had the satisfaction to hear from them, that they thought what we had advanced true and excellent. Now was our time fully to speak the Word of God; and they were much pleased, and listened attentively. After two hours had elapsed in conversation, we went into another quarter of the village. We sat down, and my Catechist began to read. There being a large crowd of people opposite, looking at an exhibition, we stopped till it was over, watching an opportunity of speaking to them. Having got the crowd around us, they were asked, "Do you also think of that most important question, How can my soul be saved?" This gave occasion to a long conversation, and the exchanging of opinions and ideas. A Tract was read on the system of Hindooism; and remarks were made on their forsaking the Creator, and worshipping the creatures, and on their thus provoking a holy and righteous God, whose wrath was certain to fall upon them, if they did not forsake their wicked ways, and turn unto Him. The way of Salvation, appointed by God, was afterwards explained to them, and impressed upon their minds.

From the communications of the Rev. C. B. Leupolt, it will be seen with what advantage Christian Education may be employed, for the overthrow of the absurdities of Idolatry, and for the introduction of true and pure and holy ideas concerning God, and Jesus the Mediator, and things invisible and eternal. The following extracts are from a Journal, written expressly to illustrate this principle,

as working in a School of 150 boys; of whom 50 are acquiring English; 30, Persian; 27 read Hindoostanee; 24, Hinduwee; and 21, Bengalee, under Mr. Leupolt, in the Benares Free School. They strikingly exhibit

Instances of Christian Education shaking the Prejudices of Idolatrous Youth.

Dec. 8, 1833—At the beginning of this month, at the suggestion of the Venerable Archdeacon, I began to introduce more Geography into my School, and have spent two hours every week for the purpose of instructing the boys in it. One day, having given the general proofs of the earth being of a spherical form, and having mentioned its magnitude, I asked one of the boys to seek for the sea of honey and milk, and the place where it rested upon the head of the old serpent. He, turning the globe round, and looking here and there, said, at last, "I can find nothing of either." Others hearing this, burst out into laughing, saying, "You cannot find it, because there is no such thing." Another day, I happened to mention the name of Ceylon. One boy asked, "Is not that Sanka?" "Yes," I said.—"To whom does it belong?—the English?"—"To the English," I replied. "What," said he, "have the English been able to conquer Sanka, where the people are said to be of so prodigious a size, from 50 to 180 yards tall?" "They have taken it," I said; "but as to the people, they are such as you are, and none five yards tall."—"But it is written," the boy continued, "in our Shasters, that there is Ravun's grave in Sanka, burning with fire, and no man can go near it; that there are streets of gold and silver; and that if any man approaches the isle, those monsters of men swallow him up instantly." I told them there was no such thing to be found at Ceylon; that there were schools at Sanka as there were at Benares, in which the boys read the Scriptures. Upon which, the monitor of the first class, a Brahmin, replied, "Look, Sir! our Shasters tell us great lies."

Dec. 28—On the 26th instant, there was an eclipse of the moon. Thousands of people came, from all directions, to Benares, to bathe in the Ganges, and to give alms to the Brahmins. My boys also asked for liberty; which, being assured that none would come to school, I was obliged to give. The next day I

went to school; and having heard them read a chapter, the boys begged permission to ask a question. "Well," I said, "what is it?" "An explanation," replied they, "of the true causes of an eclipse."—"You should know them," I said. "Yes," they answered, "we know two; yours and ours; but which is the true one, we do not know."—I asked them, "What do you suppose them to be?" They answered, "You know that the Brahmins and our Shasters say, that Rah swallows the moon up."—"And do you really believe that," I asked. "Some said, "No:" others were silent; and once more repeated their question, what I thought the true causes might be. I began to explain them; and showed, by an experiment, how an eclipse comes to pass. They all admitted that my explanation of what caused an eclipse was much more reasonable than theirs, and were very sorry to be so deceived by their Brahmins and Shasters. The story of Rah's swallowing the moon, alluded to by the boys, was repeated to me by a Brahmin, and is as follows:—When Vishnu churned the sea, fourteen Ratan (previous things) came out; one of them was Madera (wine), another Amrit (immortality). Vishnu being desirous to give the Madera to the Rakshas (demons), and Amrit to the Deotas (gods), caused the Deotas to sit on one side, and the Rakshas on the other; and having distributed the Madera among the Rakshas, and made them drunken, he began to give the Amrit to the Deotas. One Raksha, however, whose name was Rah, having perceived what Vishnu was going to do, took the form of a Deota upon him, and sat among them. Vishnu, mistaking him for a Deota, gave him Amrit. But Chandermah (moon), and Surgj (sun), seeing what Vishnu was doing, cried out, "Heli, Vishnu! what are you doing? this is a Raksha." Hearing this, Vishnu at once knew him; and having his Chakkar Moderrhan (a kind of weapon) in his hand, cut off his head;—but it was now too late. Rah, having drunk Amrit, was immortal; and now, being enraged at the sun and moon, as the principal causes of his misfortune, he haunts them through the sky; and whenever he can get them, he will lay hold of them. Sometimes he can get only a part of the moon, and then a partial eclipse takes place; but sometimes, coming just in front of the moon, he swallows her up, and then a total eclipse

is caused. When he happens to get the moon so between his teeth as to be able to swallow her up, the people in the moon, while she is passing through his terrible mouth and neck, have very much to suffer, as may be imagined. But if the people on earth, at the time of an eclipse, bathe in the Ganges, especially at Benares, and give alms to the Brahmins (this probably being the most 'meritorious'), they not only obtain thereby remission of all their sins, but also obtain very effectual means of alleviating the really pitiful state of the poor people in the moon. This story, unreasonable as it may appear to us, is most heartily believed by thousands, even of the Punjits.

The day after this, the Teacher of the Hindoo Class, a man who is convinced of the truth of Christianity, and most gladly would avow and confess Christ had he not so much to hazard, put the same question to me respecting the cause of an eclipse. I asked his opinion; and he repeated the story I have just related. I told him plainly, that he was mistaken; and explained to him the true causes. He, having heard my explanation, replied, "Then are our Shasters mistaken in this point?" I said, "Yes; and not only in this, but altogether." He was silent for a while; and then repeated an old question, viz. "What is the state of a man who sees the beauties and suitability of Christianity; who believes in one God, but is not entirely convinced that there is only *one* way of obtaining salvation?" I shewed him, that it was easy for a sincere mind to ascertain this point, it being plainly revealed in the Holy Scriptures; and added, that many alleged, as the cause of their unbelief, their not being fully convinced; while it was, in fact, nothing but either a fear of man or the love of sin, both being inconsistent with a believer in Christ. With this man I had many an interesting conversation. I hope that the Lord will continue the work which He has, I humbly trust, begun in him.

March, 1834—At the beginning of this month, I began to read, with the boys of the Persian Class, the Gospel of St. Matthew. Questioning them on chap. iii. I received the following explanation of verse 9:—"John saw a great many Pharisees and Sadducees coming, who were a proud set of people. They, being the descendants of Abraham, thought they could not be excluded from the kingdom of the Messiah. But John told them,

'You unbelieving Jews, do not fancy, that because you are the sons of Abraham you shall, although you remain wicked, enter the kingdom of heaven. I assure you God does not want you: He is able to raise children for His kingdom from these stones; that is to say, to prepare the Heathen for it, whose hearts are as hard as stones, and who are as stones (in point of knowledge); and therefore you Jews, if you do not repent and bring forth fruit meet for repentance, you shall be cast out, and Heathens shall be taken in, instead of you'—as it also came to pass." I told them what I thought to be the first meaning of the words *these stones*; but I commended also their explanation.

March 18—I went, as usual, to School; and missing one of the boys, I asked for him. Being told that he was dead, and that the cholera was raging in the city, I seized this opportunity to speak a word to the consciences of the boys, about death, judgment, and salvation; and said, that my heart almost bled when thinking how a poor Hindoo, going into eternity, must feel, finding none of his supposed deities, and, forsaken, has to wander through the midst of millions of spirits to the judgment-seat—"where," one interrupted me, "he sees Jesus Christ upon the Throne." "Yes," I said; "where he sees Jesus Christ upon the Throne, whom he once scorned, whom he despised, whose Gospel he rejected—Him he sees; but how? as his Saviour? No; as his Judge! How, therefore, will he tremble, when hearing, 'Because thou hast despised me, and not believed my Gospel, depart from me into everlasting fire!'"—I would have enlarged upon it; but perceiving that it was just enough, and having been taught, by experience, that enlarging more upon a subject, when I feel I shall not keep up the impression, only does harm, I left them; and they, deeply impressed, with a downcast countenance, silently went away.

MADRAS.

The Rev. Edward Dent thus describes the

Successful Commencement of Preaching in the Streets of Madras.

Feb. 8, 1834—Commenced street-preaching at five P. M., and was glad to find that it attracted a great crowd, and that the people were attentive to what I

said. Audedasen, the Catechist, read, with an audible voice, Luke xix.; and when the people were collected, I mounted an eminence, so as to be seen, and expounded to them the former part of the chapter about Zaccheus. I pointed out the nature of true repentance and its effects, and shewed the way to salvation. One friend being present, told me, that if I spoke to them about the Pharisee and Publican, it would be more applicable to their case. I then desired the Catechist to read the Parable, and I proceeded to explain it to the people. This gave me occasion to enlarge upon the folly and absurdity of the heathen doctrine, which teaches that a man can be saved by his good works, and that he can, by performing certain ceremonies, propitiate the favour of the Deity. I told them that all the means which their Vedas propose are vain and fruitless, and can never save their souls. Their sacrifices and offerings; their pilgrimages, both by sea and land, to distant places; their austerities and penances; their ablutions and fastings, and other such like observances, could never save them. While proceeding to shew that there was no merit whatever in the very best of human performances, and that no man could yield sinless obedience to the command of God, so as to save himself, one among the crowd said, "We are desirous to hear how a man is to be saved: tell us that if you please." This gave me ample scope to discourse upon the doctrines of Salvation and Atonement, as revealed in the Gospel, to direct them to the Lord as the only Saviour of sinners, and to exhort them to believe in Him for the redemption of their souls. As it was growing dark, I was obliged to dismiss them, distributing to them the small supply of Tracts I had with me. I was happy to find that they did not attempt to injure us, or to vilify what was said, but that they heard with great attention.

Feb. 15, 1834—Having found my first attempt to preach in the streets pretty encouraging, I made a second attempt this evening, and addressed a larger audience than before; and happy am I to be able to record, that it was equally encouraging; which excites me to be more frequent in this labour of love. I purpose therefore, through God's assistance and grace, to devote Tuesdays and Fridays, as far as my time and health will permit, to street-preaching. Audedasen read Luke xv., and I expounded to them the Para-

ble of the Prodigal Son, which seemed to delight them much. One of the crowd interrupted me with asking, "Why do you say these things in the street?" To which I replied, "Do not your learned men expound Roymayanum or Bagoovadum to the people, which is full of vulgarity; and why may I not preach to you Christ, and Him crucified; shew you the way to salvation and glory, and explain the Christian Religion to you?" "Very good, Sir," said he, "go on." The mode I adopt in addressing the Heathens is similar to that which is adopted by their Shastrees or Brahmins. They, after chanting a stanza, or reading a sentence, proceed to unravel its meaning, which tends to rivet the attention of the people, and to detain them till the whole is concluded: so I find, that explaining verse after verse, as the Catechist proceeds to read, keeps them attentive, and they feel, as it were, disinclined to quit the place till they have heard all I have to say. After addressing the people, Audedasen and I distributed about 150 Tracts to them.

It is gratifying to remark, that now I have adopted street-preaching, some people, knowing the places we select for this purpose, collect there, in order to be near the preacher, and in time to hear every thing that is said; who, upon being questioned, have replied that they were waiting to hear Vedam read and expounded. This contributes much to encourage us, and to strengthen our hands in this labour of love. Here I must not omit to observe, that sometimes I receive anonymous letters, which accuse me of having vilified their gods and them, and in which I am threatened and warned not to preach in the streets: but this does not deter me: my path, I see, is plain before me. Audedasen read Matthew xx. this evening; and I expounded to them the Parable of the Vineyard, interspersed with such remarks as the occasion demanded. There was a great confusion among the people: one man grew so enraged, that he drew away almost one half of the crowd behind him; telling them that we were mad, and knew not what we said: but the other part heard us with attention.

Evidences of the Growth of Christian Knowledge at the Out-Stations.

From the Journals of the Rev. Charles Blackman, who is also labouring at this Station, we make a few extracts, which will tend to ex-

hibit the growth of Christian Knowledge, by means of the Schools, and the religious conversations of the Missionaries and Catechists. The duty of giving up the observance of Caste, on a reception of the Gospel, has been made apparent to the Natives; and this requirement has excited a high degree of displeasure among some of them: but the simple and pure Gospel, in its power to change the hearts of men, and to bind all orders of Society together in one common bond of love, will, we doubt not, eventually prevail, wherever it is preached and enforced in the spirit of truth and gentleness.

Mr. Blackman relates as follows, concerning his Missionary visits to various Out-stations:—

Poonamallee—I found the School much reduced in number, through the reports of the Caste-Christians, which have induced the Heathens to withdraw their children, lest they should be persuaded to break caste. When the School was first established, there was no Regimental School, nor any other School where English was taught; so that for a long time 50 or 60 boys received a Christian education: but now, through the establishment of other schools, the number of boys has been but few, and, in consequence of the above reports, not more than ten remained. I therefore think it better to break up the School, and employ the Catechist, who has also acted for years past as a Schoolmaster, in discoursing with Heathens and distributing Christian books. That the School has been instrumental in doing good, I have no doubt: for, in walking out with the Catechist to address the Heathen, I have met with several who have acquired some knowledge of English under his instruction, who have been most attentive hearers, and have maintained the cause of Christianity, in opposition to those who have spoken against it: thus the former scholars are useful auxiliaries to the Catechist, and countenance him when others are disposed to mock him. One instance of good has recently come to my knowledge.—The father of one of the boys, who is a dresser in the hospital, vowed to make an offering to the Idol of Trivaloor; and when he had saved sufficient money to make a suitable one, he required his son to carry it to the temple.

and present it to the god. The boy objected; and said that it was not right to spend money for such a purpose; and that it would be much better to give it to the poor, who wanted it more than a senseless idol. His father insisted on his going; but the little fellow continued firm, and even suffered a beating rather than do what he thought wrong. His father, finding his threat and punishment to be of no avail, sent another son. I should not have mentioned this, had not the boy's conduct been good when in the school; and he very much regrets that he is no longer allowed to attend.

Mavaloorcoopum—I found the people disturbed in consequence of the dismissal of the Catechist, whom we have been compelled to part with, because he will not comply with the recent regulations about caste. He has not observed caste very strictly; but will not make an open renunciation of it.

Valaveram—I despatched an old man, one of the congregation, with a Seminarist, to Museloor, a populous place, about 40 miles from Madras, with Scriptures and Tracts. I warned the old man of the possibility of being persecuted by the Romanists on the road. He replied, with an admirable spirit, and with the greatest cheerfulness, "If I am beaten for attempting to do good, God will give me strength to bear it." He went away with a load of books on his back, with much joy.

Tripasore—Two native women have died since I was last here. One was a lively Christian, of whom the Catechist gives a very satisfactory account. She was graciously supported during her illness, and departed with much joy: her last words were, "I believe, I believe, Jesus is my Saviour: I am going to heaven!" and, saying these words, she entered, I trust, into rest. This account agrees with her state of mind, which I myself witnessed about a week before her death, and corresponds with her life of Christian consistency. The other woman, it seems, never could attain to any thing like the assurance of faith; and though she acknowledged her belief in the power of Jesus to save, she could gain no comfort therefrom. I visited a sick pensioner; one who had been a desperate sinner. He lamented his past iniquities in the strongest language, and thanked God that He had reduced him to his present state of weakness. On my asking him if he could read, he replied, "Once I could read

and write; but then I would not look at the Bible: now, I am almost blind. Oh! I would give that basket filled with gold, if any one would come and read the Bible to me!" The poor afflicted man seemed most grateful for my visit.

Strethapaukiam—A family of twenty persons, who appear to have a desire to embrace Christianity. They are people of the Naick Caste, and in becoming Christians would have to make great sacrifices in a worldly point of view. I should doubt the firmness of their motives, unless they are influenced by the Spirit of God. It grieves me much to be obliged to question their motives, and thus seemingly to throw difficulties in their way; while, at the same time, I encourage them to declare themselves on the Lord's side. Christ did not keep His disciples in ignorance of the troubles which would befall them in becoming His followers, but warned them again and again to prepare for persecution. I would, as far as I am able, pursue the same course; but I feel that too many discouragements may repress their desire, and, from fear of their own inability to endure what they are told will assuredly befall them, and having but very imperfect notions of the help which God would afford them, they may try to banish all serious thoughts from their minds, and so the good seed of the Gospel bear no fruit. It appears that the mother of the boy above mentioned used to listen to her son when he read the lessons which he had learned at School; but she was unaffected by what she heard, till one day when the boy read to her the Ten Commandments in the Doctrinal Catechism. She says that she was then convinced that Idolatry was sinful, and that the Christian Religion was worthy of her consideration. The woman and her relations continued to gain knowledge in this way for some time, and then desired the Catechist to give them further instruction previous to their being baptized.

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TINNEVELLY.

Course and Prospects of the Mission.

From the communications of the Rev. Messrs. Rhenius, Schaffter, and Müller, and the Native Missionary, ordained in India, the Rev. John Devasagayam, we give various extracts relative to the progress of the Gospel at this Station. By these, it will be made

apparent, that the great conflict between light and darkness is in active operation. The progress made by the laborious and patient Missionary, under circumstances such as those now to be seen in India, admits of a very simple delineation. The Truth is received, in its *convincing* power, by many who were formerly sitting in total darkness, the victims of all that depravity which characterizes heathen lands. They are persuaded of the excellency of the Gospel of Christ: they profess it. *By and by, persecution because of the word ariseth*, and then the consequences described by our Saviour ensue. *Many are offended, and walk no more with him.* But a few remain steadfast, and manifest, by their consistent lives and happy deaths, that they have received the Truth in its *saving* power. These gradually advance; and through such characters the scene will eventually be displayed of the Gospel triumphing over Idolatry.

Mr. Rhenius gives some painful details of the

Persecution of Christians by Idolaters.

Oct. 5, 1833—The inimical Headmen of the Shanars, in the villages near the sea-shore, still strive against the Gospel. They themselves will not enter into the kingdom of God, and hinder others that wish to enter. They have succeeded in detaching many families from the Church in Karikovil; and those in Padoor are in imminent danger of doing so too.

Oct. 6: *Lord's Day*—Divine Services as usual. The English Congregation was numerous.

Oct. 10—A report came from Kadachapooram, that the enemies thereabout had attempted to burn the head Catechist, with all his family. Late in the night, they fastened the door outside, and then set fire to the house. Providentially, the brother of the Catechist, who lives close by, observed it, and opened the door. His mother only was burnt a little: all escaped with their lives; but the house is burnt down. The whole village was in danger, but has been graciously protected. The enemies are enraged at the increase of Christian settlers

in Kadatchapooram. In the evening, I gave a charge to Aisoodasen, a Preparator, to go as teacher to Sattirapetty, instead of Ananden, who is dismissed. As I expected, Nallakannu, of Ambasamuttiram, has returned, like the prodigal son, very sorrowful for backsliding in consequence of the artful persuasions of his relations. Soon after he had begun to besmear his forehead with ashes, the stings of conscience gave him no rest; and he forsook his deceivers. I trust it will be a most useful lesson to him.

Nov. 11, 1833—As the enemies have, at last, laid their hands on our Chapel and on the Catechist's house at Pooreiyoor, I have authorised our Vakeel to complain against the offenders to the Magistrate, who has given a warrant to apprehend them. The Chapel they entirely destroyed, and the Catechist's house partially; and tore and scattered the Church books. They are now doing all they can to pervert this case also; and the Tasildar, the Peons on the spot, and the Magistrate's Moonsif, are all on their side; being, of course, bribed. It would fill a large paper were I to put down all the wicked tricks to which they have hitherto had recourse, and to which they still have recourse, in the destruction of the whole Congregation and the village.

Nov. 13—A plot of the Maravers here in our neighbourhood was providentially discovered last night, a very short time before its contemplated execution. They intended to break first into Asirvadam's house, and rob him of what money he might have; and then into my study, where the Mission money is kept. Our watchman caught one of the unhappy men, who disclosed the whole affair. The Magistrate has had all of them, six in number, apprehended to-day. Thus the Lord watches over us! Blessed be His name!

Dec. 2—Engaged with the Catechists. The atrocious attempt in Kadatchapooram, to burn the head Catechist and his family, has been amicably settled. The very man who is suspected of having been the main cause of it, and who was to be apprehended on account of it, is now learning the Word of God. What is really in his mind, time will shew.

Feb. 6, 1834—Engaged with the head Catechists and village people. During my absence, the enemies of Pooreiyoor completed their work of destruction, having burnt the Chapel down. To obviate the consequences, and emboldened by their

late success, the village Moonsif, their assistant in wickedness, gave a false report to the Magistrate, that some of our Christians had killed a Shanar. Thank God! he has not succeeded this time. The Judge sentenced him, to-day, to four months' imprisonment and labour on the road. On the whole, justice begins to awake in behalf of the distressed. As for the burning of the Chapel, I have directed the Vakeel to report it to the Magistrate.

April 26—The Alvar Nagan Tasildar has, at last, sent Uganamuttu, the chief incendiary of the Pooreiyoor Chapel, to the Criminal Court. He is a Heathen Shanar, of great influence in that quarter, and has had no small share in the work of persecuting the Christians. His friends endeavoured to get him off by bribes; but the judge found the case true, and committed him for the Circuit.

On a visit to the South, Mr. Rheinius says—

June 12—Toward evening, I went to Keel Sorandei, where there is a comparatively new and partly unsettled Congregation. At the beginning, nearly the whole village came to be instructed; but troubles from without soon frightened many away, so that there are now but ten families that seem determined to hold out. Among the first was the Headman, who is now the chief of their enemies. A few months ago, he was determined to destroy the Congregation altogether, because Christianity did not further his worldly designs; and set out for the Talook, with various schemes to that effect; but, on the way, he was attacked by a smart illness, which made him return to his place, and checked him for the time. The people were all in a fright about the man. I endeavoured to set their minds right on this subject, as well as on prosperity in this world. The troubles from their Heathen neighbours affect them a great deal; in fact, too much. Many have the idea, that, as worshippers of the True God, they ought not to be thus troubled, or that every trouble must be removed immediately. Some there are, both here and in other places, who will renounce Idols, worship God, believe in Christ, learn the Word of God, and observe the Commandments, only they must not be injured in their bodies or estates. Such is the heart of man! I spoke largely with them on the subject. Oh! may the Holy Spirit convince them of sin!

The communications of Mr. Schaffter contain, likewise, a variety of instances of the same struggle between the Native Idolaters, and those of their countrymen who incline to embrace Christianity. His earnest entreaty for the prayers of all his brethren throughout the world cannot, we are persuaded, be heard by them in vain. Prayer it is that shakes the kingdom of Satan on its very foundation. Mr. Schaffter writes—

Oct. 8, 1833—We arrived at Kuruvenco-
tei. As nearly all the people of the place had gone to their work, we had no Service with them to-day; but we examined the School, which is going on pretty well. I was particularly pleased on examining the children of the 5th and 6th classes, to find that they have a good knowledge of the Christian Religion. They answered nearly every question I put to them, as well on the History as on the Doctrines of the Bible. They read and write tolerably well. In the evening, we proceeded to Paramkundapooram, where I was glad to see that the people, notwithstanding all the opposition of the Zemindar, have succeeded in putting out all the idols from their temple. The idols, which were in it when we first visited this place, have been cast into the well, by the people themselves; so that the temple of idols has been changed into a temple of the Living God, and Jesus Christ is acknowledged in this place, by every inhabitant of the village, as the only Lord and Saviour. We all consider the Headman of this village to be an excellent person, and much attached to the Christian Religion. He has fought many battles, in support of their Christian rights, with the Zemindar, who is the great and common enemy of the Christians in these parts; and, in some of them, God has crowned him with victory. The warfare is, however, not yet over. The Zemindar has not yet agreed that Christianity shall be established at Paramkundapooram: on the contrary, he is still preparing new plans to root it out. The Lord will, I trust, help us further, as He has hitherto done. We had prayer with the people; and were much pleased with the great attention and regard which they paid to the Word of God; of which many have acquired a good knowledge.

Oct. 9 — We went to Keel Sorandei; and were not less sorry than surprised to
May, 1835.

find, that, of the seventy or eighty families who, six months ago, applied for Christian Instruction, there were not more than fifteen who remain steadfast, and come to Church: of the others, some keep back from fear of their Zemindar; and some have actually returned to heathenism. The Zemindar of Keel Sorandei, though not so powerful as the one of Ootomalei, is, like him, an inveterate enemy to Christianity, and has resolved to extirpate Christianity from his dominions. To effect this, he caused, a few weeks ago, the Headman of the Congregation we then had at Keel Sorandei to be so severely beaten by his Maravers, that his life was for many days despaired of; and though there was a sufficient number of witnesses to give evidence against the Zemindar, yet all of them were so afraid of getting under his displeasure, that none of them could muster sufficient courage to give evidence against him before the proper Authorities. Besides, the Zemindar has given a secret order, that no man or woman should be allowed to draw water for their fields, nor collect their crops, nor appear in the public markets of Keel Sorandei, to buy or sell any thing, without having the sacred ashes on the forehead. Against this last oppression the Christians of Keel Sorandei, who are not properly under the power of the Zemindar (though the tank from which they take water for their fields belongs to him), went and complained to the Collector. The Zemindar seeing this, acted a little more prudently; but they have not yet met with any redress from Government. The effect of all these persecutions and troubles was, that all the people of Keel Sorandei (about seventy families), who had applied for Christian Instruction, have been intimidated, and have outwardly renounced Christianity, and altogether discontinued attending Divine Worship. The Headman, who was so severely flogged, stands firm. He told me, to-day, that he would rather give up his life than his faith in Christ; and he assured me that there are still several families in Keel Sorandei who would again openly confess Christ, and form a Congregation, were we to place a Catechist there. The Christians of Keel Sorandei, who are not in the dominions of the Zemindar, but have to suffer from the orders he gave about the tank, the crop, and the market, are, as I have said, divided. About fifteen families stand firm; a larger number are wavering, and waiting to see what turn things will take; and

a considerable number have altogether backslidden. Here I would earnestly call upon all the friends of Christianity, in whose hands this faithful report of the sufferings of our Christians may come, to pray for our poor persecuted Christians in the Tinnevely District. What remains to us and to them, except the assistance of the grace of God, through your prayers? Pray, pray that God may strengthen us who witness these oppressions, and those who are the subjects of them; that we may all be enabled to overcome the Wicked-one, and follow our Saviour in the narrow way, bearing His cross, and glorifying Him in all these afflictions by all manner of holy conversation.

Dec. 18, 1833—Distressing news from Verakeralampootoor, one of our Christian Villages in the west. The Zemindar of Keel Sorandei has cruelly beaten the Headman of the village; and that he might not complain before his wounds were healed, he had him locked up in a house for several days. Three of our Christians, who went to the Zemindar to plead for the Headman, were likewise beaten, though not so severely.

Dec. 23—Equally alarming news from Sakkamalpooram. During the night, about twenty men surrounded the house of our Head Catechist, broke open the doors, and flogged Seenavasagen Pilley, the Head Catechist, so unmercifully, that he is unable to walk: they tore the ears of his wife, to get her ear-rings; and took away all that they had in the house. On the same day, Michael, another Head Catechist, of Meiguanapooram, was likewise flogged by persons whom he does not know. We have reason to think that the burning of the Catechist's house at Kadatchapooram, the destroying of our Church at Pooreiyoor, and the flogging above mentioned, are all together connected, and emanate from one and the same spring. The author of all these mischiefs our Catechist supposes to be a great man, whom they know, and who has often manifested a desire to exterminate Christianity from his neighbourhood: and he will succeed, to a great extent, if God does not interfere. All the Christians of Pooreiyoor have already left the place; and everywhere, in the east, the Christians are much frightened. Much mischief, they say, is still intended: but our hope is in the Lord, and we are sure He will not leave His cause.

I preached in Keel Sorandei to a large congregation; and had many con-

versations with our people; in which I endeavoured to *warn them that are unruly, to comfort the feeble-minded, and to support the weak.* May the Lord, by His Holy Spirit, give effect to the word! We examined the School, which is in no respect in a flourishing state.

The following brief extract from the communications of Mr. Devasagayam will give a little insight into the circumstances, by means of which it is in the power of evil-minded men to persecute the professors of Christianity. It will exhibit, also, the grace which can enable the persecuted to display

Christian Endurance of Hard Usage.

Aug. 15, 1833—Arrived this evening at Viragelamputtoor. The Zemindar lives here, and still continues to be a furious enemy to our people here and in the neighbouring villages. In conversation, one of our men said that God tries their faith, as he did Joseph's; but that He has given them much courage; and they trusted never to forsake the True Religion, although their enemies should cause them more trouble. Their improvement in knowledge, in so short a time as three months, rejoiced me greatly. One of them went, the other day, to a certain heathen Headman, to ask for the balance of his pay, which had been due for some months, amounting to about 15 rupees: he was dismissed from his work when he left Heathenism, by the persuasion of a Zemindar. The Headman told him to come to him with ashes on his forehead; when he would not only pay his arrears, but employ him again in his former service. He answered him: "Sir, is this justice? Shall I, for the sake of this, leave the True Religion? No, I will never do so. I will consider this loss by your refusal as if I had been sick for some time, and did not work."

The Zemindar of Ettiapooram, the owner of this village, is strongly resolved to give no fields to Christians to cultivate. This way of depriving them of the means of gaining their bread, they say, is the principal cause of their backsliding: but want of faith is undoubtedly the primary cause. When I was here before, one of our men could not obtain permission to open his bazaar to sell his things; but, at my request, has now obtained it. After I was gone, the Zemindar prevented the people buying of him, because he was a Candidate for Baptism, and because he

had no holy ashes on his head: upon which, this poor man yielded to his wishes, and besmeared himself with ashes.

Formation of New Christian Villages.

A new Christian Village is rising near Kadatchapooram, which is to be called Anbinnagaram—the City of Love: twenty houses have already been erected on the ground purchased for the purpose. I have given a little assistance toward building a Chapel, and dwelling for the Catechist. Also, near Veeravanallore, a new Christian Village is to be formed, and to be called Arokiyapooram—the Village of Health: fifteen families from Veeravanallore have already settled on it. They were very much distressed by the Heathen in that place, which has made them, all along, look out for a separate habitation. It is remarkable, that shortly after they had removed, the cholera broke out in Veeravanallore, and not a few died. A part of the village Elangemadapooram is likewise now the property of our Native Society, entirely Christian, and is called Sandapooram—the Village of Meekness: there are nineteen houses upon it. [*Mr. Rhenius.*]

Guiana.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at Le Resouvenir.

Topography—British Guiana extends about 200 miles from east to west, along that part of the coast of South America called the *Main*, lying between the Rivers Amazon and Orinoco. It is bounded, on the east, by the River Courantyn, in N. Lat. 6° 10', and W. Long. 56° 25'; on the west, by Colombia, situated between the Baryma and Pomeroon Rivers, in N. Lat. 8°, and W. Long. 60°; on the north, by the Atlantic Ocean; and extends, on the south, nearly to the Cordilleras Mountains. It comprehends the United Colony of Demerara and Essequibo, and the Colony of Berbice: these, together, form a territory of about 100,000 square miles, on which there is a population of about 3500 Whites and 100,000 Coloured People; of whom, about 25,000 of the latter belong to the Colony of Berbice. The languages, besides those of Europe, are, the Arrawaak, Accawai, Caribisce, and Warow; spoken by four Indian Tribes of the same names, dwelling in and around British Guiana. "Le Resouvenir" is a plantation situated in

Demerara, on the coast lying eastward of the river of that name, a few miles distant from George Town, the principal town of the United Colony.

Commencement—The Society's operations in British Guiana commenced in 1807; in which year the Rev. John Wray was sent out to Demerara, in compliance with the earnest solicitation of Mr. Post, a pious and respectable Planter who resided at Le Resouvenir, and was desirous to impart the benefits of Christian Instruction to the Negroes on his own and the neighbouring Estates.

Labours of Rev. John Wray—Mr. Wray had scarcely begun his labours at Le Resouvenir, when the people on the adjoining plantations flocked to hear the Gospel, and it was soon found necessary to erect a Chapel: this expense, Mr. Post took on himself; and, in less than two years from the commencement of the Mission, he expended more than 1000*l.* in furthering its important object. About 200*l.* was also subscribed by other respectable inhabitants resident in the Colony, for the same purpose. Shortly after the opening of the Chapel, which was called Bethel Chapel, Mr. Wray preached therein to a congregation of between 400 and 500 Black and Free Coloured People, exclusive of Europeans; and otherwise communicated religious instruction. In the course of the first year, a church was formed, consisting of 24 members: the total number who appeared to be sincerely seeking salvation was about 150. Two hundred of the Negroes had learned passages of Scripture, the Assembly's Catechism, and Hymns; and the improvement effected among the people generally, who received the benefit of Christian Instruction, was such as to draw forth the approbation of the Managers.

The labours of Mr. Wray having become onerous, Mr. John Davies and Mr. Thomas Adam were sent out to his assistance. Mr. Davies, besides other labours, took charge of a Colonial School, to which Mr. Post was acting trustee: Mr. Adam, not finding an immediate opening in Demerara, proceeded to Trinidad, where he continued to labour for several years.

In 1809, it pleased Divine Providence to remove Mr. Post by death: he was taken away in the midst of his usefulness; but, before his removal, he had the satisfaction of beholding the desire of his heart accomplished, in the provision made for the religious instruction of his Negroes.

In 1809, the work of the Lord continued to prosper: both old and young manifested the greatest earnestness to hear the Word of Life: about 50 of the people learned to read; and Mrs. Wray diligently instructed some of the females and their children. In 1810, the congregation progressively increased to between 500 and 600: about 200 attended Public Worship regularly; and, of these, many were inquiring what they should do to be saved. Mr. Wray spent much of his time in catechizing the people, of whom some became good catechists, and assisted him in his work. In 1811, the then Governor of Demerara, as well as the Governors of some of the West-India Islands, issued a Proclamation, prohibiting the Negroes from assembling before sunrise and after sunset; which, though designed as a measure of civil precaution, greatly interfered with the religious instruction of the people: Mr. Wray, under these circumstances, deemed it his duty to visit England for redress; and His Majesty's Ministers, after conferring with the Secretaries of the Society on the subject, transmitted instructions to the Governor of Demerara, which had the effect of removing the grievance: similar instructions were also sent to the Governors of other Colonies. In pursuance of these instructions, Major-General H. L. Carmichael, who was then Acting Governor of Demerara, issued a Proclamation dated 7 April 1812, revoking that of 25 May 1811, in which the grievance complained of had originated; and embodying therein the instructions which he had received from England, in which there was this very important requisition—that the Governor should “give every aid to Missionaries in the instruction of religion. During Mr. Wray's absence in England, Mr. Davies, who had previously commenced labours in George Town, preached to the Negroes at Le Resouvenir.

The effect of the Acting Governor's Proclamation, of his expressed approbation of the labours of the Missionaries, and of his affording aid to the Mission, was soon visible, in the increased attendance of the Negroes on Public Worship: but, shortly after this favourable change had taken place, circumstances transpired, which led Mr. Wray to conclude that it would be his duty to remove to the neighbouring Colony of Berbice. Several Estates situated in that Colony, belonging to the British Crown, had been placed under the direction of Commissioners favourable to the instruction of

the Negroes: these Gentlemen had invited Mr. Wray to remove to Berbice for that purpose; and, in this proposal, the Directors were induced to acquiesce. On the 26th of December 1812, a short time prior to his departure, Mr. Wray baptized six adults. The state of things at Le Resouvenir was at this time in an increasingly promising state: more members were, from time to time, added to the church: many were earnestly inquiring the way to Zion; and those who shared the benefit of the religious services and instructions were making encouraging progress in the attainment of Christian Knowledge.

In the following year, Mr. Wray removed with his family to Berbice, to the great grief of his people; whose lamentations, on their departure, testified the warmth and sincerity of their attachment.

Mr. John Kempton had been appointed by the Directors to take the place of Mr. Wray at Le Resouvenir, till another Missionary should arrive from England; and then to proceed to Berbice, to aid Mr. Wray there. In the mean time, Mr. Richard Elliot, the Society's Missionary in Tobago, having visited Demerara, engaged to preach to the people at Le Resouvenir, and otherwise instruct them, till further communications should be received from home.

Labours of Rev. John Smith—It was a subject of deep regret to the Directors, that they were unable to send out a suitable Missionary, as the permanent successor of Mr. Wray at Le Resouvenir, till the beginning of 1817; when Mr. John Smith, appointed to that Station, sailed with Mrs. Smith to Demerara. He had not long resided at Le Resouvenir, before he was enabled to collect the scattered congregation of Mr. Wray; which, before the end of the year, had so much increased, that the Chapel was found to be incapable of accommodating all who were desirous to attend. Mr. Smith, besides preaching stately and engaging in various other services, also followed up the course of Mr. Wray, in diligently catechizing the Negroes, who rapidly advanced in the knowledge of Divine Truth; while those Negroes who enjoyed this privilege engaged in the instruction of such as were unable to attend. By these means, the knowledge of the Gospel was widely disseminated; and before the expiration of the year, Mr. Smith had the satisfaction to baptize 70 Negroes, after due examination, and receiving the testimony of their

Masters to their good behaviour and diligence. The number of Adult Negroes baptized by Mr. Smith during 1818 was 80; making the whole number baptized by him 150; and, of the children who attended at his Chapel, scarcely one could be found who had not a greater or less acquaintance with the Catechism. In 1819, the attendance on the various Religious Services increased, especially at the Missionary Prayer-Meetings; on which latter occasions the Chapel was usually thronged long before the Services commenced: in the course of this year, the Chapel was enlarged; and the members of the congregation, after raising a sufficient sum to defray the expense, formed themselves into a Missionary Association, in connection with the Demerara Auxiliary Society. In 1820, there was a considerable addition to the Church; among the members of which, the state of religion was represented to be gratifying: during this year, Mrs. Smith undertook the religious instruction of a select number of the females of the congregation. In 1821, the number of Adult Negroes baptized, amounted to upward of 370; and the number united in church-fellowship to nearly 150: the sum subscribed by the Negroes to the funds of the Missionary Association amounted to about 120*l.*: an increased regard to the Sabbath Day was apparent among the people generally; and several Gentlemen belonging to the Estates testified to the good conduct of those who enjoy the benefit of religious instruction, and evinced their approbation of the Mission by subscribing to the Demerara Auxiliary Missionary Society. In 1822, there were 61 members added to the church, which now consisted of more than 200; and there were many candidates both for Baptism and for Communion: the Chapel, though considerably enlarged, continued to overflow; the congregation, on an average, being about 800: a marked improvement in religion had taken place in those who had been baptized and admitted to church-fellowship, some of whom were exemplary Christians; while the unbaptized Negroes, generally, who attended the means of religious instruction, were rapidly abandoning the practice of wickedness, and adopting regular habits of life: in particular, Marriages among the instructed Negroes had greatly increased, and not one in 50 was violated: the contributions of the Negroes to the Missionary Association amounted, for the year, to 200*l.*; and toward the close of it,

the Mission Register contained the names of 2000 individuals who had embraced Christianity at this Station.

Suspension of the Mission—Such was the delightful state of things at Le Resouvenir, when the prospects of this encouraging Mission were suddenly destroyed. Convinced, however, as we are, that there now exists but one opinion as to Mr. Smith's innocence, we most willingly draw the veil over the transactions which led to that painful issue; ardently cherishing the hope, that, under the influence of improved public feeling and happier auspices, neither the peace of the Colony nor the labours of the Missionaries will ever again be interrupted. We have the satisfaction to know, that there are many respectable Proprietors of Estates in British Guiana, and other Gentlemen belonging to them, who feel convinced that the interests of the Properties are intimately connected with the communication to the Negroes of the Blessings of the Gospel and the benefits of Education. And the Members of the Society will pray, that the time may speedily arrive, when, throughout our Colonies, all the respectable and influential individuals connected with the Estates, whether as proprietors or otherwise, shall cordially unite to second the Missionaries in their laudable efforts for these purposes: thus, also, giving effect to the beneficent intention of His Majesty's Government, for the moral and religious improvement of the Negroes; and, in particular, that those of Le Resouvenir and its vicinity may soon be revisited with the blessings of stated Christian Ministrations, and every other benefit resulting from the labours of a pious resident Missionary.

[Directors.]

North-American Indians.

WESLEYAN MISSIONARY SOCIETY.

Visit to the Indians of Upper Canada.

It was noticed at p. 159 of the Survey, that the Society has under its care, among these Indians, 1200 Communicants, and 2000 Scholars. Mr. Stinson, Superintendent of the Society's Missions to the Settlers and Natives in Canada, sends the following report of a Visit lately paid by him to the Indians:—

On the 5th of January I visited Muncey Town, one of our most interesting Missions, about 150 miles above York.

When I got within about eight miles of this station, I found that the regular road terminated: without saddle or bridle. I had to make my way on horseback through the woods. As there was nothing but an Indian path, I soon got astray; and, after riding until dark, had to take up my abode with some kind new-settlers, in a cow-shed: they made me as comfortable as possible; but my poor horse had to stand out all night, and had nothing to eat but straw. Next morning I set out again; and, after a fatiguing and dangerous ride, arrived at "the big house," as the Indians call the Chapel, and found it filled with Indians, who were speaking, with streaming eyes, about the dealings of the "Great Spirit" with their souls. Their delightful singing, their fervent prayers, their attention to the preaching of the Gospel, and their evident happiness, soon removed all the gloomy sensations which my journey had occasioned, and we had a truly profitable meeting. Here we have 103 Natives in Society, and 4 White People; and between 30 and 40 Children in the School. There is a Pagan Population of about 600 souls. Mr. Adams, the Missionary in charge of this station, observes, in his Report:—

Last year, it appeared as though the Powers of Darkness were combined against us: the Pagan Indians gave themselves up to drunkenness, far more than they had ever done since a Mission had been formed among them; and, after all our efforts to prevent it, several of the Christian Indians were ensnared by them, some of whom we were under the painful necessity of expelling from the Society. This year, I am happy to say, our prospects are more encouraging: the Members are faithful, firm, and zealous; and the Pagans, who last year were resolved not to become Christians nor to listen to the Gospel, but whose zeal seemed to increase in the service and worship of devils in proportion to our zeal and efforts to reclaim them from the error of their ways, are now made willing and anxious to hear the Word of Life. One of them observed to our Native Exhorter— "Last year you wanted to tell us about the Christian Religion; but we did not want to hear: now we are ready to hear; and if we are not instructed how to serve the Great Spirit aright, it will be your fault." Within a few weeks past I have baptized 14 adults.

On the 19th, Br. Peter Jones and I

visited Lake Simcoe and Cold Water, more than 200 miles from Muncey Mission: here we have an excellent Indian Congregation; a Society consisting of 130 Members, and a School of 50 Children: we have also 70 Members at Cold Water, about 12 miles from the Simcoe Station. The children of this Mission School recited last year 4629 verses of Scripture, out of the New Testament. May these incorruptible seeds of Divine Truth bring forth in some thirty, in some sixty, in some a hundred fold; and prepare these interesting children to carry to their benighted countrymen in the Great Western Wilderness the glad tidings of Salvation!

At one of our Meetings, the Principal Chief, "Yellow Head," stood up; and, with tears running down his sun-burnt cheeks, made the following remarks:—

Brothers and Sisters! I arise before you and the Great Spirit, in this house, to declare to you how thankful I feel to the Great Spirit, who has spared me to see this day. My greatest desire is, to get safe to heaven, and there be for ever happy with all those who have gone before. [There were many deaths at this station last year.] I always feel very thankful to the Missionaries, who first told me and my people the way to the Great Spirit. I will always listen to their words, that I may know all about Jesus. I am happy in my heart this day. I hope to meet you all in heaven. This is all I have to say.

The Second Chief of the Village, who is called "Big Shilling," stood up, and said—

My Brothers and Sisters! I rejoice to this day. I am happy every day in my heart. I will trust in Jesus as long as I live. This is all I have to say.

Chief "Yellow Head's" Wife said—

Brothers and sisters! I am glad to say that I feel happy every day in my heart. My desire is to get to heaven, that I may see Jesus and all the good people who have gone to heaven. I will try to be faithful, and trust in Jesus.

Captain John said—

My Brothers and Sisters! I am glad to meet with you this day. I thank the Great Spirit for what I feel in my heart. I will never let the Great Spirit go out of my hands, but will hold him fast as long as I live. He has done much for me—I who was once all in darkness. I love the Good Spirit with all my heart. Jesus shall be my trust as long as I live.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Samuel Lambrick and Mrs. Lambrick arrived at Falmouth, on the 9th of May, from Ceylon, on a visit

home, in the "Fairy Queen," Captain Douthwaite; having left Cotta on the 4th of January.—On the 17th of May, the Rev. Peter Fjellstedt and Mrs. Fjellstedt arrived in London; having left Madras, on account of ill

health, on the 7th of February, in the "Wellington," Captain Liddell: his health had improved on the voyage, but Mrs. Fjellstedt still continues much indisposed.

Brit. and For. School. Soc.—So many evils arise from the **IRREGULAR ATTENDANCE** of Scholars, that any hint calculated to remedy the practice is well worthy of consideration. The following plan has been found to work well, and merits the notice of all who are engaged in the work of Instruction:—

Instead of charging 1*d.* a week for the education given in the School, as had been usual, we raised the price to 2*d.*, to be paid in advance every Monday Morning. Then we engaged, that every child, who was present every school-time during the week and in proper time, should receive 1*d.* back on the Friday Afternoon. For this purpose, tickets were given to the children, and the presence of the required number gave a claim to the return.

The plan has worked admirably. The 2*d.* a week is paid more cheerfully, with the prospect of half being returned, than the 1*d.* was before: besides which, both parents and children regard the return in the light of a prize given for good attendance. In a School of 200 children subjected to this regulation, it has been found, that, for four days successively, there has not been a single absentee. No plea whatever must be allowed to interfere with the strict execution of this rule for regular attendance; but if the case be considered a bad one, let assistance be rendered in some other way, without infringing this rule.

Brit. and For. Temperance Soc.—The Society, at a late Conference, adopted the following Resolution:—

That the establishment of Temperance Societies be particularly recommended in Families and Manufactories—in Colleges, Academies, and private Seminaries—and in Mechanics' and Scientific Institutions. The rising youth being in an especial manner the object of the Temperance Society's anxiety and hope, it is affectionately recommended to those who have the charge of Schools, particularly of Sunday and other Schools for the benefit of the working classes, to make the fundamental principles of the Temperance Society a subject of early and very decided instruction.

The Committee of the British and Foreign School Society have circulated this Resolution among all their Schools, and leave it to the Local Committees to determine the most suitable method of carrying the object into effect.

Libraries for Coast-Guard Stations.—The following extract from a late Circular will explain the object in forming these Libraries:—

A few Individuals having had their attention called to the peculiar circumstances of the Coast Guard Stations, amounting to 496 in number, and including, with women and children, about 21,000 persons, who, from the nature of their duties, are almost entirely separated from the regular administration of Christian Ordinances and other means of Religious Instruction, proposed to furnish them with Libraries of Religious and useful Books. For this purpose they made application to His Majesty's Government, who have granted the sum of 500*l.*, on the understanding that the Christian Public, and various Religious Societies, would supply the remainder of the requisite Funds. As it is computed that at least 1500*l.* will be required, it becomes necessary to make an appeal for aid to the several Institutions formed to promote Christian Knowledge, as well as to individuals for private subscriptions.

N.B. All Books to be supplied to these Libraries will be submitted to the approbation of the Rev. John W. Cunningham, Vicar of Harrow; Captain Sir W. E. Parry, R.N.; and Lawrence Peel, Esq.

Books have been supplied toward these Libraries by the following Societies, to the respective amounts specified:—

British and Foreign Bible Society . . . 100*l.*
 Christian-Knowledge Society 300*l.*
 Religious-Tract Society 150*l.*
 British and Foreign Sailors' Society, 50*l.*

These Libraries will comprise 25,000 Volumes: besides which there will be 74 District Libraries, comprehending various Sta-

tions in each; and supplied with probably 8000 volumes of general knowledge, and 5000 stitched books for the use of Schools.

Proposed Celebration of the English Reformation—The Protestant Churches of the Continent usually celebrate, with much solemnity, the Centenaries of the Reformation in their respective countries; which Centenaries date from some remarkable epoch. Of these commemorations, the Lutheran Church in Germany has not fewer than three in each century—1. In its 17th year, Luther's burning of the Papal Bull for his excommunication—2. In its 30th year, the publication of the Augsburg Confession—3. In its 34th year, the publication of Luther's German Translation of the Bible: on the 21st of November 1834, the Third Centenary of this last event was celebrated with great solemnity.

The gradual manner in which the Reformation was accomplished in Britain seems to have led to the non-commemoration among us of the great event: but a concurrence of circumstances favourable to such commemoration taking place in the present year, 1835, which cannot concur again for centuries, it has been proposed, by some zealous friends of the Reformation, to take advantage of this event, and to found a CENTENARY CELEBRATION OF THE ENGLISH REFORMATION ON THE FOURTH DAY OF OCTOBER, TO BE HEREAFTER OBSERVED ON THE SAME DAY IN THE 35th YEAR OF EVERY CENTURY.

The grounds on which this Day and this Year are suggested are these:—This present year, 1835, completes the Third Century since the publication of FIRST ENTIRE VERSION OF THE HOLY SCRIPTURES IN ENGLISH. This publication took place at Zurich, in the year 1535, by Myles Coverdale, afterward Bishop of Exeter. The last page of that very rare Volume has these words—"Printed in the yeare of our Lord M. D. xxxv. and fynished the fourth daye of October." As "the fourth daye of October," 1835, falls on a Sunday, what should prevent the Protestant Ministers of the United Kingdom, of all Denominations, from celebrating with devout gratitude, on Sunday the 4th of October next, the Third Centenary of the Reformation in their country? The Nineteenth Psalm, which occurs in the Morning Service for that day, would furnish a most appropriate subject for Discourses on occasion of commemorating the completion of the First Entire English Protestant Version of the Holy Scriptures. Seasonable indeed, and well-timed, would be such a mode of celebrating that day: while the advocates of Popery are labouring to pervert unwary Protestants from their pure and holy faith, it well becomes every Protestant Shepherd to exert himself to the utmost to "banish and drive away" all error and heresy from the fold entrusted to his care, for which he must "give account," at the Last Day, to the great Shepherd and Bishop of Souls.

Address of the Commons on the Slave Trade—On the Motion of Mr. Buxton, the House of Commons unanimously adopted, on the 19th of May, the following ground-work of an Address to the King:—

—That an humble Address be presented to His Majesty, to inform His Majesty that this House has

learned, with deep regret, from documents which have been laid before it, that the Traffic in Slaves still continues to be carried on, under the protection of the flags of foreign nations, particularly under those of Spain and Portugal, to an extent almost as great as at any former period of its existence, and attended with circumstances of additional cruelty and horror.

—That this House particularly calls the attention of His Majesty to the conduct hitherto pursued by the Governments of Spain and Portugal; who are bound, not only by the most solemn Treaties, but by the payment of large sums of money and the remission of debts due to this country, totally to abolish this nefarious traffic

—That this House, with a view to put an end to this iniquitous and detestable trade, humbly beseech His Majesty to enter into negotiation with his allies, for the purpose of revising all Treaties having for their object the suppression of this traffic, in order to reduce the terms and stipulations contained therein into One Solemn League between all the high contracting parties, and to introduce into such General Treaty, *First*: An extension of the limit of the right to search to the whole of the Western and Eastern Coasts of Africa and the Island of Madagascar, and to such distance from these coasts as shall ensure the capture of all Slaves; and an agreement, that this right of search shall be reciprocal between all the high contracting parties—*Secondly*: That the right of seizure shall be extended to vessels equipped for the purpose of trading in Slaves, although not actually having Slaves on board—*Thirdly*: An agreement that all such vessels as may be condemned by the Mixed Commission Courts shall forthwith be broken up, or otherwise effectually destroyed—*Fourthly*: A stipulation that the Trade in Slaves shall be declared Piracy.

MEDITERRANEAN.

American Board—The Missionaries Adger, Houston, Merrick, and Pease, who sailed from Boston, with their Wives, on the 20th of August, for different destinations, as stated at pp. 73 and 75 of the last Survey, arrived at Smyrna on the 25th of October.

Church Miss. Soc.—The Missionaries at Cairo were in health at the end of January, though the Plague had broken out there with unusual violence. Mr. Lieder was still in Syria, where he had been detained by fever—The Abyssinia Missionaries, Gobat and Isenberg, with their Wives, landed at Mas-sowah on the 20th of December.

CHINA.

American Board—The Rev. Peter Parker, M.D. (see p. 94) arrived at Canton, after an unusually long passage of 145 days from New York, on the 26th of October.

INDIA BEYOND THE GANGES.

American Board—The Rev. Ira Tracy (see p. 95) arrived at Singapore, from Canton, on the 24th of July—On the 25th of that month, the Missionaries Robinson and Johnson (see p. 95), who left Singapore a few weeks before Mr. Tracy's arrival, reached Bankok; where they were very kindly received by the Native Authorities: the people were everywhere inquisitive, and eager to obtain Tracts.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Benj. Bailey and Mrs. Bailey (p. 132) safely reached Cot-tayam on the 23d of October.

CEYLON.

American Board—The Rev. Henry Woodward departed to his Rest on the 3d of August. Impaired health having much interrupted his labours, he repaired, with Mrs. Woodward, to the Nilgherry Hills. Finding himself, however, declining, he left the Hills, in the hope of reaching Madura, where a New Station had been recently formed by his Brethren of the Ceylon Mission; but was

able to proceed no further than Coimbatore, a Station occupied by the London Missionary Society, where he was affectionately tended till he breathed his last.

Church Miss. Soc.—The Lord Bishop of Calcutta arrived at Cotta on the 17th of November, and had visited and held Confirmations at the Society's Stations at Cotta, Baddagame, and Kandy.

AUSTRALASIA.

Church Miss. Soc.—Mr. Wade and his companions (see p. 148) arrived at Sydney on the 30th of October, on their way to New Zealand.

BRAZILS.

Enormities of the Slave Trade—Mr. Buxton, in calling the attention of Parliament to the enormities practised by Slave Dealers, in spite of the laws of their respective countries and of all efforts to suppress the traffic, stated the following facts in proof of the EXTENT to which the trade is still carried on:—from Jan. 1, 1829, to June 30, 1830, a period of one year and a half, 114,288 Slaves were imported into the Brazils, in 315 vessels—in three years and a half, 150,537 Slaves were introduced into the Brazils through the single port of Rio de Janeiro—from Jan. 1, 1827 to Oct. 30, 1833, 264 vessels sailed, as Slavers, for the coast of Africa, from the port of Havannah alone. The MORTALITY on board vessels not captured cannot be ascertained; but some judgment may be formed on the case, by the appalling fact, that, in 108 vessels—being 34 Spanish, 28 Portuguese, 8 Netherlands, and 38 Brazilians—condemned at Sierra Leone between Jan. 1, 1827, and Jan. 1, 1833, out of 21,162 Slaves taken on board, 18,237 lived to be emancipated, 161 had been left sick at Fernando Po, and 2764 died. In addition to the desolation which this base traffic continues to create in Africa, it thus annually destroys myriads of the victims which are torne from its shores.

POLYNESIA.

American Board—Mrs. Rogers, wife of one of the Printers of the Sandwich-Island Mission, died on the 23d of May; and, on the 6th of July, Mr. Stephen Shepard, the other Printer. The death of Mrs. Rogers was unexpected: that of Mr. Shepard had been long looked for. She sustained, with Christian fortitude, a painful sickness of four or five days; and he had continued for the last twelve months as one ever ready to depart, while to the last he devoted himself, as he was able, to his beloved toil.

WEST INDIES.

Church Miss. Soc.—The Rev. C. T. May and Mr. David Seddon (p. 157) arrived at Kingston, with Mrs. May, on the 14th of March.

Wesleyan Miss. Soc.—The Rev. Valentine Ward, whose Special Mission to Jamaica was noticed at p. 216 of our last Number, died at Montego Bay, on the 26th of March, about 14 weeks after his arrival. The following testimony is borne to him:—

He appears to have conciliated the respect and esteem of all classes; and was received by his Brethren in the Ministry with the affection and deference due to his age, office, and character. His course of labour among them, though brief, was, in the highest degree, honourable and useful.

Missionary Register.

JUNE, 1835.

Biography.

EIGHT ASSISTANTS IN THE BRETHREN'S GREENLAND MISSION.

NOTICES of Six Native Assistants in the Brethren's Danish West-Indies' Missions appear at pp. 473—476 of our last Volume. We now extract from the "Periodical Accounts" notices of some valuable Assistants in the Greenland Mission.

SAMUEL KAYARNAK

Was the first of these Assistants in order of time, and altogether the most remarkable. The instructive details of his conversion to the faith of Christ are by this time familiar, not only to the readers of "Crantz's History of Greenland," but also to the majority of Christians of every denomination who are interested in the Missionary Cause: to repeat them in this place would, therefore, be quite superfluous. Some particulars of the remaining period of his life, and his short but active service as an Assistant in the Mission, will, however, be neither uninteresting nor irrelevant.

No sooner had he experienced the saving power of the Word of the Cross, than he began to long for an opportunity of telling his Heathen Countrymen what the Lord had done for his soul. Having formed the determination to relinquish the wandering life which he had hitherto led, and to remain with the Brethren, he removed with his whole family, consisting of nine persons, to New Herrnhut, and was soon followed by several Heathen. The instruction in Christian Doctrine, which the Missionaries had daily opportunities of imparting to this little company, was especially blessed to the heart and understanding of Kayarnak; and his Wife and two Children appearing to be partakers of the same grace, they were all solemnly baptized into the death of Jesus, on Easter Sunday 1739: Kayarnak himself receiving the name of Samuel.

The joy of the Brethren at this event was, however, of short duration: their new and promising convert was soon compelled to leave them, with his family, and take refuge in the south; his life being

June, 1835.

threatened by a band of murderers, to whose rage his brother-in-law had already fallen a victim. His flight occasioned the Missionaries great concern; not so much because they had lost his services, as because they feared the consequence of those seductions to which he would necessarily be exposed while sojourning among the Heathen. Their apprehensions, though natural, proved to be needless. In the summer of the following year he returned, with his brother and family, to New Herrnhut; and his Teachers had the joy to discover, that, so far from having suffered any spiritual loss during his absence from them, he had been made an instrument of much blessing to his countrymen, by his testimony of *the truth as it is in Jesus*.

From this time forward, he was unwearied in his endeavours to approve himself a faithful Assistant to the Missionaries in their arduous labours. His frequent visits to the Greenlanders residing at Kangek, and other places in the vicinity, were productive of abiding fruit: though some scoffed, others received his words, and in due time were added to the Church of Christ. But his valuable services were not to be of long duration. In the month of February 1741, he returned home from one of these visits, evidently labouring under a severe attack of pleurisy. His complaint increasing he expressed his conviction that he should not recover, and his desire to depart and be with the Lord. To his relatives, who stood round his bed weeping, he said—

Do not grieve on my account. You have often heard, that believers, when they die, go to our Saviour, and enter into His everlasting joy. You know, that I am the first of your number who was converted to Him:

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and now it is His gracious will that I should be the first also to go to Him. If you remain faithful to Him, we shall meet again in His presence, and rejoice together over the grace which He has bestowed upon us. Meanwhile, He will know best how to provide for you, and especially for my dear Wife and Children.

In the course of the following days, the Missionaries had many interesting and edifying conversations with him; and were thankful to hear him declare, that the truths which he had heard in the days of health were now increasingly dear and precious to his soul. On the 27th of February he breathed his last, in the most peaceful manner. The interment of his remains was attended by all the Missionaries belonging to the Danish Colony, and many others, both Europeans and Natives. The Greenlanders, especially, appeared greatly struck with the solemnity of the Service; and expressed their astonishment at the tokens of affection and respect which were bestowed on their departed countryman, and at a mode of burial so different from that to which they had been accustomed.

SIMON ARBALIK

Was awakened, in his early youth, by the preaching of the Brethren at New Herrnhut; and removed, with his mother, to that place, in 1741, for the sake of receiving more perfect instruction in the will of God. When, in after years, he was accustomed to frequent the neighbouring islands in quest of the necessities of life, he neglected no opportunity of testifying to the Heathen of the grace of God in Christ Jesus; and rejoiced, whenever his words found entrance with his hearers. Having been baptized in 1742, he was married the following year to Sarah Pussimek; this being the first Christian Marriage among the members of the newly-formed Greenland Congregation. His daily growth in grace, and in the love and knowledge of Jesus Christ, induced the Missionaries to make frequent use of him, as a visitor and instructor of his countrymen; and led them to entertain the liveliest hopes, that both himself and his Wife would in due time become useful Assistants in the Mission. To promote this object, Brother Matthew Stach took them with him, in 1747, on his second visit to Germany; but had the grief to lose them both before his return: they departed this life, at Herrnhut, within five weeks of each other, after giving satisfactory evidence

of their faith in Christ; and their remains were interred in the burial-ground on the Hutberg.

SARAH PUSSIMEK

Had been distinguished, even previous to her marriage with Simon Arbalik, by her zeal to impart to others the spiritual blessings which she herself enjoyed. Being possessed of considerable natural powers, and conscious of the influence which she exercised over the mind of her countrywomen, she at length gave way to the temptation of thinking more highly of herself than she ought to think; and, for a season, her usefulness and her spiritual enjoyments were alike interrupted. On being affectionately admonished by the Missionaries, concerning the error into which she had fallen, she soon acknowledged the justice of their reproofs; and said, with a flood of tears—"Alas! I feel that I have lost that happiness and peace which filled my soul when my Saviour revealed His love to me: I seem to have become a stranger to Him; so that, when I pray, I obtain no comfort." The Brethren hereupon knelt down with her, and commended her to the compassion of the Redeemer; beseeching Him to restore unto her His favour and the joy of His salvation. Their prayers were heard: for, from that period, she was enabled to demean herself as a pardoned sinner; and to walk humbly with her God, to whom in Christ she obtained free access. In a Letter, which about this time she addressed to Count Zinzendorf, she expressed herself as follows, in regard to her spiritual experience:—

I will tell you something of the state of my heart. I feel my sinfulness; but I pray to the Lord Jesus, to give me to feel the power of His blood, for I have no other Saviour—none else who can help me. When I was baptized, I thought that now I had been delivered from all in-dwelling corruption; but, not many months ago, our Saviour humbled me in the dust by means of it. Though I am a wretched creature, my Teachers nevertheless shew love to me, and do not despise me on account of my sinfulness. When I saw how many of my countrymen were baptized during the past winter, I rejoiced in my inmost soul. I now see, that with God all things are possible; for even we poor Greenlanders are enabled to live together in cordial love. May Jesus bless thee! Tell all thy brethren how much I love them.

It was in the year 1747, that the office of Helper or Assistant was regularly introduced; several Com-

municants of both sexes being then appointed to it, who from time to time received special instruction from the Missionaries, to qualify them for a right discharge of their important duty.

PETER

Was one of the most useful of these Native Labourers. His excellent understanding caused his countrymen to look up to him as a Leader; and their affection and respect for him were augmented, by the gentle but earnest manner in which he sought, often successfully, to reclaim those who in anywise had swerved from the right way. If he ever himself offended in word or deed, he never failed to seek forgiveness with tears. The prosperity of the congregation lay near his heart; and when he observed any thing among its members which he deemed contrary to the mind of Christ, he used to say to the Missionaries—"Ah! Dear Brethren, how must you and our Saviour be grieved, since even I feel so much concern at what has taken place!" The sufferings and death of the Lamb of God were his constant and favourite theme; and, when he spoke on this subject to his countrymen, his words seemed to penetrate every heart. In the year 1754, he departed this life in a peaceful and happy manner.

NATHANAEL

Was one of the first Greenlanders baptized, and admitted to the Lord's Supper; and he also belonged to the earliest company of National Assistants. He was a lively witness of the merits and death of Jesus; and, through his testimony, many souls were brought to the knowledge of the Truth. In whatever was committed to him, he shewed great diligence and faithfulness; and the many excellent and sterling features of his character rendered him universally beloved and respected by persons of all classes, both Greenlanders and Europeans. Of this, the concourse of mourning attendants at his funeral, in the year 1752, afforded striking evidence. Even some of his Heathen Countrymen, who had heard his testimony of the Truth, came to offer their assistance in preparing his grave; a service, which the men in Greenland are apt to account derogatory to their sex and station.

JUDITH.

From time to time, the Lord was

pleased to raise up useful Assistants likewise from among the women. Of this number was Judith; who, after her return from a visit to Germany, in 1749, built a house for females in her own state of life; and lived with them till her happy departure in 1758, as their Superintendent. She was sister to the above-mentioned Sarah Pussimek; who never rested till she had persuaded her to remove to New Herrnhut from the south, in 1741. At first she exhibited a genuine specimen of a stupid Heathen: being asked, if she felt a desire in her soul to become acquainted with her Creator and Redeemer, she replied, that she understood nothing about the matter, having left her soul in the south. The greater was the joy of the Missionaries, when they observed, in the sequel of her experience, how faith in Christ avails for the illumination of the darkest mind, and renders the most ignorant wise unto salvation. The following extracts from Letters, which she addressed to a female friend in Herrnhut (Saxony), will afford some insight into the state of her heart:—

I have lived very happily with my dear sisters during the past winter; and, whenever we have met together, we have thanked our Saviour for His grace, and conversed freely on the subject of His sufferings. I often tell them, that their sisters on the other side of the 'great water are concerned about nothing so much, as that they may please their Saviour and live to Him. The wish is thus excited in our own breasts—Oh, that we too could love Him much!

Two days before her end, she dictated the following:—

My Dear Sister—I send you a last salutation. My poor body is extremely reduced by sickness; but I think constantly of my Saviour's sufferings, and rejoice in the approach of the happy hour when He will call me Home, and when, with these mine eyes, I shall behold the wounds which He received for me, since I too am the purchase of His precious blood. Whether I shall continue to remain a short time longer with my dear sisters, or not, I leave to Him; yet my earnest desire is to depart, and be with Him. When I call to mind all the grace which I have experienced in the midst of His congregation, my eyes overflow with thankfulness: I love Him, and shall continue to love Him unceasingly. I am too much exhausted to say more.

KETURAH,

Widow of the Assistant Jonathan, became a useful Labourer among her own sex, shortly after her admission to the Holy Communion. Whenever she conversed with the Greenland Women on topics

connected with her own experience, she was evidently much affected; though her natural disposition was uncommonly lively, and she retained her cheerfulness under all circumstances. What she heard at Church, or in her intercourse with the Missionaries, she had a remarkable faculty of communicating to the Greenlanders, in an intelligible manner. Her love to Christ was shewn by an exemplary walk and conversation. Her departure took place in 1752, after a long sickness; which she bore with a degree of patience edifying to all who visited her.

Many other examples might be adduced of useful and approved Assistants of both sexes: whose services were alike blessed to their countrymen, and important to the Missionaries during the earlier period of their labours. In fact, the Missionaries would often have been quite at a loss how to proceed, without such co-operation; the gradual increase of their flock, and the absence of its members at the provision-places for many months in the year together, rendering it impossible for them to maintain that personal oversight, and administer that spiritual instruction, which they knew to be essential to the well-being of their converts. The removal by death of any of these able and faithful fellow-labourers was therefore at all times a serious loss to them; but over none did they mourn so deeply as over their beloved

DANIEL INGOAK.

It was immediately after his first enjoyment of the Lord's Supper with the Greenland Congregation, that an earnest desire was excited within his breast to proclaim the death and atonement of his Redeemer. This became still more intense, during the well-known visitation of Bishop John de Watteville, in 1752; at which time he was admitted a member of the first company of Native Assistants. Of him it might with truth be said, that his mouth spake of the abundance of his heart. He neglected no opportunity of commending to his Heathen Countrymen the love of Jesus, and beseeching them to be reconciled to God through Him. His testimony made a deep impression on the hearts of many; and even the Europeans belonging to the Danish Factory listened to him with astonishment, and used to call him "the Man of God."

His public addresses were simple, fervent, and impressive; and he often made use of well-chosen similitudes, drawn

from the feelings of human-nature and the circumstances of daily life, which he understood how to apply with great propriety and force to the hearts of his hearers. To quote a single instance:—

When children rise in the morning, they say to their parents, I am hungry or thirsty. This touches the heart of the mother; who cannot be at ease, till she has given them what they want. Thus also our Saviour deals with us, if our hearts are but hungry and thirsty after Him.

He often dictated Letters, containing, among the rest, many upright declarations relative to his own state of heart. In the last, the following passage is to be found:—

The grace of our Saviour has hitherto preserved me; for I am unable to preserve myself. I am, indeed, far from being what I ought to be: nevertheless, He has not despised me, but enrolled me among His servants. My trust is entirely in Him; for He knows me best, and is aware of all my wants. Whenever I have visited my Heathen Countrymen, I have been able to think of no words to say to them, but such as have a reference to our Saviour's sufferings. I have indeed no relish for any thing else; for this subject is the greatest and the most precious that can occupy the heart and tongue of man.

Till within a very short time before his death, the Missionaries reaped nothing but pleasure from this dear man: but, to use their own expressions, "A trivial circumstance opened the door for self-complacency, at the great and excellent gifts which he really possessed, but of which he had before seemed unconscious." His situation became critical, his gifts were evidently diminished, and his discourses no longer attended with their usual power: the loss of his only-surviving daughter, which took place about this time, and by which he was deeply affected, appeared to be the means rather of confirming him in the path of error, than of delivering him from it; and, for a season, he even absented himself from the Holy Communion. But all this was but a passing, although a dark cloud: the Sun of Righteousness arose upon him again with healing in His wings; and, in the month of November 1762, he partook of the Lord's Supper, to his unspeakable comfort, and the strengthening of his faith.

Very soon after, he fell ill of pleurisy; and suffered much from violent pains in his side. On visiting him, the Missionaries found him in blessed communion with the Friend of his soul. His only regret was, that he had not been able to

make an intended voyage to the southward: for "you know," said he, "with what pleasure I have led my countrymen to our Saviour; and beheld them enjoying the same happiness, which He has given me, through grace, to experience." On the 2d of December, he exclaimed, with a cheerful countenance—

Now it is clear to me, that I shall go to our Saviour, and that my departure will not belong delayed; for my wedding-garment is ready. Oh how happy am I! But how much happier, when I can thrust my hand into my Saviour's side, and say, *My Lord and my God!* Oh how shall I then thank Him for having chosen me from among the Heathen—washed me in His precious blood—given me His flesh to eat, and His blood to drink—and kept me in fellowship with Himself!

The next morning, he commended his two Sons and their Mother to the care of

the Missionaries; "on which occasion," they observe, "he put on such a delightful expression of countenance, that his face seemed like that of an angel." Hereupon his speech failed him; and, the Brethren having commended his departing spirit to his Redeemer, he gently breathed his last, amidst the tears and prayers of all present. The Missionaries remark, in their Diary of 1762:—

We have lost, in our beloved Daniel, an inestimable gift from the Lord—a man whose heart was warm with love to Jesus—an affectionate brother—a faithful Assistant—an ornament of the congregation—and a servant of God approved both to Christians and Heathen. Yet why do we say "lost"? He has entered within the veil; and gone before us to those blessed mansions, where we hope soon to join him and rejoice with him eternally.

Proceedings and Intelligence.

United Kingdom.

CHURCH OF SCOTLAND.

OUR Readers have been made acquainted (see p. 140 of the Survey and the parts of our last Volume there referred to) with the chief proceedings in the Mission recently established in Calcutta by the Assembly, and with the visit of Mr. Duff to this country. On the 25th of May, Mr. Duff delivered an Address before the Assembly, in explanation and illustration of the principles on which the Mission had been conducted. We shall give this Address at large: our Readers cannot fail to be deeply interested by these eloquent statements of an acute observer and faithful Labourer.

Address of the Rev. Alexander Duff to the General Assembly.

MODERATOR—I regret exceedingly that the multitude of cases brought before this Assembly is such, that but a small portion of time can be devoted to the important subject now introduced to your notice. For sure I am, that, amongst them all, none can be found to possess greater magnitude in the sight of Heaven than that which regards the conversion of 130 Millions of Idolaters. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant; for THERE, seems to be the chief seat of Satan's earthly dominion; and THERE, the grand theatre of his wildest revels. But,

as the time is so very limited, I shall confine myself to the endeavour to point out, as briefly as possible, some of the ordinary difficulties which impede the progress of Missionary Effort, and some of the most successful modes resorted to in surmounting these difficulties. Since it is clear, that if there be difficulties great and manifold in the way, it is essential that we should know their nature and amount; else we may be for ever fighting in the dark and beating the air, in attempting to grapple with them. Time will not allow me to enter into a full exposition even of these topics: I shall, therefore, only refer to a few leading particulars.

Difficulties which impede the Communication of the Gospel to Acute and Sceptical Hindoos.

I shall suppose that the great object is, to make known the Gospel of Christ among the people of India, as the only all-sufficient remedy for all their miseries. I shall suppose that one goes forth to that land, fired with inextinguishable zeal, and charged with the overtures of mercy—overflowing with compassion toward perishing souls—and resolved, as directly as possible, to proclaim the Gospel Message, that God in Christ is a Reconciled Father, and waiting to be gracious to the very chief of sinners. I shall suppose that he has landed in that part of the country which I know best, and to which I shall chiefly refer—Bengal. I shall suppose that he directs his attention primarily to the study of the native language; and that, after having, in his own estimation, thoroughly mastered it, he eagerly issues forth to make known his proclamation.

He commences his address; and, for a little, some attention may be paid to him. His bosom now warms with the glowing anticipation that vital impressions are about to be made. But speedily is he disturbed out of his pleasing reverie. The flow of his dis-

course may be roughly interrupted by some one in the crowd boldly challenging him to unfold his EVIDENCE—to exhibit the CREDENTIALS which attest his AUTHORITY.

This demand may not indeed be made by the mass of the people; for these are miserably ignorant—as ignorant and brutish as the stocks and stones around them. But go where you may, the more learned part, belonging to the Brahminical Caste, are interspersed throughout the community, so that you can scarcely address an audience without finding some of these among them. Now, these are the uncontrolled leaders of the people, who bow down before them as before the gods—for limbs or fragments, they are verily believed to be, of the great mass of Deity. These, therefore, you must be prepared to meet: their inquiries you must answer, their objections repel, in order effectually to reach and impress the mass: and if you are unable to cope with them, your authority goes for nought, and your religion is thrown into contempt. “We have,” say they, “a religion of our own, and we are amply satisfied with it: you also have one of your own, and we acknowledge that it is the best for YOU; but we do not want it: OUR OWN is best for US.” If you assert, that yours is not only better than theirs, but that it is BEST for THEM as well as for YOU, they ask, “What is your authority for so saying? Where is your proof? Where is your commission? Ours is from God: yours is from God: who is to judge betwixt us?” This stops your mouth, and what are you to do?

Contrary to your original design, you are now driven from the DIRECT announcement of the message—you are LITERALLY DRIVEN to entertain the previous question of Evidences. At home, you remember that there is a vast phalanx of evidences, external and internal—evidences so clear, so cogent, so irresistible in proving our authority, that infidels are left without excuse, and convicted of the grossest irrationality, inconsistency, and absurdity in rejecting them. You now take courage. Planted on the rock of demonstrable evidence, you boldly refer to the HISTORICAL argument. But how will this tell on a people who know nothing, and care nothing, about our histories? “We have histories of our own,” they will say, “extending backward for nearly FOUR MILLIONS of years: yours, according to your own account, embrace only a period of a FEW THOUSAND YEARS: compared with us, by your own shewing, you are but the children of yesterday.” You are now forced to exclaim, “Would that I could convey a sound General Knowledge to these minds; that they might be able to distinguish between fabulous traditional tales and authentic written records!”

You next try the argument from MIRACLES. This argument, when disentangled from the mazes of sophistry, when understood aright, is invincible. They retort, however, that they themselves have miracles far more stupendous: and doubtless, if mere GROSS MAGNITUDE is considered, they say what is true; for, in this respect THEIR miracles set all comparison at defiance. Be-

sides, with them the ORIGINAL miracles form an INHERENT part of their THEOLOGY; and they have no notion of what is meant by an appeal to them, in order to authenticate a DOCTRINE. And MODERN miracles they have in such abundance, that they are exhibited on the most trivial occasions, and become matters of daily occurrence. Again, you are compelled to wish that you had the power of conveying such a knowledge of common science, the laws of nature, or first principles of things, as would prevent their confounding things monstrous with things divine—things merely EXTRA-ordinary, with things absolutely SUPER-NATURAL.

You resort to the argument from PROPHECY—an argument, the truth of which, in past and passing fulfilment, can be rendered visible to the very SENSES. But where is the impression? Of the countries where they were uttered, the people to whom they were addressed, the times and circumstances in which they were fulfilled, they know nothing, and wish to know nothing: so the argument falls powerless on their ears, as the evening breeze upon the solid rock. Once more you are aroused to a sense of the necessity of communicating general knowledge—sound in quality, and sufficient in quantity.

Driven to the last shift, you perhaps appeal to the INTERNAL evidence. You find yourself farther than ever from your purpose. Internal evidence is to them pre-eminently a new and unheard-of idea: it implies spiritual purity, and wisdom, and excellence: and how minds like theirs, which are either pre-occupied with airy subtilities, or stultified with utter neglect, can be brought, IN THE FIRST INSTANCE, to attend to or comprehend such topics, constitutes the great, the insuperable difficulty. You are now reduced to the lowest degree of helplessness. And however sincere, and honest, and apostolic in your zeal—if not blinded by a wild and senseless fanaticism—you cannot help exclaiming, “Oh, that I had the means of conveying the knowledge which would enable me to establish, by enabling these people to apprehend, the nature of my authority!” Thus the urgency of the call to communicate general knowledge to such a people is felt to be resistless.

We know, when our Saviour went forth, if he were asked, “Where is the sign of your authority?” He could reply, “Bring hither the maimed, and the sick, and the lame, and the blind;” and, with simple majesty, HE could say to the lame, “Walk;” and to the blind, “Receive your sight.” “Here,” He might add, “is the attestation of My authority—the seal of My commission.” Precisely similar was the case of the Apostles; with this only difference, that theirs was a DERIVED, not an ORIGINAL divine power. Now, when asked for OUR authority, we cannot render it palpable to the senses; we cannot work miracles. YOU cannot convey to us the power of working miracles: but WE CAN impart that knowledge, which enables those whom we address to comprehend the nature and the strength of the evidence from miracles; and YOU CAN entrust us with the

means of imparting that knowledge. Will you then refuse us the means of communicating this requisite knowledge? Will you still hold the communication of such knowledge to be detrimental or dishonourable to the cause of Christianity? In the present case, so far as the exhibition of EVIDENCE or AUTHORITY is concerned, THE POWER OF CONVEYING THE NECESSARY KNOWLEDGE SEEMS, TO ME, TO BE THE ONLY SUBSTITUTE WHICH WE POSSESS, INSTEAD OF THE POWER OF WORKING MIRACLES. And if you deny us the exercise of this power, you deprive us of a right arm, or rather bind us hand and foot: you send us forth, so far unprotected, unpanoplied, to contend, in an unequal strife, with the subtlest pantheism, the bloodiest idolatry, and the vainest, but most seductive, philosophy "beneath the circuit of the sun."

But, perhaps, instead of demanding your authority for the truth of the system which you wish to propound, they may begin to challenge you to invalidate, if you can, the authority of THEIRS. This, with them, is a favourite mode of procedure; because, in this, they believe their cause to be invulnerable. You soon discover that their modes and principles of arguing are totally different from your own. You find yourself carried back to the days of European darkness. The fine-spun distinctions and airy subtleties of the Schools are vividly brought to your recollection; and if you once enter their fastnesses of argument, you might as well be contending with the "angelic doctors" and "irrefragable doctors" of the middle ages. After hours, and days, and months of argumentation, you come to no satisfactory conclusion. Both parties are as wise at the end as at the beginning. They keep you playing round and round the main point, without ever allowing you to reach it. Their artful evasive logic secures them against defeat. The termination of the contest is generally of the nature of a drawn battle. Each combatant may claim the victory, or content himself with saying, "Well, I am not beaten." Having thus found that you have no common ground, you are again driven to extremities, and ready to exclaim, "Oh that I had the power of communicating the first principles of inductive reasoning—the elemental principles of experimental knowledge—that from these I might rise to higher results, and on them rear a nobler superstructure!"

Unwilling to be baffled, and resolved, if possible, to discover some inlet to the mind, you abandon the higher ground of theological and metaphysical research, and descend to things visible and things tangible. You refer to Physical Science, in order, if practicable, to detect some simple principles of evidence which might be admitted in common. Here again you are unexpectedly met by the declaration, "We have not only Religion, but Systems of Learning; and we do not want any thing of yours: we have Systems of Law, and Medicine, and Geography, and Astronomy, greater and more perfect than any which you possess." Hence, these men often look down on us, AT FIRST, with

a proud and disdainful self-complacency. And certainly, if you look to MERE number and magnitude, they have stupendous systems of learning. Even their Geography is a stupendous system. If you take a flat surface, and suppose a central island, consisting of the known and habitable parts of the world, surrounded by a circular ocean several hundred thousand miles in breadth; and that, by a succession of seven alternate oceans and continents, in concentric circles—oceans of sugar-cane juice, and wine, and milk, &c.—each doubling the extent of the preceding, till they reach more than five times the actual distance between our earth and the sun! "Well," say they, "compared with your puny geography, is not this a magnificent system?" It is only about two years ago, that, in one of the Bengalee Newspapers, the native editor, in imitation of his European Contemporaries, proposed to give a course of literary and scientific instruction, as well as political intelligence. But, scorning to draw information from our books, he regaled his readers with gleanings from their own. In his concluding article on geography, he rose into the heights of self-elation. Contrasting our system with theirs, he, in substance, exclaimed: "Behold, my countrymen, and judge between these boastful Europeans and us! Why, some few thousand years ago, these foreigners were little better than monkeys in the forest, while we were the enlightened descendants of a countless succession of sages!" and his climax was, that "the whole system of European Learning was merely a single drop, somehow surreptitiously drawn from the great ocean of Hindoo Literature!"

Communication of Useful Knowledge, the Main Instrument of overcoming these Difficulties.

While thus tossed to and fro without a resting-place, a gleam of hope seems to dawn, when you find what amazing reverence is paid to these systems of learning; and make the grand discovery, that they are all with them held SACRED—as sacred as what we should more appropriately designate their THEOLOGY. And I do crave the special attention of the Assembly to this distinguishing PECULIARITY; for it is this which has given a zest and power to the communication of useful knowledge in India, which it would not otherwise possess. It is this which stamps it with a RELIGIOUS tendency, beyond what it possesses in the British Isles.

If the aged are so difficult of access, from the stupefaction of total neglect, or the dense incrustation of their faculties by false systems of religion and learning, the young are found open, lively, and ingenuous: and, as physical knowledge of every kind is capable of being subjected to the test of SENSIBLE evidence, you may readily understand how inestimable the advantage which the fore-mentioned peculiarity confers on us, in our attempts to christianize India. The elaborate systems of Hindoo Learning—geography, astronomy, metaphysics, medicine, law, &c.—abounding as they do with the grossest imaginable errors, are yet, ONE AND ALL OF THEM, found embodied in the SHASTERS, i.e. the SACRED BOOKS, the BOOKS OF CANO-

NICAL AUTHORITY. They ALL, therefore, claim the SAME DIVINE AUTHORITY: they ALL assert the SAME TITLE TO INFALLIBILITY. Hence it is, that if you succeed in PROVING to old or young (and in the case of the young we seldom find any difficulty) THE FALSEHOOD OF ANY ONE OF THESE SYSTEMS, YOU THEREBY AT ONCE INJECT DOUBTS AS TO THE TRUTH OF THE REST: YOU VIRTUALLY SHAKE THEIR CONFIDENCE IN THE WHOLE. For if it be alleged, that the SAME inspiration dictated the Systems of Literature and Science, as revealed the System of their Theology; and if it be proved, by the testimony of the senses, that a portion of the former is false; it must follow that the strongest suspicions are thrown upon the latter. Let it then be understood, and for ever remembered, that in India ALL SYSTEMS OF LEARNING, BEING OF A SACRED CHARACTER, MAY BE PRONOUNCED AS REALLY THEOLOGICAL. Hence, if you DEMOLISH THEIR GEOGRAPHY, for instance, IT IS NOT THE DEMOLITION OF A MERE PHYSICAL ERROR, AND THE SUBSTITUTION OF A MERE PHYSICAL TRUTH, BUT, IN THEIR APPREHENSION, IT IS TANTAMOUNT TO THE DEMOLITION OF A THEOLOGICAL ERROR, AND THE SUBSTITUTION OF A THEOLOGICAL TRUTH. It is this view of the subject which invests all learning in India with a sanctity and a religious influence which it has not in any other part of the world. Do then let me again crave the special attention of this Venerable Court to the grand PECULIARITY, THAT IF IN INDIA YOU ONLY IMPART ORDINARY USEFUL KNOWLEDGE, YOU THEREBY DEMOLISH WHAT BY ITS PEOPLE IS REGARDED AS SACRED. A course of instruction which professes to convey TRUTH OF ANY KIND, thus becomes a species of RELIGIOUS EDUCATION in such a land—ALL education being there regarded as religious or theological. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindoo Systems: and if branch after branch be communicated, one stone after another will be thrown down from the huge and hideous fabric of Hindooism; and, by the time that an extensive range of instruction is completed, the WHOLE will be found to have crumbled into fragments—not a shred will be left behind.

It is this, which gives to the dissemination of mere human knowledge, in the present state of India, such awful importance: it is this, which exalts and magnifies it into the rank of a PRIMARY instrument in spreading the seeds of reformation throughout the land. There, we are opposed by Consecrated Systems of Learning on every subject, which present a mountainous barrier in the way of disseminating truth; and there, in reference to these systems, Useful Knowledge is more potent far than a whole army of destructives: it is a perfect leveller of them all: it is the hammer which can dash them to atoms.

I do then with confidence make my appeal to the enlightened reason, and judgment, and common sense of men. And, seeing that the communication of useful knowledge becomes,

in the circumstances described, such a tremendous engine for breaking down the accumulated superstitions and idolatries of ages. I do ask with humble but confident boldness, as in the sight of Heaven, "Who is it that henceforward will have the hardihood to assert, that the impartation of such knowledge has nothing to do with the Christianization of India?"

Necessity for a Well-qualified Native Ministry.

But suppose a European, *i. e.* a FOREIGN Missionary should be allowed to proceed with his discourse, there are other circumstances which soon enforce the conviction, that the preaching of the Gospel DIRECTLY BY HIMSELF, is by no means so satisfactory a mode of propagating its truths as he could desire. He soon finds, that the more glowing his zeal for the conversion of souls, the more wasteful for his own earthly tabernacle. He cannot stand the fierce rays of that burning sun, as the natives do. He cannot endure exposure, at all times and seasons, to that fell and deadly atmosphere, as the natives do: and soon his own energies become paralysed, and his activities dreadfully impaired. When he goes forth in the morning or evening, should he want a number of hearers, he must seek for them. They are not the great, the powerful, or the wealthy, whom he can ordinarily address: these will not, in general, attend such meetings. They are the lowest and most degraded of the people, who are in this way accessible. Still, this does not damp the zeal of the Missionary. He knows, that TO THE POOR THE GOSPEL IS PREACHED. Forth then he goes into some thoroughfare, and takes his station beneath the shade of a tree, or bungalow, *i. e.* a native-built hut; and there, he must endeavour to address the passing crowd, if he wish to get a hearing from any. Consider, then, the disadvantages under which he labours. In using native terms to express Christian Truths—terms, pervaded and saturated with Heathenism—terms, inseparably associated in the mind with preconceived ideas of a contrary nature—he must either stop and define each term, or proceed onward without definition: if he stop, his first audience may be dispersed ere he has succeeded in conveying a precise notion of the NEW meaning, or the NEW idea which is to be attached to an OLD Heathen term: if he proceed, he is sure to be the producer of misconceptions without end, and heathenish interpretations—so that the purest Gospel Sermon may be transmuted into a sort of paganized Christianity. As to those whom he addresses, he knows not whence they are, nor who they are: they come—they look—they listen, for a longer or shorter period—and away they go: one party may succeed another, so that, from the beginning to the end of the discourse, there may be a rotation of a dozen such parties. And what kind of fragmentary knowledge is thus communicated!—and liable to what endless misunderstandings! True, could he ensure their attendance day after day, and one week after another—could he follow them to their homes, and mix with their social and

domestic circles—he might resort to farther explanations and reiterated statements, and in the end teach something effectual. But this a European cannot do. Must he then condemn preaching altogether, as inapplicable and unproductive? No. But the conviction is now more strongly than ever forced upon him, that IF THE GOSPEL IS TO BE PREACHED WITH POWER AT ALL, IT MUST BE BY NATIVES THEMSELVES—and if by Natives, then must these be duly qualified—and if duly qualified, then must efficient means be resorted to for the communication of ALL knowledge to susceptible minds; in other words, for the thorough education of all who are to influence the surrounding mass, and especially those who aspire to the office of Christian Teacher or Christian Minister.

And this conviction is vastly strengthened, when he attends to the peculiar nature of the medium of instruction. What he reckons a perfect knowledge of the Native Language, may not be so reckoned by his hearers. Indeed, if he be not utterly blinded, he cannot fail to discover this. He may master the Language in books—read it, and understand it—nay, speak it grammatically, as well as the Natives themselves; but still there may be something overlooked—something of an essentially important nature wanting. I appeal to an English Audience, if a Frenchman were to come over here to-morrow, and after a year's, or a year and a half's study, were to mount one of our pulpits, and preach to you in the English Language—I appeal to you, if, even in our own civilized country, there would not be many particularities of idiom and grotesque oddities of pronunciation, which the audience would carry home, and dwell upon, and circulate in social converse, while the substantial excellencies of the Discourse might be cast into the shade or wholly forgotten. And I appeal to our Brethren from the Highlands, who are here assembled, if an Englishman were to study, for a similar period, the Gaelic Language, and were to preach in it to a Gaelic Congregation, whether the people would not look, and stare, and wonder, and go away mortified and disappointed: they would, in the exercise of common charity,

console themselves by saying, “He may be an excellent well-meaning man, but what a wretched southern accent! What a sad Gaelic scholar!” Oh! there is that in the tones of a foreigner's voice, which falls cold and heavy on the ear of a native, and never reaches the heart!—whereas, there is something in the genuine tones of a countryman's voice, which, operating as a charm, falls pleasantly on the ear, and comes home to the feelings, and touches the heart, and causes its tenderest chords to vibrate. Thus, again, is the comparative inefficiency of EUROPEAN agency, when put forth DIRECTLY in proclaiming the Gospel, forced on the mind; and the necessity of having recourse to NATIVE agents in the work, is once more suggested with a potency that is resistless. They can withstand that blazing sun—they can bear exposure to that unkindly atmosphere—they can locate themselves amidst the hamlets and the villages—they can hold intercourse with their countrymen in ways and modes which we never can: and having the thousand advantages, besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, the manners, the customs, the trains of thought, and principles of reasoning among the people, they can strike in with arguments, and objections, and illustrations, and imagery, which we could never, never have conceived. How glorious then must be the day for India, when SUCH QUALIFIED NATIVE AGENTS are prepared to go forth among the people, and shake, and agitate, and rouse them from the lethargy and the slumber of ages!

It is for reasons like the preceding that a man of fervent piety, going forth with the fullest intention of doing nothing but DIRECTLY and EXCLUSIVELY preaching the Gospel in the native tongues, often finds himself, in such a country as India, constrained to think of other and more effectual means of ultimately accomplishing the same work, and hastening the same consummation.

We shall continue, and probably conclude, Mr. Duff's Address in our next Number.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Evidences of the Divine Blessing on the United Church.

SINCE it has been my privilege to spend the last five or six months in England, the question has not been unfrequently asked, to what conclusion I have been led with regard to the progress of religion in these realms, and especially with regard to the condition of vital religion in that Church to which I must be considered as especially attached, inasmuch as my own Communion at home delights in remembering that she is a daughter of the
June, 1835.

Church of England . . . It cannot but be edifying to the Meeting to know, that to a stranger, who, in certain respects, is peculiarly circumstanced with regard to his opportunities of observing these things, it does seem that God has been especially pouring out His Spirit on that Church. I do not mean that the state of religion in the Church of England is now so far advanced, that there is any reason for those who ought to be concerned for her welfare to fold their arms, or take any encouragement hereafter to rest in a state of comparative inactivity. I do not mean, that, in the great work

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to be done—a work which calls for all her energies and all her prayers—she has been as self-denying as the Lord of the Harvest called her to be; but I mean, that, contemplating the great work which she has done, and how prominent in the history of Providence she stands, those who desired her to take that stand, and to come out foremost in the world in promoting the Gospel of Jesus Christ, have reason to look back on the history of a few years and forward on what is soon to come, and to praise God for the encouragements which the present measure of the outpouring of His Spirit supplies.

I gather my conclusions from two special facts:—

The first is—that many of those who are bearing the burden of the Ministry are now decidedly and conscientiously preaching the Gospel of the Son of God. Of those, how many there are at the present time, in comparison with past times! and, consequently, how singular a fact is presented, of many having been brought to the knowledge of the Lord Jesus Christ, after they had pledged themselves to the Ministry, either as candidates, or as having taken on them the Vows of Ordination! I believe there is nothing more indicative of the intention of God to revive a Church, than the descent of the Holy Spirit, in a marked and evident manner, on the minds and hearts of those who are already under the vows of its ministry.

I gather my conclusion from another fact—the decided tendency of the minds of those who consider themselves as being seriously given to religion in the Church, simply to study the Scriptures. I am more and more impressed with the idea, that, in proportion as religion advances in the world, so people of all names, and sects, and languages, will come more entirely together, to the simple matter of studying the Word of God. I cannot but regard it as an evidence that the time to favour Zion is near at hand, when I see increasing evidence that the professed people of God, both Ministers and Laity, are coming nearer together on the common ground of the Bible, and are more single-hearted in addressing themselves to the study of the Truth as it is in Jesus, and as it is in his own Word. That thought, so far from encouraging the Church of England to any thing like slumber, ought in the present day to rouse her to an altogether unparalleled measure of energy, under the solemn impression

that God is now teaching her her responsibility.

I look at England itself as standing in the centre of the population of the world: not perhaps in regard to her geographical position, but in respect to her political connexions, her commercial relations, her wide-spread and abounding interests, and more especially in regard to the millions who acknowledge her right of dominion, or who are through that dominion brought within the sphere of her influence.

And, in the midst of England, I see the English Church, and behold her as the centre of Christianity, from whence the streams flow through her veins, and extend to the end of the world. I see in this little spot, scarcely so large as the single Diocese committed to my care—this atom almost of the globe—not only 16,000 Ministers of the Gospel, compared with my own little 30 scattered over a theatre as large as England; but I see, ranged under those 16,000 Ministers, many congregations consisting of hundreds and thousands, to whom is committed the great work of spreading the Gospel to every country under heaven.

I cannot but feel that England ought to be the central ground, on which the interests of the whole of Christendom should be concentrated. I cannot but feel, looking at the Church of England as I have described her in the company of her Preachers, but especially looking to her in connexion with her two great Universities, where I am told there are every year in each One Thousand Young Men preparing for the Ministry of the Gospel—contemplating England thus, I cannot but feel, that, among all Denominations of Christians, there ought to be a concentrated effort of prayer for the outpouring of the Spirit of God on that Church. There is in her a fountain, whence, in time to come, are to flow the streams which are to make glad the city of God, and by which the wilderness and the solitary places to the end of the earth are to be made to rejoice, and to blossom as the rose.

Let me entreat, then, your prayers on behalf of those who are now receiving their education in those learned establishments. Pray that God would imbue them with His Holy Spirit, that they may become the willing instruments of spreading the Truth over the face of the earth. We want the resting of the Spirit of God on those numerous Candidates for Holy Orders. Let me implore those whom I

now address, humbly to pray to the Lord and Giver of all good gifts, that they may be filled with that Spirit which brought His Only Son, our Lord Jesus, the Great Missionary, on earth, and who perfected his Mission by dying upon the cross.

The Christian Church, itself, is the Great Missionary Association of the world. Every one baptized into the Church, is baptized into a Missionary Society, and takes upon him vows to act in the Missionary Character; those vows binding him to exert himself to the utmost extent of his opportunities and means: and whether he be at home or abroad, he is still bound to direct all his energies in acting as a Missionary of that Gospel which has been given to him, and as a member of that Church into which he has been baptized. [*Bp of Ohio - at Ch. Miss. Soc. An.*]

State and Prospects of Scripture Education in Ireland.

Among our 100,000 scholars, there are not fewer than 40,000 children of Roman Catholics. Those children are educated together with 60,000 Protestants; and are reading and committing to memory, not a few garbled extracts of Scripture, nor from a doubtful interpretation of Scripture, but from an entire copy of the very best translation, in the vernacular tongue, of that Inspired Volume which is able to make wise unto salvation through faith in Christ Jesus. They are examined as to their knowledge of that Word, quarter after quarter; and are striving who shall learn most of that Blessed Book—who shall obtain the prize, not of a fading garland or an article of dress, but the prize of the Volume itself, from which they had learned such valuable lessons. These children of Roman Catholics, after thus receiving, together with Protestants, Scriptural instruction, and thus obtaining the prize of a Bible, carry that prize home to the cabins of their parents with exultation, and there repeat to their parents the lessons which reveal Him who died that men might live for ever. And it is important to observe the anxiety of Roman-Catholic Parents that their children should attend such Schools. Though the Trentine Fathers and the Romish Canons forbid the use of that Book which Christ commanded His people to search, the parents are anxious for both the instruction and the Book; and will say to the Priests, "Where is the harm of my child's reading and learning the Blessed Book of God?" Many a

half-naked child, as he sits on the stump of a tree, or on a stone by the cabin-door, will read and repeat the lessons of Truth in the hearing of his parents, previous to repeating them to the Teachers at the schools—telling their parents that *the blood of Jesus Christ cleanseth from all sin*; while many of those parents drink in with eager avidity the glad tidings of Salvation. It should be remembered also with gratitude, that, in our Day Schools, 37,000 children have been committing to memory every quarter four chapters of the Word of God, or four pages of the preliminary books; so that each child learns at least sixteen chapters year by year.

These are important facts: they are not theories or conjectures, but the result of the observation and experience of twenty-five years. And shall we stop in our career? So long as children are to be found—so long as parents are anxious for their instruction—so long as funds are furnished to the Society—so long as God is evidently crowning our exertions with success; so long ought we to exert ourselves for Ireland, till every mountain fastness, till every poor man's cabin, is blessed with the Word of God. No other scheme, however well devised, however supported by authority, can enter into the real condition of Ireland.

[*Rev T. Webster - at Hibern. Soc. An.*]

Instance of the Abating of Sabbath Profanation.

The men on the Mersey and Irwell Canal have been emancipated from Sabbath Slavery. There is a circumstance connected with that measure, which deserves to be mentioned, to the honour of the men themselves. For three years they had petitioned their employers for the grant of this boon, and their petitions had no effect. At length some of them said—"We have tried men without effect, let us appeal to God." They did so; and for six weeks before the next annual meeting of their masters, they humbly besought God to put it into their hearts to comply with their request: they did that, which, whether it proceed from the cottage or the palace, from the prince or the peasant, is sure to produce a favourable result—they offered prayer in faith. The result was, that, after some demurs on the part of one or two individuals, the masters at length unanimously resolved to comply with their request. The sailing of 39 boats on the canal was stopped on Sundays.

[*Rev Hugh Howell - at Lord's-Day Soc. An.*]

CONTINENT.

Improved State of Religion in Germany.

Having been called upon to make a brief statement of the kingdom of the Saviour, and of its progress, in Germany, let me add a few words which may shew that a dawn in that country, which I was favoured to give notice of to the Christian World when I addressed this Society ten years ago, has become a brighter day. It was the day of little beginnings, when I addressed the Christians in this country, ten years since, upon what was going forward in my own. Up to the year 1817, it laboured under a gloomy kind of infidelity, spread over almost every part of the land. There were only some few witnesses left, to testify of the sound doctrines of our Reformers. A new light, however, has sprung up. We were educated to true religion in the best of all schools—in the school of tribulation. The bloody wars with which Napoleon filled our country, kindled a fire, which now burns throughout almost every part of Germany.

I have been often asked, by Christian Friends in this country, what good could have sprung out of so much mischief—out of so much blood, and so many tribulations? My answer is—"You see the present Missionary and Bible Societies, and the interest that is taken all over Germany in the Christian Cause: that is the fruit from the seed which was sown with so many tears." As to the capital of Protestant Germany—Berlin; which, for a long time, was the stronghold of infidelity, under the sceptre of a King who made Voltaire his Gospel, and Rousseau his Catechism—that very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a King who openly confesses, that he also was educated to Christianity in the school of tribulation; who openly confesses, that the ice-fields of Moscow kindled a Christian fire in his heart. It is under the protection of this King that the Missionary Cause continues to flourish. No Society is formed there, but it enjoys his royal patronage; nay, no Letter is sent throughout any part of the kingdom on Missionary Affairs, without enjoying the privilege of going postage free.

Many Auxiliaries are springing up in the small cities and towns throughout that kingdom. Within the last ten years, the Berlin Society has formed forty-five new Auxiliaries. Besides that at Berlin,

there is a large Society at Elberfeld, which has a very considerable number of Auxiliaries in every part of the countries near the Rhine. All those Societies congratulate Great Britain on what is here doing for the great cause, and wish heartily to co-operate with Christians in this country.

More than a third of the Clergy of Berlin are boldly proclaiming the pure Gospel of Christ. I can say, with satisfaction, that not one of the Professors of the University of that capital belongs to that Neological or Socinian School, which has spread so much mischief throughout the country. Many of those Professors have come forward in the cause of the Gospel; and numerous are the Young Clergymen who have gone out from Berlin, in order to spread the Gospel, and to support the Missionary Cause in every part of Prussia.

A person who had wandered twenty years ago through the Provinces bordering on the Rhine would certainly now be surprised to see the vast changes which have taken place in those countries. One valley, through which the Rhine runs, is a country which might justly be called a German Canaan. Twelve Preachers preach in that valley; all of them proclaiming, as with one voice, sincerely, the Gospel of Christ. They belong to different Denominations, and are different in their creeds; but are only one in their faith in the great and essential truths of the Gospel. All over that part of the country the new proclaimers of the Gospel have spread in such a manner, as to fill the whole of the surrounding villages and towns; so that I might justly say, there can scarcely be found any considerable place in that District which does not possess at least one who proclaims boldly the healing Gospel.

[*Prof. Tholuck at Wesleyan Miss. Soc. Am.*

Progress of Christianity among Continental Jews.

It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my own observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

In the University of Breslaw, there are three Professors who were formerly Israelites—a Professor of Philology, a Professor of Chemistry, and a Professor of Philosophy: there is, besides, a Clergyman, who professes the Gospel, and he was a Jew. In my present station at Halle, there are no less than five Professors, formerly Jews—one of Medicine, one of Mathematics, one of Law, and two of Philology. But, though I cannot assure myself, that, in all these individuals, a change of heart has taken place, and that every apparent conversion is a real conversion, yet I can say, that, out of thousands who have embraced Christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water but of the Holy Spirit. Let us not despise, then, these fruits of the labours of love; since, though some may, perhaps, have professed Christianity from outward motives, yet their children are educated in the Truth; which they would not have been, had not their fathers forsworn the Jewish Faith.

Let me also state, that, in some instances, the Lord has blessed my individual labours in the station wherein, through His grace, I myself have been placed. The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a Theological Lecture at Berlin, but it was attended by Jews, and some of whom at present are preparing for the Ministry. . . . I might shew that some of the Jewish Conversions have taken place among men of the highest literary attainment; and, among others, I might mention Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

I shall state one fact from the life of one of these persons; and whoever is acquainted with the difficulty which the Germans usually have in overcoming their objections to the Old Testament, where so much has been written against the Scriptures, will be well aware how great a change must necessarily take place in the mind of an educated, philosophical Jew, when brought to Christianity. I put the question one day to one of these Gentlemen, by what means he had managed to

subdue his scruples with respect to the Divine Authority of the Old Testament: he confessed, that he had much difficulty in establishing its truth on historical and philosophical evidences; but, he added, "I read the Old Testament to my children, and explain it to them; and I endeavour to believe it as a little child." This was said by one of the most learned men in Germany.

I shall make this the opportunity of bringing before this vast assemblage what seems to me most important in the success of the Jewish Cause. One of the principal obstacles on the Continent why a great portion do not become converts, arises from the want of paternal care and solicitude over the subsequent lives of the proselytes. They are left alone in the midst of Jewish or Christian Persecutors, and exposed to all kinds of insults and mockery. Now let us look back, and compare the condition of the first Christians. Was this the manner in which the proselytes of the earlier period were treated? No: they were embraced with fraternal love, in all Christian Fellowship and Charity: they were received into communion, and watched over with the tenderest care. So necessary is this considered, that, in Berlin, a Society has been established to take care of and protect every individual proselyte; and if one were formed everywhere, which should inquire into their wants, look after their spiritual state, secure them against the malevolence of their own nations, and put them in connexion with true Christians, the greatest possible good, I am sure, would result. [*The Same—at the Jews' Soc. An.*]

INDIA WITHIN THE GANGES.

Rise and Progress of Missionary Labours.

The commencement of the diffusion of religious instruction in India may be dated from a concert among the Christians at Calcutta, who had united in earnest prayer to God that He would send Labourers into that vineyard. The sceptic may possibly smile at the statement; but it is nevertheless true, that it has pleased God to hear that prayer, and to bless the exertions of those who made it. I am sorry, however, to state, that the first efforts to disseminate the truths of Christianity in India were not patronized by those who were then in power: on the contrary, they did all that in them lay to discountenance, and even to oppose, the first Missionary Efforts.

In 1806, there were only two places for Religious Worship of the Established

Church; and beyond the confines of Calcutta there was no place of any kind: some of the troops used to have prayers read to them in their barracks: others were drawn up for that purpose on the parade, where the Chaplain used to read a selection of Prayers and a short Sermon; but the full Service of the Church of England was not used. Now, however, happily the case is different: there are six Places of Worship belonging to the Established Church in Calcutta; besides which, Divine Service is performed in a Chapel belonging to the Orphan School, where any person who chooses may attend. In addition to these, there are Places of Worship belonging to the Scottish Church and others.

It gives me pleasure to be able to state, that there is a very general disposition, on the part of the British residents in India, to promote the work of Christian Instruction. Efforts are now made to diffuse the blessings of Education as well among the Native as the European Population; and, to the credit of many of our countrymen high in rank in that part of the world, they have shewn an ardent disposition to support Missionary Labours.

Many years ago, when at Serampore, I visited the Missionary Family: at that time, there were fifty converts: their number has since increased to fifteen hundred. I have had many opportunities of witnessing the labours of the Missionaries: their exertions and sacrifices are scarcely credible. In one of my journeys, I visited the Baptist Missionary Chamberlain: that indefatigable man lived in a matted bungalow—his principal food a kind of vegetable curry, and his drink plain water: in a corner of a little garden, opposite his house, was placed the tomb of his wife, who had accompanied him on the Mission, but who had fallen a sacrifice to the climate. When I visited him, the Missionary was sitting in his lonely residence, with his only child by him: he received me with great cordiality; and though evidently his condition was not that of comfort, he made no complaint. He soon afterward fell a sacrifice to his great labours. I mention these circumstances, for the purpose of shewing, that, in order to promote Missionary Efforts in India, greater attention should be paid to the convenience and comforts of those who devote themselves to the arduous duties of a Missionary Life. They should have

houses substantially built, the floors being raised to a certain height from the ground, to guard against damp, and otherwise so constructed as effectually to exclude the heat.

There are at present in Calcutta, Four Native Youths, who have been converted to the Christian Faith, and are prepared to teach the truths of Christianity to their Hindoo Brethren. One of these, who is of the highest caste of Brahmins, was converted by the Missionary Labours of the Scottish Church; another, by means of a military officer and a young merchant. I state these facts to shew the important results which may be produced, if individuals would exert themselves, each in his particular sphere, for the furtherance of Missionary Objects. In fact, every sincere Christian Believer in India has opportunities of being a Missionary in his own way; and, if embraced, those opportunities would tend greatly to promote the efforts of those whose whole lives are devoted more immediately to Missionary Purposes.

[Archd. Corrie,
now Bp. of Madras)—at Church Mtes. Soc. Am.

Rise and Progress of the Bible Cause.

At the period of the formation of this Society, when I went to that sphere of labour to which Divine Providence, about that time, called me; namely, to the Chief Presidency of India; the Scriptures, even in the English Language, were extremely scarce there, and only to be had at a very enormous price. Pocket Bibles, of the most common kind, and in the plainest and meanest binding, were not to be bought in the bazaars of Calcutta under a pound sterling each. You will conclude, therefore, that Bibles were not plentiful among the military; to whom my labours were, at first, in a great measure confined. But no sooner did we hear of the formation of this Society in England, than a small band set about endeavouring to procure assistance from it: and we did procure the Scriptures in the English Language. With what thankfulness and joy did we receive the first supply sent out from this country! There was still, however, a great want of the Scriptures in South India; and a lamentable deficiency began to appear among those who professed the Christian Name. This formed a sufficient plea—a plea which the most jealous in that country could not withstand—for the formation of an Auxiliary Society in Calcutta; and the call was responded to, far beyond the expectations of the most sanguine. Ladies

contributed their ornaments, and the superfluous portion of their dress; and, in a few days, not less than 1000*l.* sterling was sent to the Treasurer. An opportunity was now afforded for encouraging the translation of the Scriptures into the languages of the East; and the work was set about accordingly.

But, at that time, there was no disposition, generally speaking, in the minds of the Natives of the East to receive the Scriptures. I well remember, that the first offer which I made of the Scriptures to a Native, was heard with surprise: suspicion began to take possession of his mind: he retreated gradually; and, at length, turned about, and flew away as from a plague. But, by the persevering labour of faithful men, and by selecting the principal narrative-portions of the Scriptures to be read in the Schools which were commenced in that country, light began to diffuse itself: by degrees, the Scriptures were introduced into the languages of various provinces; and now I am happy to state, that they not only are not refused, but are generally sought after, by the Heathen and Mahomedan Population of Northern India. And not only are they sought after, but we have assurance that they are read: it is a remarkable fact, that, within the last two years, a few have begun to oppose Christianity, as infidels have done in England, by arguments drawn from the Bible itself—which is a sure proof that the Scriptures are read. The Domestic Chaplain (as I may call him) of the King of Oude drew up a pamphlet, extracted from the Prophecies and Gospels, in favour of Mahomedanism, which he called “Glad Tidings”: and though, as it may be conceived, his arguments were very futile, yet it is another fact to prove that the circulation of the Scriptures in their own language has not been in vain.

Moreover, we have instances of the good effect which these Scriptures, by the blessing of God, produce. We offer the Scriptures on the faith of that promise, that His Word shall not return to Him void. We give them as the Word of the Living God, and leave the consequences to Him. In our Schools, I recollect a youth, in appearance about sixteen, who was reading a chapter in St. Matthew's Gospel; when, all at once, he rose up, and said to the Missionary, “Sir, I wish to be baptized.” The Missionary said, “Why?” He said, laying his hand upon his heart, “I am sure this is

the Word of God.” Many similar instances might be mentioned of the good effect produced by a simple reading of the Scripture. It is also a gratifying circumstance, that our most efficient teachers were formerly Heathen Schoolmasters, who now instruct the children out of the Word of God, having themselves received the Truth in the love of it.

Many instances might be adduced of the good effects which the reading of the Scriptures has produced, where it did not lead to baptism; and it is my firm belief, that many individuals now in that country are silently passing to heaven without making any profession before men. I will mention two facts. A young Brahmin, when about 19, fell into a consumption: he rapidly declined; and, when at the point of death, was carried by his relations to the bank of the Ganges: while lying there, he was heard to call on the name of Jesus: his friends rebuked him; and, with anger, desired that he would call on the name of Hurrah, the chief of the Furies, as his countrymen under the same circumstances usually do: he answered, “You may call on whom you please; but Jesus is the Name that brings peace to my soul!” The other instance is that of a Schoolmaster, who had been for some years engaged in teaching children: he fell sick; and, as death approached, he said to his friends around him, “What is to be done at this important period?” They replied, “We cannot tell: you are a learned man: you ought to know.” He then said, “O Thou Son of God! Thou knowest that I have believed thy Gospel, and taught it faithfully to the children.” Soon after, he expired.

But though much has been done, and is still doing, in this way, yet I must remind you how much remains to be done. With reference to the supply of the Scriptures in the English Language, I may state, that a remarkable disposition has recently manifested itself among the Natives of Northern India to acquire English. Many circumstances have contributed to this: the chief may be, that the proceedings in the Courts of Law and in the various Public Offices are now conducted in English; so that the road to emolument will be a knowledge of the English Language, as the knowledge of the Persian has hitherto been. Added to this, there is a thirst, though to a comparatively small extent, for European Science. These, and other circumstances,

have contributed to render the acquisition of English a main object with the greater portion of the Youths who attend our Schools: you will, therefore, have to supply them with New Testaments, as School Books. Many of our educated Youths ask for Testaments, to take home with them; and, being asked the reason, they answer, "We can read the Word of God in English at home, without incurring the displeasure of our friends." Still, little has been done: a small portion only of India has received any knowledge of God: Labourers are still wanted in the harvest. A few villages on the banks of the Ganges have been visited; but the great mass of the people, out of the line of the roads and rivers, are all in their original state of darkness, ignorance, and death. And I speak what I know to be the feeling of a large proportion of our countrymen in India, when I say, that you are earnestly urged to supply, to the utmost of your power, the perishing millions there, who are willing to receive the Scriptures, if we had them to give. [The Same.—at Brit. & For. Bible. Soc. An.

Western Africa.

Gambia.

WESLEYAN MISSIONARY SOCIETY.

THE Rev. Thomas Dove, of Macarthy Island, gives the following *Notices of the Decline of Mahomedanism.*

I have every reason to think, that the system of Mahomedanism is rapidly on the decline; and must, ere long, fall before the light and force of Truth. I have distributed several copies of the Arabic Scriptures, which were kindly furnished by the Committee of the British and Foreign Bible Society. Incalculable good is likely to result therefrom; for the people who can read appear very anxious to obtain a copy. I believe that some of the Bibles, Testaments, and the Book of Psalms, have been carried hundreds of miles into the interior of the country. A short time ago I presented Mr. Grant's tradesman with an Arabic Bible: soon after he reached the port of Cantaliconda (about 300 miles above Macarthy Island) a Marraboo was so pleased with the Bible, that he even offered at once to give him three bullocks for the Book of God. Surely such accounts appear to augur well.

Of late I have had many interviews with Bushereens and Marraboos—Priests

of Mahomet: and some have, with no small degree of candour, said, that the White Man's religion must prevail, and finally overthrow their system. One man, a Marraboo, said, That White Man had God in his heart, and that make him happy too [very] much. Another man declared that he could not derive comfort or satisfaction in his worship at the mosque; and no marvel, for there is no looking to the world's Redeemer, *the Lamb of God which taketh away the sin of the world!* Another Marraboo, after witnessing the holy fervour and zeal of some of our people, was greatly amazed, and exclaimed, in Mandingo, "What does all this mean? There is but one God, and Mahomet is His Prophet!" I very frequently ask them the state of their minds; but notwithstanding their apparent sanctity, their external ablutions, their prostration to the earth, and prayers (so called) twice every day, together with a repetition of the Alcorân, and the use of their beads, greegrees, and charms, there is in them not only a destitution of that religion which takes its seat in the heart, but alas! alas! they are (as is too evident) *earthly, sensual, devilish.*

I pray that the Gospel of God our Saviour may speedily supersede the domination of the False Prophet: then the wilderness will become a fruitful field, and the desert like Eden, the garden of the Lord.

Under date of the 15th of February, Mr. Dove thus states the *Progress and Prospects of the Mission at Macarthy Island.*

The Lord has very graciously appeared in our behalf, more than a hundred having been united to the Society during the last year. The following are some of the expressions which I have often the privilege to hear: "I do bad before—I curse, I lie, and thieve: I drink, I dance: but this time I turn—I give my heart every bit to Jesus Christ. I pray Him to pardon all my sins, because He died for very poor sinner." "I pray for good Massa who teach me day and night: I pray for my countrymen, and for all the world; and I pray, when I die, I may go to Jesus Christ, and sing Hallelujah in heaven."

No sooner is the bell rung, than old and young, and females with their children at their backs, may be seen hastening to the Chapel: and by six P.M. a

multitude is always assembled. During the past year, I have married many couples, and baptized a goodly number of adults, and above 100 infants. We have, at present, 25 families on the Island, and more are coming to settle here.

We have regular Services at two Foulah and Mandingo Towns, and a Weekly Service in the Jolloff. Owing to the opposition of a Chief, named Kimmington, who has committed great depredations on our merchant-vessels, we have been compelled, for a time, to suspend our Service at Jamehla: some time ago, this Chief sent to the King of Kuttobah, promising, if he would assist him in an attack on this island, to make him a present of a WHITE SLAVE, whom the Governor and others thought to be myself; but the Lord has so turned his heart, that he has recently sent to me, desiring that I would try and settle the great palaver with the Governor. I am called by the Mandingos a Finner, which signifies a peace-maker.

In addition to my two Native Assistants, who are truly pious and devoted men, the Lord has, in a remarkable manner, raised me up a third, whom I expect shortly. About twelve years ago, he was sold for a slave in the River Gambia; but the slaver being taken by a British man-of-war, was carried to Sierra Leone. There he remained about three years; and, becoming acquainted with our Missionaries at St. Mary's, obtained a knowledge of our language, and of the truths of our holy religion. The young man had returned to his own people, 200 miles above us; but hearing, as he informed me, that the people at Gangambree (so they name this island) were hearing about God, he came down, and told me, that his heart was "hungry too much to hear about God and heaven;" adding, "Ever since I leave white-man's country, I never forget to pray to God; and He often bless me, in the boat, and many times beside." He is gone to Woolley, to fetch his four little-ones, twenty-six head of cattle, and as many of his family as may be willing to settle there.

But I have to relate a more signal display of the designs of a gracious Providence in behalf of this oppressed people. The Lord has given us favour in the eyes of the Chief of Briggamma; insomuch, that he has promised to sell us THE WHOLE OF HIS COUNTRY, to be occupied as a Refuge for the Foulahs.

June, 1835.

It is a large tract of land, situate on the south side of the island, including its whole length, and more than thirty miles below it, reaching to the borders of the Portuguese Settlement: it will not cost more than 1000 dollars, including the presents to the witnesses. When completed, as we have every reason to expect, having written to Dr. Lindo on the subject, we anticipate forming a Christian Colony in this land of Pagan Darkness. The Foulahs assure me, that hundreds, if not thousands, would gladly avail themselves of such a Refuge; whence, if pursued, they can cross the Gambia, and find shelter under British Protection.

China.

LONDON MISSIONARY SOCIETY.

THE following communication, recently received by the Directors, details the

Imprisonment of some Native Christians.

During the examination of literary candidates at Canton, Afa, according to custom, took up a station in front of the Examination Hall, to distribute books. A petty officer of the Examination Hall ordered him not to distribute the books, and took one away: the book having been shewn to a magistrate, and not disapproved of by him, Afa continued the distribution, in the same place, on the following day; hoping to finish the distribution of the books which he had in the neighbourhood: the petty officer, enraged at this contempt of his orders, took an individual or two before the magistrate: they were, after a time, dismissed. Afa went to his house in the country, and the matter might have passed over but for political affairs.

It was a few days after this, that a statement of affairs was printed by Lord Napier, in Chinese, and posted up in the streets. The Chinese Officers know nothing of lithography; and Afa's connexions here being marked by the previous business of distribution, four persons were seized, on suspicion, from his shop. One of these gave the names of Afa and his relatives; in consequence of which his relatives, and to-day, I fear, himself, have been also seized. No proof can be brought against them of having printed Lord Napier's statement, for they had no knowledge of it: but they are guilty of printing and distributing Christian Books; and, were not this regarded as a crime, the mere fact of their being

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imprisoned is sufficient to condemn them to the payment of fees to the officers. I hope I may be able to obtain their release for 400 or 500 dollars; but not, I fear, for less.

Chinese Proclamation against Christian Books.

The following Proclamation was issued at the time of the first seizure. The reader will not fail to mark the manner in which the Religious Books distributed by Afa and his associates are designated by the Chinese Authorities.

Proclamation by the Nanhaeheën, Chief Magistrate, for the purpose of strict prohibition. Whereas the printing of obscene and idle tales by booksellers has long been a matter of legal prohibition: it having now been discovered that there are persons who fraudulently make depraved and obscene books of the outside barbarians, and, falsely assuming the pretence of admonishing to virtue, print and distribute them, which is in a high degree contrary to law, orders are therefore given to the police-runners, to make strict examination for them, and seize them—to ascertain correctly the shop which has printed these books, that severe punishment may be inflicted—and to burn and destroy the printed blocks. In addition to which, this Proclamation is issued as a prohibition; and, for this purpose, orders are hereby given to your scholars undergoing examination, and to people of every class, requiring your full acquaintance with them. Take all blocks cut for the printing of prohibited and depraved and obscene books, and immediately burn and destroy them all. If any rashly presume to print and distribute such books, they shall assuredly be seized, and punished with the rigour of the law. Decidedly there shall no indulgence be extended to them.

In a Letter of subsequent date from Malacca, Mr. Evans writes—

Our Native Christians in China have been much persecuted by the Authorities, and have been punished by fines and imprisonment. To release them, it has cost Mr. John R. Morrison a considerable sum.

It has been thought prudent for Afa to leave for a time, until things wear a more peaceable aspect: he has arrived at Malacca, and is at present with me. He is a devoted Christian and useful man, willing to suffer for the Lord's sake. He

is most useful here, assisting me among the thousands of Chinamen in this district. He is faithful in the work of our Heavenly Master.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

Happy Deaths by Cholera, and Salutary Influence of the Disease on many Natives.

FROM Mr. Rhenius's Journals we extract the following notices:—

Oct, 1, 1833—Engaged with the Catechists. The cholera has again made great ravages in the country, particularly along the shore and the ghauts. Proportionably, but few cases among the Christians: among them we have to record some happy instances. At Satankoollam, old Vedamanikam, a faithful Assistant Catechist, was taken away. He recovered from the cholera; but, five days after, died of its effects. He was prepared, and happy in the thought of going to the Saviour. Marigal, the church-sweeper, an aged widow, was so desirous to go to Christ, that, when still in health, she used to say, "Why does not the cholera attack me? I should like to go home." Shortly after, it did attack her. When the Catechist spoke with her about the state of her mind, she said, "Oh! the Lord Jesus died for our sins; therefore, I need not fear." "True," he replied, "but will He forgive your sins also?" She said: "To be sure; all my sins too will be forgiven, because He died for them also." Hot ashes were applied to her stomach; which when she saw, she said, "What for, these ashes? I have done with them long ago;" (meaning the ashes which the Heathen smear on their foreheads). Shortly after, she left her teneament of clay with much joy.

Of all our villages, Dohnavoor has been signally marked. The Headman, and others with him, had lately shewn again too much worldly-mindedness; they alone resisted our proposal to pay something annually to the Mission-work, entertaining very unbecoming ideas on the subject, notwithstanding all explanations and advice. Lately, the cholera came among them, and attacked fifty persons, twenty of whom died—nine Christians and eleven Heathens. The heathen families in the place are but few. This signal chastisement had the desired effect. Great have been the

lamentations about their sins; among which they particularly mention their refusal to give any thing for the cause of the Gospel. A heathen woman was attacked in the field, late in the evening, where she dropped down: and so great was the consternation among the people, that even her husband would not stir, to take her home. The poor woman was, therefore, left out all night in the cold and wet, without medicine or any other help. At day-break they went to see her, expecting to find her dead; but she was alive, and sitting up. When she saw her husband coming, she lay down again on the ground. He called her; when she said, "Go away! you are not my husband, or you would not have left me here all night." At last, the other women persuaded her to come into the village; and she is now well again. The remaining Heathen in the village have now reasoned thus:—"We have often been called upon by the Ministers, Catechists, and others, to become Christians; but we have refused, and therefore their God has killed so many of us. Now, we must either become Christians, or leave the place." Between these proposals they now stand: time alone will shew what they will do. At Birmadesam we have a School; one of the boys of which was lately attacked with cholera; when the parents made preparations for poojah to Ammen. The boy told them: "I don't want these things: I have learned in the School that there is one God, who can keep me alive or take me away: if He take me away, well!" The parents seeing his firmness, did not make the poojah. When the Schoolmaster saw him, he found him in the same state of mind. The boy has since recovered, and is now learning in the School as usual. It is again most gratifying to see our Catechists diligently employed in administering medicine to the sick, of whatever description. In most cases, their efforts, with prayer, are blessed. As there is still much cholera in the country, we dismissed them to-day to their Stations, after having the Lord's Supper together in the evening.

Oct. 2, 1833—The Congregation of Kadachapooram have, by letter, expressed their joy at the blessing God has given upon Aanimuttoo's (the Assistant Catechist) administering medicines with prayer to many persons attacked by cholera, many of whom have been saved from death. They were particularly pleased

with him, because he did not mind caste at all, and entered any house without fear. Many Heathen, in Sanmugapooram and Aladitattoo, seeing all this, have come to the resolution, that Christianity is the true Vedam, and that they must embrace it immediately. Accordingly, twenty-five families, consisting of seventy-five souls, have renounced Idolatry, and are now learning the Word of God.

Nov. 30 — Assistant Catechist, Devasagayam, reports, that the wife of the member of a small Congregation in Serveikarenmadam, in the east, had all along been very obstinate in refusing to become a Christian: nothing could move her; even the Heathen declared that she never would become a Christian. In the course of this month, her husband was attacked with cholera; when one of the Christians went to her, and said, "It is on account of your obstinacy that your husband is attacked, to chastise you. Now, why will you refuse any longer? Go and confess your sin, and crave mercy from the Lord Jesus Christ: it may be His pleasure to restore your husband." Upon this, the woman's heart was softened; she went to the Chapel, kneeled down, confessed her sin of unbelief, and promised henceforth to learn the way of salvation, praying earnestly to God to restore her husband. The Lord was pleased to grant her request: her husband recovered; and she is now joining him in the profession of the Gospel, to the no small surprise of the Heathen. Catechist Thomas, of Nannikoollam, relates, that a woman who had always been attentive to the instruction in the Catechisms was lately attacked with cholera. He went to her, and said, "Now, how is your mind? Have you hope in the mercy of the Lord Jesus Christ, that He will save you?" The woman wept, and exclaimed, "How can I have such a hope? I have been denying Christ. We have been secretly sacrificing to devils. How will He receive me?" Thomas was not a little surprised at this; and, upon further inquiry, found that she, her husband, and several others, had been actually offering, in secret, to the devil, on some particular occasion. The discovery caused a great stir among the people; and those who were guilty of it confessed their sin in the Church, and begged pardon of the Lord.

Mr. Schaffter adds some striking facts on the subject of the Cholera.

Oct. 2—Engaged in taking the reports

of the Catechists. At Peramathasum, a heathen boy, who attends our School, was attacked by the cholera. When he saw that his parents were about to offer to the idols for his recovery, he said to them, with much composure, "What is the use of your offering to the idols? they cannot help me. There is only one God: if it is His will that I should live, I will; but if it is His will that I should die, I will." He thus dissuaded his parents from accomplishing their purpose. He has since recovered; and is a strong evidence to many that the idols are vanity.

Dec. 13, 1833—Sangaramoorty, our Head Schoolmaster, returned home from visiting the Schools. He reported, that many villages and towns are very much distressed by the raging of the cholera: eight of our school-children at Manoor died of it, in less than a fortnight; and while he was at Paramkundapooram, nearly half the people of our Congregation were attacked, several of whom died. A little boy, during his illness, of which he died, gave a striking proof of the supporting power of the Gospel: he not only bore his sufferings with great patience; but, while labouring under them, he comforted his alarmed parents, assuring them, that, if he departed this life he should be happy with Christ. A few minutes before his departure, he became very animated: he called his father, and told him to kneel down near his couch: and he himself, with a strength superior to his own, knelt beside his father, and began to pray, and to praise God with a loud voice; and while thus calling upon his Heavenly Father, he expired.

Notices of the State of the Natives, both Heathen and Christian.

From Mr. Rhenius's communications we collect the following particulars:—

The Assistant Catechists, Suviveshamottoo and Aananden, have been dismissed, for having endeavoured to obtain justice for one of the Congregation by very improper means. It is astonishing how suddenly men can be deluded into sin. When will Satan be bound?

Feb. 9, 1834.—From the reports of our two messengers, Vedamuttoo and Abraham, it appears that in December last they visited thirteen villages in the east, and distributed 500 Tracts; and in January, fourteen villages in the west, distributing 1500 Tracts. In one village, when they offered Tracts, the people said, "Yes,

we will take them, if you put a rupee in each Tract." In other places, Moormen took Tracts with pleasure; which circumstance is rather rare.

Feb. 14—This morning I was visited by a respectable Brahmin (a landholder), with his son, whose rice-lands our native Society has lately purchased. He expressed sorrow that a Brahmin was to undergo, to-day, the sentence of the law for perjury, by being led about the streets of Tinnevely, on an ass, with his face backward; then, receiving 100 lashes; and, finally, to be imprisoned five years. However, he thought it was just. I directed him to the Saviour of sinners. Toward the evening, I went to see him in his village, near the fort. There are about twenty-two Brahmin families in the street. Many of them were together; to whom I gave a word of exhortation.

March 29—Vedamuttoo and Abraham have been at the Idol-feast in Chittoor, where they distributed 500 Tracts among the people, who took them gladly: one actually left off pulling the Idol-car, in order to hear the Tracts read; so that a great man of the place requested our readers to go farther off; "because," said he, "the people leave the rope, and go to your books."

May 6—At Serveikarenmadam, in the east, a heathen boy of our School was asked, by his father, to make poojah to the idol, as formerly. The boy inquired, "Father, where is the swamy?" The father, pointing to the idol, said, "There he is." The boy replied, "How can this be the swamy? it is a piece of earth. I cannot worship this. We must worship Him that made the heaven and the earth." The father was pleased with the good sense of the boy, and let him alone.

May 20—Last night I left for the South, on a visit to the Dohnavore District. This morning I arrived at Edeiyenkoollam, where the Tamul Society has a share in the lands. The Congregation contains some true believers among the women, and also one or two men; the rest, particularly some of the Headmen, are too much troubled about this world. They are in debt, contracted by a law-suit affair for five years, into which they were dragged by a wicked Heathen, and which they are yet unable to pay: they have also great difficulty in paying the taxes, a part of the rice-crop having failed, through some destructive insects. They are thus pressed on every side; and yet they do not know how to cast, or

they will not cast, their cares on the Lord: they are also negligent in their attendance on the means of grace. I spoke largely with them on the subject. Toward evening, I rode about the fields. How readily did the Headmen shew me a breach in the tank here, and another there; and how the torrent from the mountains had, in the course of time, filled the tank with sand, at least four feet high, which prevented the water from gathering together there! How readily did they propose this to be repaired, and that to be filled up! I could not help telling them, that their hearts were just like the tank; that there are several breaches in them, which did not allow the waters of truth and godliness to settle there; and that the mire of worldly cares had so filled them, that no water of heavenly grace and comfort could abide there. The repairing of these breaches was also like the repairing of the bank—so expensive, that they cannot do it themselves; the Government must help them. I greatly pity their condition. Much evil arises from there being fourteen partners, whose heads do not agree. In the evening, the Congregation was again together, when we examined their hearts and lives. There was much need to exhort and reprove them. Here are still Heathen mechanics, and Moormen, iron-smelters, who seem not yet to have received any good from the Gospel being in the place.

June 19, 1834—This morning, arrived at Paramkundapooram; where, during the day, I went through the usual course with the people. There are many among them who love the Word of God: they are also comfortable in external circumstances. On the subject of contributing to the Mission Fund, they have been divided; and partly looked to Kurwenkotei. They now understand the matter better, and I hope will be roused by gratitude to the Lord for what He has done for them.

Mr. Schaffter furnishes some further notices:—

Oct. 9, 1833—In the evening we proceeded to Latchmipooram. Here a new scene of misery presented itself to our view. We found some of our Christians so poor, and so utterly destitute of the necessaries of life, that many of them, from mere weakness, were unable to work, and to attend to any religious exercise. No rain had fallen in this

place for many months; so that the people have not been able to sow or reap any thing. Their fields are scorched by the sun; and the few cows they have, finding no nourishment, yield no benefit to the people. The Catechist assured us that some people of this place have been two or three days without eating any thing, except some greens; and even these are procured with difficulty. We had sixteen families here; but, lately, four have left the place, in search of a livelihood. In visiting these poor people, we found in a house an old woman, standing near a spot where there was nothing but boiled herbs, and who, as soon as she saw us, exclaimed, "Has God been gracious to us, and sent us rice?" We did what was in our power to alleviate the temporal distress of these poor people. In our Evening Service, we exhorted them to patience; and to seek, not only for the meat that perishes, but also for that which is eternal.

Oct. 11—This morning, early, we proceeded to Nalloor. This village now consists of eleven houses; four or five more than last time I visited them; and, as a well has been dug near the houses, which yields at all times a plentiful supply of water, we may hope that many more people will come and settle in this place. The ground on which the houses are built belongs to the Native Philanthropic Society. Nalloor is situated in a delightful and fruitful place, well shaded by palmyra and other trees; so that the place, in every respect, is very inviting. We examined the School, which is under an Usher: twelve children only were present; and the progress they have made was not the best. We had also Service with the Christians; and as every individual of the village attended, we had a considerable number of people together. There is, in many of them, a teachable spirit, and a high regard for the Word of God. We returned to Palamcottah.

Jan. 30, 1834—While on the road from Kovil Pettai to Sutoor, I saw a man walking before me with a bundle, and a book in his hand, which he was reading. When I came up to him, I found that he was a Brahmin, and was reading a book in which the errors of heathenism are exposed. I asked him what he thought of the book? He told me freely, that he found the arguments brought forward against idolatry so strong, that he could not but admit that idolatry is a bad and

sinful thing. "It is well remarked in this book," he said, "that if Birmah were really the Creator of the world, he could easily have created for himself another head, after he had been deprived of his own; but as he did not, or could not, the whole appears to be a fable." I was delighted to hear the man speak in this way. I went on conversing with him for some time; and left him with the impression that he was more open and sincere than the generality of the Brahmins were. I invited him to come and see me at Sutoor; which he did; and I had another conversation with him.

Jan. 31, 1834—Here, again, I had an opportunity to preach Jesus, the Light of the Gentiles, to a poor devotee, and the people who were around him. I asked the man how long he had been roving about, in the capacity I now saw him in. He said, about ten years. I then inquired his object in doing so. He told me that he found pleasure in doing so; and besides that, he got a livelihood by it. I told him that it was very wrong to spend ten years of his life in imposing on the charity of the public, with no other object than a livelihood; when he might spend them in improving himself, and in being useful to his fellow-creatures. From this I took occasion to lay before him something of the sinfulness of the human heart, and of his danger of eternal perdition; and explained to him the provision which God has made, in His Son Jesus Christ, to save every one who believes in Him as the Saviour. I afterward gave him two little books, which he promised to read.

Feb. 1—Arrived at Madura, and went to see the Temple of Meenachee; which, according to all reports, is the most splendid and stupendous building in the South of India. In one of the alleys of this temple, we found a devotee sitting on a skin before an idol, apparently in deep meditation, and repeating in a low voice some words which we did not understand. I ventured to interrupt him, and asked what idol he had before him. Upon which, raising his head as from a dream, he said "This idol, yourself, this pillar, and all you see, are all the same; all is nothing, or vanity." To try if he really meant what he said, after some further conversation, I asked him if he was in want of some money. He replied with a smile, expressive both of pity and pride, "What do I care for your money? If you wish to give me any thing, give me a

tiger's skin; I want nothing else." On asking him if he had any relations, and where they were, He said: "I do not know: I do not care for all these things." The people say this man has been sitting for ten (some say fifteen) years in the same spot. Sometimes he walks about; but never leaves the Pagoda. This man affords a proof, I think, that self-denial and mortification of the flesh, if not proceeding from Divine grace, only feed the pride of the human heart, and make it worse than it is naturally.

Encouraging Influence of the Schools.

The remarks of Mr. Müller, relative to the success of the Schools, are of an encouraging nature. Having observed that the number of Scholars had been on the increase, the people having had less to suffer from famine during the year 1834 than in the preceding year, he adds—

It is beyond all doubt, that our Schools are really a great blessing to the poor Heathen: the truth of this will appear from many instances related in our respective Journals. They, like the seventy disciples of our Lord, go before, and prepare the way for the Lord, or rather for His Gospel. In many places where the Missionary or Catechist would hardly be listened to, the Gospel has been brought home to their houses and souls by means of our Schools. The children read only Christian books, which they take home to their parents and friends, who also read them, and then speak about their contents to others; and thus they begin to get acquainted with *the truth as it is in Jesus*. Applications for new Schools are continually made. Schools are always established in the same way, under the same conditions; and the Schoolmasters prepare for their work in the same manner as stated by Mr. Schafter in the last Report. The same discipline also is kept up among the Schoolmasters as last year.

It was found out lately, that the Schoolmaster of Odankatty had introduced a Heathen and a Mahomedan book into our School; upon which he was immediately dismissed, and another put into his place. At this he got so angry, that he has established an opposition School, and has partly succeeded in drawing away some of our children. Besides this, he has spread several false reports among the people, as to our intentions in esta-

blishing Schools among them: however, he will not do much harm, as we are known to the people. We still keep up this School; and time will shew whether we shall be permitted to do any more good in this village.

He adds a notice of the

Promising State of the Schoolmasters.

The Schoolmasters continue to assemble every month in Palamcottah, to give their reports, and to receive instruction in the Christian Religion. Generally speaking, they all have a desire to get more acquainted with our Religion; and some of them, I humbly trust, are not far from the kingdom of God. Some, perhaps, are only hirelings; but we have no reason to despair that, by and by, they may think more seriously about their own souls, and perform their work not for the sake of money only. There are, at present, eight of our Schoolmasters who are baptized Christians: two of them, during the last year, renounced idolatry, and were admitted into the Church of Christ by baptism. Some of the baptized Schoolmasters have been employed as Catechists, who have conducted themselves in a manner worthy of the Gospel.

The training of the Schoolmasters is one very important part of the Missionary's employment; and his labours are often well rewarded by the manifest improvement of their understandings in Divine things. The following is a short, but impressive, instance of the

Natives attaining clearer Views of the Divine Attributes.

Mr. Schaffter relates—

Dec. 17, 1833—Gave Religious Instruction to our Schoolmasters. On proposing to them the question, What God cannot do? they thought to find out three things which He cannot do: He cannot sin—He cannot create such a God as He Himself is—and He cannot alter events after they have once taken place, though He can alter their natural consequences.

Meanwhile the children under the charge of the Missionaries are acquiring new ideas, the value of which they themselves cannot fail to appreciate. Mr. Schaffter describes in the following passage the gratifying circumstance, now becoming far more general in India, of

Pious Feelings manifested by some young Heathens.

Oct. 24—This morning, after I had finished my lessons with the Preparandi, a heathen child, who attended Meenatchapooram School, which we have lately been obliged to discontinue, came to see me, evidently very sorrowful of heart. Having asked him what he wanted, he said, "Sir, I am afraid the curse of God is upon me: my father and mother are dead; and the Schoolmaster who used to teach us the way to heaven is deranged. I wish to go to heaven, but I have now no one to teach me." The dear child then burst into a fit of crying. I asked him if he would like that I should pray with him. "O yes," he said. I did so; and after prayer he appeared a little more composed. I then asked him, "Is it your desire to serve and love Jesus?" "O yes," he replied. I inquired, "Are there no children of the School who would join you in this?" "O yes," said he, "there are four of us; and since the Schoolmaster has been sick, we all four have joined together, and prayed to Jesus three times every day; and Verapatren (one of the four boys), who knows how to pray, prays loud, and we repeat after him." I said, "Why do you cry? you see you are not alone; there are other children who fear the Lord also." The boy answered, "Yes; but I am afraid I shall not be able to go to heaven, as there is no one to teach me." I replied, "But do you no more worship idols?" "No," he answered, "never; nor do any of the other four boys. Why should we worship them; they are nothing but earth."—"What do the other people say to that?" I asked. *Ans.* "Some boys say that we are clever; but others say that we are fools."—"Are there no other boys in the place willing to join you?" *Ans.* "There are other boys who come to prayer, so that sometimes there are ten together; but when they laugh, we exclude them for one day; for we have made a law among ourselves, that whoever laughs shall be excluded for one day." After giving some words of instruction and comfort to the child, I sent him home, telling him to bring me his four companions to-morrow morning; as I wished to see them, and give them some words of advice. If things are as this little boy has told me, which I have no reason to doubt, we have an additional evidence that our Schools are a blessing to the awakening of many children.

Oct. 26—The above-mentioned little boy came to see me again. He repeated his desire to be received into the Seminary. He is quite willing to give up caste, if we will receive him. The little boys who were with him expressed the same desire.

Idolatry is sometimes permitted by God to disgrace itself, and come to public shame; as will appear in the following account, by Mr. Schaffter, of the

Exposure of an Idolatrous Soothsayer.

Oct. 15, 1833—A few days ago, a man arrived at Tinnevely from the north, who, according to all the reports of the Natives, must be a very extraordinary person. He is a soothsayer, and pretends to tell every man, who comes to ask his advice, before he speaks one word to him, what he is come to consult with him about. Even one of our Schoolmasters, who I am pretty sure would not tell a lie on the subject, went to see this soothsayer; and before he spoke a word to him, the soothsayer told him, "You come, I know, to consult me about your younger brother, who is deranged. If you pay so much (naming a sum) to the idol, he will get well." Rich and poor, high and low, all go to see and consult him. The way in which I fancy he manages to impose on poor people is, that he has some understanding with the temple-Brahmins of Tinnevely, who are always with him, and tell him beforehand what every one is coming to consult with him about; and he, in return for their services, orders so much money to be paid to the idol, or rather to the Brahmins of the temple, for the removal of the illness he is consulted about.

Oct. 19—By the mercy of God, the great soothsayer has lost all credit; and now stands, even before the Heathens, as a low, deceitful wretch, as none of the cures and predictions he has promised have come to pass. They who have been deceived by him are particularly bitter against him; so that what was intended for the support of idolatry, has tended rather for the furtherance of the Gospel.

COTTAYAM.

Return of the Rev. Benjamin Bailey.

The Rev. Benjamin Bailey and Mrs. Bailey having arrived, and re-entered on their duties at this Sta-

tion, it is expected that the affairs of the Syrian College, and of the Printing-Press, will, through God's blessing, be again placed on an effective footing. Mr. Bailey was one of the three Missionaries who were engaged in the founding of this Station. During the absence of himself and of the Rev. H. Baker, now at home, the Rev. Messrs. J. Peet and W. J. Woodcock, more recently stationed at Cottayam, have been actively engaged in their commencing labours.

State of Education.

Mr. Peet, in the following passage, extracted from the "Church Missionary Record for November 1831," printed at Madras, reports the state of Education, in terms which strongly attest the valuable services of the earlier, as well as subsequent, Labourers at this station. He observes—

In the department of the Grammar School there are at present 31 boys on the Foundation; and about 16 others, principally heathen boys, who receive instruction only; making a total of 47 boys, learning English, Malayalim, and Sanscrit.

In the Female Boarding School are 45 girls, learning to sew and read. Every Sunday, nine of the elder ones bring a Psalm, or 16 verses of a Psalm, learned by memory; and their behaviour evidently shews the happy effects of good instruction.

There are at present 25 Schools, 27 Schoolmasters, and about 780 Children now on the books; but the average actual attendance I estimate at from 680 to 700. Of these, 100 are Syrian Girls.

I have examined the Schools, both alone, and also with Brother Woodcock. They give very great satisfaction. Many of the boys could read tolerably well, and answer the smaller questions in Theology.

ALLEPIE.

From the Journals of the Rev. Thomas Norton we have selected some

Notices relative to the Mission.

Oct. 4, 1833—Examined three persons for admission to the Lord's Supper. One is David, who was baptized in June, and forsook father, mother, wife and children, for Christ: the others are a man and his wife from Tanjore: they fled to this

country for food; and, I would trust, they have found the bread of life. I found them all with their minds well informed respecting that sacred Ordinance, and possessing deep humility for sin, and faith in the Lord Jesus Christ as their only hope. In the evening, a young man, just recovered from extreme illness in consequence of a profligate life, called to request he might be admitted to that holy Ordinance. God's having been so merciful in sparing him, he observed, made him resolve to give himself up to Him, to serve Him in future. I tenderly warned him against self-confidence; and persuaded him to wait a little longer, and to pray for the grace of the Holy Spirit, to enable him to fly to the Saviour, as a lost helpless sinner, for salvation, and to strengthen him in the way to heaven. I also put Doddridge's Rise and Progress into his hand, exhorting him to read it with close self-examination and prayer.

Oct. 5, 1833—Some of my people have been out three days this week, in a new neighbourhood. In one place, the Heathen, they report, were afraid to receive Tracts from them, lest they should be brought into trouble by so doing: but a Brahmin came near, and took some; which he began to read; and encouraged the people to take some, assuring them they were very good. Thus upward of 1000 were distributed in the district.

Nov. 17: *Lord's Day*—Preached this morning on Eph. V. 8—14. One hundred copies of the Psalter having been received last evening, we used it to-day for the first time.

Dec. 15: *Lord's Day*—Yesterday morning, an old man, belonging to the Roman Syrians, came to solicit a Malayalim Testament. He entreated so earnestly for it, and with so great importunity pleaded the state of ignorance in which they are kept, that I could not refuse him. I asked him if he had seen the Psalms in Malayalim. He said, "No." I shewed him a copy, and he could scarcely believe his eyes: he was delighted with the sight, and begged I would allow him to keep it, for his son to read to him. Gave him the book, with prayer that it might be blessed to him and his family.

Dec. 31—During the year, I have been enabled to revise the Psalms, Proverbs, Ecclesiastes, Canticles, and Isaiah; to translate and revise Jeremiah and Lamentations: and now I am going on with Ezekiel. I have also prepared four Tracts
June, 1835.

for the Press, and several Handbills. It has been a fruitful year in the produce of the Press; as from it have issued nearly 30,000 Tracts, 55,000 Handbills, 300 Hymn-books, and 1500 copies of the Psalms. Oh, that the Head of the Church may graciously make the coming year far more productive in the translation and distribution of the Sacred Scriptures, and Tracts; and in a rich harvest of souls brought into his Church!

Jan. 26, 1834—A few evenings ago, I visited a young man who is very ill. Of late he has been much afflicted, which I pray may be sanctified to him, and bring him to the foot of the Cross: he has frequently occasioned me great grief, by his carelessness and profligacy. His replies to my questions were satisfactory; and, could I be persuaded they are the expressions of his heart, I should be truly rejoiced.

Feb. 5—This morning, the young man above mentioned bade adieu to the world. Never did I witness in any one the consequences of sin more, if so much, as in him. He had been long afflicted, and his poor body was filled with disease and pain: for several of his last days he was deprived of speech. He appeared as a mark set for others to look at, in which to contemplate the woful effects of a dissolute life. However, from his confessions and declarations, I would hope he found mercy. This evening I interred his remains, surrounded by a large concourse of people, whom I addressed, with great freedom, in English and Malayalim. Their attention was good; and I understand the Romanists were much pleased with that they heard. Would that I could but see *them* rid themselves of that galling yoke, by which they are kept from hearing the Word of God!

Feb. 18—To-day, one of our School Girls bade farewell to this world: I interred her remains this evening. She came to us about twenty months ago; had learned to read well; and had acquired a good deal of knowledge of the way of life. I trust her heart was affected with the truth. For some time she had been very desirous of being received into the Church by baptism; but her mother being a Heathen, we did not wish to do it hastily. As she was now on the borders of another world, and wished to belong to the Church of Christ, as one of His children, I administered the Ordinance to her. It was truly gratifying to witness her joining in prayer, though so weak as not to be able to speak. I trust

she is before the Throne. What a blessing, that this child should be brought to us, thus to learn the way to heaven! Notwithstanding our loss of her, we cannot but bless our God for making us the instruments of bringing this lamb into His fold; and I trust our friends in England will rejoice in having contributed toward bringing her to the heavenly world.

June 18, 1834—Saw a person who, some years ago, was in the practice of attending not only Public Worship, but Family Worship also, for the sake of hearing the truths of the Gospel explained; but for the last eight or nine years he has been deterred by his relatives and the priests. On the present occasion, he expressed the comfort he formerly experienced in hearing the word, and said that he frequently called those seasons to mind with pleasure, and he hoped with profit. I embraced the opportunity of faithfully and affectionately addressing him on the sin of thus neglecting God's appointed Means of Grace; and pray that it may be the means of exciting him to diligence, and to determination, by Divine aid, to break the snares and bonds by which he is held back.

June 19—A few months ago, David Brown married a Syrian young woman. Finding her—as I feared would be the case, and of which I forewarned him—so ignorant, untractable, and helpless, he, this morning, brought her to us, soliciting Mrs. N. to take her in hand a little while, and endeavour to make her somewhat more like a rational being. Poor creature! she is a specimen of the Syrian and native females generally; they are scarcely one remove, the power of speech excepted, beyond the brutes around them. She is learning to read, and to work with the needle.

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NASSUCK.

Improvement of the Mission.

Various details relative to this Mission have been already given at pp. 115—119 and 166—171 of the present Volume. It is very encouraging to observe, that, from small beginnings, the Missionary Labourers are, through the Divine Blessing, gradually proceeding to better results: their accounts, though largely intermingled with instances of the apathy or hostility of many of the Heathen, yet display clear tokens of the hold

which Christian Truth is obtaining on the native mind, especially among the young.

The return of the Rev. William Mitchell to England was noticed at p. 26 of this Volume: consequently there remain at this Station only the Rev. C. P. Farrar and Mrs. Farrar, and the Rev. J. Dixon.

On the subject of Education, the communications both of Mr. and Mrs. Farrar are full and satisfactory: and when it is considered how short a time the Mission at Nassuck has been established, it must be regarded as a very favourable circumstance that their exertions in this department have proved so far acceptable. Mr. Farrar thus speaks of the

State of the English School.

July 31, 1834—I had my customary monthly examination of the boys of the English School. Their lessons consisted in Questions and Answers committed to memory from the Catechism of General Knowledge, in Mahratta and English; of portions of Conversations on Natural Philosophy, the New Testament, Grammar, Arithmetic, and Writing. They acquitted themselves in a creditable manner; and are making progress in the acquisition of the English language, and in the rudiments of General Knowledge. This examination does not interfere with, or supersede, my daily course of instruction and superintendence; but is extra, and comprises a review of the lessons of the month. It serves to refresh the memory, and rouses to greater efforts than would otherwise be made to retain in recollection the lessons they have gone through.

And again, under date of September 1st, 1834, he states—

The schools proceed as favourably as we can expect, when we consider the prejudices and requirements of the Natives. Every degree of instruction that we communicate to the children, beyond the mere mechanical arts of reading, writing, &c., they regard not only as unprofitable, but as positively injurious. And the facility with which these mechanical arts can be acquired in Nassuck, in consequence of the number of poor Brahmins, leads the parents to esteem it rather a disgrace than a benefit to send their children to us. I think, however,

the people begin to understand that our motives are not so sinister as they were at first led to believe.

A Letter, by Mrs. Farrar, dated September 25, 1834, of which the following extract contains the leading particulars, will exhibit clearly a subject of much interest; namely, the

Progress of Native-Female Education.

I now attempt to give you some account of the Female School under my care. It has not yet, that I am aware of, been made instrumental to the real and permanent conversion of any individual: at the same time, I think, the circumstances connected with it afford more ground for perseverance than for disappointment. I am thankful to record the measure of success which has attended it, however small it may appear.

The number of girls on the school-list is 74: there is an average attendance of 65. The increase in numbers, and in regularity of attendance, I would gladly hail as an indication of increased confidence in us, on the part of the people. It also does credit to the activity and good character of the Puntotees, who are the same whom we employed at Bandora: and though I regret to say they are still Heathens, yet they are honest, respectable, and industrious men. They are brothers: the elder has ten rupees per month; the younger, being able to teach singing, receives fifteen rupees.

Most of the girls I last mentioned, as belonging to the first class, have now left the school: some have married; others have removed with their parents to a distance. That which was formerly the second class has now become the first: the school contains 36 readers, and is still divided into four classes. The first class contains 10 girls: they read fluently, and have committed to memory some of Dr. Watts's Catechisms. They have been instructed in the principal doctrines of the Christian Religion, are acquainted with most of the facts relative to the life of our blessed Saviour, and, I trust, *know* the way of salvation through Him. They are now reading a Tract entitled "Summary of Christian Doctrine." The second class read less fluently, and the girls understand less readily what they read; but they, too, have, I hope, obtained a portion of that knowledge which is able to make them wise unto salvation. They are also reading a Tract. The third class consists of those who read the "First Book": they

can understand it, and will learn from it much of Christian doctrine, and of the life and character of our blessed God. The second class contains 9 girls; and the third, 17. The fourth class consists of such as are learning the Alphabet and joined letters. Having now three reading classes, and having besides more confidence in the Puntotees, I have departed from my original plan of not allowing the girls to read Christian books with their teachers; but when I am not in school, they are chiefly engaged in writing, ciphering, chaunting, &c. I wish the children to devote some time to these pursuits, which the natives themselves appreciate, and which, therefore, may tend to encourage them to send their children to school.

The woman I mentioned, who, after requesting Baptism, suddenly forsook all Christian Instruction, has not returned. The two other girls, of whom at one time I entertained some hopes, are still in the school. One of them bitterly disappointed me by gross ill-conduct; on account of which I for some months forbade her the school; but, from her subsequent behaviour, I cannot but indulge the hope that, through God's blessing, she will become permanently steady. Her life, previous to her coming here, had been spent in cutting wood in the jungles: she was, when we first saw her, a most wild, uncouth, ignorant, and unpromising-looking creature; but eighteen months' attendance at school has at least shewn what outward amelioration education can effect: she has become very tidy and respectable in her appearance; is an intelligent Scripture reader; and listens with much attention, apparently with some interest, to Mr. Farrar's instructions in the Chapel. She is a neat work-woman; and both she, and the other girl mentioned above, are glad to earn a rupee now and then by sewing for me, out of school-hours. It has been an encouragement to me to observe that the instructions the girls receive in school prepare them, when they can but be persuaded to bestow the requisite attention, for receiving benefit from the services in the Chapel, which otherwise they would not be able to understand.

Another circumstance which I have noticed with satisfaction is, that the girls make known to their relations at home what is going forward in the school. They repeat to their friends their hymns, catechisms, commandments; and read some of their school-books to them. In some few

instances I have remarked, that the friends attached some degree of value to the attainments of their children : in many others, they have been quite unwilling to admit the advantages of education. They have persisted that it was entirely thrown away upon girls : girls need only learn to sit behind the mill, and to scour the lotas. I was endeavouring to reason with one poor man : he stooped down, and scraping the dirt together with his fingers, " This," said he, " is all our business : what have we to do with learning ? " Numbers of them, it is true, are ground down by poverty, which often operates as a barrier to their improvement. Some of the little girls have now learned the value of being able to read, and can derive amusement from books. I gave a book of tales (the translation of the " Ayah and Lady ") to the second class, to read in school with me. Some of the first class girls looked into the book, and came to me with an earnest request : " Madam Sahib, do give us that book to take home with us." Their eagerness was gratifying to me : for I saw they wanted to read the stories. Another incident connected with them gave me pleasure. I recollect, when explaining the Lord's Prayer for the first time, I asked them what they would do if any one vexed or injured them. Some said they would give blows : all seemed fully determined to repay in kind. A few Sabbaths ago I again asked the same question ; when a full chorus of little voices exclaimed, " We must forgive." Such incidents may appear but trifling grounds of encouragement ; but in the absence of proofs more substantial, I would thankfully acknowledge them as indications of the Divine Blessing upon Christian Instruction, and as affording us some reason to hope that the School will, in its humble degree, contribute to the promotion of the Redeemer's Kingdom.

It is, no doubt, a drawback to its usefulness, that when removed from the school, the girls generally lay aside all its pursuits : this is an evil which will probably exist till female education becomes general : but, as we may hope that something toward breaking down the prejudice against female education is effected in every instance in which a girl frequents a school, though it be but for a few months, we have abundant encouragement to proceed with our undertaking.

While relating a melancholy fact concerning the cruel practices of the plundering tribes in India, Mrs.

Farrar is led, in the following passage, to notice one of the

Prejudices opposed to Female Education.

June 11, 1834—Two little girls were kidnapped last week, it is supposed, by some Bringarrees, people who travel about the country in large hordes : they are carriers of salt, grain, &c. They are suspected of frequently kidnapping female children, whom they afterwards sell, or keep as household slaves. One of the little girls whom they had decoyed has been recovered : the corpse of another, the daughter of a Soolar, has been found, despoiled of all the gold and silver ornaments she had been used to wear, and which were, no doubt, the procuring cause of her being murdered. Such circumstances as these generally have a transitory effect upon the school. Reports are constantly afloat, that our object, too, is to decoy away the girls, and send them over the seas : such events as the above rouse the terrors of the natives. They are slow to acquire confidence in us. It may have been mentioned before, that, when we first came to Nassuck, there was a report that we had mixed pounded bones with some sugar ; a dose of which we gave to all who came near us, to make them of our caste. I had quite forgotten this foolish story ; and the other day gave a little sugar-candy to two of the girls who have come up lately to read and converse with me in my room ; Mr. Farrar not liking me to go to the school-room after breakfast during this hot weather. The next day they refused to come up to read, as usual. I found, upon inquiry, that the mother had been alarmed at the sight of the sugar, though it is an article that even our Brahmin Pundits will receive from us : she made the child throw it away, and told her not to come up stairs again to read. This is a woman whom we have several times visited. The little girl once broke an arm ; Mr. Mitchell set it for her ; and on that, as well as upon other occasions, the mother has been glad to receive a little milk, rice, medicine, &c. from us ; but such are the suspicions we have to contend with.

Small as the following instance may appear, yet it illustrates, in Mrs. Farrar's juvenile circle, one very important effect to be aimed at in Christian Education. She thus describes the

Power of Conscience in the Young.

June 2, 1834—I went to see my friends

at the Kolee Warda: they are, I believe, of the predatory tribe of Kolees. Only a few of them are settled at Nassuck. The Naik told me he had the Ruckwaldarship of the place; i.e. that he and his Kolees would be answerable for any depredations committed in the surrounding fields. It is customary in the Deccan to employ these predatory tribes as a kind of police-guard: they are, as it were, hostages, and a kind of safeguard against the depredations of their respective tribes. My friends at the Kolee Warda have, I fear, only laid aside their profession of highway robbery, because they are in Government employ. In addition to their allowances from Government, whatever they may be, they earn a little as goatherds and cowherds; but they are not cultivators, and appear very poor. Fifteen or eighteen girls from among them come to school: some of them are very intelligent, and can read and sew well. They have now and then evinced the peculiar propensity of their tribe; and I have had various complaints of their dishonesty: such incidents, however, have not lately occurred. One day, a thimble was stolen by one of them; a tangle of thread by another. When the little culprits were brought before me, I understood from the sewing-mistress that she had given the thread. I was telling the Puntójoe so, when the little Kolee interrupted me: "No, Madam Sahib; I took it: I did wrong: forgive me."

State of Scriptural and Liturgical Translations.

The Secretary to the Bombay Corresponding Committee, the Rev. H. Jeffreys, writes as follows, under date of November 10th, 1834—

It is with great satisfaction that your Committee are enabled to state, that the Liturgy has been translated, by the Rev. J. Dixon, into Mahratta. Competent judges speak in the very highest terms of this translation, as possessing no common degree of excellence. Mr. Dixon has fully justified the character given of him, as a Linguist and Translator, by the Parent Committee; and he has realized our utmost expectations. All the members of the Mission have hitherto been labouring at Nassuck, in the very heart of a dense and heathen population: as their Journals will shew the Parent Committee, they have not yet been favoured with any decided success; but such labours as theirs will surely, ultimately, be blessed, in the Lord's own good time.

Mr. Farrar, also, thus reports on the part which he bears in the labours of translating and printing:—

I find my time much engrossed at present by my new duties, as member of the Translation Committee of the Bible Society. The work of careful and critical revision, or rather, perhaps, the endeavour to accomplish that work, demands almost as large a portion of time as the work of primary translation.

Another claim on my time, is the correcting of the proof-sheets of the Liturgy. The native compositors very much try the patience of those having any thing to do with them, by their heaps of blunders. I very much rejoice in the publication of the Mahratta Common Prayer-book.

In connexion with this subject, as shewing the suitability of a Scriptural Liturgy to the circumstances of a nascent Church in Heathen Lands, may be noted the following incident, related by Mr. Farrar. Under date of Sept. 11, 1834, he thus describes the

Influence of Instruction, and of the Liturgy, upon a Native Youth.

Among the youths of the English School, there are two or three who give the promise of becoming useful and consistent members of the Church of Christ. Naroo Goluk, a youth of about fifteen or sixteen, is one of them. He has been for two years a steady, sober scholar, and a regular attendant at the Morning Service. He came to my room this morning, and, with much visible anxiety, requested to speak with me. The substance of his communication was, that, until within the last few days, he had not been forcibly impressed with the truth of Christianity; neither had he entertained a desire to become a Member of the Church, by publicly receiving Baptism; but that now a change had taken place, and that, since the time in which I had begun to make the Mahratta translation of the Litany the subject of my readings and addresses in the morning, he had felt the power of conviction, and was now constrained by a strong impulse to come forward and profess himself a Christian. I set before him, in a plain and simple manner, the various difficulties he would have to encounter; the sufferings, insults, and contumelious treatment to which he would be exposed from all around him, on a profession of the Christian Religion. He was not much daunted by the description of

what might meet him from without; but was somewhat troubled at the thought of what he should have to suffer from the members of his own and of his wife's family; for, young as he is, he was betrothed in July to a little girl of six or seven years of age. I directed him to copy from the Liturgy and other prayers such portions as he thought would be suitable to his own state of mind, and to be earnest in prayer to God for his assistance and guidance; and I told him, that when he came to me again, I would direct him further what to do.

At the end of August, I had told the boys, incidentally, to try to write something in English, expressive of their notions of how long they thought they should live, and how they wished to live. To give some idea of the sentiments which Naroo has acquired, I will copy what he wrote, simply correcting grammatical errors: "A brief expression of my thoughts and wishes.—In looking back upon my past life, I find that my memory retains but few particular events. In considering the future, it appears probable that I may live about fifty years. It is my wish to become acquainted with the laws of God, and to walk in wisdom's pleasant ways. In order to this, I must pray God to keep far from me the temptations of Satan, and the fascinations of the world, to preserve me from all evil. And when the time comes that he will remove me hence, may He then give unto me eternal life. May He teach me, while I am in the world, to bless them that curse me; to love my neighbour as myself; to fear God and to love Him with all my heart, and mind, and soul, and strength; and of His mercy, may He feed me with food convenient for me. Naroo Goluk, *Sept. 30, 1834.*"

We add to the preceding communications a few particulars illustrative of the state of the Heathen, in the midst of whom these Missionary Labourers daily live; supported by the hope that the good pleasure of the Lord shall in due season prosper in their hand.

Levity, Indifference, and Contempt of the Natives.

Mr. Farrar thus writes:—

July 19, 1834 — In our intercourse with the people, we generally meet with an excess either of impudence or of servility, and but rarely with a well-ordered

and rational demeanour. It seemed to be the sole wish of a company of poor villagers, whom we addressed this evening, to afford us gratification by their answers; and their attention was directed to ascertain when they ought to say Yes, or No, in correspondence with our views and feelings. They were thus led into various contradictions; and we remonstrated with them on the impropriety of hypocritically assenting to truths, of which they had had no experience, and in which they placed no confidence. These poor men came from Pimpore, a neighbouring village: they recognised me, recollecting my visit to them last year.

July 29 — We commenced our ministerial work this evening, by entering into conversation with two or three Brahmins, on the value of the soul, and the necessity of salvation. One immediately rose up, and took his departure: the others were quiet, occasionally making an observation. A few passengers stopped to listen; and presently, a pompous personage walking by, called out, "Why are you listening to them? Do you not know that those who listen are out of caste?" —The people said he was a Shastree.—I answered him, by asking whether it was necessary for the people to act with their eyes and intellects closed to light and reason; whether it was not better for them to be sharp-sighted, and prove all things.—We were standing near the door of a house, and were next saluted with the cry of "Make way! stand aside!" An elderly widow made her entry: she was, I suppose, much too holy to suffer our shadows to fall upon her. Widows are presumed to be intent on works of righteousness.

August 8—An old Fakeer, a cripple from want of exercise, with whom we began our evening's ministrations, was so exceedingly voluble, that we could with difficulty proceed in our addresses. A Brahmin, from amidst a crowd of thirty or forty people, said, "You teach nothing but what we knew before: that man is a sinner, and must obtain some means of salvation." I said, "Yes: we teach more than that: we teach that the Hindoo knows no way of salvation; that his works of righteousness, in which he trusts, are all defective and impure in the sight of a holy God; that he must come as an humble and contrite penitent to the Throne of Mercy, trusting in the merits of Christ, a Redeemer mighty to save, and who bore our sins in his own body, that we

might be delivered from the punishment due to our iniquities."

The communications of Mr. Dixon exhibit in the natives the same indifference to the Light, as has hitherto been manifested by them. It appears expedient that this should be faithfully, however briefly, narrated; partly, that the hearts of our readers may be stirred up to the greater sympathy with our Missionary, and prayer for his hearers; and further, that our minds may be prepared by these records for the more fervent expressions of thanksgiving, when it shall please God, as in His own good time it will, to turn the hearts of this people. Mr. Dixon writes—

June 12, 1834—Addressed the people this evening at an idol temple. As I was speaking, a marriage procession came forward, that the bridegroom might make his obeisance to the idol. This is one among the many rites which these people observe on occasion of marriage. He and his attendants went through the ceremony with such heedlessness and levity, as might be expected from the nature of the worship. I spoke to the crowd; but my voice was often drowned by the din of their rude music.

June 13—Went to the bank of the river, this evening, and spoke to the people, in front of an idol temple. The central place, where I used to speak, was occupied by Poetry-reciters, who were rehearsing to the multitude some of the fables of their ancient books. I had, therefore, to take a less public place, and of course I had few hearers. These people have far more relish for absurd fables than for the truths of the Gospel.

June 15: Lord's Day—Went to the prison, and spoke to the prisoners. The Brahmin culprits gave me a hearing to-day, which they are seldom disposed to do: one of them, who is very shrewd, and appears to be a very base character, acted as prolocutor for the rest. He proposed many questions concerning the import of what I said; but without any real desire of information. Of this I had proof: for, after all that I endeavoured to say, he closed with this assertion, which he had frequently made on former occasions, that if all is right at mid-day (that is, if a good meal is procured), religion and all else will go on well; but, if not, such

matters cannot be attended to.

July 5—Spoke to the people this evening, at an idol temple. The people generally are insensible, not only to things invisible and spiritual, but even to the most striking appearances in nature. The youngest, feeblest, and most timid among them are as unmoved by the thunder-storm, or the earthquake, as they are by our preaching. Even with regard to that to which brutes and reptiles are keenly alive, their own safety, these people are surprisingly indifferent. It is often with the utmost difficulty that cart- or carriage-drivers can prevail on them to move out of their way; and if they were not forced to move aside, they would, with worse than the stupidity of oxen, suffer themselves to be trodden down. If, then, they are so insensible to danger which presses on their outward senses, what shall impress them with a sense of that which is invisible?

July 11—An elderly respectable man said to me, this evening, that our country people had come hither to rob and fleece the country; and we had come to make the people apostatize from their religion: "But," he added, "thou wilt injure thy breast, and kill thyself by preaching; but none will ever regard what thou sayest."

July 15—Attempted speaking to the people, this evening, in a grass bazaar, in the midst of the town. By various annoyances, I was not permitted to proceed at any length. The principal annoyance was a half-witted man, who came and sang aloud, ravings, mostly of his own composing; a considerable portion of them being in ridicule and reproach of me. I tried to persuade him to be silent; but he vociferated the more. I therefore left that place, and went to another, and addressed such as would hear me there.

July 23—Spoke to some people, this evening, in the skirts of the town. They were of the shoemaker and oilmaker castes. I sat in the shoemakers' verandah, and spoke to them as they wrought among their leather, which, being very imperfectly tanned, had a most disagreeable smell. This, and their very unfriendly rude behaviour, rendered it an unpleasant situation: but those who engage in such undertakings as this must learn to rid themselves of squeamishness amid disgusting scenes. I spoke to them according to my ability, on important topics, on which I had frequently ad-

dressed them before; but, with my best exertions, I was unable to make them form any distinct conception, even of the plainest truths. Among the oilmen, there was an old man, of whom one of his neighbours told me, that he was in grief, day and night, on account of having lost four wives in succession. He was sitting in a very pensive mood; and his countenance was indeed the picture of regret. I took occasion to insist on the evanescent nature of all sublunary things, and their incapability to soothe and satisfy the soul; and shewed that the only source of true happiness is the love, service, and enjoyment of God. Those present perceived the truth of this statement, though they could comprehend little of what I said concerning the way in which these blessings are attained.

July 29, 1834—Went to a bazaar in the midst of the town, this evening, with the design of addressing the people. I attempted getting an audience in several places, before I could prevail on any to give me a hearing: and of those who did so, some treated the matter with levity and contempt, and all with indifference. Of all things, their ridicule most discourages me: their wrath and malice do not so much dishearten me; because these indicate that they regard the subject as important in some respects; and, therefore, may sometimes be led seriously to consider it: but there is little hope that those ever will be induced to do so who scoffingly condemn it. Experience proves, that those who hate religion are sometimes brought to love it: but scoffers seldom or ever become serious.

Aug. 15—One of the parties I addressed to-day, on the bank of the river, was a group of Brahmins, who were sitting by the edge of the stream, performing their evening devotions to it; which consist in stupidly and vacantly gazing upon it, and sipping its water. I took occasion to insist on the inefficacy of water-sipping and bathing to cleanse the soul from sin; and endeavoured to shew them their need of the only divinely-appointed and efficient remedy, the energetic operation of the Spirit of God. While I was speaking, a Brahmin came forward in great wrath, and asked why I had the presumption to approach Brahmins in their pure state. I replied, that he, and they, and I, and all men, are alike sinful by nature; and that we must point out to men the only means by which they can be freed from sin. A little after, another old Brah-

min, with one eye, still more enraged than the former, came forward, and very imperiously ordered me to be gone. I replied to his reiterated vociferations, that men must be freed from sin. He withdrew; and some of his friends checked him for his wrath and rudeness. He answered, that he could not refrain, when he saw a barbarian outcast dare to make aggression upon Brahmins.

Aug. 26—Addressed the people, this evening, in a grass-market. On account of the bustle, I had to wait some time before I got opportunity to speak. When that had subsided a little, I began speaking to such as would give me a hearing. That, very few were disposed to do; and several parties, who were sitting at leisure when I began to speak to them, rose and went away. At length, I got several individuals around me, whom I addressed continuously for a considerable time. There was an elderly Brahmin sitting near by, whom some of my hearers pointed out as their spiritual guide. I asked him whether he understood what I had been saying. He took up a bundle of grass, and, laying it before me, said, "Speak to that." It was to little purpose that I urged upon him the necessity of giving serious attention to spiritual things; so thoroughly fortified are they in their ideas of their own importance, and of the safety and expediency of their pernicious ways.

Mr. Farrar thus describes the

Popular Incarnations of Vishnu.

Aug. 26, 1834—The commemoration of Krishna's birth takes place to-night, and Moortee-poojah and revelry will consume the hours of darkness. Vishnu, the all-pervading deity, is here the grand object of abstract religious meditation. Krishna and Ram are his popular incarnations, and engross the multitude. Rome is fascinated by her saintly hosts; India by her multitudinous divinities. Krishna and Ram differ considerably from each other: they are both heroes (and, in fact, the whole Hindoo Mythology consists of heroes and heroines, full of mighty prowess), but their characters evidently seem to have been delineated to captivate the two great classes of mankind—the licentious and the moral—the gay and the grave. Krishna, with his sky-blue body, is the very beau ideal of Hindoo beauty: he is represented as being full of bows and smiles and gentle courtesies: his loveliness attracts every eye; his mellifluous melodies on the

flute (moorulee) fascinate every ear; his monkey-tricks raise shouts of merriment among his fellow-herdsmen; his beguiling flatteries mould the heart to his libertine propensities. Ram, on the other hand, is intended to suit the precise formalist: he is stated to be of one wife, one word, one arrow; or, faithful to his wife, faithful to his promise, and conquering by his arrow. He is held up as a pattern of virtue, morality, and wisdom.

He thus speaks of the

Natives' mingled Adoration and Insult of their Idols.

Sept. 15, 1834—Every day, processions are passing toward the river, in order to place Gunputi, with due honour, in his watery bed. New and large earthen images of Gunputi are annually made: they are fashioned and painted with some degree of neatness and taste; and some of them are seven or eight feet in height. These are regularly worshipped for twelve or fourteen days; and after having been satiated with adulation, and soothed with musical and Pooranical recitations, are consigned to the bed of the river.—In order that the god might not be ignorant of our proceedings, a Sonar (goldsmith) has made an image of a Padre, a clever likeness of a Missionary, in a preaching attitude, with a due proportion of black and white colouring, &c., and set it up before Gunputi, to the great amusement and gratification of the town. Properly speaking, according to the Hindoo regulations, the image should be worshipped one day, and thrown into the river the next; but when there is a marriage or any other festive occasion, they retain it five or six days; and the devotees of Gunputi, and those who have to fulfil some vow, retain the image twenty-one days. There is some little expenditure connected with this retention; as the house is to be open to all comers, and the image to be lighted with lamps, &c. The Hindoos carry on a complete system of bargaining with their gods, or rather a compound system of flattering, cajoling, bargaining, and threatening. The most ordinary method is the contracting: "If you will grant me so and so, I will give you so and so, such and such sweetmeats, fruits, flowers, &c.; or, I will worship you alone for so many days." If this is not successful, they say: "If you will not give me so and so, I will keep you without a drop of water; or, I will put a rope round your neck, and drag you

June, 1835.

round the house; or, the most disgraceful of all, I will beat you with a slipper." In times of drought, or of any great extremity, they will absolutely brick up the entrance to an image, and threaten to keep their god close prisoner, until he shall help them. This took place at Nassuck, a few years ago, when the poor god was bricked up, and kept without either water, offerings, or adoration, until the rain began to fall, when they liberated their prisoner, and begged his pardon.

The petty instance of practical satire, thus mentioned as having been passed upon the Missionaries, would fall perfectly harmless on them: it indicates, however, that the public eye is fixed upon their proceedings with deep interest.

Deification of Cholera.

From another passage, it appears that even that scourge of India, the Cholera, is in a manner deified. Mr. Farrar notices—

Sept. 24 — Rode to the neighbouring village of Satpoor. Its population consists chiefly of Kolumbees. At the entrance of the village, there are two or three unshapen stones, daubed with red-lead, under a shed, intended to represent Muree (Cholera), and to prevent her inroads. It is the custom of the people to personify every thing that they regard as powerful or terrible, and to appease it by adoration.

It can be no matter of surprise, that a people so deeply sunk in idolatry should exhibit also, as thus narrated by Mr. Farrar, the most absurd

Faith in Magical Incantations.

I will give one or two illustrations which have come within my own immediate sphere of observation. The wife of Balajeepunt became, if not senseless, at least speechless: a sage groupe of friends and neighbours, of proper authority, decided that she was possessed; and it was determined, that a man skilled in the mystic art should be called in. They petitioned the aid of a respectable Mussulman, not a professional man, nor yet one who makes a gain of delusion, but a respectable man, who, from pure philanthropy, engages in these matters. He came; and having enveloped the woman in clouds of incense, his incantations were so successful, that

she began to talk: but to their usual questions to the demon, "Who he was? whence he came? and what he wanted?" they could get no answer. However, as he went away, they were satisfied.—The next case is that of the wife of Vishnoopunt. They live next door to a potent witch, an old Brahminee woman, on other occasions of very quiet appearance and mild manners; but who, when she becomes possessed, gives no one any peace who resides in the street. The night before last, the wife of Vishnoopunt was taken in a very extraordinary manner, and would neither eat nor speak. At length, after a variety of efforts, they got from her, that this old woman and a little girl had come in a vision to her; and that the girl, putting her hand on the ornament round her neck, had said, "Come!" As she continued bewildered, the friends had recourse to an immediate removal across the river; and, whether the old woman's power did not extend to the other side of the water, or the demons did not like crossing it, they will not exactly determine; but the patient is recovering.

There are bodies of men who grow rich on these delusions, and who are ultimately applied to for the injecting and ejecting of evil spirits, either for the depression of a rival, the destruction of an enemy, or the relief of a friend. Generally speaking, the demons are very conversable, and not only give information concerning themselves, but also strike a good bargain before they will agree to give up possession, by requiring sweetmeats and offerings to be placed on some particular spot. There is a mystery in the conversational part of the business, which I cannot at all understand. It is in vain to attempt to combat this belief by argument: the conclusion I generally come to, in speaking with natives on the subject, is, "Well, I cannot admit it; but if it is as you say, it can only be for this reason, that you, being the worshippers of devils, are given up so much the more unreservedly to their evil-working influences."

The following also are to be classed among the genuine fruits of idolatry. Mr. Farrar thus describes the

Hard-heartedness of the Heathen.

I was much shocked, at meeting with a party of Brahmins occupied in the preparatory rites, before throwing the body of a poor Sunyasee, or devotee, into the river. But to-day, instead of their cry of "Govinda, Narayunu!" they were sound-

ing two or three conch-shells. Nothing could exceed the heartless indifference, jesting, and levity of the assembly. The corpse seemed at once the object of their contempt and of their worship. They were carrying on their operations at a ghaut immediately above the town; and in a few days, the body, floating on the surface, will become an object of affright and disgust to the beholders. Custom and propriety both seemed to demand that they should do these things at a considerable distance below the town, and thus avoid this wanton and disgraceful exposure. After performing on the senseless corpse the sixteen rites of image-worship, they take a conch-shell, and with its sharp point perforate the scull, to liberate, as they imagine, the air lodged therein, that there may be no obstruction to the attainment of final absorption.

And again—

The incessant rains have interrupted our addresses to the people, and we have been literally confined to the house for some days. The river is swollen, and is become a rushing torrent, full of eddies and whirlpools. In one of these a Brahmin was drowned this evening: he was a good swimmer, and was, with many others, exhibiting feats of dexterity and daring. My Pundit, who told me of this circumstance, said there were hundreds looking on, but not one attempted to rescue the drowning man; although many, who had gourds [two gourds are fastened together by a cord, on which cord an individual sits or rides; they are called horses] with them, might have done so without danger to themselves. He related to me their exclamations of drollery and jesting, as they looked at the young man gasping and struggling in the water; and when he sank, they pursued their sports. He spoke with honest indignation of their unfeeling conduct, and gave me several instances of a similar character. Men of all casts and ranks agree in describing the Nassuck Brahmins as *earthly, sensual, and devilish*.

Mrs. Farrar also thus describes the unfeeling treatment arising from the prejudices of caste.

June 4, 1834—I met with a melancholy instance of the effect of the system of caste—in a poor maniac who lives among the tombs: he was a Brahmin. Family feuds and troubles deprived him, it appears, of his reason; and having, besides, been

guilty of receiving food from the hand of a Soodra or Mussulman, or of some action equally enormous in the eyes of the Hindoos, he has been expelled from caste, and is a wretched being, forsaken and despised by all. Having received such unkindness from his fellow-creatures, it is no wonder that he shuns their society. He calls himself "ekta," alone. When pressed by hunger, he begs a little food in the town, fills his lota with water, and returns to his seat among the tombs, by the river side. My humals told me he became mad, by making a mistake while repeating a muntra!—a convenient invention of the Brahmins this, to frighten the common people from attempting to learn their muntras.

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SERAMPORE MISSIONS.

FROM some Letters recently put into circulation, we extract the following passages relative to the

State and Prospects of the Missions and College, with their great Pecuniary Embarrassments.

At our last meeting on Friday night, Br. Mack told us, that our dear brethren at the Missionary Stations are so far behind, that they are almost starving, and he had nothing to send them for this month. After looking on every side to see how we could properly raise 2000 rupees, the sum required to be sent off to them every month, Br. Mack proposed our selling the probable dividend that may arise out of Macintosh and Co.'s affairs for — (a small per centage), that being the sum for which they are now bought up in Calcutta. The thought of such a sacrifice appeared very grievous to me; but as we saw no way of realizing the sum besides, I was constrained to consent, as the only means of supplying the wants of our dear brethren for the current month; and for the next month we must look to the God of all our mercies. We are not without hope that a remittance from you may arrive in the mean time; but our not hearing from you, and the lowness of the fund in your hands, when you last wrote, unite to try our faith severely. My mind is so much busied with the Kingdom of Christ in India, which I more than ever believe He is now about to set up, that I cannot be at ease without seeing, in some way or other, the means for our going on with what of it the Redeemer has graciously confided to us: but still I believe a way

will be found, since opportunities of preaching the Gospel, and even INSTRUMENTS by which it may be done, are graciously increasing upon us.

While the public in India have done more this year for the College than for several years past, the apathy of our good friends at home ("one friend" being almost the only contributor to its wants) leaves Mack and Leechman, those worthy men, without bread to eat; and they are too conscientious to touch Missionary Money for their support, while they abound in Missionary Labours. Br. Mack wished to take three or four pupils into his own family, with a view to his present circumstances; and a better opportunity of obtaining a good education does not exist in India, if it does in Britain: but what by Government clippings in the various offices, and the failure of the six great houses, affairs are reduced so low, that pupils, capable of paying 50 rupees monthly to cover every charge, cannot be found. We have reduced the College expenditure, by lopping off our English Tutor, Joshua Rowe, who is gone to open a school at Cherrapoonjee, or rather I fear to starve there with three children; and we must now part with our Mathematical Tutor.

[*Dr. Marshman, Dec. 30, 1834.*

Since our Venerated Brother's removal, we have been enabled to go on precisely as when he was living. We felt it a peculiar mercy that he was continued to us so long; and his spirit, I humbly trust, pervades us all: and we are, perhaps, more filled with joyful hope than at any former period.

We have been exceedingly straitened as to supplies, particularly for the College; which, though among the most important part of our Missionary Work, as it is training up instruments for extending the Mission on every side, unhappily seems to find no favour in the eyes of the religious world at home, with only one illustrious exception. Still, I believe God will not permit it to sink; but will establish it, and bless it more and more, although present supplies are so far out of sight. We have at least Ten Young Men now in it, natives of India—eminently pious—and preparing for the Ministry; and should we be enabled to keep it from utter dissolution for six years more, in which time I expect the debt on it will be full 20,000 rupees, if we can find any one who will lend it that sum without interest, which

it is unable to pay, the Estate in the Sunderbunds will produce enough to supply its wants, and gradually to pay off this debt. Brn. Mack and Leechman are two able and excellent men; and constantly give Lectures—the first, on Chemistry—the last, on Divinity, and some branches of Learning taught in Glasgow University, tending exceedingly to improve the minds of our young men. Dr. Voigh, who, like Dr. Wallich, is a lover of botany, from the same University, that of Copenhagen, keeps the Botanic Garden in precisely the same order as when our Venerated Carey, whom he so much loved, was living; and will alternately (with others) give Lectures in Botany, as gratuitous Professor, and Curator of the Botanic Garden; but as he cannot afford to meet the expense of the garden, in addition to his gratuitous labours—and I promised my beloved Brother, on his death-bed, that the cows should never be turned into his garden while I lived, and could prevent it—I furnish Dr. Voigh with the regular monthly expense, which last month was 56 rupees. Thus the interests of Learning and Science in the College are provided for, just as when beloved Carey was living.

[*The Same, Jan. 4, 1835.*]

Our church has been thinned by the removal of a number of our fellow disciples; so that the year has brought us no increase, I believe, in numbers, although we cannot consider it as barren in respect of conversions to God. Eight have been baptized: but one of them is already, we trust, in glory; and another is gone to another station. Only two of the eight were natives, and it is one of them who is dead. Five of them, three young ladies and two lads, were pupils of Dr. and Mrs. Marshman's schools. Such a thing has never occurred at the School before. It has made our English Services in the Mission Chapel more interesting than they have ever been. These young friends are all bent on usefulness in the service of God; and more seem disposed to follow

their example. Although the native part of the church has had fewer additions, it is in a very pleasing state. A number of the members, particularly the young, are animated by an excellent spirit.

You have often urged our undertaking a Mission to China; but, in our straitened circumstances, it is impossible. Indeed, we have no disposition to go to China by SEA; but we do wish to push on toward it by LAND. Our Brethren in Assam and Cherrapoonjee are continually looking eastward; and almost every day reveals some encouragement to move on in that direction. Dr. Wallich has reported, that the genuine TEA PLANT has been found indigenous on the mountains in the extremity of Assam, where it joins upon China: should this be confirmed, the cultivation will, doubtless, be taken up extensively in those quarters—the barrier against intercourse between our subjects and the Chinese, in that direction, will be broken down by the irresistible power of mutual interest—and an open door afforded into the Celestial Empire. Yet can we dare to send out a Brother to take advantage of these favourable circumstances? Besides, we have not half nor quarter occupied Arracan: the Mugh Stations south of Chittagong, which were forsaken when Arracan was occupied, again call for the Gospel; and in every quarter we see scope for the spread of the Gospel, while we are compelled to sit still within our present bounds. Oh! that Christians would care for the souls of men, and for the kingdom of their Lord!

Should it be true that tea can be cultivated in Assam, the glance of an eye will shew you, how the commercial interests both of England and India will be promoted beyond calculation by it. We shall have returns in abundance to make for your manufactures, and the intercourse between the two countries will be increased to an indefinite extent.

[*Rev. John Mack, Jan. 4, 1835.*]

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Bishop of Madras.—The Degree of Doctor of Laws having been conferred on Archdeacon Corrie by the University of Cambridge, he was consecrated Bishop of Madras, at the Chapel of Lambeth Palace, on Trinity Sunday, the 14th of June, by the Archbishop of Canterbury, assisted by the Bishops of Lichfield and Coventry, Bangor, and Bristol: the Consecration Sermon was preached by the

Rev. Josiah Pratt, B. D. Vicar of St. Stephen's, Coleman Street. Bishop Corrie left London, with his elder daughter, on the 20th, by Steam for the Downs, to embark in the "Exmouth," Captain Warren, in which vessel he came to England. At the Cape, they will be joined by Mrs. Corrie and his younger daughter, who have resided there during the Bishop's visit to England, for the recovery of Mrs. Corrie's health.

University of Oxford—Summary of Members in January 1835; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	986	..	479	Magdalen Hall.....	167	..	84
Brasenose.....	396	..	333	Magdalen.....	159	..	113
Queen's.....	343	..	172	Jesus.....	153	..	69
Exeter.....	337	..	126	New.....	147	..	64
Oriel.....	302	..	154	Lincoln.....	131	..	72
Balliol.....	279	..	109	Corpus.....	129	..	86
Trinity.....	264	..	112	Merton.....	129	..	64
Wadham.....	228	..	84	All Soule.....	97	..	67
Rt. John's.....	220	..	119	St. Edmund Hall	83	..	46
University.....	218	..	109	St. Mary Hall....	43	..	24
Worcester.....	211	..	94	St. Alban Hall....	35	..	10
Pembroke.....	192	..	101	New-Inn Hall....	32	..	1

Total Members on the Books..... 5251

Total Members of Convocation..... 2551

University of Cambridge—Summary of Members in January 1835; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....	1616	..	782	Magdalen.....	176	..	73
St. John's.....	1060	..	523	Clare Hall.....	162	..	80
Queen's.....	374	..	112	Trinity Hall....	132	..	39
Calus.....	281	..	120	Pembroke.....	120	..	51
Christ's.....	239	..	94	King's.....	112	..	79
Emmanuel.....	209	..	105	Sidney.....	81	..	47
Corpus.....	208	..	88	Downing.....	55	..	29
St. Peter's.....	198	..	88	Commarantes in			
Jesus.....	181	..	82	Villa.....	0	..	10
Catherine Hall..	179	..	60				

Total Members on the Boards..... 5399

Total Members of the Senate..... 2459

King's College, London—From the Fifth Annual Report, read on the 29th of April, we extract the following Summary:—

In the class of Students in the Senior Department, who pass through the Regular Course of Instruction prescribed by the College, namely, Theology, Classics, Mathematics, and English Literature, there has been a progressive increase of numbers: a similar increase has taken place in the Junior Department, the education in which is no less comprehensive, and is intended to be introductory to the Senior Department of General Literature and Science.

The number of the Students, who entered between the 1st of January and the 31st of December 1834, is as follows:—

<i>Senior Department.</i>	
Regular Students for the prescribed Course of Education.....	135
Occasional ditto in various Departments of Science and Literature.....	104
— 237	
<i>Medical Department.</i>	
Regular Students for the whole Course of Medical Education.....	42
Occasional ditto in various Branches of Medical Science.....	175
— 217	
<i>Junior Department.</i>	
Pupils for the General Course of Instruction....	461
— 915	

Church Miss. Soc.—The Rev. Henry B. Bobart (see p. 215) and Mrs. Bobart, with Mr. B. Y. Ashwell and Mrs. Ashwell, sailed from Gravesend, on the 12th of June, in the "Lotus," Captain Summerson, for New Zealand. Mr. Ashwell returned from Sierra Leone (see p. 549 of our last Volume) on account of ill health, at the beginning of December—The Rev. Michael Wilkinson, who arrived from India (see p. 239 of our last Volume) in the early part of May 1834, left London on the 19th of June, with Mrs. Wilkinson, to embark on board the "Exmouth."

A Clerical Friend in Hampshire, on transmitting a Donation of 3*l.* from the late Mrs. Heather, gives the following interesting particulars respecting the donor:—

This is the last time I shall have to transmit to you any Donation from Mrs. Heather. That excellent woman entered into rest on the 8th ult. (Feb.) When you refer to the sums I have hitherto annually forwarded to you on her behalf, you will probably be surprised to hear that she moved in a very humble station in life, keeping a school for poor children; some of whom were unable to make her any pecuniary remuneration whatever; and none of them, I believe, paying her more than three-pence per week. And yet, in addition to what she gave yearly to the Church Missionary Society, she has occasionally sent me a Sovereign for the Bible Society also; inasmuch that I have frequently thought it my duty to request her to reflect seriously whether she were not denying herself not only comforts, but necessities, in order to contribute so liberally to these Institutions; and have often doubted the propriety of my receiving so much from her hands. But her whole heart seemed so filled with desire to do her very utmost to promote the knowledge of Salvation among the poor Heathen, that it would have been the severest pain she could have endured, to have been deprived of the happiness of contributing her mite to this great and good object. Small as her income was, she managed to place out small sums from time to time in the Savings' Bank, that she might be preserved from want when no longer able to keep School; and these sums have accumulated in the course of years, so much, that she has left, by Will, *One Hundred Pounds to your Society.*

Chinese and Indian Fem. Educ. Soc.—The Formation and Object of this Society were noticed at p. 390 of our last Volume. Four Female Teachers have proceeded to India. In April, Miss Eliza Thornton sailed for Malacca, to take charge of the Schools under the care of Mrs. Gutzlaff before her marriage. Three others have sailed in the "Exmouth," with the Bishop of Madras: Miss Priscilla Wakefield is to be Assistant to Mrs. Wilson, in Calcutta—Miss Eliza Postans is to be stationed at Gorruckpore, in care of Schools established by Miss Bird, which have been of late suspended for want of a Superintendent—Miss Jane Jones is to assist Mrs. Weitbrecht, of Burdwan, in the care of her Orphan School. The Bishop of Madras preached for the Society, at St. John's Chapel, Bedford Row, on the evening of the 18th of June. Besides a grant of 50*l.* to the Malacca Schools, supplies of School Materials have been sent to various places. The Stations now in view are Cawnpore, Singapore, Batavia, and Macao; and there are three promising Candidates under consideration. Old School Books and Works of general information will be very acceptable; with working materials of all kinds, remnants of canvas, worsted, floss silk, &c.: urgent applications for all these articles have been received from abroad: they may be forwarded to Mr. Suter's, 19, Cheapside.

Pinang Chinese Female Schools—Our last notice of these Schools, under the care of the Rev. Samuel Dyer and Mrs. Dyer, appears at pp. 395, 396 of the Number for September. Mr. Dyer writes—"Our Schools greatly encourage us, and our feeble labours are more and more interesting. We have a larger number of Girls under Christian Instruction than we ever had before: we, therefore, hope that our friends will continue their support, as on THEM, under the Divine Blessing, they entirely depend." The Bishop of Calcutta visited Pinang in September; and both contributed to the Schools, and exhorted the

people to do all in their power to encourage the Labourers. The Income of the year ending in April was 114*l.* 9*s.* Contributions will be received as stated at p. 396 of our last Volume.

West-Indies' Chapel and School Fund—The Society for the Propagation of the Gospel has opened a Fund for the erection of School Houses and Chapels in the West Indies with a Benefaction of 5000*l.*: the Christian Knowledge Society has contributed 10,000*l.*: and that for the Conversion of the Negroes, 5000*l.* To these sums have been added 1000*l.* by the Standing Committee of the West-India Planters and Merchants, and upwards of 6000*l.* by various individuals. These are liberal contributions; but they form scarcely a third of the sum, which might be applied with advantage to the religious instruction of the Apprenticed Negroes: the Bishop of Barbadoes has shewn, that the cost of erecting the School Houses and Chapels immediately required in his Diocese will not be less than 34,000*l.*; and a still larger sum will probably be required for Jamaica.

Population of Ireland.—In the First Report of the Commissioners of Public Instruction in Ireland, just laid before Parliament, the Population is estimated at 7,943,940; consisting of 852,664 Members of the Established Church—6,427,712 Rom. Catholics—642,356 Presbyterians—and 21,808 other Protestant Dissenters.

Cholera in 1831-32.—From a Paper, read at a late Meeting of the Statistical Society by Sir David Barry, it appears that the total number of cases throughout this country, from Oct. 26, 1831, to Dec. 31, 1832, was 80,203; and of deaths, 30,924. In the Metropolis alone, there were reported 11,020 cases, and 5720 deaths: the largest number occurred in August 1832, when there were 2939 new cases and 1240 deaths; and the smallest in November, when there were 3 cases and 2 deaths.

SOUTH AFRICA.

Caffre War—The smaller Tribes of the Caffres are united in larger bodies, the chief of which are the Amakosa, the Amatambu, and the Amapundu. The Amakosa border close on the Colony, and stretch up the coast to the north-east: the Amatambu are inland,

northward of the Amakosa; and the Amapundu lie to the north-east of both the others. The Amakosa alone appear to have attacked the Colony: nor have all these been engaged: Pato and his brothers having throughout steadily adhered to the Colony.—The Rev. John Brownlee, of the Buffalo River Mission, escaped to Wesleyville: the people of that Station, with Traders and others, to the number of 100, were escorted into the Colony by Pato and Kama, at the request of the Governor: both Stations were burnt by the hostile Caffres. The Rev. John Ayliff, of Butterworth, the only Missionary remaining among the Amakosa, has escaped from the wily Hintza, into the Amatambu Country.—The Caffres are beaten whenever they can be reached; but again assemble, and commit depredations in other quarters. The war is represented as the most formidable in which the Colony has ever been involved with the Natives. It is expected that the Colonial Force must keep the field for many months. The Colonists have the greatest confidence in the measures adopted by the Governor.

AUSTRALASIA.

Church Miss. Soc.—Mr. Wade and his companions (see p. 256) reached New Zealand on the 30th of December.

WEST INDIES.

Success of the Slavery Abolition Act—Sir George Grey, Under-Secretary for the Colonies, gave the most satisfactory assurances, in his place in the House of Commons, on the 19th of June, on the subject of the Apprenticed System. For the ten months which had elapsed from the Act coming into operation, not one act of violence had been committed on any White, and not more than one Black had been injured out of a population of 800,000. A better feeling between the Apprentice and the Master is daily growing up in the West Indies.

Baptist Miss. Soc.—Mr. W. Shotton embarked, on the 28th of April, with Mrs. Shotton, on board the "Wilton Castle," for Jamaica, in order to take charge of the School at Spanish Town; and, on the 11th of May, the Rev. Ebenezer Quant and Mrs. Quant embarked in the "Little Catherine," Captain Kopp, for the Bahamas.

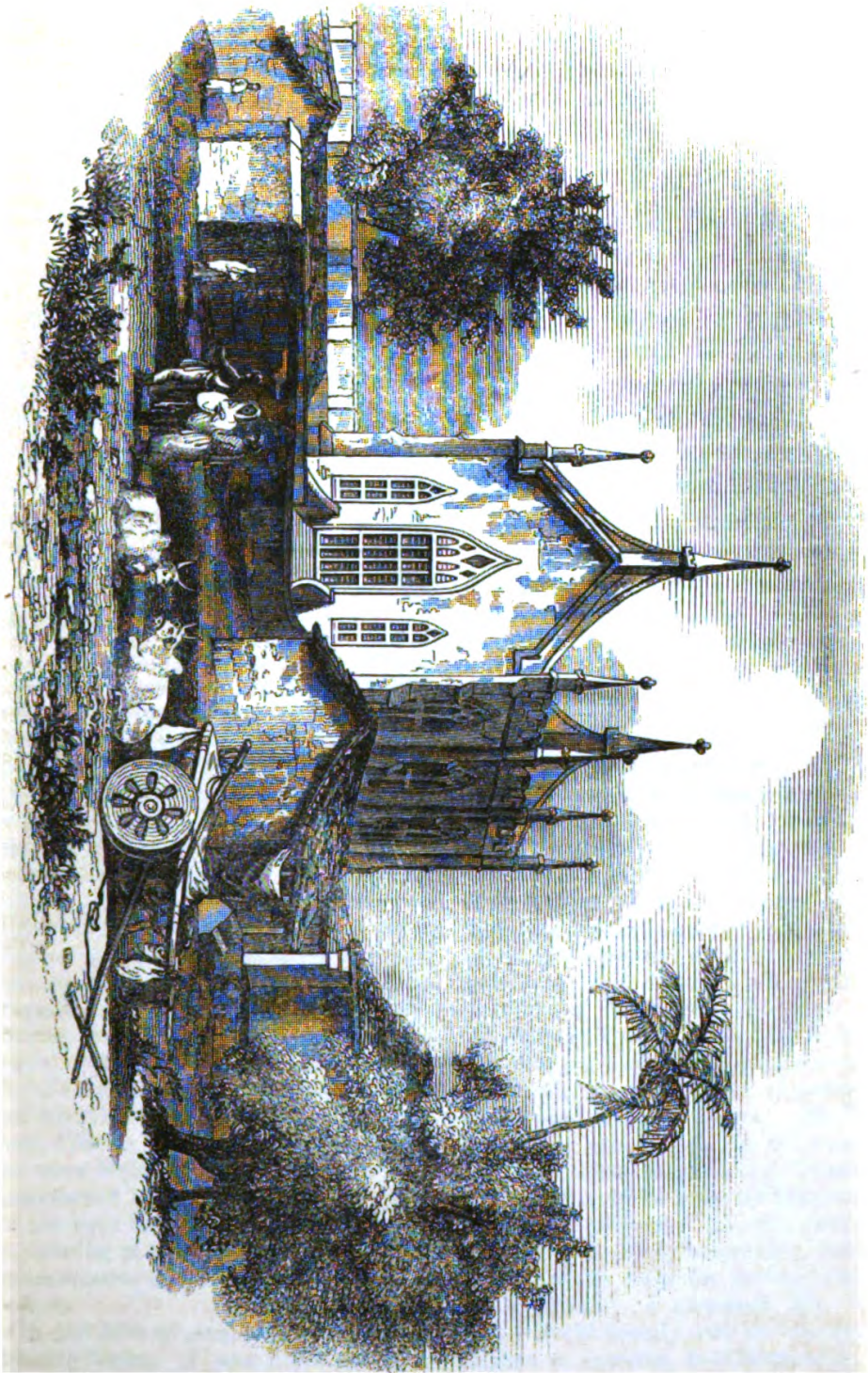
Miscellanies.

TRINITY MISSION-CHAPEL, MADRAS.

(WITH AN ENGRAVING.)

SOME account of Trinity Chapel, which belongs to the Church Missionary Society, appears at p. 149 of our last Volume. It is situated on an elevated spot in the North-West part of Black Town. Its size is 40 feet by 28; and it is opened for Divine Service, in Tamul, twice a week; early on Sunday Morning, and on Friday Evening. A Day and Sabbath School for Girls, and a Lending Library, are connected with the Chapel.

TRINITY MISSION-CHAPEL, MADRAS.



Missionary Register.

JULY, 1835.

Biography.

LAST LABOURS AND OBITUARY OF REV. VALENTINE WARD,
WHO DIED IN JAMAICA, MARCH 26, 1835,

WHILE ON A SPECIAL MISSION TO THE WESLEYAN STATIONS.

THE death of Mr. Ward has been already noticed at pp. 216, 256. His long standing and weight of character in the Wesleyan Body awakened much interest in his appointment to visit Jamaica, with the view of confirming and enlarging the Mission at this eventful crisis. The circumstances attending his decease, while fulfilling this duty, are detailed in some communications from his associates in labour, the substance of which we have formed into a regular journal.

Mr. Corlett thus speaks of Mr. Ward's earlier proceedings:—

On *January* the 8th he came to Spanish Town, to accompany me to Clarendon, to lay the foundation-stone of our New Chapel. . . On proceeding to the ground, and seeing the people, he sat down—covered his face—and wept, I suppose for ten minutes or more. I can scarcely describe the feelings of my mind at this sight. Considering him in his special capacity, I could not but view this as an expression of the sentiment of the whole Connexion which he represented, joying over the work of evangelization, and yet compassionating the condition and circumstances of the objects of their philanthropy. We all wept.

Lord's Day, Jan. 11th.—He preached at Spanish Town, at half-past ten, from Deut. viii. 2. His labours on that occasion were highly prized, and will be long remembered by that affectionate people; and his very instructive conversation on the evening of the day is precious to the remembrance of our friends who were present.

On the 16th of *January*, our District Meeting began. I was filled with admiration: his prayers for, and his sermons to, the Brethren, his decisions in the Meeting, and his conversation at the table, were all so pious, so Scriptural, so according to the established rules and usages of Methodism, and so becoming
July, 1835.

the Gospel of Christ, as to afford us great joy and edification.

No account of his subsequent proceedings appears till March, when Mr. Simmons, of Black River, writes—

On *Thursday, March 12th*, Mr. Ward arrived here in good health and spirits. He told us that he set sail for this place from Kingston on Monday the 9th—reached Alligator Pond on the 10th—and stayed there till the next day. During that time he made every inquiry into the moral and spiritual condition of the inhabitants, and found them deplorably destitute of the Means of Grace: not a Minister or Teacher of any denomination had ever yet visited that populous neighbourhood, for the purpose of publishing the Gospel of Jesus Christ. Mr. Ward especially urged upon me the necessity of visiting them without delay: he said the poor people there most pitifully supplicated help, adding—“ Ah, Sir, your Missionaries will go any where else, but they will not come near us, to teach us the Good Word.” I promised Mr. Ward that I would comply with his instructions as soon as possible, notwithstanding the greatness of the distance from hence.

On *Saturday Morning*, early, we set out together for Mountain Side, a distance of 13 miles. Mr. Ward preached an excellent sermon from Rom. v. 1—5. The Word was understood by the Ne-

2 Q

groes, and accompanied with power to their hearts.

Sunday, 15th.—Mr. Ward conducted the whole of the Service himself, and preached a very excellent and faithful sermon from Prov. ii. 10, 11: it came from his heart, and I believe reached the hearts of many.

Monday, 16th.—In the evening, Mr. Ward called our servants together; and admonished them in a very serious, kind, and affectionate manner: we then read the Book of God—sang—and united in prayer for the copious effusion of the Spirit's influence on the inhabitants of this Island, and especially on the friends of Missions in Great Britain. When he rose from his knees, he appeared quite fatigued; and during the night was very restless and unwell.

Early in the morning of *Tuesday, 17th*, I gave him some medicine; after which he slept very comfortably for some time. In the afternoon he said, "I am now quite well again, and shall preach to-night." He did so, but appeared much indisposed. I urged him not to think of going to Savannah-la-Mar on the morrow; and entreated him to stay with us a few days longer, and take a little active medicine, that he might be better prepared to proceed on his journey: he replied, in his usual familiar way, "Hinder me not! I am engaged in God's work. Let us start about five o'clock to-morrow morning. If you hinder me, I will not come again!"

In the morning, (*Wednesday, 18th*), he said, "I feel much better—quite charming." We left Black River about half-past five o'clock. The morning was cool and pleasant: we arrived at Blue Fields about half-past ten, where we tarried for two hours: during that time he took some refreshment, and said, "I am now hearty and well." He conversed with an American Lady; and took the opportunity to give her a few words of exhortation, which will not be easily forgotten. We left Blue Fields when the sun was beclouded; and a strong breeze made it very pleasant. Throughout the journey, Mr. Ward was in excellent spirits. He said, "I have no doubt but I shall be better for the journey; and I think the attack of sickness at Black River will prevent something worse." He spoke with much feeling and affection of the Preachers at home, how much he loved them—of his family—of the New Chapel which he proposed to be built

in Kingston—and of the Educational Institution, which he longed to see established in this island, for the training of Native Teachers. He spoke also of coming out again, after his return home in 1836, "if the Committee will send me," and of his willingness to end his days here; also of his intended journeys and visits; adding frequently, "If God be willing!"—and occasionally lifting up his heart to God in prayer for success, he appeared to forget the roughness of the way, the heat of the climate, and the diseases and dangers to which he was exposed. In fact, every earthly comfort he regarded as nothing, in comparison with the great work which God had called him to perform: his whole soul was engaged in it. He counted not his life dear unto him, so that he might finish his course with joy. Adverting to his coming to this country, he said, "I have lived in all good conscience before God until this day. I have not known the hour when I have lost a sense of my acceptance with God; and there is not a moment but I am ready to enter fearlessly into the presence of my Maker, to give an account of my stewardship."

About 3 P.M., we arrived in safety at Savannah-la-Mar. He appeared none the worse for his journey. I left him with Br. Inglis on Thursday Afternoon, little thinking that I should see him no more in this world.

Mr. Wedlock, of Montego Bay, thus continues the narrative:—

March 20th: At Ramble.—I left home for this place early this morning, in order to meet our beloved Chairman, whom I expected from Savannah-la-Mar. I am glad to see him so well, and to find him so much delighted with his tour.

21st.—In the forenoon, I took Mr. Ward to Argyle Pen, the Church-Mission Station. Mr. Betts, the Missionary, and his excellent wife, received us very kindly. Mr. Ward is much delighted with the fine scenery, which this open part of the country presents. He preached an excellent Sermon this evening, from Matt. xi. 6.

Sunday, 22d.—It fell to my lot to conduct the early Service this morning; which Service Mr. Ward closed with prayer. I then proceeded to give tickets to our members under the shade of some fine trees, as the house in which we preach was occupied by several classes. On witnessing the order which prevailed, the

earnestness and simplicity of the people who came forward to receive their tokens of church-membership, and the altogether Mission-like character of the scene, Mr. Ward was much affected, and burst into tears: and, on my going to the house to breakfast, he observed to me, "O Brother Wedlock! if I had a pencil, and could use it, I would have taken a sketch of you just now, and would have sent it home. Oh my soul is affected! I feel thankful to God for what my eyes see!" At ten o'clock I read Prayers; after which Mr. Ward preached a powerful and very affecting Sermon, from Prov. ii. 10, 11. The people sat in breathless silence, interrupted only by the sighs of the contrite. I saw many eyes suffused with tears; and what the people heard from the lips of our venerable friend this forenoon, they will not, I am persuaded, soon forget. After the Service was closed, the members of the different classes retired to their various trees, and were there met: on beholding which, Mr. Ward was again affected, and expressed to me the joy, the melting joy, which he felt—"Indeed, this has been one of the most interesting days of my life." "Through God," he said, "you Missionaries are doing a great work; and yet the heartless men on the other side of the water would 'stop the supplies,' if they could. But God will still carry on His work; and take care of you, His servants. And I am convinced our Missionary Fund, and indeed all our funds, will be as large, if not larger, than they have been for years past." When we reached home, he complained of being very much wearied.

Monday, 23d.—He slept much throughout the day; but rose about four in the afternoon, and walked to my house, but appeared very feeble.

Tuesday, 24th.—I found Mr. Ward this morning apparently worse than he had been yesterday. With the help of my arm he walked to my house (about two hundred yards); but his feebleness was extreme. He was unable to eat any breakfast, and lay on the sofa while I conducted Family Worship. I assisted him across to his lodgings, and to his bed. He dozed, with few intermissions, for three or four hours. When he awoke, it appeared to me that his fever had greatly increased. I urged the propriety of his seeing a medical man. He said, "Perhaps it is as well that I do so at once." I sent for the Doctor immediately. He bled him freely; and afterward sent him medicine, which he took regularly, call-

ing for it whenever the sound of the clock announced the time for taking it.

Wednesday, 25th.—Mr. Ward did not rest much through the last night, on account of the active operation of the medicine; and he appears much worse this morning. The Doctor was here at six this morning, and seems much concerned about his patient. About nine, two Medical Gentlemen called; and I perceived, by their very significant looks, that our venerable friend was alarmingly ill. His fever continued, and there was evidently a determination of blood to the head. He continued to take his medicine with great exactness; and made kind inquiries after my respected colleague, who is still unwell. At twelve, Drs. Lawson and Spence again called, and said that they thought his case a little more favourable than it was in the morning; but still there was danger—great danger.

He spoke very little through the whole of this afternoon; and was very desirous of getting some sleep, but, as he remarked, it fled from him. About six p.m. the Doctors again called; about which time the Brn. Corlett and Bird arrived from Falmouth, and were much affected at seeing the venerable man reduced so low. We all three prayed with and for him; and implored the Almighty, if consistent with His wise decree, to spare our friend to us, to his family, and to the Church.

When the Doctors retired, Mr. Ward asked what they thought of his case. Br. Corlett informed him that they thought his symptoms more favourable than they were in the morning, but still there was danger. Seeing Mrs. Wedlock standing beside his bed, he took hold of her hand most affectionately, and wept. She said, "I am sorry to see you so ill, Mr. Ward:" he shook his head, but made no reply: indeed, he spoke but little from the commencement of his illness, on Monday; which was the more remarkable in him, as he was very communicative when in health. Between eight and nine o'clock he became quite delirious, frequently laying his hand upon his head, and pressing it. He also positively refused to take any more medicine. A little after nine the Doctors again came, and were evidently much alarmed; and immediately ordered a blister to be applied between the shoulders, cataplasms on his arms, &c. Our feelings were indescribable. Poignant grief filled the hearts of the dear friends belonging

to our Society here, many of whom had been in attendance day and night, anxious to render us all the help that they could.

Eleven o'clock.—Mr. Ward's delirium increases. He has no knowledge whatever of myself, or of either of the other Brethren, nor as to where he is, nor indeed of any thing else.

Thursday, 26th: One o'clock.—Mr. Ward is sinking fast into the arms of death.

Half past two.—Mr. Ward's delirium has subsided into a perfect calm; but I fear it is the calmness of death which is stealing upon him. He is perfectly insensible.

Four o'clock.—The Rev. Valentine Ward has ceased to live. Mournful stroke! mournful to his dear family, to the Committee, to the Conference, to our Connexion at large, and especially to thousands in those Circuits in which he travelled, and to whom he was rendered so useful; but most particularly mournful to us in this District.

It is added, by another Missionary—

He said several times, "Proclaim peace"—"universal peace!"—and we, supposing him to refer to our causing the room to be kept more quiet, directed the friends accordingly; but we are now of opinion that he was exhorting us to publish peace through Jesus Christ. He twice attempted to sing: and, in every moment even of his delirium, the peace and happiness of his soul were evident; and that, which had been of late the great business of his life, was the subject of his conversation; viz. the instruction—the moral and religious instruction—of the Emancipated Slaves. At half-past two on Thursday Morning, he turned upon his right side, and fell asleep; and at four, his spirit, without a struggle or groan, entered into the joy of his Lord. Never shall we forget the impressive scene. We marked the perfect man, and beheld the upright Christian Minister; and saw, with adoring thankfulness, his peaceful end. Although not long favoured with his intimacy, his memory is blessed to ourselves and our families; and will be blessed throughout this District, for generations to come.

We shall close with the seasonable reflections of Mr. Corlett:—

On Sunday Evening, while endeavouring to improve his removal from among us at Montego Bay, I could not but observe—that, to see a man venerable for years, reputable for every excellence

calculated to endear, every gift which ennobles, and that conduct which exalts one man in the estimation of another—to see a Minister of Christ, called of the Lord, chosen of his fathers and brethren, and faithful in all the House of God—to see a philanthropist of the highest character, having the mind in him which was also in Christ Jesus, and sweetly constrained by the love of Christ—leaving his family and connexions, his country, and, what were to him infinitely dearer, churches which in his early life he had planted and in his maturer years watered—leaving a field in which he had laboured for near thirty-four years with increasing success, and fellow-labourers who with himself had borne the burthen and heat of the day, and now become dear to him as his own soul—leaving commodious temples, the foundations of some of which his hands had laid, and the top-stones whereof he had seen brought forth with praise—in a word, leaving all, in the most comprehensive sense of the word, and, like John, or Peter, or James, following the Lord into a ship, on the sea, and into a strange land—all this proclaimed, in the most unequivocal and impressive manner, that he *did not count his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God*:—to see such a man, while discharging with diligence the various duties of his extraordinary Mission; while giving himself to prayer and the Ministry of the Word; while feeding the Church of Christ with knowledge and understanding; while guiding his Junior Brethren in the exercise of their Ministry, and disposing of them to the best advantage for increasing and successful exertions in evangelizing this Colony; while forming a Plan of Education which would extend its benefits to all future generations, and travailing in birth till Christ should be formed in the hearts of all the people, taken away so suddenly and unexpectedly from our love, esteem, and confidence; from our Families, our Congregations, our Societies, and our Schools—is a bereavement most exquisitely felt—a loss apparently irreparable. Our circumstances tend to make us more susceptible—such as the recent change in our Civil Institutions—the demolished Temples of our Lord which are not re-erected—and the calls for our abounding labours and exertions, which we hear from almost every direction.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. Dudley gives the following

Instances of the Benefit of Active Associations.

I had, yesterday evening, the high gratification of attending the Thirty-sixth Public Distribution of Bibles and Testaments by the Southampton Ladies' Association. Including the Anniversaries of the Auxiliary, more than Fifty Public Meetings of the Society have been held in the same spacious rooms; but, on no former occasion, have I seen them more densely crowded. This exemplary Association was established in 1816; and, during the nineteen years of its valuable labours, has distributed more than 7000 Bibles and Testaments, and collected 4189*l.*; of which the sum of 1658*l.* has been contributed in aid of the general objects of the Parent Society.

[*Southampton, April 24, 1835.*

This town became the seat of a Bible Society in 1813. The average annual income for more than twenty years was about 15*l.*, and about 20 copies of the Scriptures were distributed: by the introduction of the Village-Association System, the income has been raised to 104*l.*; and the issues of Bibles and Testaments, within the last year, have been 147.

[*Ilminster, May 16, 1835.*

He adds an

Instance of the great Destitution of the Scriptures.

I have the satisfaction of reporting the establishment of a Branch Bible Society for Crewkerne and its populous vicinity, in connexion with the Yeovil Auxiliary, and the subsequent formation of the Crewkerne Ladies' Association. The Gentlemen of the Branch Committee are about to adopt measures for the institution of Village Associations in the neighbourhood; the needfulness of which will be painfully evident, from the following fact. Two Gentlemen have just investigated the state of a village within three miles of Crewkerne: they visited 224 families, of which only 81 are in possession of Bibles: of the remaining 143, only 53 possess Testaments in whole or in part, leaving 90 families, including more than 450 individuals, totally destitute of any portion of the Holy Scriptures!

One of the Gentlemen engaged in the inquiry, stated these facts at the Public Meeting held yesterday evening; and they appeared to make a deep impression on the audience. When such is the case with regard to a village situated on one of our principal high roads, and in other respects favourably circumstanced, we may readily infer that the state of our more sequestered districts is at least equally deplorable. [*Charmouth, May 19, 1835.*

The Collectors' Reports of the Southampton Ladies' Association furnish some instances of the

Successful Incitement of Grown Persons to learn to read.

One of the collateral benefits, arising from the Bible Association in this town, is the discovery of grown persons who were unable to read, and the opportunity which it has formed for their being instructed. It is now some years since the attempt was made; and, with every one, it has been in some way successful. Persons of all ages, either entirely ignorant, or reading imperfectly, have at various times been admitted into the School: the average attendance is still from 50 to 60, every Sunday Afternoon. From its commencement, 350 have attended. Within these two years, about 20 Younger Women have been formed into a Bible Class, under the care of one who is singularly blessed with the disposition and ability for giving them Scriptural Instruction, and who is an exemplary pattern of *doing with her might whatsoever her hand findeth to do.*

Many instances might be given of the ease with which the object has been attained, and the pleasure which the Teachers have had in their work. One only shall be mentioned.

In calling, through one District, for the Bible Subscription, a garret was visited, where two Widows had lately come to reside. The question, "Have you a Bible?" was received by one of them with a most eager interested look. "No, Ma'am. I often think what would I give, if I could read, and had a Bible to read." The opportunity for learning was offered. The old objections immediately arose: "It's too late, after fifty years: people would laugh at me: and who would have patience to teach one that does not know two letters?" These

feelings were met, and soon explained away. She came not the first Sunday, for she had not courage; but, being sought again, made her first appearance at the School on the 4th of last December. Her ardour, and her schemes for getting on, were very amusing. On the cold winter mornings, she offered the person for whom she was employed, to come to her work at four instead of six o'clock, that she might finish in time for an evening school in the week. She used to take her "Easy Introduction" everywhere, getting any help she could at the intervals of her fatiguing day's work. A blind man was of great use, in being always willing to tell her the words, when she had said the letters: "But," said he, "if Jane says one letter wrong, then I'm sadly put out; so that makes her careful." She is now able to read many easy verses in the Bible—has subscribed for the Testament and Psalms in large type—and will soon read well.

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MERCHANT-SEAMEN'S BIBLE SOCIETY.

THE Reports of the Society's Agents furnish

Instances of the Acceptableness and Influence of the Scriptures among Seamen.

—A Scotch Sailor, on paying a shilling for a Gaelic Testament, said, that he would not have it for less, if he could; and added, that he wished that his circumstances were such as to enable him to give something to the Institution.

—"Notwithstanding I have a Bible for my own use," said one of the crew, "I will buy one, to give to some one who may need a Bible; for I dearly love to countenance so good a work."

—"I bought a Bible of your Society, a little while ago," said the Captain; "and I am sure that I would not part with it again for four times what I gave for it. I have found it a blessed book!"

—The Mate, a respectable and serious young man, said, "I am very well provided with the Scriptures for my own use, but I should like to have a couple of Bibles to give away. Whether we have little or much, it is but a talent to be improved; and it is a sad thing when a man lives only for himself, without any regard or concern respecting the condition of others. Does your Society accept of trifles towards defraying its unavoidable expenses?" On replying in the affirmative, he presented me with six shillings, besides paying me for the two Bibles.

—"When I was in the Navy," said one of the crew, "the captain of our ship gave me a Bible, a book that I have reason to prize more than gold or silver, for the good it has done me; and it has not only been a blessing to me, but it has also been useful to others to whom I have lent it. Yes! I do love my Bible, and would not be without it on any account."

—"The Bible, Sir!" cried the Captain; "why, the Bible accomplishes wonders on the minds and manners of men. See, what influence it has had on one of my men! By reading of the Scriptures only, he has become a transformed character: he was, in the strictest sense of the word, a bad man: he is now a consistent Christian character."

—Lying off Deptford, unmooring, bound to New South Wales with convicts: nothing could be more seasonable than was my visit to this ship. Some of the crew had been the evening before expressing their fears to one another of leaving England before they obtained a Bible each, and they were exceedingly glad in obtaining what they so much desired. Sold nine Bibles.

—A Spanish Sailor, belonging to this ship, seemed much surprised on my telling him that I could accommodate him with a Bible in his own language. He went away immediately, and borrowed the money from the mate.

—A German Youth anxiously inquired for a German Testament. On my putting one into his hand, he said, "This is the book I have been looking for a very long time—no one could tell me where I could get it. I am now very glad indeed!"

—The Captain of this fine ship said, "When I was serving as chief officer, I witnessed the good effect of giving your Society's books into the hands of the crew; and, with a view of doing more good, I will, if you please, take a few of those Bibles and Testaments." He purchased four Bibles and four Testaments.

—Two of the men belonging to this barge, fearing that they might not see me, left word, at several places on the river, that they wanted Bibles; requesting the persons whom they told, that if they saw me, to beg that I would endeavour to find their vessel out, and supply them. After tracing her from one place to another, I found her at one of the wharfs close to London Bridge; and the men expressed themselves very much

obliged indeed to the Society, for finding them, and sending them such cheap and beautiful books.

—The captain's wife expressed herself very much obliged to the Society for allowing her to purchase a Portuguese Bible; which she was so desirous to procure for a young man in Portugal, who was servant to a friend of hers at one of the ports to which their vessel traded. When there the last time, she presented the young man with a dollar, for which he expressed himself very thankful; but at the same time, something peculiarly embarrassing in his looks was observed. His mistress asked him what was the matter, and what he wanted. "Why, Madam," said he, "I have a New Testament; but that is not all the Scriptures—I want the grand Bible. If Mrs.— could bring me one, when she comes here again, I shall be so happy!" "On discovering the secret of his anxiety, I promised," said she, "to take him a Bible when I returned; and now I am enabled to fulfil my promise."

BAPTIST MISSIONARY SOCIETY.

FORTY-THIRD ANNIVERSARY.

Meetings and Sermons.

THE usual open Committee Meeting was held on Tuesday Morning, the 16th of June, at the Society's House; Joseph Gutteridge, Esq., in the Chair.

On Wednesday Morning, the Rev. Samuel Summers, of Bristol, preached at the Poultry Chapel, from Matt. ix. 37, 38; and, in the Evening, the Rev. Benjamin Godwin, of Bradford, at Surrey Chapel, from John iv. 35.

At the Prayer Meeting at Eagle Street, on Thursday Morning, the Rev. Thomas Welsh, of Newbury, delivered an Address: after which the Annual Meeting was held in Finsbury Chapel; T. F. Buxton, Esq. M.P. in the Chair.

Movers and Seconders.

Rev. Samuel Nicholson, of Plymouth; and R. Foster, Esq. jun. — Rev. James Sprigg, of Ipswich; and Rev. J. Watts — Rev. Benj. Godwin; and Rev. S. A. Dubourg, of Clapham—Rev. H. Townley; and Rev. E. Hull, of Watford— and Rev. W. Reeve, from India; and Rev. E. Clarke, of Truro.

Resolutions.

—That this Meeting contemplates with lively gratification the auspicious change, which took place on the First of August last in the Civil condition of our Negro Brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity, to elevate the character and improve the condition of the most degraded of mankind; and supplies a powerful motive for more vigorous evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure.

—That this Meeting gratefully acknowledges the prompt and abundant liberality with which the Religious Public responded to the Appeal made to them by the last Annual Meeting, for rebuilding the Chapels and School Rooms which had been destroyed in Jamaica; and earnestly entreats the continued and augmented efforts of Christian Brethren throughout the land, to supply the silver and the gold required by the urgent and increasing demand for more Labourers in every part of the Missionary Field to which the attention of the Society has been directed.

—That this Meeting sincerely rejoices in the large amount of good which has been effected by the instrumentality of Missionary Societies, of various denominations, in Europe and America; and respectfully tenders its acknowledgments to the Christian Friends who have evinced their fraternal regard, by affording the use of their commodious Chapels on the present, as on former Anniversaries; and trusts that, upon them, and the Church at large, the Most High will condescend to pour the most ample effusions of Divine Influence and Grace.

JEW'S SOCIETY.

THE Rev. J. C. Reichardt, one of the Society's Home Missionaries, makes the following report of the *Beneficial Effects of the Operative Jewish Converts' Institution.*

Another year having again closed, it affords me much pleasure to be able to express my conviction that the work in my immediate sphere of labour has been sufficiently encouraging. I still reside in, and superintend, as you are aware, the Operative Jewish Converts' Institution in the vicinity of the Society's Chapel; and find that the interest taken in the Institution is rather on the increase.

At the commencement of the year, in April 1834, only two inmates remained; the rest having left, either to work for themselves or to go to other countries: this enabled me to go to the Continent, at the request of the Committee, to visit several of the Missionary Stations during the period of four months. Since my

return from the Continent in October last, seven new inmates were received into the Institution; but, several having again left, only three at present remain, who have hitherto evinced a very quiet and teachable disposition, so as to justify the hope that they will reap the full benefit and purpose of the Asylum.

Although it is greatly to be regretted, that not all of the believing Israelites admitted into the Institution can be induced to remain steady, until, by their own diligence and stability of character, they be enabled to settle in the world more comfortably and independently; yet I have also found, by experience, that we must not abandon our hopes with regard to these, as we see them, one after another, finding out their error, and settling themselves steadily somewhere. An instance of this kind occurred not long ago, when one of these brethren, who bore else a good character, but left too soon, wrote to me on the very subject; and it was gratifying to find that the instruction which he had received, both in a temporal and spiritual point of view, had not proved in vain. He is now settled in a large town in England; and a Lady who had been very kind to him writes, that he is going on well, and is in good business.

Even those individuals, who, towards the close of last year, were deluded, either by their own feelings or the persuasion of others, to go back to the Jews, need not be given up in despair. I feel sure that their conviction of the truth of Christianity was too strong to let them feel satisfied with Judaism; and one of them has already called on me, to express his deep regret for having left the Institution, and to assure me of his stedfast faith in Christ, his Saviour.

This Institution, however, is not only a benefit to those who are actually received as inmates; but to many others also, whom the very report of its existence attracts, and brings in contact with me. Thus I have constant visits from Jews, who call either for instruction or apply for baptism: and although, in consequence of the great caution which is observed, few of these applicants are admitted to that Ordinance, yet few stay away who have not declared their full or partial conviction of the Truth, and perhaps none to whom it has not been fully made known. Among these visitors, I sometimes experience very pleasing facts, which, however, it would not be advisable

to give in detail. Of one individual I may, however, state thus much, that, on his first visit, he was as little a believer in Moses and the Prophets as in Christ, and that he is now more convinced, and diligently studies the Scriptures; and of another, that he is now a confirmed believer in Jesus of Nazareth, and ready to be baptized.

The Institution, I may also in conclusion add, has not proved such a restriction to my Missionary Labours in general as was at first apprehended; for not only was I enabled to visit the Continent, but could also assist at the public conferences with the Jews in London, and attend to other business of the Society in England.

To the Lord be glory and praise! And May He, of His infinite goodness, continue to prosper the work of the Society, and bless the labours of His servants engaged in it.

The Committee of the Jews' Society remark—

Since the above was written, several more applications for admission into the Institution have been made by Israelites, who expressed their belief in Christ as the true Messiah: three of these have been added to the number of the inmates of the Institution, now amounting to six.

This Institution, although not immediately connected with the Society, must be considered as a most useful auxiliary; and is, therefore, very earnestly recommended to the support of those who wish to promote the welfare of believing Israelites, especially since our own Society is, by its rules, precluded from granting the Institution any pecuniary assistance.

CHURCH OF SCOTLAND.

We shall not be able, as we proposed at p. 265 of our last Number, to finish in the present the very able Address of the Rev. Alexander Duff to the General Assembly, but must confine ourselves to an

Instance of the Effect of the Communication of Knowledge, as preparatory to that of the Gospel.

I have already shewn, that the communication of useful knowledge will demolish the ancient learning and religion of Hindoostan. On this subject a grand experiment has been made, at the expense of the British Government, in the metropolis of India.

About eighteen years ago, there was founded, in Calcutta, a College for educating Hin-

doo Youths, in the Literature and Science of Europe, APART FROM RELIGION: the Seminary has been attended chiefly by persons of rank, wealth, and influence in society. Here, then, was a favourable opportunity of ascertaining the power of European Knowledge, when brought in contact with the systems of Hindooism. The result was precisely such as any one duly acquainted with the subject would confidently anticipate: for the last ten years, class after class has issued forth from this Institution, who, by the course of enlightened study pursued, were made alive to the gross absurdities of their own systems: these, therefore, they boldly denounced as masses of imposture and debasing error, and the Brahmins as deceivers of the people; though many of themselves belonged to that exalted and sacred class. But no morals or religion having been taught in the Institution, the Young Men were in a state of mind utterly blank as regards morals and religious truth—moral and religious obligation: they were Infidels or Sceptics of the most perfect kind—believing in nothing—believing not even in the existence of a Deity—and glorying in their unbelief. Still, their infidelity was of a negative, rather than a positive kind: it was not the hardened infidelity of those who have apostatized from the true religion, but the looser infidelity of minds which had become emptied of a false one. Truth was, with them, not a thing positively rejected, but a thing undiscovered, unknown, and therefore not believed.

To this class of persons, much attention was directed some years ago; and I refer to their case as illustrative of one of the modes of accomplishing our great end.

Of the existence of this class I knew nothing, because I had heard nothing, when I first reached my destination. With them and their condition I got acquainted by degrees—visiting the College, and conversing with them—meeting with them in Government Offices and Agency Houses, as clerks or copyists—and attending various Associations, which they had formed for debating questions of a literary or political character. In this way, I gradually became familiar with their peculiar state of mind—their habitude of thought—their modes of reasoning—their prevailing opinions; with the staple of their knowledge—the subjects which were found most interesting, and the kinds of argument and evidence which proved to them most satisfactory.

All subjects seemed to be more or less tolerated, but Religion. Against religion in every form they raged and raved. They scrupled not to scoff at Christianity: they scrupled not to avow their disbelief in the very being of a God; thus realizing the condition of the men, described by an ancient author, who “fled from superstition, leapt over religion, and sunk into atheism.” Again and again did I endeavour to expostulate with them, on the irrationality of scoffing at what they had not examined, and the real merits of which they could not therefore know. For some time, all was in vain. They despised the character of

July, 1835.

a Missionary; whom they thought fit for nothing, but to stand in lanes and corners of the streets, and there address “the pariahs” and lowest castes of the people. For such a man they had the most profound contempt; and, for a long time, they could not brook the idea of listening, in order to receive instruction from one who, like myself, exercised the functions of a Missionary.

After repeated meetings, and explanations, and changes of circumstances, which it is needless here to detail, a considerable number at length consented to give a hearing on the subject of religion; on the express condition, however, that full licence should be granted to controvert, if they thought proper, one and all of the arguments and statements adduced. Hence the origin of those Lectures and Discussions on the Evidences and Doctrines of Natural and Revealed Religion, of which previous notices have been given to this Assembly. But “Why,” have some asked, “Why Lectures on Natural Religion? Why Lectures on Evidences at all? Why not proceed forthwith to preach Christ Crucified?” Why? just because the latter was, and the former was not, found impracticable. “What,” said they, “do you mean by Christianity?” “A Revelation from God, pointing out an all-sufficient remedy for transgression.” “What! a Revelation from God! That means, in our estimation, neither more nor less than a revelation from—NOTHING. Prove to us, first, that there is a SOMETHING called God, from whom this revelation could come, and then we may be disposed to inquire into the contents of that revelation.”

I mention this, to contrast it with the case of the North-American Indians. When the existence of a God was attempted to be proved to them, they, in substance, answered—“Fool! do you think we do not believe that there is a God, the Great Spirit?” This mode of procedure was, in consequence, abandoned. On this historical fact, coupled with the experience of the Moravians in Greenland, seems to have been founded the Theory of Modern Missions. Forgetful of the infinite variety of phases under which human nature is exhibited in different and distant climes, people have absurdly concluded that one rigid and invariable rule of address must be adapted to all; as if the same mode of manual culture were adapted to every soil in every region of the world. Oh! it would be delightful, if we had only to dwell, and dwell for ever, on the Glories of Redeeming Love. For who can doubt that this is a refreshing, soul-stirring theme, compared with the cold and chilling theme of Evidence? But we must not allow feelings, however hallowed, to usurp the place of enlightened judgment. In the case now mentioned, should I, under the impulse of theory, thus address the Young Men—“Gentlemen! I cannot tell you any thing about the being of a God. I came hither to preach Christ; and if you will not listen to me, I have done with you!”—they would with one accord reply, “Well, we have done with you!” But does not sound reason, does not common sense,

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does not the apostolic practice say, "Meet these men on their own ground, and displace the obstacles which prevent you from getting a hearing on the higher and more glorious subject of *Christ Crucified?*"

Accordingly, with a determinate view to this noblest end, the question as to THE BEING OF A GOD was FIRST entered upon. All the ordinary and more palpable arguments were advanced, in forms adjusted to the occasion: and I confess I was somewhat mortified to find that the demonstrative argument from Design did not, from its NOVELTY to THEIR minds, produce that strong impression which, from its inherent strength, we might be fully warranted to expect. Having, in my former intercourse, found that, from the metaphysical cast of mind among the higher orders of Hindoos, these Young Men had studied our writers on mental philosophy with peculiar delight—that several of them had mastered the works of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember the majority of students attending Moral-Philosophy Classes in our Universities to have formerly mastered them—I had recourse, as a last resort, to A MIXED MODE of representing what has been termed the *à priori*, or metaphysical argument. After that statement, all doubts vanished. The Young Men, for the most part, declared, "We now believe there is a great First Cause, the intelligent Author of all things."

Still, I could not forthwith proceed to announce the Gospel Message: LIKE the older Hindoos, they demanded that I should shew them my AUTHORITY, *i. e.* that I should shew them satisfactory evidence for the assertion, that Christianity is an authentic revelation from God; but, totally UNLIKE the older Hindoos, these were enabled to comprehend the nature of evidence. They had studied our language, our histories, and our science: they were acquainted with the sources and facts of history and chronology: they were initiated into the first principles of inductive reasoning: they knew the laws that regulate the successions of state in the material universe: they were quite capable, therefore, of comprehending the nature and the force of a historical argument, the argument from miracles, or the argument from prophecy. Behold, then, the incalculable advantage we possessed in addressing this class of Hindoos! The older ones asked for evidence or proof: we had abundance in store, but THE WANT OF A LIBERAL EDUCATION prevented them from comprehending its nature and force. The younger ones, in like manner, demanded evidence; and THE POSSESSION OF A LIBERAL EDUCATION enabled them at once to understand its nature and weigh its force. Accordingly, all the usual Evidences of Revealed Religion were adduced, and elaborately discussed in detail: and, as an exemplification of the quickness of mind which was manifested in the discussion of every topic, I shall only state at present, that, on the subject of Miracles, these Young Men, night after night, brought forward the old and now-exploded arguments of Hume; and, night after night, on the banks of the Ganges, and for the sa-

tisfaction of Hindoos, had I to combat the plausible reasonings and deductions of that great but misguided man.

The Evidences in favour of Christianity as a Revelation from God having been admitted by several as irresistible, and by others no longer opposed, we last of all came to the grand terminating object of all our labours, *viz.* the announcement of the MESSAGE itself, the full and free declaration of the essential Doctrines of the Gospel. It was then, and then only, as might have been expected, that vital impressions began to be made. Hitherto, we were engaged in the removal of obstacles which opposed our entrance into the temple of Truth: having now reached the threshold, we crossed it, in order to discover and admire the beauties of the inner workmanship. Hitherto, the intellect chiefly was called into exercise: we had now something suited to the feelings and the conscience. It was when unfolding the Scripture doctrine of the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became seriously affected under a sense of the guilt and vileness of sin; and, when unfolding the inexpressible love of the Divine Redeemer to our apostate world, that another heart was touched, yea, melted under the display of such infinite tenderness. Thus it was that the Gospel triumphed, and the Doctrine of the Cross maintained its high pre-eminence, as the only antecedent to the conversion of a soul toward God.

And I must here add, that, in the case of some of the individuals thus brought to a knowledge of the truth, there was exhibited a demonstration of the power of Christianity, such as I have seldom, if ever, witnessed at home. The case of the third who was baptized, and who now conducts an Institution in one of the Upper Provinces, was somewhat peculiar, from the trying circumstances attending his separation from his friends. Ah! could any member of this Assembly have been present on that memorable night, he would have seen what Christianity could do, even for a poor brutish idolater. It was about nine in the evening; and if any one here has been in that far-distant land, he will know what the external scene was, when I say, it was on the banks of the Ganges, and under the full effulgence of an Indian Moon, whose brightness almost rivals the noon-day glory of the sun in these northern climes. Two or three had resolved, as friends, to go along with this individual, and witness a spectacle never before seen by us, and perhaps not soon again to be seen by Europeans. It was heart-rending throughout. Having reached the outer door of the house, the elder brother of this young man advanced toward him, and, looking at him wistfully in the face, began first to implore him, by the most endearing terms as a brother, that he would not bring this shame and disgrace upon himself and his family (which was a most respectable one). Again and again did he earnestly appeal to him by the sympathies, and the tenderness, and the affection of a brother. The young man listened; and, with intense emotion, simply in

substance, replied, that he had now found out what error was—that he had now found out what truth was—and that he was resolved to cling unto the truth. Finding that this argument had failed, he began to assert the authority of the elder brother—an authority sanctioned by the usages of the people: he endeavoured to shew what power he had over him, if he cruelly brought this disgrace upon his family. The young man still firmly replied: “I have found out what error is: I have found out what truth is; and I have resolved to cling unto the truth.” The brother next held out bribes and allurements: there was nothing which he was not prepared to grant: there was no indulgence whatever, which he would not allow him in the very bosom of the family—indulgences absolutely prohibited and regarded as abhorrent in the Hindoo System—if he would only stop short of the last and awful step of baptism, the public sealing of his soul and fatal apostacy. The young man still resolutely adhered to his simple but emphatic declaration! It was now, when every argument had finally failed, that his aged Mother, who had all the while been present within reach of hearing, though we knew it not, raised A HOWL OF AGONY, A YELL OF HORROR, which

it is impossible for imagination to conceive: it pierced into the heart, and made the very flesh creep and shiver. The young man could hold out no longer. He was powerfully affected, and shed tears. With uplifted arms, and eyes raised to heaven, he forcibly exclaimed, “NO: I CANNOT STAY!” and then walked away. And this was the last time he ever had converse with his brethren or his mother.

I could not help feeling then, and have often thought since, how wonderful is the power of truth!—how sovereign the grace of God! If it be said that the Hindoo Character is griping and avaricious, Divine Grace is stronger still, and is able to conquer it. If it is yielding and fickle, ay, fickle as the shifting quicksands, Divine Grace can give it consistency and strength. If it is feeble and cowardly, Divine Grace can make the feeble powerful, and convert the coward into a moral hero. What signal testimony do such triumphs bear to the power of the Everlasting Gospel!

Some particulars of this affecting case appear at pp. 323, 324 of our last Volume.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from page 272.)

NEW ZEALAND.

Great Change effected among the Natives, through Missionary Labours.

IN the immediate and direct object of the Mission, much more work offers itself than the Missionaries are able to perform. Scarcely a day passes without their preaching; and many persons who live at distant places earnestly request visits from them, if it were only for a few days; offering to make roads on purpose for them, and to afford them every possible facility. It was not always so: but a short time before, the very same people would have thrown every difficulty in the way of Missionaries who wished to visit them. They tabooed, or made sacred, the roads, that the Missionaries might not traverse them; and declared the rivers sacred, to prevent them from crossing them.

The Natives, in general, are now not only anxious to receive instruction of a religious kind, but they wish the Missionaries to make laws for them. They consult them as casuists: they seek counsel of them as to matters of peace and war; and there are few occasions on which they do not refer to them. In such matters, I and the Brethren at Waimate were almost daily employed.

The Natives are also adopting all the customs of the Europeans. They wish for the introduction of the various Rites

and Ceremonies of the English Church, as to marriage and other things. Their various superstitions are gradually, or, I should rather say, rapidly dying away. When I tell the audience that Three Hundred New Zealanders have embraced the Gospel, and are aiming to live in consistency with its sacred requirements, I think that, while you are grateful to God for the signal success with which He has graciously crowned the labours of His servants in New Zealand, you will also express your cordial approbation of the vigorous prosecution of the Society's operations in that Mission, by its gradual extension as circumstances may providentially admit.

I have attended the death-beds of upward of Forty Natives; and have witnessed some of those scenes which are so delightful to a Christian. I cannot express the pleasure which I have felt, on some of those occasions, at witnessing the firmness of their faith, the sincerity of their love to Christ, and their joy and triumph in the prospect of dissolution. Such expressions as these have often proceeded from the lips of dying New Zealanders:—“Oh when shall I come and appear before God?”—“When shall I go to see Jesus Christ?”—“When shall I have done feeling any sin within me?”—“When shall I have nothing but love

in my heart?"—"When shall I be like my Saviour?"

The native cruelty is diminishing. War is less known. Infanticide is likely to be altogether abolished. In the course of the first few years of my residence in New Zealand, I witnessed six different cases of infanticide: I have seen mothers break the necks and dash out the brains of babes who hung at their breasts; but, in the course of the last four years, I have not witnessed one case, nor heard of one, except in the vicinity of the harbours, where the Natives have been injured by their intercourse with licentious British Sailors.

It will doubtless be asked, what were the means which have been employed to effect such important changes. I cannot but recollect for how many years the patience of the Missionaries and of the Society was tried; and how God seemed determined, as it were, to ascertain how far they were willing to sow, though they might not receive an immediate recompence. The means which have been employed were, first, the preaching of the Gospel—a free and full offer of salvation, through the blood of the Cross, to all who were willing to receive it, however evil their former characters might have been. Then, there was the instrumentality of the Schools, by means of which 800 Natives have been enabled to read the Word of God for themselves; while hundreds more are able to read so as to make out the meaning, though not so as to be fully intelligible to others. But, of all the means employed, on which God seemed to stamp His peculiar blessing, I would mention the Liturgy of the Established Church: it is so simple—its confessions, its praises, its petitions come so fully home to every case—it is so suitable, from the universality of its character and the extent of its petitions—it is so calculated to bring every proper devotional feeling into exercise, that it has been one grand means, not only of promoting Christian Knowledge, but of advancing the soul in the experience of grace, and leading it on in the ways of God. While I have heard thousands of the New Zealanders lifting up their hearts and their voices in prayer and in praise to God in the language of the National Liturgy, it has filled my heart with gratitude to that God, who suggested it to the minds of His servants to indite that form of sound words.

[*Rev. W. Yate—at Ch. Miss. Soc. An.*

Eagerness of the Natives for Teachers.

In a journey which I have taken, nearly five hundred miles from the Bay of Islands, I was very cordially received, and my whole visit proved very interesting. The people wished particularly to receive Christian Instruction, though they did not know exactly to what it might lead. At one place I had conversed with them about my going to England, for the purpose of obtaining assistance. As I lay in my tent at night, I heard some of the Natives conversing together. "We must hold a Committee," they said, "about keeping him here. We must not let him go. He says he is going to England, and the ship is here to take him; but he shall not go. He shall be our slave: not our slave to fetch us wood or to draw water for us; no, but our Talking Slave. Yes, he shall be our slave to talk to us and to teach us. Keep him we will!" Having overheard their conversation, I was prepared to meet them in the morning. I stated the case fairly to them, and pledged myself to use all my influence to get them two Missionaries, who might give them the instruction which they were so desirous of receiving. [*The Same—at the Same.*

Letter of a Native to the King of England.

When it was known that I was about to visit England, several of the Natives wished me to be their mouth to the Christians of England. Some of them wished me to be their hand and their fingers. One of them, in particular, asked me to be his fingers: to him I replied, "Yes: I will put down on paper what you wish." This Native had supplied a King's ship with a cargo of spars, and he wished particularly that the King of England should know it. The Letter was written in the native language, at his own dictation; and he afterward copied one of the marks on his own face, as the signature. I will read as literal a translation of it as the language will allow:—

Here am I, the friend of Captain Sadler. The ship is full, and now about to sail. I have heard that you were aforesaid Captain of a Ship. Do you therefore examine the spars, whether they be good or whether they be bad. Should you and the French quarrel, here are some top-masts for your battle ships. I am now thinking about a ship for myself: a native canoe is my vessel, and I have nothing else. Native canoes often upset, when they are filled with potatoes and other matters for your people. I have put on board the Buffalo a Mere Pounami, and two garments; these are all the things which New Zealanders possess. If I had any thing better, I would give

it to Captain Sadler for you. This is all mine to you.—Mine, TITORE.—To William, King of England.

This Letter was forwarded to His Majesty, through the Lords of the Admiralty. [The Same—at the Same.

Artifices of the Enemies of Missions.

I am compelled to add, that there are many Enemies to the Cross in New Zealand; some of whom are Natives, and some Europeans. They have used all possible means to do injury. They have established grog-shops, into which many have been enticed to drink the liquid fire. Recently they have brought in the aid of ventriloquism. They have taken a Native Youth, and have initiated him in the mystery; and then sent him to the Chiefs, to inform them that all which the Missionaries had taught them was a lie. The people were called together, and were told that the Youth would work a miracle to prove that the Missionaries had taught falsehoods. Owing either to the force of truth, or a failure of courage, or some other cause, the Youth said, at the time appointed, "All that the Missionaries have said is perfectly true: only they have made a mistake as to the day on which the people should worship. Saturday, and not Sunday, is the proper day." He then called, first on a stone and then on a tree, to attest the truth of what he had said; from which objects sounds seemed to come in reply. The people were astonished, and some of them adopted the Saturday instead of the Sunday. This created some little confusion for the time; but the thing has since fallen to the ground: the people have discovered the trick which had been practised to delude them, and are returning to their duty. [The Same—at the Same.

Circumstances attending the Formation of a New Station.

A Sixth Station has been formed on the banks of the Thames, in a place where we had long been anxious to labour. We have met there with great encouragement. Formerly, we were not allowed to land at that place; but, on the occasion to which I refer, we were met by fifteen hundred of the Natives. When we landed, some of the Chiefs said that it was their intention to make some speeches. They called first on an Old Chief, who spoke for nearly an hour. "The Missionaries," he said, "are come to blunt the points of our spears—to snap our clubs asunder—to draw the bullets out of our muskets—to bury our bayonets in the ground—to bring

this tribe and that tribe together—and to make all, all to live in peace." A loud shout then burst from the whole assembly—"We will have them! We will have them!" The people were very anxious for an answer. We told them, that when we are about to engage in any work, it was always our custom to seek guidance and direction from God. "Well, then," they said, "seek guidance and direction from God now." I told them that it was our intention to hold a Service; and, after that, to explain our views and intentions as to the request which the Chiefs had made. I gave out a hymn; and, with five or six boys whom I had taken with me, raised a tune: to my great astonishment, I found that the majority of the people not only knew the words of the hymn, but joined in the tune to which it was sung. When I began to read the Church Service, my astonishment increased to find that they united in the Confession and in the various responses, with all their voices. The circumstance which had led to this which so astonished me was afterward explained. A boy, who had lived with me, had gone among them while on a visit to his relations, and had taken with him his prayer and hymn books: with the little knowledge which he had obtained, he had established a School, where he taught those who went, to sing the tunes which he had learned, and to join in various portions of the Service of the Church*; and hence, as with one voice and heart, they joined in the beautiful responses of the Liturgy. [The Same—at the Same.

Translation and Printing of the Scriptures.

The Missionaries have been diligently employed in translating the Scriptures into the language of New Zealand; and the whole of the New Testament has been completed. It was commenced about six years ago, under great difficulties: there was no Grammar of the language; and every word, and peculiarity of expression, we had to search out for ourselves. Thirty-eight Chapters of the Book of Genesis have also been translated; and so correctly, that, as far as we have gone, I believe it will not require any very material alteration, when another edition is called for. We have formed a Committee, called the Translating Committee; and they are assisted by those Natives on whose opinion we can most depend.

The edition of the Scriptures, which

* This incident is briefly stated at p. 518 of our last Volume.—Editors.

we now have, was printed in New South-Wales: it contains the Gospels of St. Matthew and St. John, and some other parts of the New Testament. But, since then, the Missionaries have translated the whole New Testament; and I do hope, that, before I have spent as many more years in New Zealand as I have already spent there, I shall see the whole Bible in the hands of that people, and that they will be able to read it.

[*The Same—at Brit. & For. Bible Soc. An.*

Eager Reception of the Scriptures by the Natives.

When the box containing the Scriptures arrived, the New Zealanders said—"A box is now come, full of knowledge, which will go from the North Cape down to the South Cape." They added—"We have often had something come which we thought good—casks of rum, and barrels of powder, and muskets; but now something is come, which will teach us, not to drink rum, not to fire powder and use muskets, but to do good." All were desirous, by some means or other, to obtain a copy.

In consequence of our having formed Elementary Schools, about 800 could read; and, almost immediately after the Scriptures were brought into use, the whole of those persons were supplied with them. They purchased them by their own industry. I have not given away a single copy: they were so desirous to obtain them, that they were willing to work six weeks each, for the few copies which we could put into their hands; and they value them more, and take more care of them, than if we had given them, as they look on them more as their own property when they have to work for them.

[*The Same—at the Same.*

High Esteem in which the Scriptures are held by the Natives.

The Natives of New Zealand entertain a very high respect for the Bible, as the Word of God. They do not ask—"What does Mr. Yate say? what does Mr. Clarke, or Mr. Hamlin, say?" but, "What does God say?" When they receive copies, they invariably take them home to their families; and read them, morning, noon, and night. I have gone into native villages, where a few years ago I should scarcely have been admitted; and I have seen half-a-dozen parties assembled—reading the Scripture—deliberating upon it—and asking pertinent questions. Oh, what a different scene is this, from what I witnessed during the first three years

of my residence among them! Formerly they delighted in dancing, in singing the war-song, and relating their idle tales: but now they read the Word of God, which speaks of peace and harmony; and they say that they derive more pleasure from reading the Scriptures, than from singing all their war-songs and dancing all their dances.

A Chief of great importance, named Depay, was present when the National Flag arrived from the British Government, by which the independence of New Zealand was established—a favour, which the Natives will, no doubt, acknowledge at some future day. The various Chiefs were requested to be present, to choose one flag out of three: they assembled, and made speeches; some of which were very much to the purpose, and some very far from it: at last, Depay got up, and said—"New Zealanders, listen to me: I have something new to say to you. I have the Book which will set all right, if we get it into our hearts. There will be no more quarrelling among New Zealanders: there will be no dispute as to what we shall get by hoisting that flag; for Jesus Christ says in his Book, *If ye love me, keep my commandments—and this is my commandment, that ye love one another.* Now, who could have told you this, but God? Could any of the Natives? No: they never heard of such a thing. Could any of the Europeans? No: for they only think of gain. Could any of the Missionaries? No: not unless they learned it out of this Book. No: Jesus Christ, Himself, has taught it to us: He has told us to love one another." He then exhorted them all to learn to read, each man in his own language, the Word of God.

[*The Same—at the Same.*

Instance of the Literal Application of the Scriptures by a Native Youth.

The Natives take, generally, the language of Scripture in its most literal meaning; and when they cannot understand it, they come to us to have it explained. I will give you one instance, to illustrate the literal way in which they understand the Scriptures: it may appear ludicrous; but there was not, I believe, any intention to do wrong, on the part of the person alluded to. A Lad, who was in my employment, came into the room one day, with his head covered with oil. He had poured a bottle of train-oil on his head, and it was running down his back. I told him, that it was

contrary to my wish that he should do so, and was exceedingly unpleasant to me. He thereupon called to a number of friends, who were sitting under a verandah—"Hear what this angry man says!" Then, turning to me, "Do you not tell us that we are to do all that the Bible says?" "Certainly," I replied: "but what has that to do with your making yourself so frightful a figure?" "Why," he returned, "Jesus Christ says, in His Gospel, that when we fast we are not to disfigure our faces, but to anoint our heads; and this morning the pig got into the stable and ran away with my breakfast, and I have had nothing to eat to day: thus I was obliged to fast; and I thought it right to go and anoint my head with oil." This gave me a subject to speak from on the next Sunday Morning: I explained to them the difference between a voluntary and an involuntary Fast; and I trust that Service was attended with good effect.

[The Same—at the Same.

Letters from Three Natives, desirous of the Scriptures.

I hold in my hand Three Letters, written by Natives of New Zealand; which are very short, and which, with your permission, I will now read. The first is addressed to Mr. Clarke.

Mr. Clarke—

Do you ask Mr. Yate for some medicine for my child, and for Paparanga's shoulder. All a native man's thoughts are about the body; which to-morrow, perhaps, or perhaps next year, will be nothing. How great are our hearts toward the things of this world, and how are our desires tied on to possessions here! Does not the Bible say, "Lay not up for yourselves treasures upon earth"? and, behold, I have more love for my child than for God—more thoughts about my child than about God. Say you, is this right? Perhaps it is—perhaps it is not. I have very great desires for another Book: my wife always wants to read mine when I am reading it myself; and she reads it in the morning, in the middle of the day, and all day. I have said to her, I must tie mine in my garment, and take it to all places where I go: and, when I am tired, I sit down on the fern and read it. Do you say if you will let me have another Bible for my wife; and one for Paparanga, who can now read. Paparanga has a large pig for a payment; and I will work to pay for my wife's book. Ashamed am I of this writing on a slate, to you my teacher.

This is all from WILLIAM.

Mr. Yate—

Here am I, sitting in the house of my elder brother Poti, and writing to you. My heart is not good to the axe and the money, which I have received as a payment for my land. My heart is sick for something else. Do not

let me be angered by you; but I am desirous of having a Bible, which is the Word of the Great God. Do not you and Mr. Clarke say—"He! let Rae sit in ignorance: he is deaf to our word: he would not come to school: he is an obstinate man." Do not let your words be like this—do not—do not. Oh, I am ashamed. Sir I am ashamed. I am ashamed to beg a Bible—will you take one, two, perhaps three, axes for a Book, and one dollar? If you say Aye, it will be very good. If you say No—No—No! That is all. Finished is my writing to you. Mine—Rae, sitting in Poti's house with Amopo and George. Poti says, Do not write, and he will speak; but I say, It is good to write.

The next is one out of about forty Letters of a similar kind, which were received by us when at Port Jackson:—Our Father, Mr. Yate—

Many thoughts have we about you and Edward Parry Hongi, as you two are sitting in Port Jackson. In my house, we pray for you, that God would make you able to print the Bible for ignorant native men. Will not God's Word make our hearts light and glad? Will it not teach us all about Jesus Christ, the Saviour of sinners? Will it not shew New Zealanders the way to heaven? Mr. Clarke says it will, and Mr. Davies says it will; and Mr. Hamlin says it will be a lamp to our feet, and a lantern to our path. But I say, God must first light it up. We are not able to understand it: our hearts are fooled by sin: God must teach us by His Spirit. We envy Edward Parry Hongi, because he is with you, and reads every day the Bible which you are printing. He will be an understanding man, and we shall be foolish. Hurry back again, you two, from Port Jackson: we all anxiously wait for you; and I save my wages, as a payment for a Bible when the ship comes. Koihuru sends her "How do you do," and Negou, and Turi, and Tapahipahi. This is all my writing to you, from me—
—from your son, HENAN PIRIPI UNAHANGA.

[The Same—at the Same

Western Africa.

Serra Leone.

CHURCH MISSIONARY SOCIETY.

Report of the Mission for 1834.

THE following Report, drawn up by the Missionaries and Catechists at the respective Stations, will present to our Readers a clear view of the state of their affairs, and the result of their persevering labours. The questions addressed to them by the Parent Committee have been the means of drawing forth a very distinct and statistical account of the points chiefly desirable to be known.

The whole of the Document is here given.

Faint, yet pursuing, is a motto which will often express the almost-exhausted but earnest spirit of genuine Christian Labourers; and it is, we apprehend, very appropriate to those devoted Servants of their Lord, who are still pressing on in their self-denying exertions in West Africa. We trust that the sympathies, and much of the intercessory spirit, of our Readers will be called forth by the perusal of the following statements concerning this Mission.

The labours of the Society, in the Colony of Sierra Leone, are principally intended to benefit the Africans liberated from Slavery, and located in the Colony, by the care of the British Government. The Ministers, Catechists, and Native Assistants, at present employed by the Society, labour among a population of about 10,000. With the majority of this number, however, they have only a very slight connexion; as probably not fewer than half are either Heathen, or such as give no sign of their regard to Christianity, except by appearing at Church to be married, and abstaining from their usual labour on Sunday (both being required by law); or, at most, sending their children and apprentices to receive instruction.

The number, however, who renounce Heathenism, and put themselves in the way of obtaining Christian Knowledge, by attending the House of God on the Sabbath Day, is about 3000, including children—a number considerable enough to require more labour than can well be bestowed on them, under present circumstances; especially as so large a portion of the adults, being unable to read, must depend almost exclusively on what they learn by public teaching, and in the few domestic visits which it is in the power of their Teachers to pay them.

In reviewing the past year, feelings of regret arise in the mind, similar to those expressed in former Reports, on account of the small number of European Labourers. The justness of such feelings will perhaps appear, partly from the statement about to be made, and, more fully, from the details to be given hereafter.

There were, at the commencement of the year, 9 Europeans, 1 Country-

born, and 24 Natives, employed in the active labours of the Mission, including 13 Females. To these were added, during the year, either by arrival from England, or by appointment in the Colony, 4 Europeans, 1 Country-born, and 3 Natives. But, in the same period, it pleased God to remove 3 Europeans by death; it was found necessary that 3 others should return to England, on account of health; while one Native was dismissed for disgraceful conduct. Thus it will be seen, that, notwithstanding the additions mentioned, the numerical force can scarcely be accounted greater at the close than at the commencement of the year.

Of those who finished their course on earth, as intimated above, the first called away was Mrs. Kissling: fair hopes of usefulness were blighted by her early removal. The next was the Rev. J. G. Wilhelm, venerable for years and piety, who had long been the sole representative of one of the earlier companies of Missionaries sent out to this coast; and who, after having entered on the 23d year of his labours, was taken to the heavenly rest, for which he had, for some time, evidently been ripening. The last was Mr. Edward Gillespie, whose sudden removal from the scene of action, after he had re-entered it but a few short months, affords a solemn admonition to his surviving brethren to be always ready to give up their account at the call of their Heavenly Master.

It cannot be matter of surprise, that the breaches thus made, by deaths and removals, have rendered it very difficult to supply the wants of the people in any adequate degree. There are now several Stations which have not a resident European; and one which had that advantage, for about three months, was destitute of it during the rest of the year. To those who know the enervating effect of the climate, it will be evident, that even where this provision is made, it is far too small for a population of 1000 or sometimes 2000. There cannot be, in such a case, that constant care in watching over the habits of the people, particularly the Communicants and Candidates, the former amounting to 634 (including those of Wellington), and the latter to 318: there cannot be that patient attention, in leading them forward, step by step, in Christian Knowledge, which is so needful, and which appears to have been contemplated by the Parent Committee, when proposing to appoint a

Clergyman and a Catechist, besides Native Assistants, for each village. At the present moment, not one village is so provided for.

It may also be mentioned, that, formerly, stated Visits of Inspection were paid to the Schools, by Inspectors appointed for that purpose; and, it was thought, with considerable benefit: but, during the last three years, this has been relinquished, for the same cause as that just named—the great want of European Labourers.

It is by no means intended, in these observations, to under rate the labours of Natives; without which, in fact, it would be difficult to carry on the work at all, to any extent; but only to intimate the great desirableness of a larger portion of European skill and foresight, in order to co-operate with Native strength and willingness.

After these general remarks, a more particular account will be given, as in former Reports, of the different Stations in which the labours of the Society's Servants have been carried on during the past year.

Classification of Topics of Inquiry.

The statements which follow are compiled from materials furnished by the Brethren immediately connected with the villages named; in answer, principally, to eight Queries relative to, (1) the value put upon Education by people not professing Christianity; (2) the attention of Candidates to their own improvement, by means of the Schools; (3) the disposition of Communicants to assist in Sunday-School Teaching; (4) the difference between the two classes and others, in point of attention to the comfort and welfare of Apprentices; (5) the efforts of the same classes to do good among their Heathen neighbours; (6) the general obstacles to their advancement in Christian Knowledge and Practice; (7) the advantages peculiar to the Station; and (8) the favourable or unfavourable events of the past year. To these Queries, reference is made by figures, where the statements admit of it. Freetown and some of the villages are exceptions.

Report of the respective Stations.

FREETOWN—Only a small part of the multifarious population of Freetown is in connexion with the Mission. About 300 children are taught in the Colonial School; half of whom attend Divine Service, on Sunday mornings, at the Parish Church, where the Colonial Chapel,
July, 1835.

lain officiates; and are afterwards catechized for about an hour, in one of the lessons for the day. Forty or fifty attend the Society's Chapel at Gibraltar Town, on Sunday evening. The parents, however, are principally attached to other bodies of Christians; and some, it is feared, are regardless of any form of Christianity whatever.

Since the death of the Rev. J. G. Wilhelm, already referred to, the Chapel has been supplied by various individuals. The people, of whom from 100 to 120 have attended on Sunday mornings, manifest a considerable regard to the Means of Grace; but have not, generally speaking, that simplicity of character, and that confidence in their instructors, which religious inquirers in the villages seem to possess. A pleasing exception to this remark is furnished by the case of the late Elizabeth Davis, to whom a reference may be permitted here, although her death took place in the year 1833. Some brief particulars of her character are given, from the pen of her beloved Minister (now united with her in the world of glorified spirits), in the Church Missionary Record, Vol. 1833, p. 241.* A Sunday School, held in the Chapel, numbers about 100 Adults and Apprentices.

KISSEY: Population, 2053.—1. Many persons, whether Mahomedans or Heathens, who do not attend Public Worship among the 700 who are present on Sunday morning, yet send their children to school; and manifest their regret, if, by any misconduct, the children deprive themselves of the privilege of attending. They are less careful respecting their apprentices; and but few are allowed to attend the Evening School: yet a large proportion of them are sent for instruction on the Sunday; when (the rest of the Sabbath being, in a good degree, observed) their labour is lightened, and they are treated more like rational beings.

2. The greater part of the Candidates attend the Sunday School, which numbers 285 Adults and Apprentices. Out of 110 Candidates, 15 read the Scriptures; and their general conduct, as well as their acquaintance with the Gospel, leads to the hope, that they will prove "faithful soldiers and servants of Christ." All who are received as Candidates are charged to make use of the means of instruction which are within their reach;

* See pp. 487, 488 of our Volume for 1833 — Editors.

and their negligence, in this respect, is considered as indicating a want of earnestness in their inquiries after the way of salvation.

3. Out of the 107 Communicants, about 14 of the most advanced in knowledge, and most exemplary in practice, are regularly present in the Sunday School, and willingly afford their assistance as Teachers.

4. The conduct of the Communicants in general toward their apprentices has been marked by a concern for their instruction, beyond that which is shown by others; several having been regularly sent to the Sunday School for spiritual instruction, although able to read the Scriptures tolerably well. There have, however, been cases of a widely different kind, during the year. It has been a matter of deep regret, to find that some of the Communicants had treated their apprentices with cruelty, and others had tyrannized over them, with respect to marriage. They were, in consequence, suspended from Communion, until brought to repentance.

5. Some of the Communicants manifest a desire for the salvation of their Heathen neighbours, by pointing out to them their folly in serving gods in whom there is no help, and admonishing them to come to the Lord Jesus Christ. One of them addressed her thoughtless husband in a serious manner, respecting the dangerous state in which he was living, and warned him to flee from the wrath to come. Others exhorted their countrymen to throw their idols into the river, and to serve the Living and True God. Others, again, have requested, though, it is feared, without success, the use of a convenient house, in which a small company might meet together for the purpose of reading the Scriptures and prayer.

6. That the people do not more rapidly advance in Christian Knowledge, is owing, not so much to any indifference on their part, as to the want of an adequate number of Labourers; those now engaged having so many claims on their time, that they find it quite impossible to discharge the duties which they owe to the people, with any degree of efficiency or satisfaction to their own minds. As to practice, the temptations to unlawful indulgence, which present themselves, are too powerful for persons brought up, as multitudes of them have been, in the superstitions and vices of Heathenism; and failing, as they so often do, to find in the lives of

the Europeans an example which they may safely follow. The binding out of apprentices to persons who have not sufficient accommodation for lodging them, is a source of much evil. One apartment often serves for the whole family, including apprentices: and if there be two apartments, they are frequently so slightly separated, as to be scarcely better than one. To this circumstance, as an occasion, the violations of the marriage vow, and other sins, may, in a great measure, be ascribed. Great obstacles to the improvement of the people are found in covetousness, intemperance, and poverty; the last being generally the effect of indolence: but perhaps the most formidable is, the inconsistent walk of professors. It is astonishing to observe how soon the information spreads, when one of the Communicants or Candidates falls into sin. Satan is particularly active in trying, by this means, to prejudice the minds of the unbelieving against the Religion of our God and Saviour. Frequently one has the pain to hear persons who are enveloped in the thickest darkness, and walking in the ways of sin, endeavour to excuse themselves, by saying, "I am as good as the people that go to Class-meeting" (the Meeting of Candidates); and, to ward off all further exhortation, by avowing, "I choose to live in my own fashion." A number of the people have considerably increased their finances by trading: this has proved a snare to some who were once professors. There is reason to hope that intemperance is not so prevalent now as formerly; but wherever the propensity exists, it keeps a man from God. It is difficult to convince the poorest and most ignorant that industry would promote their comfort: their want of decent clothing hinders them from attending the Means of Grace; and they are contented to remain in darkness. May the Lord of all grace and mercy visit them with His great salvation!

7. In addition to the advantage of having a church in good condition, so that Divine Service is not liable to interruption, during the rainy season, it affords pleasure to mention the regular attendance of the Manager of the Village, on the Sunday-morning Service, by which a useful example is held out to the people. Much benefit is derived from personal conference with those who are disposed to receive instruction, and from the assistance of some of the more established

Communicants, in visiting and watching over them.

8. The reduction of the number of Labourers, by the death of Mrs. Kissling, alluded to before, and by the return of Mr. Ashwell to England, on account of health, is the leading circumstance which is recollected of an unfavourable character: those of a favourable kind are, the degree of health granted to those who have continued in the field of labour; the greater regularity of the people, in attending on the Means of Grace; and their increased regard to the Sabbath Day.

WELLINGTON: *Population*, 3045, including four Hamlets. — This Village, which, for a number of years, had been under the care of the Society, was necessarily relinquished in April 1833: but, at the earnest desire of the people, it has been visited by an European, during the past year, for the purpose of holding Divine Service on Sunday mornings. To the regret both of the people and of the Missionaries, this was all that could be attempted for a congregation of 400 persons; and even this has been done at the expense of considerable labour, and, it may be, some sacrifice of health. The people attend for the rite of Baptism, and the solemnization of Marriage, at Kiskey Church, distant about three miles and a half. It is proposed, that, in future, the Lord's Supper should be occasionally celebrated at Wellington, for the benefit of 199 Communicants.

GLoucester: *Population*, 935.—1. The Public Services have been numerous attended throughout the year; about 700 being present on Sunday morning. As far as could be ascertained, there are very few families of which no member forms a part of the congregation. The Mahomedans are few in number; and though, as may be supposed, they do not themselves come to the House of God, they, notwithstanding, send their children and apprentices. Most of the Heathen who neglect Public Worship excuse themselves by the plea of wanting suitable apparel, or of not being able to understand English. It is well known, however, that they have superstitious notions on this subject; such as, that if they were to attend church, they could not live to an old age; or, that their country gods would do them some injury; or, at least, that they should incur the ill-will of their countrymen. They seem ashamed, however, to mention these things in their own defence;

from which it may be inferred, that they are, partly, at least, convinced of the folly of them. Their degrading ideas on the subject of the Deity may be understood, from an answer made by one to whom some remarks were addressed, not long ago: "You cannot see your God, face to face; but black man can see his."

The Day School consists of 236 Colony-born Children; a few of whom come from other Villages, in which either no School is kept, or none that affords advantages equal to those of the Church Missionary Society. The progress of the Scholars is satisfactory, and their behaviour, on the whole, pleasing. Still, it is much to be regretted, that the endeavours made to train them in habits of decency, and the examples set before them in the School, are so much counteracted, by what they see and hear at home. It is, however, hardly to be expected of the parents, rude as their manner of life was before coming to the Colony, that they should be able to teach their children civilized habits. On the contrary, the parents, in many instances, will have to learn from their children what the latter have been taught in the school. It has been a cause of grief, to observe that many of the children are not required by their parents to attend to any employment whatever, out of school hours. Opportunity has been frequently taken to point out, both to parents and children, the evil consequences of a life of indolence, to which no one anxious for their welfare can look without serious apprehensions. It affords some relief, to be able to state, that the girls are instructed in needle-work and in the art of spinning cotton; some of whom are very diligent, spending all their leisure time, both before and after school-hours, in these useful employments.

2. The Sunday School, consisting of 211 Adults and Apprentices, affords still the same cheering prospects as of late. A great proportion of the 40 Candidates, and some of the 80 Communicants, avail themselves of the opportunity thus afforded them of receiving familiar instruction on spiritual subjects. Several, of both descriptions, can read remarkably well, but, notwithstanding, attend regularly at the School; conceiving that they cannot spend the intervals of Public Worship in a more profitable way.

3. The individuals just referred to are sufficiently qualified to instruct some

of the lower classes of the Sunday School: but it has not been considered necessary to call in their assistance; as, besides the Servants of the Society, some of the Monitors of the Day School are regularly employed in the Sunday School also.

4. A few instances of inconsistency in the conduct of those making a profession of godliness have been noticed: their attendance on the Means of Grace, however, has been regular; and some, it appears, have endeavoured to persuade their neighbours, as likewise husbands their wives, and wives their husbands, to keep the Sabbath, and join in the Public Worship of God.

5, 6. With regard to the efforts made to do good to Heathen neighbours, and the hindrances to advance in Christian Piety, the closing paragraph of the Report of the next Station, Regent, applies equally to this Station.

7. Through the Divine assistance, the Servants of the Society have been able to prosecute their labours, during the year, without much interruption; and have been cheered and encouraged by many tokens for good, in the conduct of the people. The zeal in the service of God, which the congregation evinced by collecting about 15*l.* toward erecting a temporary chapel, in consequence of the dilapidated state of the church, which was mentioned in one of our Quarterly Reports. (See Church Missionary Record, Vol. 1834, p. 234.) The building being now nearly completed, it is but just to mention, that the contributions now amount to 38*l.*; besides what the people are still collecting to defray the remaining expenses. Should it appear that there is any deficiency in their contributions to the funds of the Society for the past year, it is hoped that the exertions they have made for the important purpose just mentioned will be considered, and that credit will be given them for having "done what they could."

LEICESTER: *Population*, 203. — This hamlet has no European residing in it. The above number of inhabitants includes some who live in scattered huts. The people in general attended Divine Service at Gloucester on Sunday morning; many also on Sunday and Thursday evenings; though Service was regularly held in the hamlet, by one of the Native Assistants, every Sunday afternoon and Wednesday evening; 56 being present at the former of these Services. The Communicants and Candidates meet for

instruction at the same time with those of Gloucester; and are, therefore, included in the number mentioned under that head. The Day School contains 37 scholars, mostly infants: the larger children, with the exception of 24 apprentices taught in the Evening School, receive their instruction at Gloucester.

REGENT: *Population*, 1664. — The Sunday-morning Service is attended by 770 persons; a congregation which completely fills the church. The Communicants are 184, and the Candidates 112, in number. The same opportunities were offered them of receiving particular instruction, at stated times, from one of the Society's servants, as in former years. The sad misconduct of some of the former class was a source of much grief, and necessarily led to a suspension of their privileges. Others, however, who gave satisfactory evidence of repentance, were re-admitted to communion.

It is not easy to say how it happens, that the people of this parish, of whom hopes so bright were once indulged, now disappoint so frequently the expectations of those who labour among them. It may be, that it arises partly from their not being so closely superintended as those among whom an European resides. If the supposition be correct, there is the more cause, humanly speaking, to regret the loss which the Society has sustained by the death of Mr. E. Gillespie, before mentioned, who was stationed here a few months previous to the termination of his course on the 10th of October.

The progress of the 282 Colony-born Children attending the Day School has been satisfactory, as to their learning. At the commencement of the year, some were dismissed for vicious conduct; and others, for displaying a decided spirit of disrespect and insubordination toward the Native Schoolmasters. In the latter case, the parents having for a time taken part with the offenders, rather severe measures were found necessary: but it afforded some relief, to observe the salutary effect thereby produced on the rest of the scholars.

The Sunday School is attended by 160 Adults and Apprentices. It is much to be regretted, that not many, either of the Communicants or Candidates, take advantage of this opportunity for their own improvement. There is great reason to fear that many of the apprentices are entirely neglected by their masters, and not sent to receive any instruction.

No obstacles to the advancement of the people in Christian Knowledge and Practice are known to exist in these three villages (Gloucester, Leicester, and Regent), which are not common to other places in the Colony, and, indeed, to other parts of the world. The natural heart is, every where, enmity against God, averse to spiritual things, and disposed to wickedness. The evidences of this awful truth must necessarily appear more plainly, where, in addition to the absence of a new principle, the state of society imposes so little restraint on men's sinful propensities. The ignorance of the Liberated Africans; their very imperfect acquaintance with the English language; their attachment to native customs and habits of thought; have been frequently mentioned as obstacles to their improvement. These still remain; but will gradually diminish, in proportion as the rising generation advances in civilization and religious knowledge. For the present, it affords much comfort, to those who long for their salvation, to know that sincerity of heart, love to God, and faith in his Son Jesus Christ, are consistent with comparative ignorance and rudeness of manners. It is a peculiar advantage, that the Christian is not pained by seeing the Sabbath profaned, as it is in some places, by shooting, or similar amusements. The undisturbed enjoyment of this sacred day is truly a privilege, which demands much thankfulness from the inhabitants of these villages. May they learn, more and more, to profit by it.

BATHURST: Population, 1223.— [The following remarks, not being written in answer to the Queries referred to, are chiefly of a more general kind; and seem not to admit of any other arrangement than that here given.]

Produce.—The produce in this and the other Mountain Villages consists chiefly of yams, cocoa, cassada, and a little Indian-corn. During the last year, cassada, being made into starch, has become an article of export trade. It is much to be regretted, that this trade being principally carried on by barter, a considerable quantity of rum has formed a part of the articles given in exchange for produce; a circumstance which has already proved prejudicial to the morals of the people. It may be sufficient to mention one instance out of many. On Christmas-day, during the time of Divine Service, a constable, passing by a house in

the Village, heard several groans, as of a person in deep distress. On entering, he found the owner of the dwelling struggling for life, being suspended by a country rope from the ridge of the house. The poor man, being instantly cut down, soon after recovered; and being questioned as to his reasons for attempting to destroy himself, could give no other account, but that he had been drinking rum, and that it had turned his head. He is a very quiet man; had not quarrelled with any one; and, it appears, was quite unconscious of what he was doing.

Civilization.—The Liberated Africans of the Mountain District are not supposed to be accumulating property so much as formerly. The produce raised is thought to be not more than half so much as was raised ten or twelve years ago, when large quantities were purchased by Government, at a high price, for the use of the people newly located in the different villages. Many buildings were then erected by Government; and mechanics had abundance of work and high wages. Now, as few such buildings are going on, they have but little work and low wages; economy being much consulted in the arrangements of Government. Consequently, many persons confine themselves to the cultivation of a small farm, which produces little more than is sufficient for themselves and their families. There seems but little hope of their outward condition being much improved, till they can be induced to cultivate cotton, coffee, and other articles for exportation.

Civilization does advance, however, though but slowly. There are not, indeed, more than seven store-houses in the District built at the expense of the people themselves, two of which are not inhabited. Of the five others, one belongs to the Church Missionary Society, and another to one of the Society's Native Teachers. Yet many are aiming at improvement in this respect, and have thus produced something between the native hut and the usual frame or stone-house, *i. e.* a house raised three or four feet from the ground, and filled in with stones and earth. Others have joists and boarded floors, the sides also being boarded; but the roofs are covered with grass or bamboo-leaf, like the native huts. Of the new kind, 300 may be found in the District, and about 1300 on the native plan. The importance to health and morals of an improvement in these mat-

ters is much greater than might be supposed. A visitor of the sick often wonders how it is possible for them to regain their strength in places so confined, where the door is often the only opening, both for light and air; or, at most, a door and window; while the mud floor is so low as to be always damp during the rainy season. Strange to say, it is not uncommon for a man and his wife, with two or three children, and perhaps as many apprentices, to cook, eat, and sleep, in the only two apartments the house contains, each about 12 feet by 6; a state of things which often proves highly prejudicial to the morals of the family.

It may be mentioned, that there is certainly some improvement to be seen in the dress of the people, as to neatness and decency; an improvement, however, which needs to be more extensive: while there are persons, who, partly for want of a better judgment, go to the opposite extreme of decking themselves out to excess.

Education.—Among the Liberated Africans, who were brought to the Colony in adult age, knowledge is generally very limited; for it costs them immense labour to learn to read the elementary books: it is still more difficult to acquire any thing like a correct pronunciation: but what appears to be the hardest task of all, is, to attach right ideas to words conveying spiritual instruction. Of those who arrived young, and continued for a considerable time in the Schools, a more encouraging statement may be given; but even of these, many who can read the Bible fluently are yet greatly deficient in the understanding of common and simple words. The chief hope, therefore, of permanent benefit, arises from the *Colony-born children* now educating in the Schools. The general knowledge of Scripture which they acquire; the Catechisms they commit to memory; and other useful instruction which they receive; will, through the Divine blessing, lay a foundation for future labours on their behalf, and prove of essential value to them and their posterity.

In most of the 23 Communicants, a holy consistency of life, and, among the 22 Candidates, a devout and serious deportment, was observed. It is accounted one of the choicest mercies of the year, that 4 of the latter were dedicated to God in Holy Baptism, with so good a hope of the sincerity of their profession. Those of the Candidates who can read, acquire, much more readily than others, a know-

ledge of the doctrines of Scripture; and, consequently, must profit more, humanly speaking, by the labour bestowed on them.*

Remains of Idolatry.—Heathenish customs are certainly on the decline; though there are several persons who still retain their idolatrous practices; keeping idols in their houses, to which their daily devotions are paid; and, occasionally, sacrifices are offered. Convenient opportunities are taken of pointing out the folly and evil of such practices, in the Schools, where the children, even of such parents, are regularly instructed. These people, with an inconsistency perhaps not very uncommon in persons similarly situated, are anxious that their children should be baptized and instructed in the truths of the Christian Religion; but, for themselves, prefer the superstition of their own country; for no better reason, than that it was the religion of their forefathers. Most of them, it may be remarked, are of the Aku or (Eyó) tribe, to which belong, also, about fifteen Mahomedans, who are very secret in their devotions. It is pleasing to observe, that, often as persons of this tribe are remarked for their indifference or hostility to Christianity, there are twelve of them included among the Candidates of this and the adjoining village.

With regard to difficulties, it may be observed, that the dilapidated state of the Church and School-house caused serious inconvenience during the last rainy season, and was injurious to the health of the European Servants of the Society residing at the Station. Government is now erecting a frame building on a stone foundation, intended for a School-house; which affords a somewhat brighter prospect for the future: but should the building not be completed before the rains, (and of this there are considerable fears entertained,) the difficulty of holding Divine Service, and of conducting the School, will be insurmountable.

The rapid increase of Colony-born children, of whom about 270 are now under instruction in this village, will pro-

* The Sunday-morning congregation amounts to 550, including the people from Charlotte. In this, and probably some other cases, however, it is not the number attending at any one time that constitutes the whole congregation; as some persons have been observed to attend for a few weeks together, and then to stay away for a time, while others supply their place.

bably call, ere long, for some restriction, as to the number admitted into the Schools, or some new arrangement for their being instructed. Perhaps it may be worthy of consideration, whether it would not be advantageous to separate the Infant School from the Day School. It is, indeed, easier to suggest, than to execute; particularly in a Mission, the operations of which are exposed to frequent hindrances, arising from illness, deaths, and other causes. Still, it may be well to aim at improvement, in order that the best system may be discovered, and difficulties overcome, as far as practicable.*

CHARLOTTE: *Population*, 1103.—There has not been an European stationed in this village for about seven years; a circumstance much regretted by the people. Divine Service was, however, held there regularly on Sunday evening, until the lamented death, noticed under the head of Regent, rendered it necessary to remove the Native Teacher to whom it was entrusted. This deprivation of the Means of Grace was the more trying to the people, as very considerable numbers were then attending. It affords some comfort to know that several attend both Morning and Evening Service at Bathurst, and appear to be earnestly inquiring after the Truth. There is no doubt, however, that many others, who are prevented, by some cause or other, from coming to Bathurst, would attend, were the Service held in their own village.

Conclusion.

Although the Labourers employed in this field have sometimes been exercised with feelings of a mournful cast, owing to some of the events which have been noticed, yet, through the mercy of the Gracious Master whom they serve, they have not been always dejected. They have, in fact, been much cheered, by observing the evident blessing resting on the ordinances of Divine appointment; the diligence of the people in frequenting the House of God, and their apparent seriousness in listening to the word dispensed among them; the zealous and spontaneous exertions of some of them to provide a place for the worship of God; and the peaceful end of

* During the year, in addition to the Colony-born Children, about 70 Liberated Boys, supported by Government, have received instruction daily; and 130 Adults and Apprentices, in the Sunday School.

a few, who have left this world of sin and sorrow, with the blessed prospect of an everlasting rest in the presence of their Saviour. Even the diminution of their number, which has been referred to as a source of discouragement, they are disposed to contemplate in another point of view. Perhaps, though painful in itself, it may have been mercifully appointed, not only to put them in mind of their entire dependence upon God, but also to teach them the important truth, that "there is no restraint to the Lord to save by many or by few." Perhaps it may have seemed good to Him to reduce them, as He did formerly the army of Gideon, to a very small company, in order more undeniably to prove, that the wisdom and strength, the courage and patience, so needful for the warfare to which He calls His servants, are entirely from Himself, as well as the blessed victory with which He condescends, at length, to crown their efforts.

To His mercy they would afresh commend themselves; soliciting, at the same time, the fervent prayers of their Honoured Superiors, and of all the Friends of the Society; that, notwithstanding their fewness and feebleness, He, whose Servants they are, "would fulfil all the good pleasure of His goodness; that the name of our Lord Jesus Christ may be glorified in them, and they in Him, according to the grace of our God and the Lord Jesus Christ."

The Quarterly Returns accompanying the preceding Report contain a few additional particulars; from which we select the following, as being more particularly descriptive of the religious experience and feelings of those who are under the charge of our Missionaries. An account given by the Rev. G. A. Kissling concerning one of the Communicants admirably exhibits the duty of *Restitution, an inseparable part of genuine Repentance.*

Mr. Kissling writes—

The Communicants in general have manifested a disposition consistent with their profession: one of them, in particular, has manifested repentance for past offences, and given an ample proof

of his sincerity. He came to me in great anguish of mind, and said, with many tears, and with a faltering voice: "I am a great sinner, a great sinner indeed!" I asked him what was the matter with him. He replied: "I am proud, and guilty of a great crime. I received some carpenters' tools about ten years ago, and never returned them to the proprietor." I told him, that fraud was certainly a great sin: upon which he fell into still greater distress, and exclaimed: "What shall I do?" I advised him immediately to return those tools to a certain man who was in charge of such property, not minding the consequences, whatsoever they might be. This advice revived his soul, apparently; and without delay he acted upon it. On delivering those articles, he was told that "he was a fool: no person had demanded them of him." To this he replied: "My conscience leaves me no rest, so long as I have these things in my house: take them from me, that I may have rest: they are not my own." Allow me to observe here, that this man, on delivering up the articles which he had used for his support, and which he was sure would never be claimed, exposed himself to great shame before the people, among whom he was highly respected. Yet he considered it but just to be thus looked upon, for the sake of his sin; and was ready to sacrifice all, to obtain peace to his troubled soul—an evidence of the power of God's word on the conscience of sinners.

From the communications of the Rev. J. F. Schön we select two facts; the one cheering; the other, deeply awful. In the former is exhibited the

Influence of a pious Wife and Mother, in promoting Family Piety.

Mr. Schön, having stated the admission of twelve individuals to Baptism, adds—

There is one woman, of those whom I baptized, of whom I shall mention a few particulars. In my conversations with her, I always observed that she was anxiously concerned for the salvation of her soul. She was unwell for a long time, and could not leave the house; but bore her illness patiently, as sent from God. The only thing she prayed for was, to be so far restored to health that she might attend the Services in the Church: and, indeed, a few weeks be-

fore she was baptized, her prayers were answered; she could walk to my house with the other Candidates, and attend the Meetings for instruction; for which she appeared very thankful. I learned of her, that she maintains family prayers regularly with her family. Her husband, not being of the same mind, opposed it at first, to her great grief: however, she gave it not up. When she engaged in prayer with her children and apprentices, her husband generally went out, or into the other room, so as not to be present for the time; but, to her great encouragement, she observed, of late, that he kneeled down in the adjoining room, while prayers were offering up. This she told me with much joy; but expressed, at the same time, a fear that he might relapse again. It is very gratifying to see with what care she watches over her children. Though she is very poor, she is doing her utmost to send her children to school decently dressed, and will always endeavour to get some money to buy school-books for them; and whenever I return the money to her, knowing that she needs it, she shews herself very thankful for it.

In another passage, Mr. Schön thus describes the

Awful Death of a Backslider, apparently impenitent.

I suppose it will not be thought out of the way, when I mention a few words of the awful death of a man formerly connected with the Church at this place. It happened in the earlier part of the quarter; and had an alarming effect upon several who were, like himself, suspended from the Church on account of improper conduct, and were since that time his companions in sin. When he was taken ill, the Native Teacher visited him, to whom he unfolded his troubled mind. In the presence of several other persons, he stated, that since the time he was suspended from the Church he had been in the practice of worshipping a serpent; that he was privy to acts of cruelty committed in this Colony, and active when several houses belonging to members of the Church were set on fire; that he stole some goats from Mr. Betts, when he was stationed at Gloucester; that he grossly violated the Seventh Commandment all the time he was suspended from the Church. And after having related these and many other things, he added, without much concern: "Now it is too late for

me to repent: God will not hear my prayers any more. All the time I lived in sin, I knew it was wrong: I knew that the Missionaries spoke the truth, and that those who follow them are in the right way. At first, I was willing to obey them; but my heart liked country-fashion too much; and now it is too late for me; it is of no use to pray," and similar expressions. When he was told that his sins were certainly many and great, but that God was rich in mercy, and ready to forgive, he replied, "He knew that it was so: he could believe that God would pardon other sinners, who called upon him; but as for himself, there was no hope." He continued in this hopeless state of mind to the moment he gave up the ghost.—May this instance of an awful death awaken many a careless professor or secure backslider, and cause them to seek the Lord while He may be found, and not to trifle with sin!

From the few following statements, related incidentally in the Quarterly Returns, our Readers may further remark the

Increasing Influence of Christian Education in the Colony.

Mr. J. Weeks relates concerning the Liberated Children which were, a year and a half ago, placed under his charge by Government:—

The Liberated African Boys have continued to interest me much: it is now eighteen months since these boys were liberated, and placed under our instruction: their general good conduct, and progress in spelling, reading, writing, and arithmetic, is both satisfactory and encouraging: two of them I can recommend, as suitable Youths for admission into the Christian Institution: the former is about fourteen, and the latter thirteen years of age: they have good abilities and mild dispositions; and promise fair, through the grace of God, to be useful helpers hereafter, in the Missionary work. There are three other very promising boys, whom it may, perhaps, be considered desirable to admit into the Christian Institution a few months hence.

Mr. E. Collins thus relates the success of his plan for promoting among the children a wish to possess copies of the Holy Scriptures:—

In September last, I mentioned our having commenced an Auxiliary Bible July, 1835.

Society in connexion with our School; and that the children were encouraged to subscribe small sums, that they might at length procure a copy of the Scriptures. In September, 30 had possessed themselves of a copy each, either of a Bible or Testament. Now we have 67, who have bought the Scriptures, mostly by penny and halfpenny subscriptions. Unfortunately, the supply of Testaments in the Bible Society's store is quite exhausted: this has been the case for some months, or we could have disposed of a great number, by this means.

The Rev. J. Rabau, speaking of the Sunday School at Gibraltar Chapel, notices, in the following fact, a circumstance that will serve to shew that the Timmani Country, and he who so zealously endeavoured to serve the spiritual interests of that country, are not forgotten.

The work of teaching has been carried on, as usual, principally by the Students from the Institution, under the direction of Samuel Crowther; it being in my power to attend only for about half an hour; when the School is closed by questions on the passage of Scripture which has been read, followed by singing and prayer. The average attendance has been 79. It may not be uninteresting to remark, that one of those admitted during the Quarter is George Suba, a relative of Pa Suba, the Timmani Chief, in whose district the Rev. C. L. F. Haensel resided for a time. This circumstance leads to a hope that Pa Suba has begun to set a higher value than he formerly appeared to do upon the instruction which our dear Brother was anxious to communicate to him and his people.

Timmani Country.

Proceedings of Rev. C. L. F. Haensel.

On referring to our Volume of last year, p. 161, it will be seen that Mr. Haensel, in his passage from the Timmani Country to Sierra Leone, suffered the perils of shipwreck. His subsequent course not having been reported, it is right that our Readers should be apprised that he subsequently again attempted, during a period of nearly three months, to renew his Mission to that country; but in consequence of most unsatis-

factory and delusive treatment from the principal Natives, and from the circumstance of his house being burnt down in the night, together with the whole of the town in which he was residing, all appeared to be unfavourable to the object on which his heart was set. Add to this, his health began to fail; so that he was obliged finally to return to Sierra Leone, on July 30th, 1834. He remained in the Colony, a sufferer from the effects of his past exertions and exposures; but occasionally gaining a little strength, sufficient to enable him sometimes to preach; till, on the urgent recommendation of his Medical Adviser, he was constrained to leave the Colony for England (as stated in our Volume for 1834, p. 280), on the 23d of September.— This had been the third time of his going to West Africa.

Summary of the West-Africa Mission, for the Quarter ending March 25, 1835.

<i>Gloucest. Chapel—</i>	
Av. Att. on Pub. Wor.	
Sunday Morning	183
Afternoon	100
Week-day	80
Communicants	30
Baptisms	7
Sunday Scholars	116
<i>Colonial Boys' School—</i>	
Scholars	370
Av Attendance	235
<i>Kingsley—</i>	
Av Att. on Pub. Wor.	
Sunday Morning	750
Afternoon	500
Week-day Even.	400
Communicants	106
Baptisms	18
Candidates	108
Day Scholars	375
Evening Scholars	40
Sunday Scholars	409
	—822
<i>Regent—</i>	
Average Attendance on Public Worship:	
Sunday Morning	795
Evening	439
Week-day	378
Communicants	186
Candidates	116
Baptisms	5
Day Scholars	293
Evening Scholars	3
Sunday Scholars	169
	—465
<i>Bathurst—</i>	
Average Attendance on Public Worship:	
Sunday Morning	601
Evening	351
Week-day	330
Communicants	26
Candidates	2
Baptisms	3

<i>Gloucest. —</i>	
Average Attendance on Public Worship:	
Sunday Morning	660
Evening	493
Week-day Even.	361
Communicants	91
Baptisms	11
Candidates	32
Day Scholars	239
Evening Scholars	32
Sunday Scholars	206
	—477
<i>Leicester —</i>	
Average Attendance on Public Worship:	
Sunday Evening	29
Week-day	14
Baptisms	4
Day Scholars	36
Evening Scholars	30
	—66
Day Scholars	370
Evening Scholars	8
Sunday Scholars	130
	—509
<i>Charlotte—</i>	
Average Attendance on Public Worship:	
Communicants	19
Candidates	23
<i>General Statement.</i>	
Average Attendance on Public Worship:	
Sunday Morning	2985
Afternoon	600
Evening	1357
Week-day	1433
Communicants	439
Baptisms	42
Candidates	366
Day Scholars	1311
Evening Scholars	113
Sunday Scholars	914

South Africa.

Caffraria.

WESLEYAN MISSIONARY SOCIETY.

WE extract some passages from the communications of Mr. Palmer, from Morley, relative to the state of the Amatembu and Amaconda Caffres, just before the Amakosas, who lie nearer the Colony, entered on their late attack. These more distant tribes do not appear to have joined the Amakosas; but their wild and turbulent character, and that of certain Chiefs who reside near or among them, compel the servants of God who are labouring among them to *jeopard their lives unto the death in the high places of the field.* The Committee justly remark on these communications:—

The narrative will be read with great interest. It affords an affecting picture of the state of society among the Native Tribes, while it exhibits the beneficial influence of the Missionary in checking their cruel superstitions, and composing their differences. The successful issue of the negotiation with Ncapai, and the opening of the way for the introduction of the Gospel among the people of that marauding Chief, call for gratitude to Him who has the hearts of all men in His hands; and who can overrule events the most untoward in their aspect, so as to make them subservient to the accomplishment of His own gracious purposes.

Mr. Palmer gives the following

Character of Two Chiefs, Umyeki and Ncapai.

As I shall have occasion to mention the names of Umyeki and Ncapai several times, it will be best, in the first place, to inform you who they are.

Umyeki is a Captain of considerable influence, who lived until lately between Morley and Buntingville, and was considered an ally of Faku's. He is a man who delights in war; and as the Missionary at Morley has been some check upon him, he endeavoured, several times, to prevail on Faku to come against the Station and the Captains adjoining, but could not prevail.

Ncapai is a marauding Chief, as his father was before him. He is a man of great power; and, from making attacks in

the night, and putting all to death, is the terror of the country. For some time past he has lived a little on the other side of the Imzimvubu River, and Faku has constantly been watching his movements; for though his power is small, when compared to Faku's, yet, from the character of the man, Faku deemed it prudent to be on his guard.

Rescue of some Prisoners from Umyeki.

Jan. 9, 1834—Umyeki made an attack on the Amatembu, a short distance from Morley. Hearing that he had taken some prisoners, I feared that he would put them to death unless I interfered: for this man, last year, put to death a Captain whom he had taken in war—afterward broiled his liver—mixed it with water in his scull—and inoculated his own people therewith, to make them strong! Believing myself to be in the path of duty, I committed myself to God; and went, accompanied by eight of the people belonging to the Station.

When I informed Umyeki—"They were taken in their own country, defending themselves, and belong to Captains connected with the Station; and as this place belongs to the Station, they cannot be kept here, as that would be like making them prisoners on their own place"—he replied, "Their fathers must come, and redeem them with cattle." But, as I perceived that I had made some impression on him by my remarks, I was resolved to follow it up, and therefore replied—"How can you call for cattle to release persons who are not bound at your place, but on the place belonging to the Station? I therefore shall take them away with me." At this he seemed exceedingly angry; but, after much contending, he brought two men from behind a bush, and delivered them to me, saying, "I have no more." One was a Young Captain, and the other his servant. Umyeki was in a great rage when he gave them up; and said—"Though you are come, there shall not be peace. You say you come for peace; but so long as any of you Missionaries are in the land, there shall be war."

Affecting Recognition of one of the Prisoners by his Father.

We then returned home, bringing with us the two persons whom we had rescued: and never was I so forcibly struck with the words of the Psalmist, *We were like them that dream*; for the Young Captain walked in perfect silence by my horse, until he ascended the hill leading from the

valley in which Umyeki was: and when he had reached the top, and saw the surrounding country, he exclaimed, "It is true! I thought I was dreaming, but it is true! I am free from Umyeki!"

On our arrival at home, we met two persons belonging to the Captain; and one of them, with his heart full of joy and his eyes full of tears, ran home to inform the father of his son's safety.

From the Young Man I learned, that they were surrounded by persons, when it was announced that I was coming; and that some of them said, "We must kill the prisoners immediately:" but there was not sufficient time, before I called the Captain away; and it was my taking up his attention, so as not to allow him time to give the order, which prevented their being killed. They heard me demanding them; and had resolved to rush through their guards toward me, had any violence been offered them.

The following morning, the Old Captain, accompanied by several others, together with a great number of Counsellors, came to the Station. After they had sat a little, I called the Young Man forward, to present him to his father. The old man, upon seeing him, covered his face for some considerable time: the son did the same; and after they had given vent to their feelings by a flood of tears, in which all joined, the father broke the silence by saying—"I thank—I thank—I see my son! I never expected to see my son again: for I know what has been done to others who were taken prisoners by the same person."

Oh the feast of doing good! Never shall I forget the pleasure which I experienced in restoring to the old man his son.

Deliverance of Two Victims from Witch Doctors.

Feb. 11 — I went to see the Chief Sinama, and found him very ill. I collected the people, and preached to them. Sinama, though an old man, would not acknowledge, and indeed seemed angry at being told, that sickness and old age would soon bring him to death.

Feb. 16: *Sunday*—Tingwani, Sinama's son, with several of his men, passed through the Station. They informed me Sinama was worse; and they were going to another Doctor, according to the direction of the one already employed. I informed them that I did not think any Doctor could effect a cure. Still they did right in consulting the Doctors; but that I hoped they would not employ any Witch Doctor.

Soon after they left the Station, I learned that they were going to hold a dance, as the Witch Doctor had called them; and, fearing some lives would be lost, I considered it my duty to go after them, and endeavour to dissuade them from going: therefore, leaving the School to Mrs. Palmer's care, and directing the people to hold a Prayer Meeting and to give an Exhortation, I left home; and, after an hour's riding, overtook them: when I informed Tingwani, that there had been a misunderstanding between us in the morning; and that I said they did right to go for another Doctor, because I thought it was not a Witch Doctor; but, finding that to be the case, I had followed, and hoped they would take my advice, especially as it was the Lord's Day. They replied, they should be considered the murderers of their Old Captain if they did not observe the customs of the country, and therefore could not consent to return without going to the Doctor. I then informed them, that if the Captain would give me his word that no one should be put to death, I would return home; but, finding he would not, I thought it best to remain, and therefore followed them to the Doctor.

There were about forty persons belonging to Sinama present; and, on their arrival at the Doctor's, they seated themselves in a semicircle, and the Doctor and his friends in a line in front of them. In a short time, a woman came into the circle, and commenced dancing and jumping in the most disgusting manner; saying, "The Captain must not die alone. Some one has killed him, and must therefore die with him." After this woman left the circle, came a man, who continued dancing and singing for a long time; and repeatedly said, "You are killing the Captain, and the great Doctor shall point out the person:" to the whole of which Sinama's people said, "We agree." Then came the great Doctor, who continued jumping in the same way as the others for a considerable time. At length, when all the Doctors were thus tired, I embraced the opportunity which their silence gave me of explaining to the people my reasons for being there; as well as to set before them their sin in thus breaking the Sabbath, and the awful end which such practices would bring them to.

When the Doctors had rested a little, they began again; and soon Sinama's people were informed that they must pay, as the Doctor was about to point

out the person who had bewitched the Captain. Some gave their spears, others their ornaments, in addition to the young bullock which they had brought: which being done, all on the Doctors' side of the circle rose with their spears; and, fearing some one would be killed, I went into the middle of the circle, to intimidate the Doctor, and to rescue the unhappy man, whoever it might be, before they had time to destroy him. The Doctor was evidently confused; and, after dancing some time, he retired to consult the other Doctors; during which time every eye was anxiously fixed on the Doctor, no one knowing on whom the charge of bewitching the Captain would fall. I kept between the Doctor and Sinama's people; and, at length, the Doctor said the person who had bewitched the Captain was not present: but he gave the name, and a description of his person; to which the others objected, saying, "There is no such person living among us." The Doctor replied, "I have given the name, and can do no more;" when the others answered, "You have given no proper name, nor do we know any one who answers to the description which you give; and therefore we shall have what we paid you back again."

When the whole was thus ended, I addressed the Doctors on the danger which they were in, of being destroyed by that God whose Sabbath they despised—that they had greatly sinned—that I came to prevent any one from being injured—and, as the servant of God, I could not allow such practices, without lifting up my voice against them. The Doctors made no reply; but evidently were glad that no proper name had been given.

Before I went into the circle, the Doctor seemed to pay very little attention to my being present; and, from what I could hear, it seems that he intended to fix on three persons, who no doubt would have been killed on the spot, as the Captain informed me in the morning he could not save the person whom the Doctor named.

It is altogether impossible for me to describe what my feelings were during the time I witnessed these children of the Devil going through their enchantments. When I thought on the thousands in my Native Land who were worshipping God and keeping Holy Day, and of the goodness of God in appointing a Sabbath, and then to witness such scenes on that most holy day, I was compelled to retire to a bush, and give vent to my feelings by tears.

This is the first Witch-Doctor's Dance which I have heard of in this neighbourhood, since I have been at Morley; and I thus had an opportunity of bearing my testimony against it: and though it is not likely that the Doctors will give up their gain, it will at least be a check on their holding dances on the Sabbath.

Of the rescue of the Second Victim from the murderous fangs of these impostors, Mr. Palmer thus speaks:—

March 5, 1834—I went to Gaiya's, a Captain who lives near the Station, on hearing that they were about to kill a man for bewitching Gaiya. I found a man bound; and, on inquiry, learned that the Witch Doctor had accused two of the Captain's Wives of bewitching their husband: the women, having been tortured, accused Qobili, the Captain's Younger Brother; which they did with a view to save themselves, being recommended thereto by some of the principal men.

The whole of the Counsellors, together with the Son of Gaiya, who is to succeed his father, were assembled, and sitting in a circle. At a little distance from them sat Qobili, apparently in the greatest anguish of mind: he was trembling exceedingly, expecting every moment that he would be put to death. I inquired of the Young Captain the cause of the man's being bound: he seemed unwilling to inform me; but at length replied—"He has been killing the Captain." I then went into the house to see the Captain, and found him very ill. His mind was as dark as midnight on every thing connected with God and his soul; and he appeared to pay but little attention to what was said on the all-important subject—Eternity. He consented to take medicine, if I would give it him. I then went to the Son and Counsellors; and spoke to them on the folly and wickedness of their conduct, in torturing persons for a sickness which God had sent on the Captain. All they could say was, that the Doctors accused them, and they were finding out the bewitching matter. During this time, the poor man continued weeping and trembling: at length he cried out, "U Pama! (Palmer) I want to go with you! Let me go with you now!" Upon which I addressed the Counsellors, saying, "It is usual in this land to afford protection to any one who claims it in distress. I cannot refuse to let this man go with me, and shall there-

fore take him to the Station: if he has done wrong, bring his accusers to the Station; and if you prove any thing against him worthy of punishment, I shall not object to its being inflicted; but until that be proved, the man is under my protection, and no one shall hurt him." They replied, "You are killing the Captain." But as they were indebted to the Missionary Station for their protection, they could not prevent my taking the man home: accordingly, one of the people belonging to the Station loosed the man, and he ran like a hart, before my horse, to the Station. The Brethren Satchell and Davis kindly accompanied me to Gaiya's kraal.

The tribe above referred to is not a very large one; and would long since have been destroyed by their more powerful neighbours, were it not that they live near the Missionary; who is always ready to step in as mediator, and hitherto he has been successful. This, of course, gives the Missionary influence; which I considered it my duty to use, when I saw that by it I could save the life of a fellow-creature.

On my arrival at the Station, I found that the man whom I had released was younger brother to the sick Captain; and I have no doubt was selected by the Doctor because the Young Captain was jealous of his influence. The man had been seized at his own residence, and dragged to the Great Place, his wife never expecting to see him again; but, on hearing that I had been to the Great Place, she came to me, and great was her joy to find her husband here. They both wept for joy. She inquired how he got away; when, pointing to me, he replied, "Had it not been for him, I should not see the sun now."

March 6—I heard that the Captain was dead. This Captain was the only one living near the Station who would not attend preaching.

A short time after the above affair took place, the Young Captain, who had succeeded his father, came to the Station on business: when the man whom I had rescued saw him, he went into his house, to prevent any angry feeling on the part of the Captain; which when he saw, addressing himself to me, he said, "Why does Qobili go into his house when I come? This is God's place, and here we lay aside every thing: he, therefore, should not run away, for at this place we can sit and talk together." I then

called the man, and they were together for some time; since which period I have often seen them conversing at the Station.

I more than once offered the Captain to have an investigation of the witchcraft affair, that the man may be punished if deserving it; but he declined it: and the last time I mentioned it, he said, "It is all over, and I never wish to have the subject introduced again."

The man whom I rescued refuses to leave the Station; and my prayer is, that this deliverance may lead to a greater, even the salvation of his soul. His wife and child are come to reside with him.

Visit to Ncapai, who desires a Missionary.

Feb. 28, 1834 — Nkosian, and about twelve or fifteen other Amatembu Captains, assembled at the Station, to say that they were in constant fear of Ncapai, whose spies were in their country; and wished me to write to Colonel Somerset, the Commandant of Caffreland, to come to their help. Thinking that a word from the Colony would be more likely than any thing else to make Ncapai sit in peace, I promised to do so; observing to them, that I could not engage that the Authorities in the Colony would attend to it: but I would send their request, and thereby shew that I did not hinder them from communicating with the Colony; and, at the same time, I would send word to Ncapai, requesting him to sit still.

May 8 — I received a Letter from Colonel Somerset, to be forwarded to Ncapai. The Colonel, who is ever ready to assist the Missionary in preserving peace, desired Ncapai to refrain from disturbing the people near Morley: on the receipt of this, I called the Captains together, to inform them what the Colonel said. They thanked me for the news, and said, that, as the Letter was in English, I must go myself, and read it to Ncapai; and no person could be found among them who would trust himself at Ncapai's place; and, as I had hitherto helped them, I must now go to Ncapai with the Letter from the Great Men. As their request seemed reasonable, I engaged to do it; not doubting but God would preserve me.

May 14 — I left home this morning, accompanied by my Interpreter and three of the people belonging to the Station; and, in the evening, arrived at Buntingville.

May 15 — Attended by Mr. Satchell, together with those who accompanied me from home, I left Buntingville this

morning; and, in our way to Ncapai, called on Faku, the great Amaponda Chief, to inform him of the nature of our visit to Ncapai; which, when he had heard, he approved of. In the afternoon we crossed the noble river, named Imzimvubu, River of Hippopotami, and very properly so called; for as our path lay near the banks of the river, and but a few miles from the sea, we heard a great number of those enormous animals very near us, as we followed our guide, who conducted us through the forest by the paths made by those animals; but as it was dark, we could not see them. About ten o'clock p. m., we arrived at a place belonging to one of the Natal traders, where we slept.

May 16 — In consequence of rain, we could not leave until late; and, after a tiresome journey, through very broken country, in a line with the coast, we reached Ncapai's people: every thing had the appearance of war; and the manner in which the houses are placed round the cattle-fold shewed very clearly that they were a people not accustomed to sit in peace. A little before sun-set we arrived at Ncapai's Great Place; and seldom have I been so fatigued as with this day's ride. The grass in many places was above our heads, when on horseback: as it had rained much during the preceding night and that morning, we were thoroughly wet. The hills were so exceedingly steep, that our horses were of no use to us in many places: it was therefore with great difficulty that we could ascend some of the hills; for, in addition to the ascent, the ground was particularly slippery, from the rain; but sometimes on horseback, sometimes on foot, and at others by pulling ourselves up by the assistance of the grass, we urged on our way.

Ncapai was at a distant kraal, and a messenger was sent for him. Understanding the man would not reach his Captain until after dark, we accepted their invitation to sleep there. We could not forget that we were in danger; and knowing the character of the man, felt some degree of anxiety: as he had never seen a Missionary before, we knew not what kind of treatment to expect; more especially as I went with a request from the Colonial Authorities to sit still, and thereby was thwarting his views. However, we knew that the One in whose service we were engaged had said, *Lo! I am with you.*

May 17 — This morning, just as we

were preparing for Family Prayer, we saw Ncapai coming: on his arrival, we informed him we were about to worship God, and hoped he and his people would join us: he called them together, when we sang a hymn in Caffre: I read and made a few remarks on the Commandments, and prayed; and then Mr. Satchell's interpreter prayed in Caffre.

After informing Ncapai that we did the same every morning and evening, I proceeded to state to him the object of my visit, and read the Letter from the Commandant: to which he replied—"When I went against Cokaz, it was at the second request of Umyeki; and now I have put myself under Faku. I am sitting still, and building; nor shall I go out to war again, unless called by Faku. I am still, and wish you to send a Teacher to live with me; and then he can himself see what I am doing."

I then recommended him to sit in peace; and he concluded by again urging me to send him a Teacher. I informed him, that this was too great for me to talk about; but I would send his request to our Fathers, over the great waters. Thus have we another call; and that to a marauding Chief of great power, who is the terror of the whole country.

Ncapai killed a beast, as a proof of his friendly disposition toward us; the greater part of which was eaten by them, without any kind of cooking. Such wild people as Ncapai's I never saw before: they seem capable of any thing; and I am not surprised that they are the dread of the whole country.

On the whole, I see much to be grateful for in this visit; especially as it is the first time any Missionaries have crossed the Imzimvubu; and we found favour in the sight of those to whom we went.

The following circumstance must not be passed over without notice. Some time since, a few of Ncapai's people, being at Buntingville on the Sabbath, attended the Chapel: as we were sitting in the hut at Ncapai's place, several of the people came in, and sat with us for some time: we asked them various questions about God, heaven, &c.; and were much surprised, as well as pleased, to hear some give satisfactory answers: on our inquiring where they learned these things, they informed us that they heard them at the School. This encourages us to sow beside all waters. We know not where the incorruptible seed will be carried which we sow at our Stations.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

THE latest communications from the Missionaries in this wide sphere are of a very various description—characterized by hopes, successes, and afflictions.

Smyna.

The Rev. J. A. Jetter, under date of May 20th, 1835, relates many encouraging particulars, favourable to the progress of Christian Education. The want of effective Labourers is here lamented by him, as it is by all our Missionaries and others, in every part of the world. In such circumstances, it is a source of hope, to observe the Natives of the respective countries expressing their earnest desires after the benefits of instruction. It may be expected that the prayers of the Church of Christ will prevail, in drawing down the more abundant influences of the Holy Spirit; so that they who are now simply desirous of instruction will not only seek that blessing for themselves, but eventually be raised to the character of instructors of others. The following extracts from the communications of Mr. Jetter refer especially to his

Promotion of Education in Vourlah, Magnesia, and the regions of Asia Minor.

Since my last, I have visited Vourlah and Magnesia. At Vourlah we held the examination of our Schools, which, I can safely affirm, is the first of its kind ever witnessed there. At the examination of the High School of boys and girls, two Turkish Imâms who were present, and who could not even understand Greek, seeing two girls of five and a half years old read the Psalter, and answer to questions on Sacred History and the Elements of Geography, exclaimed, "The end of the world is come!" And at the Infants' School, the women shed tears of joy on hearing their children answer so readily to so many questions, which themselves knew not, both on religion and useful subjects. I must confess, considering the short time that these schools have been established, (be-

tween six and seven months,) and the irregular attendance of the children, their progress is greater than at any of our other schools. But it must be observed, that we have first-rate masters there. I could see nothing but joy expressed in the countenances of those who were present; and I cannot but believe that God intends to use these schools as instruments of great good to the numerous inhabitants of this town. I had my Turkish Master with me; and we called on all Turks of distinction and learning, who received us kindly. I shewed them the manuscripts, in Turkish, intended for a School-book, with which they were pleased; and the two Imâms, who were present at the examination, came on purpose to beg that it might be printed for them. I told them that we wish to do so. A similar feeling was expressed by some Turks at Magnesia, as will be seen in the sequel.

The reasons for visiting Magnesia so soon again, were the following: first, Mr. Brewer was obliged to give up the Armenian School there, because the American Western Missionary Society has not yet sent out any Missionary here, as he expected. Secondly, as I stated in my last, the Greeks there begged me to open a Girls' School for them, which is much wanted, and which they could not well accomplish without our aid. Seeing the great readiness which both the Armenians and Greeks shewed to have us do something for them, I took at once the school of the former under our wing, promising that I would do all to make it as efficient as circumstances would allow: and to the Greeks I promised a Master and Mistress, and books; which will be sent, I hope, before this letter can reach you. You observe, in both these schools, that the Society has only to provide Teachers and books: the rooms are supplied by the people. The Greeks were quite resolute; for they took a house before I left the spot. We consider Magnesia one of the most important Missionary Stations in this region, and, next to Smyrna, favoured in various ways, but especially by a well-disposed Bishop, a friend to improvement.

In the Armenian School we found about 60 children; perhaps 15 or 20 more are on the list: 16 read the Gospel, and 8 the Psalter; and of the first, 6 study the Grammar, and the rest are still in the elements of the language.

They might read and learn other things besides; but, as yet, we have no proper books in Modern Armenian. Having John Evangelist with me, who understands both Turkish and Armenian, we examined the scholars, and I arranged them into proper classes, and gave directions to the Master how to proceed in future. It must be observed, that the Armenians at this town are the poorest I have yet seen of that nation, chiefly weavers, which was one great reason why I took up their school, which must otherwise have been shut up.

I am well aware that it will be rather a difficult task for any of our Missionaries truly to benefit the Armenians, without knowing their language; but whosoever goes to Magnesia, must apply himself to Turkish as well as Greek, which is a tongue that every Armenian understands. Turkish is so common among them, that every child understands it. Besides, they wish that their children should likewise learn Greek, in which language we have plenty of helps.

At present, all is full of encouragement, with reference to Magnesia, as a Missionary Station; particularly if we compare it with Brusa and Trebisond, where our American Brethren are persecuted, and can only with the utmost difficulty, and at great expense, obtain houses for themselves. The people and priests are all welcoming us among them. I have received a message of thanks from the officiating Bishop of Magnesia—the Archbishop being at Constantinople—who was absent last week when I was there, for opening schools among his people.

Through the Doctor, John Blastin, a Greek by nation, we have likewise access to the highest Turkish Authorities at Magnesia. He introduced me to the Mutselim and Mullah, and two others of inferior rank. I shewed our Turkish manuscripts to both the former; who read great part of them, and pronounced them useful for schools. The Mutselim suggested means to enrich them; and the Mullah kept them, in order to correct some mistakes which he discovered here and there. The former is a very rich man, of high family, and has a kingly palace and retinue. I was told that he has great regard for the English, because they have been friends to his family. His name is Hadjee Eyub Aga Karasmonoghlu (son of Karasmon). All his servants are dressed in the European style, and he has 1400 soldiers in uniform.

The Mullah is one of the most sensible Turks that I have yet met with; not bigoted and listless, as the generality of them are, but inquisitive, and liberal in his conversation. He asked for the Old Testament in Turkish: I have sent him a copy. He likewise inquired after books on science, either in Turkish, Arabic, or Persian, for he understands all these languages. I gave the Treatise on Geography, and Outline of Ancient General History, the only works I had; but he wanted larger; and very properly observed, that the names in the General History should likewise have been rendered into modern terms, as no Turk or Arab knows the ancient names of places, &c. Thus you see that very thing is inviting. I have again made inquiry into the number of the different people that inhabit Magnesia, and was told that the Turkish houses—they count by houses—are about 8500, the Greek 1200, the Armenian 450, the Jewish 100. Taking five souls to a house, we obtain 51,250; which is, however, far below the actual number of inhabitants. There are likewise villages and towns, at a moderate distance, all around Magnesia, which are either badly supplied with the means of instruction, or not at all. For instance, we went to Choros Kyoi, a Greek village of 140 houses, half an hour from town, where we found no school, nor a child able to read or write. Hearing that we were come to establish schools in the town, one of the most respectable natives, who however only lives there in summer, went with us to the church, to see whether a suitable room might not be obtained for a school. As there was none to be had without building one, he then brought us to his own house, and asked, "Will this do?" We all said, "Yes:" upon which he replied, "I will gladly present it for the purpose of a school." There is, therefore, nothing wanted but a Master, to provide these people with the means of instruction. I then asked the Priests why they did not teach some children. They replied, "We can only read our Church-books, but do not know the new characters." I did not promise to open this school for the present; for I think it scarcely practicable to do any thing here, till a Missionary can be stationed at Magnesia.

Egypt.

The Missionaries at this Station have had, during several months of July, 1835.

the spring of 1835, much to fear, and not a little to suffer, from the awful severity with which the country has been ravaged by the plague. We shall give a few extracts from their communications on this subject; presenting, first, the following portions from their Journals of an earlier period, which state their proceedings in

Preaching, and Religious Conversations.

The Rev. Theodore Müller thus writes:—

Oct. 10, 1834—Had, this morning, a conversation with a young man, who was present during the Bible lesson in the school. As I was speaking with the children on Regeneration, I asked him afterward, whether he understood what I said, and whether he believed himself to be regenerated. He said his hope of being saved rested upon his prayers, fasting, and giving alms to the poor. Joseph, the Schoolmaster, said, "But the Mussulmans do the same; yea, they pray, and fast, and give alms more than the Christians do; and do you believe that they will be saved on this account?" "No." "But why do you expect to be saved by these means, and the Mussulmans not?" "Because our Priests tell us so." I told him that a good tree will needs bring forth good fruit; but that as long as we are in our natural state, unregenerated, our good works are like the fruit of a wild tree, in which our Heavenly Father has no pleasure.

Oct. 22—This evening our dear Brother Gobat left Cairo for Suez. He and his wife, who lived in our house nearly three months, were a blessing to our souls. Happy the people who are blessed with such Missionaries! and happy the man who has the privilege of being his colleague!

Nov. 3—Last week I tried to assemble my neighbours, in order to read with them the Pilgrim's Progress, which was lately sent to us from Malta, translated into Arabic. I thought this allegory would be best calculated to attract their attention; and I am happy to say that I was not mistaken. They now come regularly every evening, and daily increase in number. Whenever a passage occurs which requires an explanation, or which I think fit to be impressed upon the mind of the readers, I make them stop, in order to explain it,

or to exhort them on the necessity of the sinner's assurance that his sins are forgiven, and that he feels the witness of the Spirit of God that he is an adopted Child of God. After I left them, one of them said to Joseph, the Schoolmaster, that he intended to spend the winter evenings with his friends in the Divan, but that he was determined now to spend them with us, because he finds it more useful to his soul. "Would to God," said he, "that our Priest, Girgis, would speak to us in this manner, as the English Priest does!"

Nov. 5, 1834—Went this morning to see Mr. Krusé, and the school in the Osbeckieh, where I found two respectable Copts disputing with Michael, the Teacher, about *Tu es Petrus*, &c. I was glad to see Copts disputing, for they are generally more indifferent than others. They seemed anxious to know the truth, which I endeavoured to open before them as plainly as possible. I told them the origin of the Reformation, the doctrine of Salvation, as it is contained in the Bible, and the necessity of being regenerated before we can enter the Kingdom of Heaven. One of them asked for my name, and where I lived, and seemed as if he were desirous to hear more about this Way of Salvation.

Nov. 12—This evening we finished the Pilgrim's Progress. I presented a copy to each of the attendants, *i. e.* to those who came regularly every evening, for their encouragement. We have now read Mr. King's Farewell Letter, and begun Mr. Bird's controversy with the Bishop of Beirout. When we came to the point of image-worship, one of them stopped the reading, and began to justify it, saying, "We do not worship the image, but only the Mirân, or Holy Oil, with which the image is consecrated by the Patriarch." "Well," said I, "the Heathens in India do the same: they do not worship their idols before they are consecrated by their Priests." "But the Heathens have no Mirân, and therefore they cannot consecrate their images to that effect as we do." "But what is your Mirân?" asked Joseph, the Teacher. "Did not our Lord (he wanted to say, John the Baptist says, Matt. iii. 11.) say, *John baptized you with water, but I baptize you with the Holy Ghost and with fire?* and this Mirân, or Holy Oil, which is consecrated by the Patriarch, represents the Holy Ghost, with which every one is anointed and regenerated in Holy Baptism."—

"Is, therefore, every one who is baptized and anointed by this Mirân a regenerated Child of God?" "No doubt of it." "But how is it, then, that the Copts, who are all thus born again, commit so many sins, and so many of them turn Mahomedans every day? and the Apostle John says, *Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.*" "Why, the Mirân leaves him as soon as he becomes a Moslem, or commits sin."—"Therefore, only those who receive an inward spiritual grace, of which the outward signs of water and oil are mere visible symbols, not the thing itself, are true Christians?" "Yes," said the Copt. "Therefore," said I, "let us examine ourselves, whether we have the Spirit, and the thing itself which these visible symbols represent; *for the letter killeth, but the Spirit giveth life.*" We dropped the conversation on the image-worship and the consecration of their images. After these images are thus consecrated by the Patriarch, they burn frankincense and lamps before them, kiss them, and fall down before them. A Priest was present, and listened attentively to our dispute, but took no part in it. When we parted, he begged a copy of Mr. King's Farewell Letter, and two of Mr. Bird's Letters to the Bishop of Beirout, of which I made him a present.

Nov. 14—We were again twelve in number this evening. We continued the subject which we began before, *viz.* that a mere dependence on the outward form of Baptism, without the inward life and light of the Holy Ghost, does not constitute a Christian. There was no disputing, but they seemed highly pleased with it.

At the close of November 1834, the following was the Report made by the Rev. Messrs. Krusé and Müller on the

State of the Seminary.

The number of pupils in the Seminary is 14. Three have left in the course of last year, but were soon replaced by others. One of them is employed with an English gentleman, as teacher and dragoman; another went to his mother; and the third is at present in Upper Egypt, as assistant in the diffusion of the Gospel among his countrymen. These 14 pupils have, every day, seven hours of instruction, besides the morning and evening devotions. Some of them have

made gratifying proficiency in the English and Arabic languages. They now understand their native language grammatically; and correct, with confidence, every mistake they may meet with in reading the printed books and Tracts. In English, some read and understand the Gospels: these usually attend also the English Service. In the branch of Religion, Scriptural Doctrine is connected with Scriptural History; thus leading the children into all the fulness of Revealed Truth. The same plan is followed in the religious instruction of the Day Schools; but we find it extremely difficult to convey any abiding knowledge to such irregular attendants. The many feast-days of the Copts draw away the children often, and for a considerable time, from the schools to the market-place, where they lose every thing they had acquired in the school. At other times, the parents think that their children are in the school while they are roaming about in the streets. The schools are never so full as when the men-hunters go about seeking for children to fill the manufactories of the Pacha, or his military schools; but no sooner are they out of danger of being snatched away, than the schools decrease. In the newly-erected school we had the same experience as in the older ones, viz. that many children attend only till they have got a covering for their body, and an attestation that they are scholars of our school, by which means they generally escape the grasp of these men-hunters, and then stay away. If the parents of such children have a fixed dwelling, the Teacher goes to claim back the attestation; but if they are beggars, and, like gypsies, removing from one place to another, looking out for them is in vain. On the other hand, if we do not cover their nakedness, and satisfy their hunger with bread, neither are we able to instruct them, nor they to receive our instruction: for how can we teach the naked and starving children to deal their bread to the hungry, and when they see the naked to cover him, and not to hide themselves from their own flesh? But if, in a measure, we endeavour to exemplify Christian charity to them, by giving them the most necessary clothing and food, they snatch it away, as a hawk does its prey, and off they are. They cannot be brought to believe that the benefactions they receive from us are acts of charity, proceeding from the love of God; but measuring our actions by the standard of

their own corrupt hearts, they suspect that we use them as means to get them into our net, and make them slaves, or the like. We had, in the course of last year, more opportunity, than in former times, to proclaim the Gospel to grown people: this was partly in the school, where they attend the religious instruction, and in the Arabic Divine Service; but especially in our evening meetings, which, in the last quarter of the year, were kept in both our houses.

Reviewing their labours, they write, with much feeling, under date of January 6th, 1835—

The leaven of the Kingdom of Heaven, which we have been allowed, in the year past, to cast into the hearts of men, is operating, no doubt, day and night, though unnoticed by the human eye. We think it not improbable that we shall have to sow and to water all our life in Egypt, without being permitted to gather in the harvest, or to see any fruit of our labour here on earth; especially as the leaven of the Pharisees and Sadducees is well nigh supplanting that of the Kingdom of Heaven; and the thorns and thistles on this long-neglected soil must be rooted up, before the good seed of the Word of God is likely to prosper. Nevertheless, we rejoice that unto us, who are *less than the least of all saints, is this grace given, that we should preach among the Gentiles the unsearchable riches of Christ.* (Ephesians iii. 8.) And we are quite willing to spend and be spent in the service of Him, who loved us when we were yet his enemies; though we should be obliged to seek the fruit of our labour in the labour itself. However, the Lord our God has not left us without some evidence of His grace, by causing some tender germs to spring up among the children of our Seminary, for which we rejoice in hope, though with trembling. An inward impulse to private prayer has manifested itself in some of the boys during the course of the year past. Industry and obedience, love of order and cleanliness, attracting the attention even of Mahomedans, are the fruits of that spirit of prayer. Sheikh Rapha, a learned Mahomedan, who has studied at Paris at the expense of the Pacha, was so delighted at their knowledge of the Arabic language, and their unpretending manners, that he intends to ask the Pacha for permission to establish a similar institution in his own house.

We told him, that what he found commendable in our school was not to be attributed so much to the method of education, as to the power of the Gospel. He admitted the excellency of the Christian morals, but was unable to comprehend how the preaching of faith in Christ and Him crucified could produce such a difference as he found between our Seminary and the Military Schools of the Pacha. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?* So Naaman thought; and thus thinks Sheikh Rapha. "Is not the doctrine of the Korân, and the light of reason, sufficient for the improvement and civilization of mankind? What need have we of faith in a Son of God—a Redeemer of mankind?" Let him but have a school—for it is his purpose to make a Normal School for Egypt—and experience will soon teach him, that nothing but a living faith in a crucified Jesus of Nazareth can cure the spiritual leprosy of mankind.

A more particular detail is given by Mr. Krusé, in the following passage, of the course of religious and other instruction pursued in the Seminary.

At Morning Prayer, the Old Testament has been read from the beginning to the First Book of Kings, and the New Testament also, from the beginning to Rev. iv., which has been also explained to them; and the Lord was pleased to bless these sacred hours. They have been instructed in literal Arabic, and in reading the Bible, according to the Grammar; further, in Arithmetic, Geography, and Writing; also Universal and Church History. They have learnt by heart many passages of the Holy Scriptures, a small and a larger Biblical Catechism, and a Catechism of the Christian Religion: besides those, they have, at leisure hours, read all the Tracts and books printed at Malta. In English, they have had one lesson every day; and have read the four Gospels, which they understand well. When we had Divine Service last time, Colonel Campbell came before the Service began: he met a few boys in the court, and asked them whether they could read English. They said, "Yes, we can read a little." He then took a Bible out of the Chapel, and opened the Book of Daniel, which they had never read; yet they read a few verses, to his great surprise

and satisfaction. They have also, this winter, attended Divine Service in English, and can already follow the whole of the Morning Service: yet they do not, I believe, as yet understand every part of it.

Alarm on the Entrance of the Plague.

Under date of January 25, 1835, the Missionaries thus describe the varying sensations—so well known to persons resident in the Levant—which are excited by the first alarm of this awful pestilence.

This was a month of great confusion here, on account of the plague having made its appearance. When we heard of the first case, we were much frightened, and began also to observe quarantine. But as for several days we heard of no other case, we opened again; having Divine Service on Sundays as usual, still continuing also our precautions. We have since heard of several other cases, but all of the same house; and people think it may pass off, as others who came into contact with the people of this house did not catch the disease. We have been daily conferring together, in case the plague should really break out, whether it would not be preferable to go to Upper Egypt, where we could be useful; whereas in quarantine we can only continue our studies.

Fearful Prevalence of the Malady.

At length, this awful visitation of Providence entered the land, with more than usual severity. We shall quote somewhat fully from the communications of the Missionaries; as our Readers may be thereby moved to more affectionate sympathy with their trials, and more earnest prayer for their preservation in their persons and success in their work. They had, at an early period, adopted the necessary precautions of quarantine.

Mr. Krusé writes as follows, under date of Cairo, May 13, 1835:—

I intended to write a long letter to you: but, being rather unwell, I must give up the idea, and write only as much as I can, in order that you may not altogether be without any information at this critical season. The Day Schools have been shut. Mr. Müller's Teacher tried to go on, but was obliged to give it up also. The Seminary went on quite well till the 1st instant. Every day I had

information from them, and was asked for advice in every thing they did: thus I directed, the same as usual, by daily correspondence. This was a kind of satisfaction to me; else I should have felt it too much to be such a long time absent from my beloved work. But great trials arose at the beginning of this month. Several boys were attacked by the plague, and were taken home; but I have not yet heard of any one dying, but all seem to recover. The Teacher also was attacked, but is recovering.

I was much troubled by applications for medicine; and not knowing the nature of the plague, I was obliged to study much, but I did not succeed. Many, indeed, recovered; but I should suppose that they would have recovered without medicine. In April we still had Dr. Dussap's advice; but in March his own daughter died first, and then he himself: and though he was the oldest and most experienced physician, and knew the plague well, yet it seems that, this year, he also was puzzled, like other physicians. I was attacked by a fever, which continued for five days, and obliged me to keep my room. Mrs. Krusé was greatly alarmed, thinking that it was the plague; and I thought so myself; yet I did not fear death. The only thought which grieved me was concerning my family being left alone here, and nobody to take care of them; as all Europeans are in quarantine, and would, in such a case, be afraid to touch them on account of the contagion. However, I hope now that the Lord will spare me somewhat longer to them.

Mr. Lieder arrived, at the beginning of April, in the harbour of Alexandria; but, on account of the plague, he was not permitted to land; and returned by the same ship to Candia, to stay there till the plague should be over. He wrote two letters to me, expressing his great desire to be with us again.

In March and April the plague was very severe: in April there died from 700 to 800 daily; and our Consul informed me, that, if Boulack and Old Cairo were taken together, the daily mortality could not be less than 1500. But the Government publishes a list only of those dying within the walls of Cairo, and there the highest number was nearly 800. But people would never believe it: many more die, they say. Now, that you may see how it is decreasing, I will copy the List of Mortality from the first of May.

List of Mortality in Cairo.—May 1st, 719; 2d, 753; 3d, 685; 4th, 657; 5th, 645; 6th, 643; 8th, 587; 9th, 473; 10th, 443; 11th, 390; 12th, 340.

In the same Letter, Mr. Krusé communicates some account of the

Death of a Pious Missionary Female-Servant by the Plague.

On the 1st of May, our European maid-servant became ill; and we, not thinking that it was the plague, went in and out of her room, till the third day, when it appeared to be the plague. We sent for a doctor; but he answered, that he had, in his own house, three patients, and could not leave them: another refused also to come; and a third wrote, that it was quite useless for him to come, because, in this plague, all the skill of all the physicians here had foundered. Then I continued to give her medicine, but it was of no avail: she died on the seventh day. She was a very pious person, knowing both the state of her heart, and the Saviour: whom also she believed to be her Saviour. On the fourth day of her illness, she called us to her bed, and said that she was persuaded she should die: she had been all the day thinking about the state of her depraved heart, and had found that it was totally corrupted: and then she began confessing her sins, but concluded with the surest hope and faith in Christ, that He was her Saviour, and that she longed to be with Him in His kingdom of glory. Her confession was rather long, but altogether according to the Holy Scriptures, and the experience of a true Christian. At last she prayed herself, not for recovery, nor for life in this world, but that the Lord might take her unto Himself. We tried to encourage her, as we still thought she would live and recover; and I concluded by praying for her. From this time, she was almost always delirious for the last three days, till she was taken to Him whom she loved here on earth already. This is a great loss to Mrs. Krusé; but the Lord will provide. I ought to remark, that this person came over with Mr. Gobat from Germany in August 1834, in order to assist Mrs. Krusé in providing for the boys of the Seminary, which she did with the greatest delight, and loved the boys very much for the Lord's sake.

Partial Infection in the School.

Nine days later, Mr. Krusé adds, on this subject—

The plague has now got among the

inmates of the school, both Teachers and scholars : three boys have been infected, and taken home to their parents: they are all in a state of recovery. One boy, when he heard that his mother had died, requested permission to go home, where he caught the infection, and died : he was the last of the boys that had entered the Seminary : the other boys have hitherto escaped, except one, who this morning shewed symptoms of being attacked by the disease. Fares, their Teacher, was attacked about a fortnight ago, but is at present in a fair way of recovery.

Support and Consolations of the Missionaries.

While thousands were thus falling on every side of them, by this *pestilence that walketh in darkness*, it is truly edifying and animating to remark with what effectual consolations the Lord was pleased to uphold the spirits of the Missionaries. Our Readers will not forbear the earnest desire that they may not stand alone in the enjoyment of such Divine comforts, but that the thousands of dying sinners around them may be brought to the same source of unfailing consolation. The following words of Mr. Müller open fully to our view the secret spring of this supporting grace. He writes, on May 4th—

Oh, how precious now are the promises of the Bible to us ! Distress teaches us to take heed to the testimonies of the Lord. Old Dr. Dussap also died yesterday of the plague ; following his wife, who died last summer, and his daughter, who died some days ago, at fifteen years of age. It appears that the plague is now becoming epidemical, penetrating through the strictest quarantine. Several Franks have also died of the plague at Alexandria, while keeping strict quarantine in their houses : also one of the boys of the Boarding School in Mr. Krusé's house has died of the same. We have, unhappily, six weeks yet before us, before we can hope that this angel of death will again sheath his destroying sword. For a considerable time past there have been cut off by this dreadful scourge 1500 daily at Cairo ; so that the atmosphere has consequently been so much impregnated with the miasma of pestilence, that we are in continual jeopardy of falling victims to its malignant influence, especially as

the south and east winds at this season generally prevail. We shall therefore try, by the help of God, confiding in His faithful promises, to leave town with our children, for an island which is situated near to us, and to remain there encamped until the storm be overpast. This island belongs to Ibrahim Pacha, is situated in the Nile, and cultivated by an Italian gardener, who has kindly offered us a place for our tent. However, we may confidently say, that although there may be many devices in a man's heart, yet the counsel of the Lord shall stand : for who knows whether it be the will of God that we should be spared to accomplish our purpose. I have joy unspeakable that I know my Saviour (who, sitting on His throne, conducts His people through all the vicissitudes of life, even from the cradle to the grave) will do all things well respecting us.

Ceylon.

CHURCH-MISSIONARY SOCIETY.
KANDY.

Our Readers will mark the contrast, exhibited in the following extracts from the Journal of the Rev. T. Browning, of the careful and the careless Missionary.

Instance of Watchful Care over a Promising Youth.

Jan. 11, 1834—I was told an anecdote to-day of one of our scholars in the English School, which pleased me much. He is a boy of about eleven years of age, the son of a Kandian Chief. He heard a Kandian reasoning with a Christian, and objecting to the doctrine of a Creator, &c. The boy opposed the Kandian ; and brought forward the texts he had learnt in school, to shew the truth of Christianity ; insomuch, that the Kandian wept, and said, that the boy's relations did him great harm, in allowing him to go to that school, where he would learn to overturn the Buddhist Religion. Thus, God is pleased to cheer us from time to time, and to shew us that our labours are not altogether in vain. Oh may it please Him to raise up many, from among these poor Kandians, to believe in His Son Jesus Christ !

Feb. 24 — I had some conversation with the Kandian Youth in the English School, who has manifested so much regard for the Christian Religion. He said,

some time ago his father told him, that if he intended to believe the Christian Religion, he must look for no portion from him, for he would certainly disinherit him if he embraced that religion. The young man said, he told his father, that if he believed in Christ Jesus, He would at last say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world!" but that, if he did not believe in Christ, he would say to him, "Depart from me, ye cursed!"—then what profit would there be in worldly riches? He says, since that time his father has not been very kind to him, nor does he send him in from the country a good supply of provisions, as he used to do. Moreover, his father, he says, wishes to withdraw him from this place; and tells him that he must leave Kandy, and go and reside with him in the country. I told him it was his duty to obey his parent in all lawful things; and that, if his father insisted on his going into the country, he could not refuse. I also encouraged him to hope, that, by obedient, kind, and submissive behaviour, he might perhaps win upon his father, and get him at length to listen to reasonable arguments. I advised him to pray earnestly to God for direction, and, in the mean time, while he remains here, to give all diligence to improve himself by the acquisition of useful knowledge. The impression on his mind in favour of Christianity is certainly a pleasing one. Oh, may it be lasting, and end in true conversion from sin to holiness!

Contrast of Conduct in Two Missionaries.

Jan. 12, 1834: Lord's Day—After Evening Service, a man came to me, bringing with him a Kandian Youth, who wished to obtain Baptism. The man lives about three miles distant from Kandy. He came to me a few weeks ago, and mentioned this Kandian pupil of his, and I gave him a few Tracts for his use. The Kandian Youth, on being asked why he wished to be baptized, said, the person with whom he came, a professed Christian, had given him some instruction in the Christian Religion, and that he wished for a farther acquaintance with it. His knowledge, however, of Christianity appeared exceedingly limited; for he was unable to tell me who Jesus Christ was. I therefore advised him to come, as often as he could, to hear sermons, and to converse with myself and the Catechist; and I promised occasionally to send the

Catechist to his village to see him. But I wished him fully to understand, that I could not baptize him, till I saw him acquainted with Christianity, and desirous of leading a Christian life. May the Lord instruct him by His Holy Spirit, and make him a true convert!

March 17—One of the Probationary Catechists informed me to-day, that the young Kandian, who offered himself as a Candidate for Baptism a short time ago, and whom we put under a course of preparatory instruction, has been baptized by the Roman-Catholic Priest. He said the Priest baptized the young man without any inquiry or scruple, as soon as he had, by presents, satisfied the Priest's servants, who recommended him to their master. How awful is the consideration, that men entrusted with the sacred office of the Ministry should be blind leaders of the blind!

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BADDAGAME.

The Rev. G. C. Trimmell, in April of last year, thus reports the

Discouragements and Prospects of the Station.

I regret to be obliged to state, that the moral appearance of things around us is much the same as it long has been. What was wilderness, is wilderness still; and the desert and the solitary place have not yet learnt to rejoice and sing. Yet, I trust, yea, I am confident, that the state of the Heathen here is not quite the same as it was years ago. The Lord's way is, I believe, being prepared: crooked things, I trust, are being made straight, and rough places plain. But, though the way is being prepared, the Lord Himself is not yet come. We look, and pray, and wait for His coming, believing, that when He shall come, He will cause the eyes of the blind idolater to be opened, to see not only the vanity of his idols, but also the greatness of his sins, and his need of a Saviour. The ears of the deaf, unto whom the Gospel is now proclaimed in vain, and by whom the voice of mercy is now unheeded, shall then be unstopped. The lame, paralysed by ignorance and superstition, shall then leap for joy, and walk in the ways of God, yea, run in the way of His Commandments; and the tongue of the dumb shall sing—shall sing the praises of Jehovah—shall sing of Redeeming Love. The Lord shall come! and, though he tarry long, yet will we wait for Him. May He greatly increase

our faith, and, in mercy, not allow us to grow weary of His service, or to faint because our hope is long deferred!

We preach, as usual, in the Church and Schools, and visit the Natives for religious conversation at their own houses; and, of late, I have been sometimes much pleased with the apparent attention they have given to what I have said. Indeed, I cannot help thinking, that they are disposed, more than formerly, to receive instruction, and to consider the truths which we bring before them. Of the poor beggars who hear us every Wednesday, as well as Sunday, I cannot but entertain a hope that some will go to that place where Lazarus went, and find an eternal resting-place in the bosom of Him who was the seed of Abraham. Many of them appear not only to hear, but to feel the Word; and though I have often been disappointed by some who have appeared to go on well for a time, I will indulge the hope, I say not assurance, yet a hope (which I would not for a little be deprived of) that some of those who are called from the highways and hedges shall sit down, and be accepted guests, at the Marriage-supper of the Lamb. They are poor, and blind, and lame, and leprous; and though it was not this class of persons that exclusively engaged our Saviour's compassion when on earth, I think we may say it was persons of this description chiefly who availed themselves of that help which He was willing to bestow upon all; and that those whose bodily infirmities led them to Him for bodily relief, formed a large portion of that number which believed on Him to the saving of their souls. The poverty and distress of the poor beggars around us bring them more frequently than almost any connected with us under the Means of Grace; and probably scarcely any of them would hear the Gospel, or but seldom, did they not come to seek from us relief for their bodily distresses.

With regard to our congregation at Church, I can only say, that it continued to be much as it has been for some time past—pretty good, but formed chiefly of those who are in some way connected with us; as, the school-children, boys and girls, their masters and mistresses, our own households, and the beggars. A few other persons come, but their attendance is not regular.

As to the Schools, the number of children attending them is good, though we have nothing particularly encouraging to

relate of any of them. It is, however, a cause for thankfulness, that there are several hundred children of idolaters reading or learning to read the Word of Eternal Life, and the greater part of them on the Lord's Day attending the Public Worship of God and hearing the Gospel of His grace; and we may surely hope that not all of them will hear and learn in vain. The good seed is sown in many a heart; and though we have no proof that it has taken root, until we see it springing up and bearing fruit, we ought not to conclude that it has perished, because it has not sprung up so soon as we expected. The soil is hard, and dry, and uncongenial; but the showers of grace may descend from Heaven and soften it, and then the now-barren land will become a fruitful field.

Our Readers will rejoice to see

Bishop Wilson's View of the Station.

The Bishop, in his late Visitation, passed up the Baddagame River, from Galle, and says, on first sight of the Settlement—

We were struck with admiration at the scene—yielding in magnificence to the Kandy scenery (where we spent four or five days, and saw much of Mr. and Mrs. Browning—most amiable, humble, devoted Christians), but surpassing it in soft beauty, and compact yet variegated prospect. It is about fourteen miles from Galle; with fourteen or fifteen hundred souls within five miles around it. The Church is almost unique—a fine, ample, primitive building, with a comely tower, and a charming verandah*. There I was present while Mr. Faught read the Cingalese Litany; the responses being loudly and devoutly made by the Five Hundred Children assembled, who actually filled the whole body of the Church. I ascended the pulpit after prayers, with the Interpreter by my side; and preached from the Parable of the Lost Sheep, the clauses of each sentence being translated as I pronounced them.

At Baddagame all charmed us. We were gratified with the Mission Houses, the School Houses, and, above all, with the two Missionaries—Faught and Trimnell. I baptized the infant child of Mr. Faught. Each has a large family: each is beloved and honoured. The hundreds of children, boys and girls, under their care are a seed-plot of future blessings. The discouragement, or rather the call for patience and faith at present, is, the small amount of

permanent good which appears in the Youth educated : most of them relapse by degrees, after leaving the Schools, into the Heathenish habits of their families; generally, at the period of marriage. I think there are not more than four or five Native Converts in communion at the Holy Table.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Testimony of the British Consul to the Missionaries and their Success.

THE following statements were addressed to the Rev. W. Innes, of Edinburgh, under date of Dec. 4, 1835, by James Busby, Esq., British Consul or Resident in New Zealand.

As you keep up an acquaintance with Missionary Proceedings, you will be well pleased to have my testimony to the eminent usefulness of the Church Missionary Society's Missionaries here, and to their entire devotion to the duties of their high and honourable calling. I believe a secular-minded man, if unhappily placed among them, could not continue to be associated with them; so entirely devoted are they to their Master's work, which they have pursued with a singleness of aim above all praise.

The fruits of their labours are beginning to appear, far and near. The change which has taken place, in the character even of those Natives who make no profession of listening to their instructions, is highly gratifying. The light of Christianity falls on the minds of those among them, who listen to the ministrations of the Missionaries, like light from heaven. Even the secular knowledge which the teaching of Christianity conveys is a new creation in their minds; and it has not to contend with the false lights of worldly knowledge or worldly wisdom, which form such powerful obstacles to the spread of truth where it has long shone.

The Missionaries have secured the entire confidence of the Natives, and their influence is extending wherever their names have been heard. The country is become rapidly Christian. In most of the villages within many miles of this place the Christian Sabbath is established; not only by rest from labour, but by acts of worship, conducted by individuals who have been educated by the Missionaries. Many are decided Christians: many more are influenced in July, 1835.

their conduct by Christian precepts. A very few years of such progress as the last will make the country as well entitled to be called Christian, as many countries which have enjoyed the light of Revelation since it first dawned on the world.

Guiana.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at George Town.

Site and Inhabitants — George Town, formerly called Stabroek, is situated in 7° N. Lat. and 59° W. Long. It is the principal town of the Colony of Demerara, and, indeed, of the whole of British Guiana. According to the triennial returns of 1829, it contained from 6000 to 8000 Free Inhabitants, who have since greatly increased in number; while the Slave Population (for these distinctions, now, we trust, for ever obliterated, at that time unhappily existed) on the plantations of the parish of St. George, in which it is situated, amounted to between 7000 and 8000.

Labours of Messrs. Davies, Elliot, and Mercer—Under the article "Le Resouvenir," it has been already stated* that Mr. John Davies was sent out by the Society to assist Mr. Wray at that Station: this happened in the year 1808. Mr. Davies laboured both in George Town and at Le Resouvenir; and eventually returned to George Town, which became the principal scene of his future labours. In 1812-13, he was enabled, by means of subscriptions on the spot, to erect a Chapel at George Town, which was called Providence Chapel; capable of accommodating a congregation of nearly 1000 persons, consisting almost exclusively of Negroes, who flocked to hear him from the neighbouring plantations: in the same year an Auxiliary Missionary Society was formed, composed of free people of colour and slaves. During 1813-14 the attendance at the Chapel usually exceeded 1000: numerous applications for Catechisms were received from Negroes; whose diligence in learning themselves, and in teaching others, evinced the sincerity of their profession, and their esteem for the Gospel: the total number of the Negroes engaged in learning the Catechism this year was estimated at about 5000. In 1814, Mr. Davies continued his labours, apparently with considerable

* See p. 231 of our Number for May — Editors.

success. In 1815, the evidence of his usefulness became more distinct and satisfactory: many shewed the powerful effects of the Gospel: the moral conduct of the people generally, who had shared in the benefit of the Mission, was much improved; and it appeared, that, of the Negroes who had during the year undergone punishment for dishonesty and refractory behaviour, not a single individual had attended the Chapel.

Mr. Richard Elliot, formerly Missionary of the Society in Tobago, who visited Demerara about the time of Mr. Wray's removal to Berbice (1812), and who, for a season, preached to the Negroes at Le Resouvenir, eventually (in 1814) settled in Demerara; labouring, alternately, at George Town and on the West Coast of Demerara. Mr. Elliot, for a time, preached in different parts of George Town to many of the people, who were unable, by reason of the distance, conveniently to attend Mr. Davies's Chapel; and at length, stately in a Place of Worship in Cumingsberg, in that town.

In 1816, Messrs. Davies and Elliot, in their respective spheres in George Town and also in the country, preached to great numbers of the Negroes with considerable success; and were the more encouraged by many of them holding Prayer Meetings among themselves, which were attended with visible beneficial results. During the year 1817, they diligently pursued the same course of useful labour; but not without opposition from persons disaffected to their object. In 1818, their respective congregations continued large, and additions to be made to the number of communicants; while the measure of their success was such as to stimulate them to a course of more vigorous effort: during this year, Mr. Elliot occasionally preached on the Arabian Coast, Essequibo, and on the West Coast of Demerara; at both which places, the Negroes manifested earnest desire to hear the Gospel. In 1819, thirty members were added to Mr. Davies's church: during the same year, the work of instruction rapidly advanced: the religious Negroes everywhere exerted themselves in teaching others, many of whom made great proficiency in reading: in this way, thousands, including children, had been instructed in the knowledge of the Gospel.

In this year, Mr. Mercer, Missionary of the Society in Trinidad, having met

with serious impediments to the prosecution of his Mission in that island, repaired to Demerara; and, for some time, occasionally preached at George Town and at Le Resouvenir.

In 1820, Mr. Davies's church was deprived of an unusual number of its members by death; but their places were filled by others, to whom God had vouchsafed the gift of grace: the number of Negro Children instructed alternately on successive Sabbaths amounted to about 1000, and the number of Free Children every Sabbath Afternoon to 170: in this year, Mr. Davies opened a Place of Worship at Belair; which was supplied jointly by himself, Mr. Smith of Le Resouvenir, and Mr. Mercer: Mr. Mercer also preached occasionally, at various other places; including, besides Mr. Davies's Chapel in George Town, Belle Vue, Fort Island, and his own hired house in George Town: the Negroes who attended at Belair usually amounted to between 200 and 300: during this year, Mr. Elliot pursued his labours as usual in George Town, and on the West Coast. In 1821, those of Mr. Davies were much interrupted by repeated attacks of illness: Mr. Elliot, conceiving the Negroes on the West Coast had a prior claim to his labours and a demand for them all, this year relinquished his engagements in George Town. In 1822, Mr. Davies, accompanied by Mrs. Davies, visited England for the benefit of his health. In 1823, his health having been greatly improved by this visit, he returned to Demerara, and arrived in George Town in October of that year.

The Colony was at this time in a state of considerable ferment, in consequence of a recent insurrection of the Negroes, and the approaching trial of Mr. Smith. Mr. Davies was permitted to resume his ministry in George Town, but few of the Negroes belonging to the plantations came to hear him: after a time, the attendance increased; but the numbers were small, compared with those which had formerly crowded his Chapel. In 1824, the congregation continued to increase; but it was slowly, and the additions were comparatively few. The languishing state of the Mission, and the great expense attending its support, led the Directors, in 1825, to adopt the determination of abandoning the Station altogether: this determination was, however, afterward first suspended, and subsequently rescinded, in consequence of

their receiving intelligence of a more cheering description. In 1826, the congregation, though the attendance fluctuated considerably, amounted, on the average, to 400: the number of communicants was 130; of whom 50 were united to the church subsequently to the return of Mr. Davies from England in October 1824: the number in the Sabbath School was 400; viz. 300 adults and 100 children. On the 20th of April 1827, it pleased Divine Providence to remove Mr. Davies by death: previously to this mournful event, the congregation had increased to 600, and the church to 150; and about 750 Negroes, from 30 to 40 plantations, were regularly instructed on the Sabbath.

Nearly the whole of the following year, the bereaved church and congregation unavoidably remained destitute of a stated Pastor. Mr. Wray, however, as frequently as his engagements in Berbice would allow, visited the bereaved flock, to preach the Gospel and administer church ordinances; and Mrs. Davies, relict of the deceased Missionary, assisted by some of the members of the church and congregation, commendably exerted herself in forwarding every measure calculated to promote their stability and edification, and to secure the continuance of religious instruction in behalf of the Negroes belonging to the plantations, who, on the Sabbath, still repaired in considerable numbers to George Town, for the purpose of obtaining it. On the 3d of February 1828, Mr. Wray admitted five members into the church.

Labours of Rev. Joseph Ketley— In 1827-8, Mr. D. W. Honeyman was appointed by the Directors to succeed Mr. Davies; but this arrangement was afterward superseded in consequence of the ill state of his health, and Mr. Joseph Ketley was eventually appointed in his room. Mr. Ketley, with Mrs. Ketley, left England for Demerara on the 26th of October 1828, and arrived at George Town on the 7th of the following December. He was welcomed by the people with great joy. Mr. Wray had, a short time previously, admitted three more members into the church, which now consisted of 96. Mr. Ketley immediately entered on his work; and, during 1829, laboured in George Town and in its vicinity with enlarging prospects of usefulness: his congregation continued to increase; and scarcely a week passed without additions to the church, the number of whose members, at the close of

the year, was 131: two Societies, in connexion with the Mission, were formed this year, for searching the Scriptures and religious conversation, with an ultimate view of raising up well-qualified Teachers for the Sabbath School, denominated the Young Men's Society and the Young Women's Society. In 1830, Providence Chapel was repaired and enlarged, toward which expense the church and congregation liberally contributed: during this year, the Mission wore a promising aspect: the congregation continued large: there were many candidates for communion, and the progress in the Sabbath School was encouraging: at the close of the year, the number of communicants was 126. During 1831, 22 members were added to the church; which, at its expiration, consisted of 148 members: the attendance of the members of the church, as such, and the congregation at large, was highly encouraging; and there was evident improvement in the conduct of the people generally: from 50 to 70 children attended the Sabbath Schools, some of whom had made pleasing progress in Christian Knowledge. In January this year, Mr. Michael Lewis, who had commenced labours on the West Coast, died; when his relict repaired to the house of her brother, Mr. Ketley, in George Town: Mrs. Lewis has continued ever since to be very usefully engaged in the work of instruction, in connexion with the Mission. In 1832, the Cause of the Redeemer still continued to advance; and 42 members were added to the church, which then consisted of 185: an Evening School was this year commenced, for the benefit of the late Crown Slaves; and a Bethel Flag hoisted for that of seamen generally: the Sabbath School, the Bible Classes especially, wore an encouraging aspect: an Infant School was commenced this year with 96 children. In 1833, the Mission still continued in a prosperous state; and considerable additions were made to the church, which, at the close of the year, consisted of 227 members: the individuals composing the Young Men's and Young Women's Societies advanced in the knowledge of the Scriptures; and the Sabbath School containing 250, the Adult School containing 220, and the Infant School containing 150, each of them continued to prosper: the number instructed in the Sabbath School, including Negroes from the country, amounted, on an average, to between 400 and 500.

Increase of Missionaries—The passing of the Act for the Abolition of Slavery by the British Parliament in 1833, and the increased calls and facilities for the religious instruction of the Negroes justly expected to result from that great measure, and the high importance of such instruction to the eventual success of the measure itself, induced the Directors, in 1834, to exert themselves to send forth as many more Missionaries to British Guiana as possible. In April that year, they sent out to Demerara Mr. Samuel Haywood (who was eventually stationed in the neighbouring colony of Berbice), and Mr. Charles Davidson Watt, who were followed, in July, by Mr. Charles Rattray, and, in January last, by Mr. R. B. Taylor.

Present State of the Mission—In 1834, a New Chapel was commenced, designed to accommodate from 1600 to 2000 persons. With much satisfaction we state, that the amount raised by the people, for this and other objects connected with the Mission, during the twelve months immediately preceding May 1834, exceeded 800*l*. The Young Men's and Young Women's Societies were continued. At the close of the year, the number of the members in the church was 258. In the Sabbath School were 210 boys and 220 girls; in the Infant School, 300 children: the number in all under instruction amounted to 800 children, some of whom, on account of their coming from a distance, were taught out of the ordinary hours. There were, besides, 55 Creole Children on a neighbouring estate, regularly taught by Mr. Ketley. The Adult School also continued on two evenings in the week.

Results and Remarks—The brief retrospect now taken of the Mission at George Town presents almost an unbroken line of prosperity: for, even while it was suffering from the effects of the insurrection, it shewed progressive movements, although slow ones, toward restoration. The more extensive and rapid success, which has latterly marked this Mission—especially in the large additions made from time to time to the church, and to the number of those, who, of various ages, INDIVIDUALLY receive the benefit of religious instruction, in the different schools—is most gratifying.

Independently of the spiritual and other benefits imparted to individuals, there is satisfactory ground to believe that the labours of the Missionaries have

materially tended to prepare the Negroes for receiving the boon granted to them by the Abolition Act—which effect has indefinitely extended far beyond the local and personal efforts of the Missionaries themselves: while, on the other hand, the Abolition Act is likely to prove the means of conferring more extensive benefits on the Negroes; and this, not only by its immediate operation in extending the means of instruction, but also by opening many more fields and affording further facilities for direct Missionary Labours. These effects have already, in part, resulted: and it has been the endeavour of the Directors to avail themselves, with the utmost promptitude, of the openings thus afforded in Demerara and other parts of British Guiana; and also to send forth Missionaries to Jamaica, where the Society's operations had not previously extended. The Directors are earnestly desirous to carry on their operations, in behalf of the Negro Population in the British Colonies, to a much greater extent, should the means for doing so be eventually placed at their disposal.

It is highly fitting that thanksgivings, dictated by blended feelings of benevolence toward the Negroes and of gratitude to the Almighty who has effectually interposed in their favour, should be cordially rendered by those who have so nobly and perseveringly, and, with His blessing, so successfully, advocated their claims. But, as one of the best evidences of the gratitude of the Negroes for the boon conferred upon them will consist in making due use of their liberty; so one of the best evidences of the benevolence of those who have instrumentally obtained it for them will consist in the energy and liberality with which they pursue the steps necessary for the full attainment of their object, particularly in securing as far as possible from abuse the boon already conferred, and rendering it effectual for the great ends for which it was granted. Loud is the cry, which sounds in British Ears, and which ought to penetrate British Hearts, from the Negroes in our various Colonies. A munificent liberality is still required to be exercised in their favour; and much yet remains to be done by the Managers of the different Societies, in carrying forward the great object, and in aiding at the same time the beneficent designs of His Majesty's Government. But, while adequate resources must be afforded, and the requisite means employed—PRAYER, above all, must earnestly and unceasingly be made for

that blessing, and those influences, without which all means and efforts will be vain.

North-American States.

AN American Publication, the New-York Observer, furnishes, in a late Number, some striking facts, in proof of the

Influence of Religious Education and Revivals in raising up a Gospel Ministry.

The following facts have been obtained from Six of our principal Theological Seminaries, of three different Denominations. They are designed to shew the influence and paramount importance of Parental and Sabbath-School Instruction, and of Revivals of Religion, in raising up an Educated and Efficient Gospel Ministry.

Of the 507 individuals—Ministers and Candidates for the Ministry—from whom these facts have been obtained

321 had pious Fathers—

428 had pious Mothers—

313 were instructed in Sabbath Schools—

317 were hopefully converted in a Revival of Religion—

451 were nominally believers in Christianity—and

56 were Errorists and Sceptics.

The average age of the whole, at the time of Conversion, was a fraction above 16 years; and, of the whole 507, but one-fifth were above 20 years of age at the time of their Conversion. The extremes of age, at the time of Conversion, were 9 and 30.

The following list exhibits the number who date their Conversion at the several ages intermediate. I would remark, by the way, that of those most advanced in age, a large proportion abandoned other Professions. Several of them, indeed, had families, and were delightfully settled in life. They forsook lucrative stations, with the flattering prospect of wealth, influence, and reputation, in order to preach the Gospel. The number of Conversions at the different ages are as follows:—

1	at the age of 9 years
3	. . . . . 10 ..
3	. . . . . 11 ..
4	. . . . . 12 ..
11	. . . . . 13 ..
18	. . . . . 14 ..
31	. . . . . 15 ..
63	. . . . . 16 ..
47	. . . . . 17 ..

63	. . . . . 18 ..
59	. . . . . 19 ..
49	. . . . . 20 ..
44	. . . . . 21 ..
29	. . . . . 22 ..
9	. . . . . 23 ..
6	. . . . . 24 ..
5	. . . . . 25 ..
2	. . . . . 26 ..
2	. . . . . 27 ..
1	. . . . . 28 ..
1	. . . . . 29 ..
1	. . . . . 30 ..

It is interesting to know whence God has taken those, whom we trust He has called to preach the Gospel of His Beloved Son; and what have been His providential dispensations to them, prior to the time of Conversion. The above facts may serve to teach the Church whence she may expect her future Ministry; and what are her correspondent obligations, in the department of Sabbath-School and Parental Instruction. It is from her bosom chiefly, as these facts testify, that the world is to receive the Ambassadors of Christ. What an immense responsibility, then, rests on the Church!

Did Christian Parents feel this obligation as they ought, and act under its influence, how many more would feel, early and irresistibly, the demands of the Great Head of the Church for their services in the Ministry! In one of the Theological Seminaries, every member, except one, has been brought up around the family altar.

BOARD OF MISSIONS.

Decision on the Claims of the Children of Missionaries.

AT the Twenty-fifth Anniversary of the Board, a Committee was appointed to consider and report on the Claims which the Children of Missionaries had on the Board. We subjoin the Report made by the Committee on the subject, which is of equal interest to all Missionary Societies.

The Committee on the Claims of the Children of Missionaries reported the following Rules for appropriations to such children as are sent to this country for education or for permanent residence.

1. When parents, who are Missionaries or Assistant Missionaries of the Board, are desirous of sending their children to this country for education or for a per-

manent residence, unless qualified and disposed at a future time to engage in the work of Missions among the Heathen, the Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children, from the Missions with which their parents are connected, to the place where the children are to be educated or to reside.

2. After the children have arrived in this country, the Committee, at their discretion, may allow, for a BOY, an annual sum not exceeding 50 dollars; the allowance not to be continued after the child is 18 years of age; and the whole sum allowed for any one boy, after his arrival in this country, not to exceed 300 dollars; and for a GIRL, an annual sum not exceeding 40 dollars; the allowance not to be continued after the child is 18 years of age; and the whole sum allowed for any one girl, after her arrival in this country, not to exceed 240 dollars.

3. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Committee for such assistance by the Parent or Guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

4. In case children are left without either parent, and there is no Missionary Family, or Christian Friend or Guardian, by whom such children could be well taken care of in the Mission, the Board will then authorise the removal of the children to this country, and will provide for them according to Article II.

5. The allowances made on account of the children of living Missionaries, or Assistant Missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the Mission to which the parents belong.

6. The allowance made on account of orphan children shall, in ordinary cases, be charged to the Mission to which the parents belonged at the time of their decease.

7. The Board regard it as not inconsistent with the multiplied cares and duties of the Committee, for them to undertake the guardianship of the children of Missionaries sent to this country.

On the discussion which followed the presentation of this Report, and the decision adopted by the Board, it is said—

This subject was amply discussed. At the commencement of the discussion, there was considerable difference of opinion: some were for giving a full support for the children from the treasury of the Board; others, only what would be sufficient, in all common cases, to ensure a support: the latter of these plans is the one which was recommended by the Committee, and adopted by the Board.

So long as the Christian Public are as kindly disposed toward the returned children of Missionaries as at present, and so long as Families are as disposed to adopt them, the certainty that a grant of forty or fifty dollars a-year will be made to the children, when necessary, for the space of six years, or till they reach the age of eighteen years, will ensure them homes far preferable to Boarding Establishments formed expressly for them. What the children need is, to be received into pious families, where they will be regarded and treated in all respects as children of the family, and thus be nourished in the very bosom of the Church. An allowance adequate to their full support would ultimately have the effect—possibly in most instances where the children had not near relations rich in this world's goods—to throw them out upon the surface of society, as mere boarders in the community.

The principle on which the present arrangement is based, is analogous to that, indeed it is the very same, adopted by our Education Societies in determining the amount of assistance which shall be rendered to their Beneficiaries. In extraordinary cases, the Committee will have the power of making special grants not provided for by the above Rules.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Warburton (see p. 375 of our last Volume) sailed from Gravesend on the 6th of June, in the "Emma," Capt. Smallbridge, on their return to Sierra Leone—Mr. and Mrs. Weeks left Sierra Leone, on account of Mrs. Weeks's

ill state of health, on the 13th of April, in the "Ceres," Capt. Addison, and arrived at Falmouth on the 15th of June—The Rev. Henry Baker and Mrs. Baker left London on the 4th of July, in the "Carnatic," Capt. Brodie, on their return to Cottayam.

General Baptist Miss. Soc.—The Rev. C. Lacey and Mrs. Lacey have arrived from

Orissa, for the restoration of their health: he has been actively labouring for 13 years.

Jews' Society—In answer to the inquiry, frequently made, "Does it often occur that Jews become Christians?" the Committee state, that the labours of the Society have been greatly blessed; believing Israelites being received from time to time, by baptism, into the Christian Church. "To register all the cases," they remark, "occurring in various parts of the world and under various circumstances, would be almost impossible; but it may not be amiss, occasionally, to give an account of some;" and they accordingly add the following

Notice of Recent Baptisms.

Warsaw—A Young Jew, formerly David, now Christian Jacob Szmulowicz, from Lomza, was, on the 5th of January, 1835, baptized at Warsaw, by the Rev. F. W. Becker, who gives a satisfactory account of the state of his mind, and, in a subsequent letter, attests that he had hitherto conducted himself exceedingly well.

Cracow—Joseph Stein, from Galicia, aged 52, was on Sunday, March 1, 1835, baptized at Cracow, by the Rev. Dr. Gerlach, Missionary, who has every reason to believe him to be a sincere convert to the faith in Christ Jesus.

London—Three Adult Jews were baptized at the Episcopal Jews' Chapel by the Rev. A. McCaul; the first, a native of Warsaw, on Whitsunday Evening, June 7, after having, for some time, been instructed preparatory to that ordinance by the Rev. J. C. Reichardt; and the others, two brothers, from the Hebrew Boys' School, on Sunday Evening, June 21, in the presence of a large congregation and their father, who, though himself not baptized, had given his hearty concurrence to their wishes.

Brighton—On Friday, May the 29th, a very respectable Jewess was, we understand, baptized at Brighton: and though this took place not in immediate connexion with the Society, yet the friends of Israel will be gratified with the fact; and we have good authority to add, that she claims our sympathies and prayers, as a sincere believer in the Lord Jesus Christ.

Mr. Farman (see p. 80) having been admitted to Holy Orders on his visit home, left England, with Mrs. Farman, on the 10th of June, for Constantinople, to resume his labours among the Jews of Turkey.—The Rev. T. Hiscock and Mrs. Hiscock are about to proceed to Cracow.

London Miss. Soc.—On the 6th of May, the Missionaries Porter and Colin Campbell, with their Wives, sailed from Gravesend, in the "Royal William," Capt. Ireland, for Madras; and on the 8th, the Missionaries Evan Davies and Samuel Wolfe, with Mrs. Davies, in the "Duke of Sussex," Capt. Horsman, for Pinang and Singapore: on the 12th, the Rev. Daniel Kenyon and Mrs. Kenyon left London, in the "Georgiana," Capt. Warren, for Berbice.—On the same day, the 12th of May, the Rev. George Christie, formerly (see p. 277 of our Volume for 1832) at Calcutta for a short time, and since stationed at the Cape, arrived in London, with Mrs. Christie, having returned home in consequence of his continued ill health; and on the 23d of June, Mrs. Loxton, Widow (see p. 151) of the late Rev. James Loxton, arrived at home, with her infant daughter, in the "Recovery," Capt. Morgan, from the South Seas.—On the 25th of June, the Rev. Alex. Fyvie, who had visited this country (see p. 88 of our last Volume) for the restoration of his health, embarked at Liver-

pool, with Mrs. Fyvie, in the "Huddersfield," Capt. Noakes, for Bombay, on their return to Surat.

Wesleyan Miss. Soc.—The Rev. Richard Giddy (p. 64) and his Wife arrived at Port Elizabeth on the 3d of April.

Church-Building Society—From the Seventeenth Report of the "Society for Promoting the Enlargement, Building, and Repairing of Churches," lately delivered, it appears, that in no one year had so many applications for assistance been received—so many grants been made—so large a sum of money voted—or so large an increase of accommodation obtained. In no year had the number of applications exceeded 147, the number of grants 91, the sum of money voted 16,200*l.*, the number of sittings obtained 24,265; whereas, in the year just ended, the number of applications had been 170, the number of grants 108, the sum of money voted 21,171*l.*, and the number of sittings obtained 34,338—of which 24,990 were free and unappropriated: the number of free sittings alone obtained during the last year exceeded the total number of sittings gained in any former year. In the seventeen years, the Society has expended 188,243*l.*; which has been instrumental in building or enlarging 1151 Chapels or Churches; and has provided 289,760 additional sittings, of which 216,150 are free and unappropriated.

Fem. Servants' Encouragement Soc.—In the Twenty-second Year of the "London Society for the Improvement and Encouragement of Female Servants," 76 Bibles were distributed, and the sum of 529*l.* 4*s.* apportioned in 277 Pecuniary Rewards; making a Total of 1685 Bibles, and 8168*l.* 19*s.* 6*d.*, given in Reward to the Servants of Subscribers according to the length of their services in the same family—the Society wishing to lead Servants to view their employers as Friends, and to continue as long as possible in the same service.

Two Great Protestant Meetings have been held in Exeter Hall, in consequence of a Deputation having been sent by the Noblemen and Gentlemen of Ireland, who lately signed an "Address to the Protestants of Great Britain and Ireland." The Deputation was charged with the duty of publicly proving, from authentic documents, the real tenets of the Church of Rome, as now held by the Roman-Catholic Bishops and Priests of Ireland. The Deputation consisted of the Dean of St. Patrick's; the Rev. Dr. Cooke, of the Synod of Ulster; the Rev. Robert Daly; the Rev. Mortimer O'Sullivan; and the Rev. Robert M'Ghee.—The First Meeting was held on the 20th of June; and the Second, on the 11th of July. Lord Kenyon presided, and the Hall was on both occasions crowded to excess. Both Meetings were held under Regulations, previously made public, which allowed any Member of the Church of Rome, duly authorised by any one of the Irish Bishops of that Church, to take a part in the discussion.—It having been discovered, from authoritative documents, that delusion had been practised on the public mind, in representing Popery as now renouncing those tenets which lead it to destroy, wherever it has the

power, all civil and religious freedom, it was determined that a Deputation should lay the evidence which had come to light on this subject before the British Public. The Rev. Robert M'Ghee placed the documentary evidence before the First Meeting: as Dr. Murray, the Titular Archbishop of Dublin, in a Letter to Viscount Melbourne, repudiated this evidence, the Second Meeting was called; and, at this Meeting, Mr. M'Ghee repeated and confirmed this evidence, and, paragraph by paragraph, fully satisfied the Meeting that Dr. Murray's Letter in no degree rebutted the force of the evidence, but was altogether delusive. Mr. M'Ghee was ably supported by other Members of the Deputation. No one had been authorised to speak on the part of the Roman Catholics; but a few persons scattered about the Hall, and some of them in a very disgraceful manner, disturbed the peace of the Meeting, and were removed by the Police.—The important and vital point, established to the full conviction of the thousands of Protestants who attended, is this: A Complete Body of Theology, according to the tenets of the Romish Church, published, in Latin, by Peter Dens, of the University of Louvain, is adopted by the Romish Hierarchy of Ireland for the guidance of the Priesthood. This Author enforces, on the authority of General Councils confirmed by the Pope and therefore become Articles of Faith, all the obnoxious tenets of Popery, in reference to the extermination of Heresy by confiscation, exile, imprisonment, and death, whenever it shall be in the power of the Romish Church and it shall be thought expedient by her Authorities so to act. Yet these tenets have been denied on oath, and declared detestable, unchristian, and impious, by the Authorities which send the Priesthood to Dens as their guide!—The subject was brought forward by the Bishop of Exeter in the House of Lords, on the 9th of July; and urged on the House, with great force and candour, by the Archbishop of Canterbury. His Grace required, and required most justly, that the Romish Hierarchy should expunge these tenets from the work in question, if they would not be held responsible for the calamities of Ireland.

SOUTH AFRICA.

Close of the Caffre War—Notices of the progress of this War have appeared at pp. 173, 216, and 295. It is now brought to a close. On the 29th of April, Hintza, with 50 of his people, went to the British Camp; and, after a conference with the Governor, signed a Treaty, whereby he engaged to deliver 50,000 head of cattle and 1000 horses; half immediately, and the other half at the end of twelve months—to command, as Chief of Western Caffreland, all the Tribes under his authority to cease from hostilities, and to deliver up to the British all the ammunition in their possession—to make reparation to the Widows and Families of the Colonists, who had fallen victims to his proceedings—and to give hostages immediately for the fulfilment of these stipulations. The Kei River is to be, in future, the western boundary of Western Caffreland, of which country Hintza is to be the acknowledged Chieftain.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Missionaries Piffard and Boaz with Mrs. Piffard (see p. 133) arrived at Calcutta, on the 10th of December, in the "Duke of Northumberland," Capt. Pope—On the 4th of February, the Rev. J. W. Gordon with his Wife and Sister (see p. 138) arrived at Madras, on their way to Vizagapatam, in the "Hindoostan," Capt. Redman.

CEYLON.

Church Miss. Soc.—The Rev. W. Oakley (pp. 64, 120) reached the Cape, on his way to Ceylon, on the 19th of April.

NEW ZEALAND.

Wesleyan Miss. Soc.—Mr. and Mrs. Wallis arrived on the 1st of December, to strengthen the Mission.

GUIANA.

Church Miss. Soc.—Mr. John Armstrong (p. 173), with Mrs. Armstrong and Mr. W. Armstrong, reached Bartica Point on the 29th of April—On the 15th of May, the Rev. J. H. Bernau and Mrs. Bernau (p. 215) arrived at Barbadoes.

London Miss. Soc.—On the 9th of March, the Rev. R. B. Taylor and Mrs. Taylor (p. 173) arrived in Demerara.

WEST INDIES.

Wesleyan Miss. Soc.—The painful intelligence has been received from Jamaica, that the Rev. Charles Wilcox, lately appointed to Clarendon, was drowned, while bathing in the Rio Minho, on Saturday the 16th of May. He had that day completed his 26th year. The body was not recovered till Sunday Morning; on which day his mourning congregation had to follow him to the grave, instead of hearing, as usual, from his lips the glad tidings of the Gospel.

UNITED STATES.

Board of Missions—On the 11th of May, Dr. Asahel Grant with Mrs. Grant, and Miss Rebecca W. Williams, embarked at Boston, in the "Angola," Capt. Cushing, for Smyrna. Dr. and Mrs. Grant are to join the Mission to the Nestorians in Persia; and Miss Williams is to proceed to Beyrout, to superintend Female Schools—On the 16th, the Rev. John M. S. Perry, the Rev. J. J. Lawrence, the Rev. Henry Ballantine, and Mr. Elijah Ashley Webster, printer, embarked, at Boston, with their Wives, in the "Shepherdess," Capt. Kinsman. Messrs. Perry and Lawrence and their Wives will be landed at Colombo, to join the Mission at Ceylon; and Messrs. Ballantine and Webster, with their Wives, will proceed to Bombay, to reinforce the Mahratta Mission.

American Temperance Soc.—From the last Report of the Society, delivered at the Anniversary held in Boston on the 26th of May, the following are among the striking and encouraging facts which it records:—

State Temperance Societies are formed in every State, but one, of the Union.

There are *Eight Thousand* Local Societies.

Four Thousand Distilleries have extinguished their fires.

Eight Thousand Merchants have abandoned their immoral traffic.

Twelve Hundred American Vessels now navigate the ocean without the use of alcohol.

Missionary Register.

AUGUST, 1835.

Biography.

NOTICES OF ELEVEN NATIVE MEN OF DIFFERENT COUNTRIES.

FIVE HOTTENTOTS.

Who died at Gnadenthal, in 1833.

May 26—*Marcus Aaron* departed this life. He had obtained leave to live here some years ago; but appeared to remain in ignorance of the one thing needful. Some weeks before his death, he sent to request a visit; when Br. Sonderman called upon him; and found, to his joy, that the good seed had not fallen on barren ground. Some days after, he sent his wife to request another visit; when he was in a truly penitent state, relying on the mercy of our Saviour, of whose forgiveness he felt humbly assured. He now desired to be baptized; and Br. Hallbeck, finding such traces of a genuine work of the Holy Spirit in his heart, had no objection to administer this holy sacrament to him, commending in prayer his departing spirit to his God and Saviour. All present were deeply moved.

June 7—Was the funeral of *Henry October*, who had been for 17 years a member of this congregation. In the beginning, his walk was truly edifying; but being much employed by the farmers, he grew more indifferent about his spiritual concerns, and even fell into sin, for which he was excluded. On his repentance, he was re-admitted. His death was rather unexpected, and we obtained no insight into his state of mind.

July 26—A Young Man, called *Brander Titus*, who had been dangerously ill, sent for one of the Missionaries. The happiness of his heart was visible in his countenance. He said, "I had hoped to depart, and that I should now be in Heaven; but I think I am recovering. I have, during my illness, through the mercy of my Saviour, felt the assurance that He has forgiven me all my sins. I now pray, that I may no longer grieve Him, for I shall never forget what I have experienced during this illness." In this faith he departed very happily.

Oct. 29—Was the funeral of *William Dowd*, who had been a soldier, and received a small pension for his services.

August, 1835.

He very carefully placed his money in the Savings' Bank. By his Will, he disinherited his eldest daughter, on account of her bad conduct; and could by no persuasion be brought to alter his sentence against her. He was an exemplary character, and walked worthy of the Gospel to his end.

Dec. 8—One of the oldest inhabitants of this place, *Johannes Witbooy*, departed this life. He was baptized in 1794, and admitted to the Lord's Supper in 1809. Old and feeble as he was of late years, he did all in his power to obtain a livelihood; chiefly as a herdsman with the farmers, who valued him much. He always returned home on Sundays and Communion-days. When alone in the fields, he was comforted by meditations on the love of Jesus toward him. On his death-bed, his declarations of faith and trust in Him were very edifying. His aged wife nursed him with exemplary faithfulness. It was affecting to hear how these two old people comforted one another: when the husband expressed his concern for the future maintenance of his wife, she reminded him, that she would soon follow him, and that the Lord would care for her: if he appeared impatient, she reminded him of the sufferings of our Saviour, and the bliss to be enjoyed hereafter: they prayed together, and sung edifying hymns, till he fell happily asleep.

BABJEE.

Native Assistant at Ahmednuggur.

The death of this Native is noticed, at p. 93 of our last Volume, as a great loss to the American Mission among the Mahrattas. He died of cholera, April 18, 1833. The Rev. Hollis Read writes—

Our Mission has sustained a great loss, in the death of our much beloved and very valuable helper, Babjee. No one knew his value so well, or can feel his loss so sensibly, as myself. He had been with

2 Y

me from my arrival till I left Ahmednuggur for the Hills. Since his conversion, he had been a most ardent, persevering helper in the work, and a most conscientious, sincere Christian. Every month he lived, he gave renewed evidence of having passed from death unto life. Although he had become an outcast by renouncing Hindooism, he was much respected by all classes; and had gained an influence among them, which generally secured him a good hearing. I had become so accustomed to labouring with him, that I scarcely knew how to go on without him. We had hoped much, very much, from him; but the Great Shepherd has otherwise determined.

On another occasion Mr. Read thus speaks of Babjee:—

He uniformly sustained a decided Christian character, and literally WORE OUT in the Cause of Christ. I much regret that I could not be with him and witness his last hours. God has done all well. Still I have found it very hard to reconcile this dispensation with the PLANS which I had laid down for the conversion of India. I had thought Babjee very necessary. But I am again taught the great lesson, which I am so slow to learn, that there is no trust to be put in an arm of flesh. The death of our dear Hervey, at a time when things were just arranged so that we might be fellow-labourers as we had long desired, was a most severe lesson. The removal of Mr. Graves, which left me for a time quite without counsellor or keeper, taught me the same great lesson. Still I was but too ill prepared for the loss of Babjee.

It is added—

His devout deportment, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the Brahmins, his preaching at Ahmednuggur and in more than fourscore towns and villages, are means which may not be permitted to fail of a glorious result.

KOTEEA,

A New Zealander.

This Native lately departed peacefully, and even in triumph, to his eternal Rest. Mr. White, of the Wesleyan Mission, in writing from Mangungu, under date of July 25, 1833, gave the following particulars of his conversion and baptism:—

Koteea, a favourite slave of an old

respectable Chief, came to live with me about six months after my arrival at Mangungu. As he was older than most of our domestics, and consequently more confirmed in his native habits of thinking and living, he was any thing but a favourite with us: indeed, so much did Mrs. White dislike him, that it seemed necessary for our comfort so to arrange our household affairs, as not to allow him to come into the yard.

It pleased God, however, whose ways and thoughts are not as our ways and thoughts, one Sabbath Morning to incline his heart to accompany me to one of our out-stations. While plodding through swamps and mud half-leg deep, I gave him an account of the History of Joseph, with which he was remarkably struck: afterward he told me, that, in contrasting the sincerity and purity of Joseph's conduct with the duplicity, dishonesty, and licentiousness of the New Zealanders, and especially with his own principles and conduct, his heart was smitten; and, from that time, he became a sincere inquirer after *the Truth as it is in Jesus*.

For more than two years, his conduct was truly exemplary. From the stiff-necked, deceitful, impertinent, and dishonest New-Zealand Slave, he became humble, teachable, obliging, and trustworthy, and a sincere follower of the Lord Jesus Christ. But for his diffidence, and his fear of afterward dishonouring his Christian Profession, he might have been baptized 18 months ago. His mind, however, was fully made up toward the latter end of the last year: hence, with entire satisfaction and a high degree of pleasure, I administered that Christian Ordinance on the morning of the last Sunday in the old year. By his own choice he was called GEORGE MORLEY; having heard me speak of Mr. Morley as one of our most respected and beloved fathers in the Gospel, and one of the most zealous friends of Missions. The number who attended on the occasion was more than usual, and a deep interest seemed to be felt by all present.

Mori (Morley) has been for some time a subject of much affliction; and, at present, is very ill: but I hope God will hear our prayers and restore him. Should it, however, be otherwise, I have no doubt of his eternal happiness. His confidence is strong and steadfast in the atonement of Christ, and his consolation great: but oh, how much we should feel our loss!

Having passed from death unto life himself, he has ever evinced an ardent zeal for the glory of God in the salvation of others: and, to promote this, he has frequently spent the greatest part of the night in conversation with strangers, who have come to the Settlement for the purpose of trading. He has also been very useful in the school. As an exhorter and prayer-leader, his services have been very acceptable; and, lately, I have felt no scruple in confiding the Class to his care, in my unavoidable absence. I feel great delight in adding to the above statements the following blessed testimony to the divinity and incomparable excellency of Christianity, viz., that it makes a man HONEST: Mori has had the care and charge of our store for more than twelve months; and although he has had strong temptations from his old friends, and especially from his old Chief and his family, I have not once had cause to suspect him of improperly disposing even of a fish-hook. He has also, in my absence, made purchases from the Natives: indeed, very frequently, when I have been at home, but too busy to attend, he has traded for the Settlement; and, on several occasions, the parties who have brought things for sale have appealed from him to me, declaring that he was so strict that they could not deal with him. The fact was, in those cases the people could not impose on him; whereas, in trading with me, they knew that it was possible to overreach and impose. His love of private prayer and the Word of God has, for a long time, been very conspicuous. He has not been distinguished for his aptitude in learning: but his unwearied perseverance has quite made up for the absence of that talent; so that he can read with ease all that is translated into his own language. Oh how my heart has been affected and delighted in hearing him pray; and by his appropriate quotations of the words of Scripture, while addressing the Most High through a Crucified Redeemer!

After what has been stated respecting Mori, it will be no matter of surprise to be informed, that, since the happy change took place in his mind and character, he has been one of the greatest comforts in our domestic circle; and I am sure Mrs. White has felt much more pleasure in administering to him in sickness and conversing with him on experimental religion, than we ever had occasion to be displeased with him or offended with his peculiarly uncouth and offensive spirit and carriage

before his conversion to God.

Mr. Whiteley wrote of Koteea—

It may with truth be said of him, *Behold an Israelite indeed, in whom is no guile!* He is of incalculable service to the Station, both in a secular and religious point of view. In the absence of Mr. White, he frequently speaks to the people. I have often heard him address his fellow-countrymen on the great truths of the Gospel, who listen to him with profound and respectful attention. On one occasion he took for his text, *When the wicked man turneth away from his wickedness, &c.*: on another, *Repent ye, for the kingdom of heaven is at hand.* He was heard attentively: he spoke affectionately, and I trust effectually.

Mr. Carter, Catechist of the Church Missionary Society, thus speaks of

A NEGRO MAN OF GUIANA.

A Negro Man, in the prime of life, departed this life November the 26th; and I have every reason to believe that he exchanged earth for heaven. He had a slight illness, which, three days before his death, brought on locked-jaw, which terminated in death. I saw him the same day when he was taken worse. I spoke to him of a future state, and asked him how he hoped to have his sins forgiven; and shewed him the Way, even Jesus.

He seemed to have a consciousness of his many transgressions, and a great desire to know the Saviour. He had been a great sinner, and felt it: one sin particularly seemed greatly to trouble him, of which he had been guilty a few months before, and of which he gave me an account: he had been punished for it here, but seemed to be very sensible that he deserved punishment from God: it was that of stealing a fowl from the Manager. I told him that the blood of Jesus could cleanse away that sin, as well as all others.

He expressed a wish to be baptized. After instructing him in the nature of Baptism, I sent for the Minister, who came the day following, and baptized him. As I spoke to him of the love of Jesus, and of His willingness to save, he seemed to derive some comfort and consolation; and frequently, while I was with him, though apparently speaking to no one, he would exclaim, "All my hope is in Jesus! to Him alone I look to have my sin taken away." The next day,

which was his last, for he did not see it close, I was with him in the morning; and he seemed to feel himself most vile, but had a lively hope in his Saviour. He sent for me again at noon, about an hour before his departure; and I went to him. He said he wanted me to talk to him about Jesus, and pray with him. I remained with him a little while; but being obliged to leave him, thinking him not so near his end, I promised to be with him soon again. But He who appoints the number of our days had otherwise ordered: for, before I had left him half an hour, word was brought to me that he was dead; and I trust the soul, as it left the tenement of clay, was borne by heavenly messengers into Abraham's bosom.

Mr. Williams, Missionary from the American Board, at Bethabara in the New Territory assigned to the Choctaws, states the following particulars, under date of Sept. 15, 1834, of

THREE CHOCTAW CONVERTS.

Tunnupinchuffa.

In the year 1827, while the whole Nation, with perhaps a very few exceptions among the pupils of our schools, was still wrapt in Pagan Night and led captive by Satan at his will, the subject of this notice was hopefully converted to the Christian Faith. He was a full-blood Choctaw, then about fifty years old; and in no way distinguished from the very lowest class of his tribe. Poor, indolent, filthy, intemperate, grossly ignorant, and superstitious—his conversion, with the abundant fruits of it exhibited to the last, cannot but be regarded as an instance of infinite condescension, love, and power. For several months did he stand forth alone among his people—a butt of ridicule for some, and an object of pity in the estimation of others. His prayer was still in their calamities, and their reproaches fell harmless at his feet.

Ever ready to take an active part in our Religious Meetings, which he did with meekness and simplicity, he began to exert an influence, especially among those who were observers of the change in his whole deportment. In his daily walk were exhibited the principles of that religion which he professed, and the sincerity of his faith. How did he rejoice, when he realized, in the conversion of many of his countrymen, an answer to his fervent prayers in their behalf!

He was among the first emigrants to this country, and not by any means one of those that suffered least by it. I am this moment reminded of his feelings in anticipation of his removal to this country, as expressed in an Address forwarded by me and afterward published in the *Missionary Herald*. The sufferings which he then anticipated have been realized, in excessive fatigues, exposures, and losses by the way; and since his arrival, in hunger, sickness, and death in his family. And—what would have been enough to shake the constancy of many professors, even in a Christian Land—he has experienced the sad apostacy of some of his children, neighbours, and friends. Still did he hold fast his integrity, and adorn the profession which he had made.

Living ten miles from the Station, and being much of the time sick himself, we met him seldom. However, when able, he would go three or four miles, and conduct Religious Meetings on the Sabbath, with a little handful of believers, who looked up to him as to a kind of patriarch among them. Unable himself to read, he was particularly desirous to hear others read the sacred pages, that he might get instruction to communicate by his voice to others: for this express purpose, he has several times come to the Station; or if he had other business, yet he must beg a little more of *ubba anumpa holiopa*—"beloved word from above"—so that he could meditate on it, and tell it to his people next Sabbath. His memory was so retentive, that he seldom gave an erroneous account of what he had heard. I have heard him repeat the substance and nearly the precise words of a whole chapter, and comment upon it, as he proceeded, much to the edification of his hearers. An original hymn of his composition, with a tune of his also, set to it, was published in the first edition of the Choctaw Hymn-Book: the second edition contains another, both of which were taken from his own lips.

Some months ago he was elected and ordained an Elder in the Church; the duties of which office he discharged with propriety and fidelity, so far as opportunity and strength permitted. In the summer and autumn of 1833, he suffered a long and painful illness; which he bore with patience, trusting alone in God for help. Until then he had employed Indian Doctors for himself and family: but now he committed himself to God, who at length raised him up. He, however, continued rather feeble; and, on the 25th

of June 1834, after a short illness, in which he was mostly unconscious of surrounding objects and unable to converse, he was released from all his sufferings here below. Peace to his memory!

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Ishtanakahancho.

Ishtanakahancho was a man, who, in his old age, heard for the first time of Christ—believed—united with the people of God, and has been for four or five years an Elder in the Church. He was allowed, by the last Treaty, a pension from the United States, for services rendered in the War of the Revolution. He held the post of Captain, until a few months before his decease; and was, I believe, almost universally respected by those who knew him. It is, alas! in this country, too seldom the case, that old age is honourable.

The piety of this man was not inactive, nor was it assuming. While numbers were overcome by various temptations, he stood the fiery trial mostly unharmed. At a time when men's souls were tried, about four years ago, I saw him leaning on his staff, tottering with age and infirmity, plead in defence of the Gospel, before a large number of his benighted countrymen, who had met in council expressly for the purpose of putting it down. His standing as a headman, his venerable appearance, the strength of his arguments, and the pathos with which he uttered them, seemed to make an impression even on some of the unfriendly party.

On the 11th of January last he died, much beloved of his Christian Brethren for his piety. I knew not of his illness; which must have been short, as he spent the Saturday Night previous with us in usual health, and attended Meeting on the Sabbath. The report of guns that morning at his late residence, three miles distant, gave notice that some one had died. He had appeared to be setting his house in order as to his worldly affairs; and conversing freely about his latter end, steadfast in the faith. I looked upon him as a pillar in the Church. His sickness was so short, that scarcely any one out of his family were apprised of it in season to visit him. He said to some of his family about him, soon after he was taken ill, "I know not whether I shall survive this: perhaps my Heavenly Father will call me now; but I know not. He knows how this sickness will termi-

nate." At another time he said, "Though I die, I hope to go to a good world above. I have endeavoured to serve my God; and to call upon His Name for mercy, in and through Jesus Christ, who died for me. My meditations are now upon Him, as I lie here in distress. When I die, do not mourn and make yourselves miserable on my account. Though you may weep when you put my body in the grave, let that suffice. Attend to your business, and mourn not for me."

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Bushtopunne.

Bushtopunne, a captain or headman of a Settlement about twenty miles west of this Station, died on the first day of April 1834, after a severe illness of about three weeks. He had been a member of the Mayhew Church, and adorned his profession by a Christian Life. Being one of the first emigrants, he united with this Church at the time of its organization; and though one of the principal men among his countrymen, and possessing rather more property than is common, he appeared to walk humbly with God. During the prevailing sickness of last season, he was called to bury his wife, who died expressing a joyful hope of a glorious resurrection: this hope, in her case, buoyed him up under his afflictions; so that he could, while speaking of her, smile through his tears. While sick, he sent hither first for one of the Elders to visit him: afterward he sent again for Dr. Wilson and myself: on our arrival, I asked him if the thoughts of Jesus were comfortable to him: he replied, "I do not see Him yet: Oh that I could see Him!" Subsequently he remarked, "I have no choice whether to live or to die. I leave all to God. I feel no attachment to this world." When we were about to leave him, I reminded him of the dying words of Jesus—*Father! into thy hands I commend my spirit*; when his sunken eyes instantly filled with tears of tenderness and joy, and his lips quivered from inward emotion. He remarked to the Elder from this neighbourhood who visited him, that he was conscious of much unfaithfulness—that his heart had not been devoted to God as it ought to have been. He was enabled, however, to rely on the merits of Jesus, and was resigned to the will of his Heavenly Father concerning him. The loss to his now-orphan children and to his people will not

soon cease to be felt. Honoured as a Ruler, esteemed as a Citizen, and beloved as a Christian, his death has indeed made

a breach. But hath not God a right to do what He will with His own?

Proceedings and Intelligence.

United Kingdom.

GOSPEL-PROPAGATION SOCIETY.

King's Letter in behalf of the Society—A KING'S Letter has been issued, enjoining Collections to be made, in all Churches, or at the Dwellings of the Inhabitants in each Parish, in behalf of the Society. After referring to previous issues of King's Letters in the years 1711, 1714, 1718, 1741, 1751, 1779, 1819, and 1831, it is stated that the present Letter is *Granted chiefly in Aid of increased Exertions in the West Indies.*

—That the Abolition of Colonial Slavery has raised nearly a Million of Our Subjects to the rank of Freemen, and that an increased desire for Religious Instruction is generally manifested by the Emancipated Negroes.

—That, under these circumstances, the Society have resolved to extend their operations to the West Indies; and have agreed to set apart from their General Funds an Annual Sum of Six Thousand Pounds toward the maintenance of additional Clergymen and Schoolmasters throughout Our Colonies in that quarter.

—That the School Houses and Chapels now existing in the West Indies are altogether inadequate to the wants of the population; and that the cost of erecting the additional buildings required, is estimated at upward of One Hundred Thousand Pounds.

After enumerating the Contributions to this object which were noticed at p. 295 of our last Number, it is stated—

—That without further assistance from Our Subjects, the Society will not be enabled to proceed in the execution of their design.

It is added, that the Collection is sought

—For the good Uses of the Society, and more especially for the increase of the Fund for the building of Schools and

Chapels for the Emancipated Negroes in the West Indies.

Appeal of the Society for enlarged Support.

In transmitting to the Clergy copies of the King's Letter, the Board have accompanied them with the following Address, in which they state at large the grounds on which they ask for general and enlarged support to their designs.

Duty of forming Missionary Associations.

That Christians are bound to spread the knowledge of Christianity, is a truth which few persons will venture to dispute. Nor can it be doubted that a Christian Nation is guilty of a heinous National Sin, if it fails to provide for the Religious Instruction of its Colonies, or to offer the tidings of salvation to the Heathen who are under its influence and controul: and since these duties are not discharged by the British Government, nothing remains, but that individuals should unite in Voluntary Associations, for the purpose of shewing their grateful sense of the mercy of God in having called them to the knowledge of the true faith, and their desire to extend the blessings of Christianity in the best of all its forms, both to their own fellow-subjects and to the whole world.

Claims of the Society on Churchmen.

Such an Association is that for which the aims of the English People are now asked. It is engaged in the Propagation of the Gospel among our Colonists in British North-America, among the Emancipated Negroes in the West Indies, and among the Hindoos and Mahomedans in the East: and, surely, the numbers, wealth, and charitable disposition of the Members of the Church of England, whose organ, in the conduct of Missionary Undertakings, the Society especially professes to be, afford ample ground for hope that it will obtain support in some degree commensurate with the importance and the comprehensiveness of its designs.

Extent of the Society's Operations.

The chief object of the present appli-

cation is, to provide means for promoting the Religious Instruction of the Enfranchised Negroes; but the Society avails itself of this opportunity to give a short account of its operations in different quarters of the world. Those operations extend to British North-America, India, the West Indies, New South-Wales, and Van Diemen's Land.

Its Labours in British North-America.

In British North-America, the progress of the Society has been interrupted by the withdrawal of the Parliamentary Grants, from which half the salaries of the Missionaries was formerly paid. An arrangement has since been made between His Majesty's Government and the Society, by which about three-fourths of the original salaries are secured to the existing Missionaries; but, for the future, no portion of the sums required for the maintenance of the Colonial Clergy will be furnished by the Mother Country, except from the funds of this Society. Applications, nevertheless, for further assistance are received from almost every part of the Dioceses of Nova Scotia and Quebec: in that of Nova Scotia, Seven Clergymen were ordained during the last year; while, in Upper Canada, Grants have been made by the Bishop of Quebec, from funds placed at his disposal by the Society, toward the expense of building Twenty New Churches, to be served either by the Clergymen already employed in that province, or by additional Labourers to be supported chiefly, if not entirely, from local funds. The Society trusts that it will be enabled to persevere in planting Christian Churches throughout the immense field occupied or about to be occupied by British Colonists; and that while the permanent expense of Christian Education and Instruction is thrown, as it ought to be, upon the Colonies themselves, the first settlers may be encouraged to make some provision for their spiritual necessities, through the means of an Institution to which the Protestant Episcopal Church in North-America has been indebted, not only for its first establishment, but for many years of faithful and affectionate support.

Its Labours in India.

The connexion of the Society with India is of a much later date. At a comparatively recent period, it had no establishment in that country. At the present moment, it maintains a Mission College at Calcutta, from which Eight

Students have been ordained and sent forth into different parts of the Diocese as Missionaries, in the course of the two last years. It has, under the care of its Missionaries, a considerable and increasing congregation of Native Christians, at Tallygunge near Calcutta; as well as a smaller one at Howrah, in the same neighbourhood: and the foundation of a New Mission has been laid at Cawnpore. The Ancient Missions in Southern India, formerly under the superintendance of the Society for Promoting Christian Knowledge, have been given up to the Sister Institution for the Propagation of the Gospel: Eight Missionaries, of whom three were educated at Bishop's College, are now employed in this extensive and interesting field; and great exertions are making in order to increase their number, and to extend the operations of the Society into the Presidency of Bombay, where they will be supported by many zealous friends: a Seminary for Native Christian Youth, which has been established at Vepery, near Madras, with a view to their employment hereafter as Catechists and Missionaries, is about to be remodelled and enlarged.

If to this be added the Printing Establishments at Calcutta and Vepery, and the large number of Native Scholars under education both in Bengal and in the South, it will be evident, that, although the communication of Christian Instruction to Hindoostan, on a scale corresponding to the number of its inhabitants, has not hitherto been attempted, yet the Society has faithfully employed the means placed at its disposal; and that, as greater interest is excited in behalf of Missionary Exertions and greater contributions raised for their support, the labours of the Christian will become less inadequate to the work in which he is engaged, until the sound of the Gospel shall be heard throughout every corner of that immense empire.

Its Proceedings in Australasia.

In New South-Wales and Van Diemen's Land the Society does not incur any fixed annual expense for the support of the Clergy; but the sum of One Thousand Pounds has been applied toward defraying the cost of six additional Churches about to be erected in those provinces; and a District Committee has been formed in connexion with the new settlement in Southern Australia, and a sum of money appropriated to it by the Society, in order to meet the expense of

building a Church and settling a Minister in that Colony.

Its Designs and Proceedings in the West Indies.

But the most interesting undertaking of the Society, at the present time, and the chief object for which this application is now made, is an endeavour to assist in the erection of additional Places of Worship and School Houses for the use of the Emancipated Negroes, and to increase the number of Clergymen, Catechists, and Schoolmasters throughout the British West-Indies.

The Abolition of Slavery has raised nearly a million of our fellow-creatures to the rank of freemen; and an increased desire for Religious Instruction is consequently manifested by the great body of the Coloured Population. But the present Churches and Chapels throughout the Dioceses of Jamaica and Barbadoes, even with the addition, in many instances, of a third Service, cannot afford accommodation for more than 53,330 persons. The number of children in the two Dioceses, between the ages of four and sixteen, may be estimated at 100,000, of whom the number under education by the Church is about 25,000; and the cost of erecting such additional Schools and Chapels as may be adequate to the wants of the people will not be less than One Hundred Thousand Pounds.

Under these circumstances, the Society has resolved to set apart, from its general funds, a large annual sum toward the maintenance of additional Clergymen and Schoolmasters throughout His Majesty's West-Indian Colonies—on condition, that, in every instance, one half at least of the salaries of such Clergymen and Schoolmasters shall be defrayed from other sources than those of the Society; and that its funds shall be altogether relieved from the charge, so soon as the different Colonies shall be enabled to dispense with its assistance.

Subsequently to the year 1829, more than Twenty Clergymen have been ordained from Codrington College in Barbadoes, and are now employed in that Diocese. It is hoped that the number of Students at this excellent Institution, which is supported by Estates bequeathed in trust to the Society, may be materially increased; and that a large portion of the Clergy required for the Dioceses of Jamaica and Barbadoes may be trained for the Work of the Ministry within its walls: but, in the first instance, additional help from the Mother Country

is indispensable: and Seven Young Men have proceeded to Barbadoes, in the course of the present season, to be employed as Clergymen under the authority of the Bishop, and to be maintained in part from the resources of the Society; and it is earnestly hoped that an equal, or a greater, number may embark for Jamaica before the end of the year 1835.

Respecting the importance of these measures, no difference of opinion can exist. The West-India Proprietors are endeavouring to meet the demands, which grow out of the new situation in which themselves and their former dependants are now placed: and they have contributed liberally, both as a body and as individuals, toward the Special Fund for the Building of Schools and Chapels. But the whole cost of the education and instruction, which are most urgently called for, cannot be borne by the parties more immediately interested; and, without the help of parliamentary grants, and of public subscriptions and collections, the work of making the Negroes *free indeed* must remain, for an indefinite period, undone. The only doubt, therefore, which can be entertained respecting the step now taken by the Society, must have reference to the state of its finances.

Necessity and Means of augmenting the Funds.

The Annual Expenditure in North America and India amounts to Eighteen Thousand Pounds; and can only be met by sales of the stock purchased with the proceeds of former Collections under the authority of a King's Letter. A heavy additional charge has been undertaken on account of the West Indies; and the object of this Appeal is, to provide the funds by which that charge may be met. Looking at the recent increase of its annual income, arising, as may be presumed, from its increasing exertions, the Society trusts that its entrance on another field of labour will be marked by another great addition to the number of its supporters. There are many important districts and large towns in which the extent of the Society's operations is almost unknown; and there are more, where its interests may be materially promoted by giving greater notoriety to its services and wants. The formation of District Committees, wherever they do not already exist, is one obvious method of extending the Society's influence and promoting its designs. Another is, the setting on foot of small subscriptions

among the middle classes—a plan which has been adopted in various quarters, and promises to become highly useful. But the greatest of all is the setting forth of the sacred obligation, which is laid upon us with respect to the religious instruction of the Colonies and Dependencies of the British Empire: that Empire is blessed above all others upon earth, by the advantages secured to her subjects, as Members of the Church of Christ; and those who are duly sensible of this important benefit, will prove that the Gospel is understood and obeyed at home, by their endeavours to provide for its systematic propagation abroad.

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CHURCH MISSIONARY SOCIETY.

THE Committee have circulated the following notice of

Proposed Measures for more effectually drawing forth the Resources of the Country.

The growing claims of the different Missions of the Society for pecuniary aid—which rise in proportion to the success with which they are, under the Divine Blessing, carried on, and which must continue till the Converts gathered from among the Heathen, through the instrumentality of the Society, have been brought to a considerable state of maturity, and become regularly organized Christian Communities—have imposed upon the Committee the necessity of taking further measures for the enlargement of its Home Operations. They have felt the more bound to do so, in consequence of having ascertained that the operations of the Society might be advantageously extended to many places into which they have not yet been introduced, if there were Agents disposable for the purpose. Hence, many pulpits which were offered for Sermons in behalf of the Society could not be occupied, nor those preparatory arrangements made which would have led to the formation of new, or the more perfect organization of old Associations. Numerous representations were also made to the Committee, by friends well acquainted with different parts of the kingdom, urging the adoption of measures to meet the exigencies of the Society, and to draw forth those resources, the acquisition of which only needed the due use of means for obtaining them. A Special Meeting of the Committee was therefore held, on the 18th of June, for the consideration of the subject.

August, 1835.

In the result, the Committee were impressed with the conviction, that an addition to the Agency at present employed for Association Purposes was indispensable, in order duly to provide for the circumstances in which the Society is now placed. They were also convinced, that a course somewhat different from that heretofore pursued, in applying official Agency to the extension of the Society's Home Operations, was requisite, to render it fully effective. To these two points, therefore, their attention was particularly directed. With regard to the increase of Agency, they were of opinion, that two additional Clergymen should be engaged for Association Purposes, and that they should be located, one in the West, and the other in the North. By this arrangement—the two present Association Secretaries residing in London as heretofore—the Agency of one of these Officers might be brought to bear on almost every part of the kingdom within the distance of one hundred miles of his residence: hence the facility of his effectually discharging his official duties would be greatly increased. Each would, moreover, be enabled, by being thus located, to carry into effect that more complete organization of Associations throughout the country, which is essential in order to the Committee's duly profiting by the disposition of the Members of our Church to aid Missionary Labours among the Heathen, through the instrumentality of this Society.

The Committee, however, feel that the proposed increase of the official Agents of the Society will be altogether inadequate to accomplish the object which they have in view in their appointment, unless they shall be aided by Deputations of the Clerical and Lay Members of the Society in visiting Associations, and by the steady employment of the influence and exertions of local friends, on a systematic plan, in furthering the Society's objects in their respective neighbourhoods.

In the event, the Committee adopted the following Resolutions, which embody the above views in a more detailed form:—

—That it appears that there are numerous opportunities for the extension of the Society's operations at home; but that its present Agency is insufficient duly to improve them; and that the Committee are, in consequence, deprived of those additional pecuniary resources, by the acquisition of which they might be enabled to sustain and extend the operations of the Society.

—That it also appears that many Churches, in different parts of the country, are open to the Deputations visiting Associations, which it has been found impracticable to occupy under the present arrangements; and that, as services of this kind can only be performed by Clergymen, two additional Clergymen, of suitable qualifications, be engaged, as soon as possible, as Association Secretaries.

—That, with a view to bring the services of the proposed additional Clerical Association Secretaries to bear most effectually on the furtherance of the Society's objects at home, in preaching sermons on its behalf, and in forming and organizing Associations, the kingdom be divided into three Districts, to be denominated—

- (1.) The Home District.
- (2.) The Western District.
- (3.) The Northern District.

—That the Officers at present connected with the Association Department be located, as at present; and that one of the intended additional Clerical Association Secretaries be located in the Western District, at, or in the neighbourhood of Bristol; and the other intended Clerical Association Secretary be located at, or in the neighbourhood of York; unless, in either case, special considerations should at any time render a different course preferable.

—That, as the Agency of the Association Secretaries, even with the contemplated additions, will be altogether insufficient duly to extend the influence and operations of the Society throughout the kingdom, without an increased measure of the voluntary aid of the Clerical and Lay Members and Friends of the Society, it be a special part of the duty of the Association Secretaries, to draw forth, organize, and apply such aid in furtherance of the Home Objects of the Society, both as Deputations in visiting Associations, and in forwarding the objects of the Society.

—That, attaching very great importance to the employment of Local Agency, in forwarding the objects of the Society, on a systematic plan, as intimated in the foregoing Resolutions, the Association Secretaries be directed, as circumstances may permit, to take measures for the formation of effective Local Committees, within convenient Districts, for the attainment of the following objects:—

- (1.) To take especial charge of this particular business within the District.
- (2.) To diffuse information respecting the objects and proceedings of the Society throughout the District.
- (3.) To take measures to procure the pulpits of the several parishes within the District, for Sermons in aid of the Society, and Preachers for such pulpits as may be accessible.
- (4.) To take measures to form Branch Associations—Parochial or Congregational ones, where practicable—throughout the District.
- (5.) To make, prior to the 31st December in each year, arrangements for holding the Anniversary Meetings, and preaching the Annual Sermons, throughout the District.

- (6.) To propose the place and time when it is desired that the Deputation from the Parent Committee should visit the District, in the subsequent year; respect being had in doing so to the circumstances of adjacent Districts—to the general arrangements of the Parent Committee—and to the arrangements for the District being so made, that the Deputation may be called upon only to visit one or two of the principal places within it, and that they may have sufficient time for fully communicating with the leading friends of the Society therein during their visit.

The Committee having thus explained the measures adopted by them to meet the growing demands of the Missions, by more effectively drawing forth the resources necessary for their support, earnestly solicit that active co-operation of the Members at large which is necessary to their successful execution. The great end to which they are directed is the *turning men from darkness to light, and from the power of Satan unto God*. Every revolving year more impressively discloses the urgent want of the Heathen World of the great remedy which God in His mercy has provided for man's misery—the *unsearchable riches of Christ*. Every year, too, brings with it increased facilities for the labours of Missionaries among the Heathen; and every year evinces, likewise, the growing solicitude of those among whom Missionaries are labouring for the extension of their exertions among them.

May the *Spirit be poured out from on high* on the Members of our highly privileged Church, that their prayers, their *silver and their gold*, their influence, and their personal labours, may be answerably called forth, and perseveringly employed, to impart to those who are still *without Christ in the world*, that *Gospel of the grace of God which brings good tidings of great joy to all people!*—FREELY YE HAVE RECEIVED, FREELY GIVE.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1834-35.

View of the Prosperity and Troubles of the Year.

THROUGH the good hand of their God upon them for good, the Committee are enabled to meet their Christian Friends, on this occasion, not with feelings of despondency or gloom, but under the impressions of heart-felt gratitude to the Almighty for past tokens of his favour, and of humble but assured confidence in

His watchful care over the future interests of those extensive Missions which have been confided to their direction. He has once more *crowned the year with his goodness*; and, at no former Anniversary, it is believed, was there more abundant cause to *thank God, and take courage*.

Their faith, and patience, and constancy of adherence to great principles, well considered and conscientiously adopted, have indeed been exposed to some trial; but the trial was only partial and temporary: it has, they trust, been sanctified to themselves and others in producing an increased conviction of entire dependence on Divine Providence and Grace; and *the things which happened have, they are persuaded, in various ways already fallen out rather unto the furtherance of the Gospel*. For a short period, it is true, they were somewhat *troubled* and even *perplexed*, but *never in despair*; nor has the Great Cause for which they were solicitous been *forsaken*, either of God or by His people. The attempt made in some places, by a few individuals, to injure the funds of the Society has signally failed; and its most timid friends may commit their apprehensions to the winds, and cheerfully say, *Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain*.

The liberal augmentation of the Society's income has been, under the special circumstances of the past year, peculiarly gratifying to the Committee. It is scarcely necessary for them to remark, that, with a design to procure more efficient preparatory instruction for a limited number of the Missionary Candidates, and at the same time to prevent a needless expenditure of their pecuniary resources, they promptly availed themselves of the new opportunities and facilities which were provided by the recent establishment of the "Wesleyan Theological Institution." For this, several persons assailed them with peculiar hostility. Disregarding the urgent claims of the Heathen—the manifest proofs of Divine Guidance and Support which were vouchsafed at the time in extraordinary abundance—the dependence of the Missionaries and their families, in remote and unfriendly regions, on the usual contributions—and their own solemn and reiterated pledges, these opponents of the above-mentioned Institution systematically and zealously laboured to effect a sudden stoppage of all supplies. At

first, the Committee knew not how far such efforts, accompanied as they were with gross misrepresentations, might be permitted to extend; but they trusted in the Lord, firmly persuading themselves that He would *make their righteousness as clear as the light, and their just dealing as the noon-day*. They may now humbly declare that He has *answered for them*. It yields them a satisfaction which they are unable to express, that this year of strife and obloquy is the best and brightest on their annals for the plentiful subsidies which it has furnished; and—while they affectionately tender their warmest thanks to all their friends who have stood by them in the hour of trial, and especially to those numerous Auxiliary and Branch Societies, which, at their Annual Meetings or as represented by their several Committees, have officially assured this Committee of their sympathy, support, and approbation—they would most devoutly offer the tribute of gratitude to *the Father of Lights*, the author of *every good and perfect gift*. Nor will they taint the pure pleasures of this day by any acrimonious reflections on the spirit and conduct of those who have attempted to impede them in the prosecution of their glorious enterprise: they will rather pray, *Father, forgive them: for they know not what they do!*

Our Readers have been apprised of the troubles referred to in this extract: see pp. 523—526 of our last Volume, and pp. 44, 45, 161 of the present.

State of the Funds.

Receipts of the Year.	£.	s.	d.
United Kingdom	43633	9	5
Continent	167	0	4
Gibraltar	130	19	10
Western Africa	122	19	8
South Africa	463	15	11
Mediterranean	62	13	4
Madras	394	2	3
Ceylon	109	17	2
Australasia	636	10	3
Polynesia	12	12	0
West Indies	2613	11	4
British America	1757	13	1
For Schools in Ireland	81	0	0
For Foulah Mission	400	0	0
For West-Indies' Missions	5647	5	4
Grant for rebuilding Jamaica Chapels	1045	0	0
Grant in aid of Canada Mission,	520	0	0
Donations on Annuity	115	6	0
Dividends	636	7	1
Legacies	1580	3	6
Total	£.60,130	0	6

Payments of the Year.		£.	s.	d.
Missions—				
Irish.....		3714	16	9
Stockholm		9	12	9
German.....		55	15	2
French		1529	14	5
Gibraltar		535	13	2
Western-Africa		1854	0	1
South-Africa.....		5131	14	11
Mediterranean.....		1099	18	3
Madras		2296	11	1
Ceylon		4150	11	0
Australasia		3605	19	2
Polynesia		2474	14	3
West-Indies.....		14381	7	11
British-America.....		8438	5	4
Returned Missionaries		990	17	6
Widows and Children.....		380	9	6
Missionary Candidates.....		338	0	8
Annuities on Donations		357	11	5
Publications		2707	15	2
Interest and Discount.....		680	0	1
Salaries, Travelling, Building, Repairs, Rent, Carriage, Post- age, Books, and Incidentals..		2393	4	8
Total.....		£ 57,126	13	9

From the preceding statement it will be seen, that, EXCLUSIVELY of the liberal sums received for the purposes of the "Special West-India Fund," and of the Parliamentary Grant for the rebuilding of the Jamaica Chapels, the amount of the Society's Income for the year 1834, from what may be considered as the REGULAR and ORDINARY sources, has been 53,437*l.* 15*s.* 2*d.*, being an increase of 1204*l.* 8*s.* 3*d.* The munificent legacy of the late Horatio Cock, Esq. of Colchester, an excellent Member of the Established Church, is not included in this year's Income: he bequeathed to this Society one-eighth part of a large property left for Religious Purposes, amounting, after the payment of the legacy-duty, to the net sum of 5274*l.* 5*s.* 10*d.*

Missionaries sent out in 1834-35.

To *Western Africa*: Mr. Dunwell, Mr. Crosby, and Mr. and Mrs. Wilkinson—*South Africa*: Mr. and Mrs. Boyce and Mr. and Mrs. Giddy—*Madras*: Mr. and Mrs. Carver—*New Zealand*: Mr. and Mrs. Wallis—*Friendly Islands*: Mr. and Mrs. Rabone—*West Indies*: Mr. Richardson, Mr. and Mrs. Tindal, Mr. and Mrs. Crosthwaite, Mr. Aldis, Mr. Valentine Ward, Mr. and Mrs. Keightley, Mr. and Mrs. Edmonston, Mr. and Mrs. Inglis, Mr. and Mrs. Randerson, and Mr. Jeffries.

Missionaries employed by the Society.

In Ireland, 25—Sweden, 1—Germany, 1—France, 8; and 3 Assistants—Gibraltar, 2—Western Africa, 6; and 2 Assistants—South Africa, 17; and 1 Assistant—Mediterranean, 1—South India, 6; and 3 Assistants—Ceylon, 9; and 10 Assistants—New South Wales, 7—New Zealand, 3—Friendly Islands, 8—

West Indies, 75—British America, 60; and 8 Assistants. Total, 256, at 178 Stations.

Members of the Society at Missionary Stations.

Stockholm, 69—Winwenden, in Germany, 337—France, 233—Gibraltar, 169—Gambia, 204—Sierra Leone, 480—South Africa, 976—Malta, 38—Bangalore, 51—Negapatam, 67—Madras, 112—Ceylon: Cingalese, 590; Tamul, 135—New South-Wales, 347—New Zealand, 20—Friendly Islands, 4444—West Indies, 31,676—British America, 8356. Total, 48,304; being an Increase of 2418 above the Total of 45,886 in the year 1833-34: see p. 387 of our last Volume.

Scholars in Daily or Sunday Schools.

Ireland, 6742—Western Africa, 945—South Africa, 2716—India and Ceylon, 5244—South Seas, 6515—West Indies, 9508—British America, 4295—Chippeway Indians, 2000. Total, 37,965; being an Increase* of 1958 during the year.

Growing Evidences of Missionary Success.

In reference to the prosperous state of the Funds it is said—

But the Committee discover a still richer source of gratification, in the growing evidences which they enjoy of extensive and indubitable success. They survey the scenes spread before them with sacred surprise. Formidable and apparently insurmountable obstacles are marvellously removed: new fields of Missionary Toil—fields *already white unto the harvest* are thrown open by the hand of Providence: Christian Ordinances flourish, where Pagan and Savage Rites seemed to hold undisputed sway: the Holy Scriptures are freely circulated, where nothing but overspreading darkness and error once prevailed: Schools arise and multiply, in which children, renouncing *the vain conversation received by tradition from their fathers*, make their valleys and mountains to resound with *Hosannas to the Son of David*; and the Blessed Spirit of God, descending in its quickening and hallowing influences, creates new life, where all was death. Praised be the God of man's salvation! *He visits the earth in mercy!* His voice is heard, and his power is felt. Nations awake from the deep slumber of ages. Cries of earnest and anxious inquiry are uttered in all directions; and those cries are answered by the message of reconciliation and peace. The hour of Universal Jubilee approaches. Faith may be tried by unexpected exercises; but it is also cheered and sustained by unexpected

* This Increase has taken place in Ireland, Western Africa, and the South Seas: the Returns from the other Missions are those of the year 1833-34, the Returns for 1834-35 not having been received.—

prospects. The Lord teaches His servants their weakness, that they may confide in Him alone. Their strength is in Him. He beckons them forward. He inspires them with a vigour not their own; and He waits to crown their prayerful and ceaseless endeavours with blessings unnumbered and eternal.

On these Evidences of the Divine Blessing, the Committee conclude with an

Appeal for earnest Regard to the Signs of the Times.

The Committee would fervently beseech all the lovers of God and man to examine and apply these *signs of the times*. *Who, amidst the tribes of our Israel, is on the Lord's side?* PUBLIC ADVOCATES OF CHRISTIAN MISSIONS, be not *ye weary in well doing*: plead with greater constancy, assiduity, and zeal, for Christ and for souls—DEVOTED MEN, who feel that you are called by the Holy Spirit to publish the *everlasting Gospel*, and who long, wherever your lot may be cast, to *make full proof of your ministry*, fear not to encounter the dangers and privations of the Missionary Field; but, if Providence open your way, consecrate your time and talents to this enviable department of ministerial service—COLLECTORS for our Missions, to whose self-denying exertions so just a debt of gratitude is due, pursue your honourable career, *through civil report and through good report*, with increased punctuality, diligence, and prayer—FRIENDS and BENEFACTORS, who deem your money well expended when it is employed in the cause of everlasting truth and mercy, pour your liberalities more abundantly than ever into the treasury of your God—CHRISTIANS of every station and every name, remember that in this mighty enterprise all merely human instrumentality is vain, and offer supplications more united, more earnest, more persevering, for the promised fullness of divine influence. That influence shall be granted in answer to prayer. It goes forth already. *The Spirit of God moveth upon the face of the waters*. A new creation shall arise throughout the earth; and from all its living voices shall the joyous anthem be heard, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.*

CHURCH OF SCOTLAND.

We continue our extracts from the Address of the Rev. Alexander Duff, to the General Assembly.

The Assembly's Institution based on the Communication of Christian together with General Knowledge.

It has been already shewn that the communication of useful knowledge is of itself enough to destroy the ancient learning and idolatries of India. But you will naturally ask, "Is it good simply to destroy, and not to build up?" We answer, No. "Is it good simply to expose the hideous shapes and forms of a system which is the receptacle of the errors, the impurities, and the superstitions of ages, and then leave the mind, cleansed more thoroughly than the Augean Stable, to exhibit a dark and barren vacuity, instead of a fair surface, adorned with the flowers and breathing the fragrance of Paradise?" Again we answer, No. Hence, our Institution was from the very first BASED on the solid foundation of Christian Principle. Throughout it is CEMENTED by Christian Principle. While we do communicate the knowledge which can effectually destroy, we are enabled, by the introduction and zealous pursuit of the study of Christian Evidence and Doctrine, to supply a noble substitute in place of that which has been demolished. In this way, while we throw down, we also rebuild; while we dispossess, we replace a hundred-fold; while we remove weakness, disease, deformity, we confer health, strength, and beauty.

Such is the general aspect and object of the course of study pursued in your Institution. The particular mode of instruction adopted is what has been in this country termed the Interrogatory, the Explanatory, or Intellectual System; with such modifications and varieties as the different circumstances plainly demanded: and, considering the very low and imperfect state of education in the East, the introduction of this improved and truly-rational system did, as much as any thing else, tend to raise the Institution into popularity, both with the Natives and Europeans in Calcutta. This mode of tuition, by whetting the mental faculties, inspired the boys with an enthusiasm which attracted the notice of the parents, and roused the attention of the European Community; so that, day after day, we had constant visitors to witness our operations, till at length we were compelled, by the frequency of interruption, to limit the time of visitation to one day in the week. And as the result of our determination to communicate Christian Knowledge from the beginning, along with the Elements of General Literature and Science, we now find, that, after a period of upward of four years, almost all the Youths, in the more advanced classes, have become as perfect unbelievers in their own systems as the Young Men in the Hindoo College already referred to; and, at the same time, as perfect believers in Christianity, so far as the understanding or the HEAD is concerned. And already, in some cases, is there the commencement of a working of a higher order: already, in some

cases, are there symptoms that indicate that the HEART also is beginning to be vitally affected. Further still: it is delightful to think, that lately one of the most talented young men in the Institution, and a Brahmin of the best caste, has offered himself as a Candidate for Baptism; and what is more cheering still, spontaneously proffered his services for the work of A CHRISTIAN MISSIONARY.

Such, Fathers and Brethren, such is the Nature and such the Tendency of the system pursued in the General Assembly's Institution—an Institution which contains about FIVE HUNDRED Hindoo Youths—all of them of respectable caste, and many of the very highest; and numbers more, belonging to some of the wealthiest and most influential families in Calcutta.

Object and Tendency of such Instruction to raise a Body of Native-Christian Agents, Teachers, and Ministers.

Who then, we have a right to ask, can lay any thing to the charge of these proceedings? Is it the wish of all, who love the Saviour, to see the Hundred and Thirty Millions of British India brought under the power of Christian Truth? And is it, confessedly, the mere dream of visionaries, to suppose that the Gospel can ever be effectually preached to these teeming millions by fifty, sixty, or a hundred Foreign Agents; labouring, as these must ever do, under the numberless disadvantages of a stammering tongue, and broken accents, and rude speech, and shattered constitutions, and comparative ignorance of the nameless peculiarities which distinguish the social and religious habits of the people? By whom, then, is the mighty work to be accomplished—if accomplished at all? The voice of past experience and the costliness of a thousand failures loudly proclaim—“Not by Foreigners, but by qualified Native Agents.” These are the men, who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their intimate knowledge of the manners, customs, feelings, sentiments, and prejudices of the people, can labour with peculiar effect in disseminating the light and life of Christian Truth throughout every province of the land.

Here the most eligible plan of procedure is reduced to a plain but significant alternative. Is the Gospel to be taught and preached solely and exclusively by Foreign Labourers in Hindoostan?—that is, is it to be taught and preached in a manner the most inadequate, the most imperfect, the most inefficient? Or, is it to be taught and preached chiefly by qualified Native Labourers?—that is, is it to be taught and preached in a manner the most adequate, the most perfect, and the most efficient? What is the dictate of true wisdom in this case? What is the demand of sound sense and sober reason? Is it not, that we should cling to the latter branch of the alternative, viz. to do the great work adequately, efficiently, perfectly? This is precisely the very thing which the General Assembly has done. This is the very object which it has resolved, in dependence on Divine Grace, to accomplish.

By the double process now carrying on in your Institution, we shall be able, with the blessing of Heaven, to the extent of our means, to supply the present grand desideratum, as regards the evangelization of India. In other words, we shall, through the mercy of our God, succeed in raising up a body of Educated Native Agents; from whom, even in the secular offices and relations of life, shall emanate such healthful influences as must produce the happiest impressions on the surrounding mass: more especially may we succeed in rearing a well-disciplined body of Christian Teachers, who shall diffuse the blessings of a wholesome education throughout the land: and, over and above all in real importance, may we be honoured in qualifying a noble band of Christian Ministers, who shall cause the *glad tidings* of salvation through a Crucified Redeemer, to sound from shore to shore, with a power and efficiency, which it were presumptuous in nine-tenths of Foreign Labourers to pretend to emulate.

After this, who can in fairness and honesty assert, as has been ignorantly surmised or slanderously reported, that it is our object to keep the Blessed Gospel in the back-ground, and trample it in the dust? Yea, God is our witness, that our hearts' desire and prayer to Him is, that we may be instrumental in dragging it from its present obscurity—in rescuing it from its present contracted sphere—and in raising it from the lowest dust to the highest pinnacle of elevation: our earnest desire is, to be no longer parties to any system that would present it in forms the most imperfect and inadequate: and our fixed and solemn purpose is, in the midst of evil and of good report, to move on in the even tenor of our way, until we demonstrate to the world, that our main design and ultimate object is, as speedily as possible, to render the Preaching of the Gospel ten times more efficacious than it has ever been in India.

This is the defence—this the vindication—which I do humbly but firmly offer, of our mode of procedure. And let it no longer be said of us, that we go forth ONLY as Schoolmasters. These are necessary auxiliaries, in accomplishing the higher ends in view. And such undoubtedly we are, and, from the very nature of the case, must be, to a certain extent. But when the time comes, and I trust it is not far distant, when a race of enlightened Christians shall arise under our fostering care, watered by the dew of heavenly grace; aye, and a race of Christian Teachers and Christian Preachers too—then will it be clear as the light of day, that the Missionaries of the Church of Scotland, in the execution of their high commission, did discharge, in the most effectual manner, all the noblest functions of the Christian Ministry.

Attachment of the Natives to the British secured by their becoming Christians.

Here, it may not be out of place to refer to the effect of a European Education on the disposition of the Natives of India toward the British Government. If, in that land,

you do give the people knowledge without Religion, rest assured that it is the greatest blunder, politically speaking, which ever was committed. Having free and unrestricted access to the whole range of our English Literature and Science, they will despise and reject their own absurd systems of learning: once driven out of their own systems, they will inevitably become infidels in religion: and, shaken out of the mechanical routine of their own religious observances, without moral principle to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators—ambitious of power and official distinction—and possessed of the most disloyal sentiments toward that Government, which, in their eye, has usurped all the authority that rightfully belonged to themselves.

This is not THEORY: it is a statement of FACT. I myself can testify in this place, as I have already done on the spot, that expressions and opinions of a most rebellious nature have been known to drop from some of the very *protégés* of that Government, which, for its own sake, is so infatuated as to insist on giving Knowledge apart from Religion: but, as soon as some of these became converts to Christianity, through the agency already described, how totally different THEIR tone of feeling toward the existing Government! THEIR bowels yearned over the miseries of their countrymen: THEY now knew the only effectual cure. And their spontaneous feeling was, "Ah! woe be unto us, if the British Government were destroyed, and the Hindoo Dynasties restored! The first thing would be to cut us off; and what would then become of our poor degraded country? We pray for the permanence of the British Government, that, under the shadow of its protection, we may disseminate the healing knowledge of Christianity among our brethren—that knowledge, which alone can secure their present welfare and immortal happiness."

In like manner, and for the same reason, there are not more loyal or patriotic subjects of the British crown, than the Young Men who compose the more advanced classes in our Institution. So clearly and strongly did this appear to many members of the present Government in India, that, instead of regarding us with jealousy and suspicion as enemies, they looked upon us as the truest friends of the British Government—the staunchest supporters of the British Power.

Necessity of English to the Natives, as the Medium of acquiring European Knowledge.

With regard to the Medium of teaching in our Institution, it is ENGLISH. There is appended to it a Bengalee School, where the pupils daily attend, in successive classes, to perfect their acquaintance with the vernacular tongue: but the grand medium, by which all our knowledge is conveyed, is the English Language.

This has led some to think, that our scheme is to eradicate the Native Languages altogether, and to substitute English universally in their place. No such thing was ever

dreamed of: no such conspiracy against the languages of India ever entered our imagination: it is the misconception—the delusion, of ignorant or thoughtless minds. What we declare, without fear of contradiction, is, that, while it is confessed that the vernacular languages alone are available for imparting an Elementary Education to the mass of the people of Hindoostan, it is insisted on as a fact, that these languages do not at present afford an adequate medium for communicating a knowledge of the Higher Departments of Literature, Science, and Theology: for such a purpose, these dialects do not contain a sufficient number and variety of terms; and even if they did, there are no original writings, and not enough translated, nor will be, for centuries to come. The English Language, and it ALONE, is found to supply the necessary medium: IT is accordingly employed as the only adequate instrument for the conveyance of every branch of useful knowledge, with the view of raising up a higher and more effective order of men, who shall spread a healthful influence over society on every side.

The English in India holds the same place now, which the Latin and Greek did in Europe, at the period of the Reformation. Where did our Reformers obtain their information? not in the vernacular tongues, because these did not contain it: they had to search for it in those ancient languages, in which were embodied all the treasures of the existing knowledge: but, by degrees, some of the Original European Languages have become so enriched by the incorporation of foreign terms, that the necessity for studying the ancient ones, as *media* of knowledge, is in a great measure superseded. Precisely similar is the case of India: do we want there to raise up a class of men, who shall have the stamp and character and energy of Reformers? If so, they must be the recipients of a higher knowledge: and where is this knowledge to be acquired? not, surely, in the Native Languages, which have it not; but in that modern language which has it all in highest perfection—the English: and when the Native Languages become sufficiently enriched by a copious infusion and intermixture of expressive terms drained from other sources, the English may, as a medium of acquiring knowledge, be altogether dispensed with.

Thus, for the present, must the English Language in India be viewed as the medium of acquisition to the thoroughly-educated FEW; and the Vernacular Dialects, to the ordinarily educated MANY: the ONE forms the channel of Contribution to the reservoir of those minds, which are to be cultivated so as to disseminate all knowledge—the OTHER will form the channels of Distribution to those, who must be satisfied with the mere elements of knowledge: the ONE unseals the inexhaustible fountain of all knowledge—the OTHER serves as ducts to diffuse its vivifying waters over the wastes of a dry and parched land. To those who have studied the history of the world, and traced the rise of reformations and marked the progress of society. I appeal, whether the process now described be

not a rational one—one based on the lessons to be gathered from the experience of ages? The English Language, I repeat it, is the Lever, which, as an instrument, is destined to move all Hindoostan!

Growing and Wide-spreading Efforts of Natives to acquire English.

This naturally leads me to refer to a CRISIS in the History of India, which seems now approaching; and to which I earnestly call the attention of this Venerable House.

If, as has been shewn, the communication of useful knowledge will destroy the ancient Hindoo Systems—and if the English Language cannot be thoroughly mastered without such knowledge being acquired—what follows? The universal spread of English would prove the universal death-knell of the Hindoo Systems. And what next? One almost shrinks from the contemplation of it. Weigh the facts of the case.

Already, in Calcutta, Allahabad, Delhi, and other stations, there are Government Seminaries established, where English is taught WITHOUT RELIGION. And the demand for English is likely soon to increase ten-fold, if not a hundred-fold. The reason is obvious. Till very recently, the language UNIVERSAL in India as the language of Government Business, political, financial, and judicial, has been the Persian: the attainment of which will not enlighten, though it may greatly darken, the mind, and vitiate the heart. At present, there is a strong disposition to abolish it altogether, and to substitute the English in its place. About two years ago, it was abolished in the Political Department of Government. This change has already begun to work. In the great Native Courts, instead of a Persian, must in future be supported an English Secretary: and the next step is to send for an English Schoolmaster. In some instances, these two offices have been conjoined; so that, in several of the palaces of the Rajahs, there is now an English School.

Owing to this substitution of English for Persian, a considerable sensation has taken place. The present noble and enlightened Governor has given intensity to this sensation: instead of sending, as heretofore, presents of cashmere shawls and other oriental ornaments to the different Princes, he has, with a wisdom peculiar to himself as Governor-General of India, resolved in most cases to substitute something more profitable; such as globes, atlases, telescopes, microscopes, barometers, thermometers, and English spelling-books, with large pictures in them, to suit eastern taste—often accompanying them with a note to this effect: That, having understood that such a person was aware of the great difference between the learning of the East and of the West, he wished he would, by comparison, ascertain the nature and amount of these differences; and, at his own convenience, acquaint him with the result of his inquiries. Such requisition was admirably calculated to stimulate curiosity; and the consequence has been, that, from the Burman Empire to the banks of the Indus, there has been more or less a demand for English

Books and English Teachers. Even in the Court of Delhi, the favourite son of the lineal representative of the great Mogul is himself studying English. The Young Rajah of Bhurtpore, not long since the rendezvous of our enemies, does the same. At Kotah, the royal seat of one of the great Military Rajpoot Tribes, in the very palace, there is a school, in which several of the sons of the chieftains are learning English. Beyond the borders of Hindoostan Proper, the same interest has, in many instances, been excited. More than one of the principal frontier Khans have sent for English Books and English Teachers. Jubbar Khan, the brother of Dost Mahammad Khan, the present powerful ruler of Kabul, has sent his son, a promising youth of fourteen, to Loodianah, in Northern India, to be instructed in English. Government Agents at Simlah in the north-western range of the Himalaya, in Nepaul, the country of the Goorkhas, &c. have sent for English Books, for the sons of chieftains, who wish to learn English. Numerous other such cases might be specified, did time permit; but all this is enough to shew, that there is a growing and wide-spreading desire for the acquisition of English: and if Government will substitute it, as there is every reason to suppose it will, in the Financial and Judicial, as well as the Political Department, all the men of influence and ambition, all the aspirants after place and power, will flock to the study of English.

Pressing Duty of obviating, by Religious Instruction, the danger of opening European Knowledge to unprepared Natives.

Once let these leaders of the people become thorough English Scholars, and what will they be? Here opens upon us the glimpse of a dreadful CRISIS. Give them KNOWLEDGE WITHOUT RELIGION, according to the present Government Plan, and they will become A NATION OF INFIDELS! So that, instead of having to contend with the abominations of Idolatry, you will have to contend with the wildest forms of European Infidelity!

If this be the nature of the approaching Crisis, Who can recall the lesson to be gained from the experience of ages; a dear-bought lesson, deeply imprinted in traces of desolation and stamped in characters of blood?—Who can look at the convulsions which lately rent asunder the Nations of Europe; and beholding, in atrocities which not only outvie those of savage life, but would in the comparison prove the savage to be a sage, eternal monuments of the disastrous power of knowledge unsanctified, and brilliant talents uncontrolled by the power of religious principle—Who, I ask, can seriously review all this, and think of the Crisis which is impending over India, without a thrill of horror? And if Government will not come forward to teach the Hindoos a pure and sanctifying religion, it rests with us, as the benefactors of our race, to dare the attempt: NOW is the time: NOW is the favourable moment: but let us beware lest it be “NOW, OR—NEVER.” It is in our power NOW, at the commencement of the Crisis—of the transition state—if faithful to our trust,

to come forth and effectually meet it: but a few years hence, and the state of things may be beyond the reach of Christian Coalitions. Only send us more agents and more means now; and we shall, at no great distance of time, raise up a race of Native Labourers, who shall be the most powerful combatants in the strife—men, who shall be completely accoutred for the warfare—men, who shall

go forth far and wide, and arrest the headlong career of a desolating irreligion. Supply us with the required means now, and we shall turn all the currents of newly-emancipated thought into the channels of Christianity. Refuse us the means now, and on you must rest the responsibility of allowing them to roll with accumulating force into the channels of infidelity—with its attendant horrors!

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from page 311.)

POLYNESIA.

Instance of an Intelligent Use of the Scriptures by Natives of the Society Islands.

WE were visited, a few years ago, by one of His Britannic Majesty's vessels, commanded by a Gentleman who is connected with a noble family. The vessel happened to arrive at the time of our Annual Missionary Meeting, in the month of May; and it was a novel circumstance, that the officers and others of the crew attended our Mission Service. After the Sermon in the morning, the Public Meeting took place. A Native President took the chair: several Native Speakers addressed the Meeting with peculiar effect: every thing proceeded with the greatest order; and the speeches were interpreted to those Gentlemen who favoured us with their presence. Some of them, however, who were not quite so favourable to us as could be wished, said that the Natives were mere parrots, and only repeated what the Missionaries had taught them: others said that this was impossible: at length, the Chaplain and some of the Officers came to me, and said, "We have had a warm dispute, and you must give the casting-vote: for some of us say that the Natives are mere parrots, and can give no reason for what they say or do." I said, "Gentlemen, you will excuse my giving any opinion upon the subject: but if you will visit me this afternoon, I will collect ten or twelve Natives, and you shall ask them any questions, on any subject which you choose, and I will simply act as an interpreter." The Natives met, I think to the number of fifteen; and I did not give them to understand the purpose for which they were assembled: I only said, "These Gentlemen have some questions to ask you."

The question was then asked—"Do you believe the Bible to be the Word of God?" They were startled: they had never entertained a single doubt on the subject; but, after a moment's pause, August, 1835.

one answered, "Most certainly we do: undoubtedly we do." It was asked, "Why do you believe it? Can you give any reason for believing the Bible to be the Word of God?" He replied, "Why, look at the power with which it has been attended, in the utter overthrow of all that we have been addicted to from time immemorial. What else could have demolished that system of idolatry which had so long prevailed among us? No human arguments could have induced us to abandon that false system."

The same question being put to another, he replied, "I believe the Bible to be the Word of God, on account of the pure system of religion which it contains. We had a system of religion before; but look how dark and black a system that was, compared with the bright system of salvation revealed in the Word of God! Here we learn that we are sinners, and that God gave Jesus Christ to die for us; and, by that goodness, Salvation is given to us. Now, what but the wisdom of God could have produced such a system as this presented to us in the Word of God? And this doctrine leads to purity."

There was a third reply to this question, and it was rather a singular one; but it was a native idea—"When I look at myself, I find I have got hinges all over my body, I have hinges to my legs—hinges to my jaws—hinges to my feet. If I want to take hold of any thing, there are hinges to my hands to do it with. If my heart thinks, and I want to speak, I have got hinges to my jaws. If I want to walk, I have hinges to my feet. Now here," continued he, "is wisdom, in adapting my body to the various functions which it has to discharge. And I find that the wisdom, which made the Bible, exactly fits with this wisdom, which has made my body; consequently I believe the Bible to be the Word of God."

Another replied, "I believe it to be

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the Word of God, on account of the prophecies which it contains, and the fulfilment of them." [The Rev. Gentleman here related several proofs, which were produced by the Islanders, from the Gospel History, of the fulfilment of the Old-Testament Prophecies.]

After this they came, to the Doctrines of the Gospel; among others, to the doctrine of the Resurrection: and the question was asked—"Do you believe in it?" They replied, "Yes, most certainly." "In what body shall we rise?" They answered—"In a chapter in the Corinthians, it is said, *It is sown a natural body, it is raised a spiritual body.*" The Captain would not be satisfied: he required to know the identical nature of the body which shall be raised. The Natives hesitated some time; and, at last, one said, "I have it! *We shall see Him as He is; and shall be like Him.*" The Captain said again, "I want to know the precise body with which we shall be raised." This occasioned a considerable consultation among them: at length one said, "It cannot be like the body of Christ, when it hung on the Cross: it will be like His glorious body, when He was transfigured on the Mount." I give these as specimens of the answers which they gave: and I can assure you, that I did nothing more than simply act as an interpreter between the parties.

[Rev. John Willtams—at Bible Soc. An.

Manner in which these Natives attain their Knowledge of Scripture.

The Gospel has been conveyed, by means of Native Teachers, to many places, which may be called Out-stations. We have from fifty to sixty persons thus employed, under the direction of the Missionaries; and these Native Teachers are equally delighted with ourselves, in imparting the knowledge which they possess. They read and converse respecting the Scriptures; and when they come to passages which the Teachers themselves cannot explain, they say, "You must leave that till the Missionary arrives." The passage is then marked down. In the course of the reading, another difficulty occurs, and then another; consequently, when the Missionary arrives, each person has, perhaps, many verses which the Teachers cannot explain; and, as the Missionaries can seldom spend more than two or three days at each Station, we often can scarcely get a single wink of sleep. Frequently have I been

awakened, before I had slept an hour, by some one shaking my elbow, and saying, "Come; have not you had sleep enough?" Such is the nature of our employment in these very interesting Islands.

[*The Same—at the Same*

Power of Conscience in a Dying Native.

A Female Chief learned to read after she was sixty years of age; and that portion of Scripture which we had then translated, was her constant companion. Every morning, at six o'clock, she was to be seen in the school-house, instructing her own sex: she then came, and asked the Missionaries questions on verses of Scripture which she had selected: when she had got the information which she desired she would go home, and place the Scripture by her side, while making her native cloth or her mats. She became a member of the Church, and adorned the doctrine of God her Saviour in all things. When in the prospect of death, she sent for me: I found her lying on a mat, with the New Testament by her side; and she addressed me thus—"Come, and tell me what I must do—I am about to die." I said, "What troubles you?" She replied, "My sins—I am about to die." I said, "What sins do you allude to? I have known you a long time, and I know of no special sin, to produce this painful anxiety in your mind." She still said, "Oh, my sins! my sins! I am about to die: I shall meet all those children whom I have destroyed, at the Judgment Seat of Christ." I inquired how many children she had destroyed. She said, "Sixteen; [for infanticide had prevailed in that island to an awful extent;] oh! what must I do?" I began to reason with her, and said, It was done in ignorance; and I dwelt upon that passage, *The times of this ignorance God winked at:* but she still kept exclaiming, "My children! my children!" and the agony of her mind seemed to increase. I took up the New Testament, and read, that *Jesus Christ came into the world to save sinners; not excepting even, the chief:* and, while she continued exclaiming, "Oh, my children! my children!" I was employed in pointing her to the blood of Christ, which spoke better things than the blood of her murdered children. She at length became more tranquil; and in a few days she died, full of hope that her sins, though many, were forgiven. [*The Same—at the Same.*

WEST INDIES.

Testimony to the Exemplary Conduct of the Emancipated Negroes.

I recollect a Gentleman connected with the West Indies exhausting every argument in trying to convince me that the Emancipation of the Slaves would tend to the extirpation of Christianity. But how have the Negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the First of August? But what happened on the following Sunday? We had been told that the Negroes themselves would oppose the abolition of the Sunday Market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday Market! Doubts had been entertained as to their industry; but the principles which we adopted were—"If you want a man to work, give him wages: if you want him to behave well, do him justice: if you want his mind to expand, give him Christian Instruction." I believe that there is more truth in these simple principles than in all the devices of men. There never was any thing more remarkable than the industry which the Negroes have displayed. Then, as to their conduct, I have received the most abundant testimony: I hold in my hand Seventy Letters from the West Indies, printed under the direction of the House of Commons, in which every phrase in the British Language has been employed to illustrate their admirable conduct. I received information from a Gentleman on whom I can rely, at Antigua, stating that there was only one man there who did not work, and work hard, and he was an idiot. With regard to crime, I have seen a Letter, within the last few hours, from the Governor of Demerara, in which he states, that, from August to April, not a White Man had been struck or ill-treated; and the Superintendent of Police remarks, that no act of heavy crime had occurred since the 1st of August. There is the deepest anxiety for moral and religious instruction. It has been alleged that great immorality would be produced by the abolition of slavery. I have received a Letter written by a Gentleman high in the Church, who states, that, for the last seven years, he had, on the average, solemnized 15 marriages, but since the 1st of August he had solemnized 150. [*T. F. Buxton, Esq. M.P. at Bapt. Miss Soc. An.*]

UNITED STATES.

Noble Spirit of a bereaved Mother.

An unusual number of our Missionaries have, within a very short period, been taken from their fields of labour to their eternal rest; and two of them under circumstances the most trying and distressing that can well be imagined: I allude to the barbarous murder of the beloved young men, Munson and Lyman, by the Natives of Sumatra. And I take this opportunity of communicating an interesting fact respecting one of these young men. Mr. Lyman was a graduate of the College over which my friend and colleague, Dr. Humphrey, presided. When the news of his distressing and awful death reached America, Dr. Humphrey was requested to communicate the painful tidings to the bereaved Mother. She received the melancholy intelligence with Christian submission; and said—pointing to a large family of children who surrounded her—"I only wish that I had other children willing to lay down their lives for Christ."

[*Rev. Dr. Codman—at the Wesleyan Miss Soc An.*]

South Africa.**Caffraria.****WESLEYAN MISSIONARY SOCIETY.***Courage and Success of a Missionary in composing Native Quarrels.*

THE following extract from Mr. Palmer's Journal, strikingly depicts the miserable condition of the Natives—the benefits which they derive from the Mission—and the care of God over His Servants:—

Aug. 4, 1833: *Sunday*—Early this morning, shields were seen moving in all directions: on inquiry, I found that Umyeki's men were following the foot-marks of cattle which they had lost in the night. Fearing the consequences would be serious, I considered it my duty to interfere, though it was the Sabbath; and I rode, accompanied by the Assistant and my interpreter, after Umyeki's men. In a short time I saw a house burning, and a great number of men at a distance with cattle: we therefore left the main road, and met them in the valleys; when we found that they were Umyeki's men, who, after setting fire to the house, were returning with a large herd of cattle, together with all the plunder which they could find among the Amatembu, two or three hundred of whom were following at

a distance asking for their cattle. Umyeki's men had the cattle in front, and several hundreds of the men were loitering behind, singing their war-song and defying the Amatembu: by which means they had drawn them into a place where they could easily have turned round upon them and destroyed the whole; for the plundered Amatembu were so anxious about their cattle, that they were quite unconscious of their danger: just at this time we arrived, and got between them. We endeavoured to learn, from Umyeki's men, the cause of the disturbance; but they would not stop longer than to say, "We have lost our cattle, and these are now ours." Finding it impossible to have any explanation, we went forward with them; until we found, that crossing the next rivulet and ascending the hill immediately before us, would bring us into Umyeki's country. Seeing this, I rode forward and turned the cattle; and before Umyeki's main body came up, the men from our Station arrived, into whose charge I gave the cattle, and informed Umyeki's Commander that the cattle should go with me to the Station, and the news be heard to-morrow, as we could not talk over such matters on the Sabbath, when we would endeavour to find out the thieves, and set all right. To this he consented, saying, "Yes: what you do will be right, as we found on a former occasion;" but, immediately after, when the main body came up, a general muster was made by Umyeki's men, who surrounded both us and the cattle, declaring that they would fight rather than allow the cattle to go. They were all prepared for action; and one man took out his assagai to stab one of the people belonging to the Station: but, as this would be taken for a signal to commence, I immediately rode up to the man—succeeded in frustrating his design—and, at length, after much trouble, we were permitted to take home the cattle.

During the time we were contending about the cattle, the Amatembu, from a distance, collected on the hills on the one side, and Umyeki's men soon mustered on the opposite hills; so that, in a short time, the Amatembu amounted to between two and three thousand, and Umyeki's men to about one thousand.

The Amatembu, finding themselves superior in point of number, were exceedingly anxious to make an attack. I feared, that, after all, there would be a battle; and, in the midst of their songs

of defiance, as they sat on the opposite hills, I was ready to give up all in despair. Just at this moment I thought of my dear Fathers and Brethren, who were assembled at the Conference in London—of the thousands who surrounded the sweet singers of our Israel that morning—of the delightful harmony with which the Great Congregations could sing.

Lord of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thy earthly temples, are!
To thine abode My heart aspires,
With warm desires, To see my God.

When I thought of this—looked round—and heard their awful songs, I was ready to say, "This is too much for me!" Just then the Assistant, (Mr. Wakeford,) to whom I mentioned my musings about the Conference, replied—"Yes! and you have an interest in all their prayers." On this I took courage, and again urged the Amatembu Captains to return: but, no sooner had I succeeded with one, than another with his clan would arrive, and begin to state the injury which Umyeki had done him, and call out for revenge; and, as soon as I had prevailed upon him to be quiet, another would arrive, saying, "Where is my father's head that Umyeki took?" and would then call to the other Captains, to remind them all of the injuries which they had sustained from the same enemy: by these means all would be roused again, and every heart burn with revenge, while savage rage was depicted in every countenance. However, trusting in the Lord, and remembering that many thousands would that day pray for Missionaries, I was determined to persevere; and, by the blessing of God, succeeded in prevailing on all the Amatembu Captains to return home. It was well they did; for though no more than one thousand of Umyeki's men could be seen, yet several Captains who were his friends had assembled their men, and were behind the hill ready to assist Umyeki, had any attack been made upon him.

We arrived at home in time to have preaching in the afternoon: during the time of Morning Service the people had held a Prayer Meeting, and in their petitions we were not forgotten.

Aug. 5, 1833—One of the Amatembu Captains sent twelve head of Umyeki's cattle; and stated that he and some other Captains had been employed all day in discovering the thieves; adding that they had not

been able to recover more yet, but in haste sent those to convince me that they did not want to make war, and also to shew Umyeki that his cattle would be restored.

Aug. 6—8—Nearly the whole of these days have been occupied in hearing the above case. Umyeki's men endeavoured to make their loss greater than it really was; and the various cross-examinations by the Amatembu consumed so much time, that even now it is not brought to a close.

Five more of the stolen cattle were returned by the same Amatembu Captain who restored the former. He informed me that some young men in his tribe stole the cattle, without giving any notice of their intention to do so when they left home; and that Umyeki sent him no word about the cattle, but took up his shield and plundered other persons: he, therefore, thanked me for my interference; and said, if I continued to interest myself in the case, that it would be settled with words.

It appears Umyeki's men missed their cattle, and immediately followed the foot-marks; but, on perceiving that it would lead them among a people whom they had greatly injured, and into a part of the country with which they were unacquainted, they were afraid to proceed. They, therefore, left that tribe—took another course—and came suddenly on another clan of the Amatembu, not at all connected with the former, and made an attack on one village—burned one house—stripped the women of their clothes and ornaments—and then drove off all the cattle: so that the innocent were suffering; and, to all human appearance, the men would have lost their lives in foolishly following their cattle, had it not been for the interference of the Missionary: but now all has been settled in a peaceable manner, each party getting his own cattle; and they have all expressed themselves grateful for the interference.

The goodness of God to me in this affair was great indeed. It is true, I might have remained at home; but having reason to believe, that, could I get between the parties, I should be successful in preventing a battle, I could not sit still and allow my fellow-creatures to destroy one another; and the result is such as calls for gratitude.

These quarrels among the various tribes occasion much trouble to the Missionary

at Morley. Sometimes I feel as though I would not interfere, but content myself with preaching the Word of God to them; but, when something transpires to render it necessary, I cannot sit still. I profess to be the Servant of God; and, in my covenant with Him, offered to be a *hewer of wood*, or a *drawer of water*: I cannot therefore complain even of these things, but would rather say that my desire is, that, through all these difficulties, I may be enabled to

Labour on at his command,
And offer all my works to Him.

If God has given me any kind of influence among this people, I hope to use it prudently, with a single eye to His glory; and thus to occupy my talent, though it be a different one from that which is generally committed to the care of Christian Ministers. By becoming their common friend in difficulties, we get their confidence, and have a greater claim on them to hear from us the news of salvation by the remission of sins.

Inland Seas.

Abysinia.

CHURCH MISSIONARY SOCIETY.

LITTLE interesting as a voyage may generally appear to be, we nevertheless present our Readers with the following extracts from the journal of the voyage of the Rev. Messrs. Gobat and Isenberg, with their families, on the Red Sea, from Suez to Massowah; considering that the minuter details may prove useful to future Missionaries, in their tedious and uncertain passage along the Arabian and African coasts; and, likewise, because a few of the incidents related serve to illustrate the circumstances of life in those regions, and the spirit of the Missionaries in entering on their work.

Journal from Cairo to Massowah—

Journey from Cairo to Suez—

Oct. 26, 1834—After a journey of five days, we arrived, by the assistance of God, at Suez. Tuesday the 21st, we had a parting dinner at Mr. Krusé's; after which we united in prayer for the blessing of the Lord upon all of us: then, our camels being ready, we took a hearty leave of our friends who remained; the Brethren Krusé and Müller accompany-

ing us to about two miles' distance outside the town; where we parted, under the firm assurance of our being one in the Lord. We made no long journey that day, stopping at the sepulchres of the Sheikhs, not far from Bab el Nasr, that being the usual place of rest for caravans the first night from Caïro. Here our luggage was laid on the ground, the camels put into the courtyard of an adjoining kharr, our tent pitched, and we laid down to rest, committing ourselves and ours to the protection of the Almighty. Next morning, the baggage was first equally divided by the camel-drivers, the tent struck, the camels laden, we mounted our dromedaries, our wives mounted their asses, and so we left, taking a north-eastward direction. We had, beside two dromedaries for Mr. Gobat and Mr. Isenberg, thirty-four camels, eight of which were laden with Abyssinian Scriptures; these, together with some other camels not belonging to us, constituted a fine caravan. We went that day along the desert, where the sandy plain joins the green valley of the Nile; but we had a short journey, going but nine miles, staying at the last village on our way to Suez, called Birket. Thence we proceeded next morning, the 23d, more to the east, having to the left a number of quicksand hills, and passing two Mimosas, under one of which we took a little rest. In the evening, at sunset, we arrived at a somewhat more elevated spot (the ground continually, but gently, rising from Birket to the mountains coming from the Red Sea), where we saw the mountains of Suez afar off. Here we pitched our tent again, and, on the 24th, we went until we came to the mountains: on the 25th we arrived at Suez, about four o'clock in the afternoon. We have been very happy in finding a vessel for our passage. Moallem Yoosef Yacoob, the East-India Company's Agent at Jidda, had sent a vessel belonging to him, under the command of Chresto, a young Greek whom he holds as his adopted son, with cargo to Suez: this vessel had been here already a considerable time, while Chresto went to Caïro on some business for M. Yoosef. There he heard of Mr. Gobat, and of his intention to go to Abyssinia again. Now the Pacha, who purposes to send a number of soldiers into Yemen, has prohibited any vessel from leaving Suez without taking soldiers. Chresto therefore, knowing the influence of the English in Egypt, and knowing Mr. Gobat,

went to him, offering him a passage in his vessel, which we were all very glad to accept; as, but for this vessel, we should have been obliged to wait a considerable time, or to go by Cosseir. This vessel, too, is, according to report, one of the best vessels on the Red Sea.

Oct. 27, 1834—We made use of our stay here to write a few letters to Europe and Caïro; which Ismael, Mr. Lieder's late servant, who accompanied us, took with him to Caïro. We thought to have embarked this morning, but it was evening first. We had several conversations with the Agent, particularly on the subject of religion: he appears to be of an inquiring mind, but very scrupulous about little things, ceremonies of the Church, &c. This evening, after having taken leave of him, we went in a boat to our vessel, which lay at two miles' distance from town.

Voyage from Suez to Jidda—

Oct. 28—Set off early in the morning, and, with a favourable wind, arrived, about four P.M., at Hamam Faroon, where we cast anchor.

Oct. 29—Went, with a favourable wind, to about three miles' distance from Tor, northward.

Oct. 30—Arrived at Tor, and remained there this day. Our sailors going on shore to take water, Mr. Isenberg went also; and was introduced by Chresto to the Greek Priest of the village, who applied to him for medicine, as his eye suffered from cataract. No excuses or refusals availing any thing, he gave the Priest a few remedies, which he thought might alleviate his disease in some degree. The Agent at Suez has engaged here a Greek Christian, of the name of Nicholas, as his Agent for English travellers, to whom Chresto introduced Mr. Isenberg. Nicholas shewed Mr. Isenberg his garden, near Tor, containing, besides a cistern, a few date-trees, pomegranate-trees, and a very few vegetables, enclosed within earthen walls. Mr. Isenberg went to the vessel; whence taking his companions with him, they spent the remainder of the day in the garden: which was a great relief, particularly for Mrs. Isenberg, who had previously suffered from sea-sickness. There are several gardens near Tor, where the date-tree particularly appears to be cultivated.

Oct. 31—We left Tor, and, passing Ras Mahomed in the afternoon, crossed the Bay of Akaba, and sailed all the night.

Nov. 1—Arrived at the coast of Arabia;

passed Kallah Moil in the morning, Beer Essultan at noon, and in the afternoon cast anchor in a small harbour on the coast.

Nov. 2, 1834: Sunday—Arrived at another harbour, El Waje; where we found several huts, and a small market, kept by Bedowins. This place is just half-way, according to the Arabs, between Suez and Jidda.

Nov. 3—Left El Waje, with a favourable wind; but passing a great number of small islands, we rested early in the afternoon.

Nov. 4—This evening, Mr. Isenberg had a serious conversation with a German tailor, Martin; who accompanies us to Abyssinia, in the service and at the expense of Mr. Rüppell, the famous naturalist. Martin generally attended, during his stay at Cairo, the German Sunday Services held by our Brethren; and he had not been without pious emotions, particularly at his last stay in Cairo, when he was ill, and Mr. Isenberg visited him. The latter now reminded him of the vows which he had made during his last illness, to live henceforth to God only, and to think on sin, righteousness, grace, conversion, and regeneration. Martin is a Roman Catholic; therefore he needs to have the Gospel truths repeatedly explained to him, his old prejudices always resisting the influence of the Gospel. But there is much reason to hope for him, because he reads the Bible.

Nov. 6—Arrived, about three o'clock in the afternoon, at Yambo, a little town and good harbour on the Arabian coast. There being a vessel by which Chresto sent some papers to Cairo, we availed ourselves of that opportunity to write to our friends there. In the evening, Mr. Isenberg held a long and serious conversation with Chresto; the latter beginning with a very usual question, "Why do not the English worship the Virgin Mary?" *Ans.* "We consider the Virgin Mary as highly favoured by her being the blessed mother of our Lord Jesus Christ; but if any thing more than this regard for her were requisite, a decided command of God would have been given, to acquaint us with our duty." Mr. Isenberg then asked him where such a commandment was to be found. Chresto referred to the custom of the Churches, the high dignity of Mary, &c., avoiding the question; which, when pressed again upon him, he was obliged to confess his ignorance of such a commandment. Mr. Isenberg now shewed the necessity of the

latter, in order to render the worship of Mary lawful, from the whole tenor of the Scriptures to glorify God alone, not the creature, God being all in all; the creature, on the contrary, nothing but what God made of it. Then several passages of Scripture were quoted, to shew that God alone should be adored. Chresto's reply, that Mary, by being the mother of Christ, had become the mother of God, was refuted, by shewing the contradiction in which this assertion stood to the eternity of God.

Nov. 7—This morning we took in water here. Several pilgrims on board remain here, to go to Medinah.

Nov. 9: Sunday—Left Yambo this morning at eight o'clock, with very little wind, and made only a few miles this day.

Proceedings at Jidda—

Nov. 14—Arrived at Jidda. We had a long and tedious passage from Yambo, the wind being daily very light, until late in the afternoon; when, on account of the great number of coral rocks and islands endangering the vessel, the captain generally chose to cast anchor, instead of going farther. Moallem Yoosef received us very civilly, shewing the same hospitality now which he formerly shewed to Mr. Gobat.

Nov. 20: Jidda—We being here, as it were, in the neighbourhood of India, and the Bengal steam-vessel, which had left Jidda for Suez before our arrival, being expected back again in about ten days, we availed ourselves of this opportunity to write to India, to our brethren Schaffler, Müller, Pettitt, Hæberlin, Weitbrecht, and Krückeberg: we wrote also several letters for Europe, which will be sent to Cairo by an Arabic vessel leaving Jidda to-morrow for Suez. Moallem Yoosef shews us very much kindness. He has given us two rooms on the top of his house, one for each party, where there is fresh air, particularly in the evening, and room for walking outside on the roof; and, besides this, a room for our men: he gives us every day our meals, not suffering us to cook for ourselves, and offering to give us every assistance in his power. As an English Agent, he endeavours to establish English authority and respect for the English name, wherever he can. So, for instance, after the shipwreck of the Nautilus, near Suakkin. The Governor of Suakkin thought to have made a great profit by that misfortune of the English, by asking 500 dollars from the captain for the very little assistance which he had

rendered to him. Moallem Yoosef, when he heard of this, applied to the Governor of Jidda, who caused the Governor of Suakkin to be brought to him in irons, bastinadoed, and then made him pay those 500 dollars back again. He also uses his influence to oppose Mahomedan proselytism, where he can. In the beginning of this year, the Pacha sent soldiers, who had been in Candia before, to employ them in the Hedjas. These soldiers had taken a Greek Youth by force from Candia; to whom, when coming near Jidda, they mentioned the neighbourhood of Mecca, and that it was their intention to convert him to Islamism. The youth opposed, and, when in Jidda, inquired for a Christian; and having found M. Yoosef, acquainted him with his sad and dangerous situation; whereupon the latter applied to the Governor of Jidda, who immediately caused the youth to be freed, and sent to M. Yoosef. Five days after, the Bombay steam-vessel arrived here, by which M. Yoosef sent the boy to Egypt to Colonel Campbell, who soon after sent him to his parents in Candia, who were overjoyed and thankful to see their son restored to them, and wrote a letter of thanks to M. Yoosef, which gratified him very much.

Dec. 1, 1834—On Saturday last we had here a severe thunder-storm, accompanied with a heavy and long-continued rain. Some days before we had frequent lightning, without thunder, and this was repeated every day. At the same time it was very hot for this season of the year; and the continued north wind, or rather want of south winds, appeared only to prevent the explosion of a thunder-storm. Last Saturday morning the wind changed, coming now from the south, and the rolling of the thunder was heard at some distance. Toward noon-day, the south wind brought clouds with it, which, in a short time, covered the skies: a loud clap of thunder followed, and heavy rain accompanied it; so strong, that M. Yoosef, who has been here now twenty-one years, asserts that he never saw the like. This rain lasted, mostly in the same strength, and with scarcely any interruption, from twelve o'clock at noon until half-past three the following morning.

Dec. 2—Yesterday evening, being the first Monday evening of the month, we united in prayer for the extension of the Kingdom of the Lord; also reading Eph. iii., and enjoying great comfort, by knowing that we were united at one and

the same time with thousands of Christians at the footstool of the Lord, in one spirit, one prayer, and having one promise. To-day there is much southerly wind, threatening rain again. Our time here is spent, as much as our bodily health permits, in the study of the Bible, the Amharic language, and Church History. The Governor of Massowah having come hither, paid us a visit to-day, he having known Mr. Gobat before. On account of the strong southerly winds during these last days, he made his voyage from Massowah hither in eight, from Dahaleeh in five days only. He informed us that Shum Dimbien Cassai, son of the late Sebagadis, had left the mountains, and come down to Akowah, where Coffin was with him (whose guns for Sebagadis are still in Arkeeko); but that the state of Abyssinia appeared still to be unsettled, because no caravan had yet arrived, whereas they had expected one from Gondar a month ago. This, however, is perhaps to be accounted for by the rainy season having lasted much longer this year than usual, before the termination of which no caravan leaves Gondar.

Dec. 3—To-day we had much rain, but not so much as last Saturday, and without thunder. The wind has turned a little to the north, but not decidedly. This morning we thought to embark for Massowah; M. Yoosef having offered us a passage in the same vessel which brought us from Suez, and which is now going to Mocha: but when M. Yoosef heard of our intention, he strongly opposed it, since several vessels which had left for Yemen had been obliged to return on account of unfavourable wind at sea. He received to-day a letter from the Nayb of Arkeeko, with information that Mr. Coffin was in safety and peace at Adowa, with the son of Sebagadis, and that his (Coffin's) servant was on his way to Massowah.

Dec. 9—Last Saturday, the 6th, the Bengal steam-boat arrived from Suez, with letters for us from our brethren Krusé and Müller. The Brethren appear to have a little more encouragement now in their labour than before we left, there being more of a spirit of inquiry than formerly among the Copts.

Voyage from Jidda to Massowah.

Dec. 10—Yesterday evening we took leave of M. Yoosef, our friendly host, and embarked; the temperature being rather low, and the wind favourable. We remained, however, last night in the

harbour, not going until shortly before day-break. Soon after we had left the harbour, the wind abated, and continued light, so that we made but little way.

Dec. 13, 1834—Having gone a very short distance for the first two days, the wind has become more favourable since yesterday, being more or less northerly, sometimes N.E., sometimes N.W., sometimes due N. We cast anchor this evening in the neighbourhood of a village called Lid, having made now somewhat more than half way from Jidda to Confuda.

Dec. 16—Yesterday, about 12 o'clock, we arrived, with a favourable wind, at Confuda, a small town with an aspect of insignificance. This morning, before sunrise, we left the place. If this wind be favourable, we shall most probably tomorrow quit the Arabian coast, to cross the sea. At present, the wind is not strong: we do not make more than from three to four miles an hour.

Dec. 18—Yesterday morning we left Arabia with a north wind, not strong; passed two small islands in the afternoon; sailed all night; arrived this afternoon at another island, some miles long, of the name of Andorah; leaving which to the south, we soon after came to an island called Hakalee, where we cast anchor. These islands, with many others, are usually comprehended under the name of Dabalac, although this name properly belongs to the largest of these islands, to the S.E. of Massowah.

Dec. 19—This morning we passed by several islands—Kaussenoo, Adassee, Nora, &c. Having but little wind, we went slowly; but, in the afternoon, we were cheered by the sight of the mountains on the African coast near Massowah; and after sun-set we were able to distinguish the island and town of Massowah, near the foot of Mount Geddem.

Dec. 20—This morning, about eight o'clock, we entered the harbour of Massowah; and soon after went on shore, where the temporary Representative of the Governor received us with much civility in the Governor's house, which, when at Jidda, was appointed by him to be our lodging during our stay here in Massowah. God be praised that He has in his mercy assisted us so far to accomplish the greater part of our journey to Abyssinia! and although the remainder of it is still connected with difficulty and danger, our past experience is a pledge for future help. Our prayer is, that we

August, 1835

may be filled with gratitude, with faith and reliance on Him alone, and with a deep sense of our duty to live only to Him and His Kingdom.

It was the intention of the Missionaries to proceed, with as little delay as possible, from Massowah to Axum. We would recommend our Readers to have by them, when they in future follow the course of this Mission, the volume by Mr. Gobat, with its accompanying Map of Abyssinia.

Ceylon.

CHURCH MISSIONARY SOCIETY.

NOTICES of two of the Society's Stations, Kandy and Baddagame, appear at pp. 334—337 of our last Number: some further particulars are subjoined, with Reports of the other two Stations, which carry the intelligence up to June of last year.

KANDY.

The health of the Rev. T. Browning has been, through the mercy of God, so far re-established, that he has been enabled, with the assistance of his Catechists, to continue his labours at this Station. He makes the following Report.

Scriptural Readings, and the Schools.

The exposition of Scripture in English is pretty well attended, both by a few men of the 58th regiment, and Natives who understand English.

The Reader of the Scriptures continues to go from house to house, among those who desire to hear the Scriptures read; and is attentively listened to by some.

Scripture-lessons are committed to memory by all the children in all the schools; and in some, to a very considerable amount. Thus the children are made familiar with the Oracles of Truth: and if only a few of them, like Timothy, become experimentally acquainted with them in their childhood, how incalculable the advantage! An incident came under my observation during the past year, which plainly proves that these lessons are not altogether lost upon the children; in which a boy of about eleven years of age, the son of a Kandian Chief, who hearing a Kandian man reasoning with a Christian, opposed him, and proved the existence of a Supreme Being, in contra-

diction to their atheistical notions, from texts of Scripture which he had learned in the English School. The Kandian, on hearing the boy's arguments, wept, and lamented that his friends should allow him to go to that school, where he would learn to overturn the Buddhist religion.

The Masters meet on Saturdays to give an account of their schools, to read the Scriptures, and to receive such instructions as it may appear proper to address to them. Each one is furnished with a copy of the Epistles, to read at home; and they are encouraged to consider the chapter to be read on Saturday during the week, and to ask information upon any part of it which they do not understand; and also to state any difficulty which may have occurred to them, in the course of their reading during the week.

Summary of the Kandy Station.

Average Attendance on Public Worship:	
Sunday - Adults and Children	179
Week-day - Adults and Children	118
Communicants	297
Schools:	
Scholars: Boys	187
Girls	9
Average Attendance	117
Seminarists	3

BADDAGAME.

Religious Services.

The attendance at the House of God on Sundays, though perhaps not larger than in the preceding year, has, we think, been more regular. We regret, however, that so large a part of our congregation consists of persons who are led to assemble in the House of Prayer by secular motives. They hear the Word of God with apparent attention; and we cannot but hope that *He, who worketh and no man letteth*, will, in His own time, make the Word of His grace effectual to the conversion of some of them.

State of the Seminary and Out-Schools.

The number now in the Seminary is 13. They are not wanting in application to their studies, and one or two manifest superior talents; but that which we regard as much more important—the grace of God in the heart, cannot be so clearly discerned in any of them: but in this respect, also, there is a difference; some affording us much more encouragement than others.

The Out-Schools continue to afford us great satisfaction. The average attendance, from June 1833 to January 1834,

was greater and more regular than at any former period: but from January to March, it fell off very much, in consequence of the small-pox, which made its appearance at Pallekateya, where one of our most flourishing schools has been established, and hurried (unprepared as we have reason to believe) a few of the adult population into an eternal world; which so greatly alarmed many of the parents of the school-children, that they withdrew them from our several schools, and would not even allow them to attend Divine Service: but when the disease had disappeared, the children flocked to the schools, and resumed their studies as usual; and the average attendance has since been good and regular.

The Schoolmasters in the several other schools conduct themselves with great propriety. We hope well of some them. Their improvement in Biblical knowledge is very respectable: and at this we rejoice, as the improvement of the children greatly depends on the knowledge of the Masters. They attend, as usual, at the Rev. G. S. Faught's on Saturdays, and are engaged as stated in last year's Report.

Summary of the Baddugame Station.

Average Attendance on Public Worship:	
Sunday - Adults and Children	630
Communicants	8
Schools:	
Scholars - Boys	370
Girls	92
Average Attendance	310
Seminarists	13

COTTA.

Labours of the Ministry.

From June 1833 to February 1834, Divine Service was performed on Sundays eight times, viz. by Rev. J. Selkirk and the Catechists, each at a School in the morning, at eight, and in the same, in the afternoon, at two; by Mr. Selkirk, at Cotta, at eleven, A. M.; by Rev. S. Lambrick, at Cotta, at the Institution, at the same hour, and at one of the Schools at two; and Mr. Selkirk reads Prayers, and Mr. Lambrick preaches, at the Institution, at half-past six P. M. All these are in Singhalese, except the Morning and Evening Services at the Institution, which are in English. In February, we admitted Cornelius Pinto as Probationary Catechist; and he has been accustomed to go to two schools on the Sundays; which makes the number of times in which Divine Service is now held, ten, the same as when we were assisted by Mr. Bailey. The Congregations at the schools are still

small; but those who do attend are very regular, and, we doubt not, obtain benefit from what they hear. As one proof that the children listen with attention to the truths delivered in our sermons, we would mention, that we are in the constant habit of asking questions of them during the sermon; and that we always obtain an answer from some of them, and generally a very apposite one.

The exposition of Scripture, and Prayer Meetings on the Thursday and Saturday Evenings have been kept up during the year. The persons attending on these occasions are, the families at the Station, with the Youths of the Institution, and a few others who understand English: they amount in general to about 35. On some occasions, there are more than 40. The Service held at Pagoda School by Mr. Selkirk, on the alternate Friday Mornings, is always well attended; the children and adults (who are chiefly women) amounting to about 50.

Probationary Catechists.

The number of these, now, is three. One, Abraham Goonasekera, is engaged chiefly in reading proofs of the Singhalese Scriptures, as they come through the press; and in visiting, when he has opportunity, particularly on Saturdays and Sundays, the parents of the children who attend the Girls' School. He also acts as Clerk at the Singhalese Service on the Sunday Mornings.

Another, Cornelius De Silva, was employed last year; and the same may be said of him, as was said in the last Report. He still continues steady, and attentive to his duties. The third now employed is Cornelius Pinto, whose character, while he was in the Christian Institution, stood high. For some months before Christmas he had been unable, from a disease in his chest, to go on with his regular studies, and, at his own request, was taken from the Institution; and commenced his present duties at the beginning of February. As we found that these two last, together with the School Visitor, were more than would be needed in daily visiting the schools, we appointed, at the beginning of April, that they should go, on alternate days, to the schools and villages. Since this arrangement, the children of the schools have, at their monthly examinations, repeated their lessons a little better, and manifested a greater readiness in answering the questions proposed to them. The Catechists are also much employed in distri-

buting Religious Tracts; and, by their instrumentality, a far greater number has been distributed this year than at any former period. All the villages, for several miles around us, have been visited by them; and Tracts distributed to the inhabitants who are able to read. We are glad to find, too, that they exercise judgment in distributing them; as every one who receives a Tract is required to read it before them, and questions are put on the portions read. They have very seldom met with any who have refused to receive the Tracts offered to them.

On the Sundays, they are employed, each twice a day, in reading the Church Prayers, and a sermon at the schools.

These three probationary Catechists, with the Singhalese Translator, Cornelius Jaysinhe, and the English Schoolmaster, Thomas de Silva, attend on the senior Missionary two mornings in the week, for instruction in Theology. They are at present reading with him our Bishop's Lectures on the Evidences of Christianity.

Religious Exercises by Scholars of the Christian Institution.

The number of Youths at present in this Institution is 19, of whom four pay for their board and instruction: they are in various degrees of improvement: four of them are on trial. We subjoin three extracts from the Religious Exercises written by the Scholars of the Institution.

One of these is on the subject of seeking the Lord, while he may be found, (Isaiah lv. 6, 7.) The Scholar writes as follows:—

We must not seek him with a part of our mind; but we must seek him with all our heart, with all our mind, with all our soul, and with all our strength. We must seek him with heartfelt prayer, humbly confessing our sins to God, depending on the intercession of Christ, attending the ordinance of the Lord's Supper, reading the Bible, and with meditation upon his works of Creation and Redemption. We must seek him as the merchant-man, mentioned in Matt. xiii., sought goodly pearls. He sold all that he had, and bought the pearl of great price: so we, leaving all other things, must seek the knowledge of the Lord.

Let us consider what is the meaning of the expression, *while He is near*. It means, while He is ready to hear our prayers, while He is kind to us, and while He is gracious to pardon our sins through His only-begotten Son, Jesus Christ our Lord. We must call on him before his kindness turns into wrath: then it will be too late to call on him. Besides, it is not seasonable to call on him when he is far

from us. We cannot tell how soon he will call us to His judgment, and require us to give an account of our deeds: therefore, we must call on him while we have it in our power, and while the Lord is gracious to us. It is said in one of the Epistles of St. Paul, *Now is the accepted time, and now is the day of salvation.* Therefore, none of us should neglect to call on the Lord; as the Rich Man did, who is mentioned in Luke xvi. He was clothed in purple and fine linen, and fared sumptuously every day, and did not call on the Lord while he was near unto him in this world; but he asked Abraham, after he was gone to hell, to send Lazarus to him, that he might dip the tip of his finger in water, and cool his tongue. From this man's history we may learn the danger of delaying to call on the Lord, while he is near.

Another Scholar writes on the subject of the breach of the Third Commandment. He extends his remarks to a variety of particulars, some of them very descriptive of the customs of his native country:—

To take the name of the Lord in vain, is to use it needlessly, irreverently, profanely; or in fraud, dissimulation, and hypocrisy. It forbids all rash and unlawful vows, and such as relate to things uncertain or impracticable. One of the Judges, called Jephthah, made such a rash vow to God: Judges xi. 30. The promise which Herod made to the daughter of Herodias is also contrary to this commandment. How many times have we taken His holy name in vain, without the least reverence, and with unmeaning expressions of cursing or blessing joined with it! What if God had taken us at our word, when we asked damnation at His hands?

Every one who does not worship God as He has directed in His word, that is, in spirit and in truth, taketh his holy name in vain. Every nominal Christian who, depending only upon outward observances and ceremony, draweth nigh unto God with his mouth, and honoureth him with his lips, when his heart is far from Him, takes God's holy name in vain. Every Roman-Catholic Christian also, when he sneezes, is accustomed to call, "O Jesus save me!" therefore he also taketh His name in vain. Again, when he yawns, he is accustomed to say, "O Lord!" and he makes the sign of the cross within his mouth with his thumb: at that time, also, he taketh God's name in vain. Every woman in that church, more or less, who, in the midst of her prayer indulges herself to speak about worldly concerns, as I myself have been witness of, taketh His name in vain.

The meaning of the expression, *God will not hold him guiltless that taketh His name in vain*, is, He will punish him with signal punishment. God, our merciful Father, is also kind and good toward his faithful people, and will not suffer that his own honour and glory should be given to any other creature that is in heaven or in earth; for, as he Himself says, *He is a jealous God.* As to his righte-

ous dealings, he is a consuming fire. He will make him who taketh His holy name in vain feel the thunder of his irresistible and destructive power. As he overthrew Pharaoh and his host in the midst of the Red Sea, so he will do to those that worship him irreverently, and take his name in vain. As he did to Sennacherib, king of Assyria, cutting off his army, so will he do to those who take his holy name in vain.

A third, writing on the following subject—In what respect was the Ark a type of Christ? And whom did those represent, who were saved in it?—observes,

The ark was a type of Christ: 1. In respect of its being appointed of God; and, 2. In respect of its suitableness to the purpose for which it was made.

1. The ark was not an invention of human wisdom. The order of its construction was not considered and appointed by a man, but by the All-wise God. He commanded Noah to make the ark, and told him the order, the form, and the end of its construction; as we read in Gen. vi. 14—17. In this respect it is a type of Christ: for as the ark was commanded by God to be made a place of safety from the great flood of water, so Christ was appointed by God the Father to be the Saviour of sinners from the great flood of divine wrath and indignation.

2. The ark was a kind of chest, that was capable of holding as many persons as God pleased to put into it. The storm was not able to shatter it to pieces, nor the flood to sink it to the bottom of the great depth: no, none of the inclemencies of the weather could hurt the ark, or those who were in it. In short, the ark was made in such a manner, as to answer the purpose for which it was designed by God. In this respect, also, the ark was a type of Christ; for He, the second Person in the Trinity, is become a full and perfect atonement for the sins of the whole world, who, by their sins and wickedness, deserved nothing but the immediate wrath of God. Jesus Christ alone is a proper and fit person to be the Saviour, the Priest, and the Mediator between God and man. He can save to the uttermost all those whom God will be pleased to bring to Him. He is able to preserve from everlasting destruction all those that come unto Him, relying wholly and entirely upon His mercy and merits: He can comfort them in all their sorrows and afflictions, enable them to overcome all their difficulties and trials, encourage them to fight boldly against all their enemies, be with them till the end of their pilgrimage here upon earth, and at last bring them safely to the kingdom of heaven.

Scriptural Translations.

On this important subject, a report is made by the Rev. J. Selkirk, under date of Dec. 31, 1834: in closing which, he makes an affectionate allusion to the Senior Missionary at

the Station, since returned to this country. He observes—

The PRINTING of the whole of the Scriptures is now completed, and several perfect copies will be taken home by Mr. Lambrick.

I need hardly say how much we all feel the departure of our dear Mr. Lambrick, with whom I have lived on terms of the greatest cordiality and affection between eight and nine years. We have laboured together, as Brother Missionaries, in harmony; and have often united our prayers to the God of Missions to bless our labours to the conversion of souls. In the translation of the Book of Common Prayer and the Holy Scriptures, our best energies were called forth; and I bless God that He has given us health and strength to bring the great work of translation so successfully to an end.

Visit of Bishop of Calcutta.

Bishop Wilson's view of Baddage, and his brief notice of Kandy, appear in our last Number: Cotta, also, was visited by the Bishop; on which occasion his Lordship entered with deep interest into the state of the Cotta Institution and the Mission generally. Some account of his visit is given in the following extract of a Letter by the Rev. Joseph Bailey, dated November 15, 1834.

The Bishop of Calcutta, accompanied by his son-in-law, the Rev. J. Bateman, who is his Chaplain, and the Rev. Dr. Mill, Principal of Bishop's College, arrived at Colombo on the 7th instant. On Sunday the 9th the Bishop preached at St. Peter's Church in the morning. On Tuesday the 11th, his Lordship, Dr. Mill, and Mr. Bateman, with Mrs. Mill and some of our Colombo friends, came out to Cotta: at eight o'clock we had Family Worship in the Lecture-room of the Institution (the number present being about 45); when Mr. Lambrick, by the Bishop's request, read the 2d chapter of the 2d Epistle of Timothy: the Bishop then expounded the first seven verses, in the most kind, faithful, affectionate, and impressive manner. The 134th Psalm was sung; and the Bishop prayed most earnestly for all present, desiring blessings for each, according to their circumstances, duties, trials, and wants. At half-past nine we sat down to breakfast: at a little past eleven, his Lordship examined the Probationary Catechists, five

in number, in Scripture history and doctrine. He then inspected the Cotta Girls' School, and the Out-Schools; and put a great many questions to such of the children as had read the Gospels; founding important lessons of instruction, in doctrine and practice upon the questions and answers to them; and pressing these lessons closely on the consciences both of children and teachers. After a short pastoral exhortation to the Teachers of the Out-Schools, he proceeded to examine the Students in the Institution in their various branches of learning: this examination lasted till near two o'clock, when the Bishop retired for a time; and at half-past three, he held a Confirmation in the Lecture-room, when 57 Candidates (20 of them English and 37 Singhalese), were confirmed. His Lordship addressed the candidates at some length, after the exhortation in the Confirmation Service; and such parts of his address as were of the greatest importance, were interpreted, for the benefit of the Singhalese Candidates and other Natives present. On Wednesday there was a Confirmation at St. Peter's Church in Colombo, when 108 Candidates from the different congregations in Colombo were confirmed; parts of the Service being performed in three different languages. On Thursday, his Lordship held his Primary Visitation in Colombo; at which he delivered a most impressive and affectionate address to his Clergy of this Archdeaconry. At the dinner, his Lordship, in a short speech which he made on proposing Mr. Lambrick's health, said, that he had seen nothing in India that had pleased him so much as the Christian Institution at Cotta. He also said, that he had been requested by the Governor to make known the strong conviction which he had of the good which the Missionaries were doing in this Colony.

The Rev. J. Selkirk also, in reference to the Bishop's examination of the Youths under their charge, remarks—

His Lordship, assisted by Mr. Bateman, spent nearly two hours in examining the Institution Boys, in the Bible, in Geography, Trigonometry, Geometry, Latin, the Greek Testament, and the Hebrew Bible. The Bishop said, that this was the first time that he had heard Hebrew read by the Natives of India. He exhorted them all to persevere in their studies with diligence and humility.

Results of the Mission.

In regard to the spiritual results of their labours, and the abounding iniquity that still surrounds them, the Missionaries thus feelingly remark, at the close of their Report concerning this Station:—

However much we may rejoice that the word of God is read and committed to memory so largely by the children, and that the adults have so many opportunities of learning the way to the kingdom of heaven, from the Scriptures being read before them at their homes, and read and explained to them in the Public Services of the Sanctuary, we have still to mourn over the state of the people in general; when we see them so mad after their idols; as well as living in other sins equally destructive of the welfare of their immortal souls. We meet with gamblers and cockfighters and drunkards, every time we go out; and *because of swearing the land mourneth*. The Sabbath-day is still openly profaned by persons bearing the Christian name; and almost every species of sin is indulged in without restraint. Notwithstanding this, as we know that the weapons which we employ are appointed by God, and are mighty, through Him, to destroy all the power of the enemy, we desire still to go on in our warfare against sin and Satan, according to our ability and opportunity. And if it shall please God to make use of us to accomplish His designs of mercy, and to make known His salvation, we would rejoice: while at the same time, if we should still see but little fruit from our labours, we trust we should be able to acquiesce in the Divine will, believing that the Lord God Omnipotent reigneth, and that he can, without us, bring about the purposes of His grace.

Summary of the Cotta Station.

Average attendance on Public Worship:	
Sunday—Adults and Children	530
Weekday—Adults and Children	75
	— 605
Communicants	21
Schools:	
Scholars—Boys	354
Girls	64
	— 418
Seminarists	19

NELLORE.

The Missionaries at this Station report as follows, concerning their *Congregations, Seminary, and Free Schools*.

Our Congregational duties have varied but little since the last Report. The

usual Services in Tamul and English have been continued. The Tamul Service in the jail has been held on each alternate Lord's Day only; and the English exposition in the Jaffna Pettah has for some months been continued weekly, with some encouraging hopes of its being rendered useful.

In the circumstances and manner of the Seminary, but little alteration has taken place since last Report. Two of its members were left at Cotta, at the last Annual Meeting, as probationers for the Institution; and have remained until this time. Two other lads were admitted in their stead immediately on our return to Nellore; and have continued at their studies. The elder youths have, during the past year, paid more attention than formerly to religious instruction; and it is not, perhaps, too much to say of them, that their general knowledge of the Scriptures and subjects of divinity is equal to most lads of their standing in European Schools.

The Free Schools have been carried forward through the year with the usual fluctuations, as to numbers and attendance. The children of the respective schools are required to come to Church on Sundays; and an average attendance of most of them is commonly secured. These, indeed, form the chief, and generally the most intelligent part of our audiences; the introduction of subjects connected with Christianity enabling them to comprehend our discourses more than others. On two other days in the week, the children are still brought together according to their proficiency, to attend to explanations of the lessons they learn at school, and to be instructed in the general truths of Christianity. The Masters also continue to attend on Fridays, for a similar purpose.

On a subject of so much practical importance as that of the revival of piety in a dark or languid state of the professing Church, it is desirable to obtain the facts which have occurred at places where such a revival may have been, by the Divine Blessing, actually experienced. Inquiries on this point had been forwarded to the Missionaries at Nellore; at which Station it was related by them, that, at times, a considerable feeling had been excited, of a nature to justify the belief, that the Spirit of God had

been peculiarly influencing the hearts of many individuals. From a Letter in reply by the Rev. W. Adley, dated August 4, 1834, we select the following passages; which exhibit, in a practical and judicious, yet affecting manner, their

Views concerning the Nature of a Religious Revival.

On a review of the proceedings of the Missionaries, I am not aware that any thing particularly defective can be pointed out in the means then adopted, or in the manner of their being carried into execution. They were commenced with united and fervent prayer for a Divine Blessing, in the out-pouring and demonstration of the Holy Spirit: a plain and affectionate manner of address was observed on the leading truths and doctrines of the Holy Scriptures; in which, the helplessness and responsibility of man were placed before them, with the power and willingness of God to bless and to save, under the use of the appointed means. We were thus led to exhibit to the hearers their duty—the necessity of an immediate awakening to repentance; and an entire and unreserved devotion of themselves to the service of the Lord Jehovah. That the guilt and danger would be wholly theirs, who should neglect the invitations and the warnings given, was also fully shewn. To these were added special meetings for exhortation and prayer, for the several classes that evinced any thing like attention, or concern, or anxiety on the things belonging to their peace. Yet, notwithstanding, nothing like the harvest we had hoped to reap was gathered in.

The radical defect may probably have been in the want of a previous sufficiently powerful revival in the hearts of those who had to take the leading and active part: and we, perhaps, therefore hazarded public efforts, without a sufficient call or state of preparation; and we thus have opened to us the humbling and alarming truth, that the spiritual watchmen of Israel may themselves be the great or chief obstacles in the way of revivals. How much then, as you justly observe, do we ourselves need reviving every day and every hour, lest we should go a warfare at our own charges, and attempt to fight the Lord's battles in our own strength. We shall, under such circumstances, either soon grow weary of the

fight, or be satisfied with a dishonourable capitulation; when an increase of faith, and a continued zealous perseverance, would have gained a victory of triumph and glory. After a revival has commenced, enlarged zeal and perseverance are no doubt necessary to meet the opposing efforts that will be made by the arch adversary; for we may be assured, that he cannot behold such aggressive means, as those attending a revival of religion, without extraordinary efforts on his part to render them ineffective.

With respect to the query, As to the means most approved and blest of God at the time—I conceive it most probable, that those, from which the fruit that came to perfection had its commencement and growth, were plain and faithful statements of Divine Truth with warmth and affection, followed by private admonition and prayer; which was made with individuals and small numbers taken together immediately from the place of public address. That a portion also of the seed sown, from the number and variety of the addresses delivered from the mouths of many witnesses in succession, will yet spring up and bear fruit, we are still encouraged to hope. Many indeed, or most perhaps, of those who have since been added to the Church, had the germ of good imparted, or the growth of it much quickened and raised, at that season. We may therefore hope, that though some seed may lie long in the ground, it shall not become corrupted or lost; but at some future period, when the windows of heaven shall open, and showers of refreshing mercy descend, the blade of many a present unseen root shall shoot forth, and the ear shall follow, and then the full corn shall appear and ripen to perfection.

On the latter question, As to what intervals of time, and with what preparation of circumstances, a repetition of combined effort should be made—I regret my inability to give a direct practical answer. A variety of circumstances occurred, soon after the greater part of the Mission Stations had been visited, to prevent an early repetition of general effort; and a feeling, alas! too prevalent with us, of unfitness for a continuance of special efforts similar to what had for some time been made, prevailed; so that general and extra effort has not therefore been renewed. There have, however, been partial efforts made, attended with a considerable degree of interest;

in which, like the leaven, the work has silently and gradually advanced; and a considerable number, chiefly of the Youths from the schools and seminaries, have been admitted as additions to the Church. May they be of such as shall be saved!

Very much of wisdom and discretion is doubtless necessary, to direct us as to the time when this subject should be urged, and as to the amount of means for instruction and edification that should be made; and also as to the manner and mode of operation. There may be danger in prematurely pressing them beyond due and proper limits on the one hand, or of falling into coldness and sloth on the other. To enable us to commence at the proper season, and to attain the happy medium, wisdom and grace must descend upon us from the Father of Lights above. Then will the Holy Spirit precede, accompany and follow, with sensible power and demonstration, the means that may be used. If that power be wanting, little benefit can be hoped for from extra or protracted meetings.

We have not fallen into the error of hasty admissions to the Church: if we have erred, it has been on the other side. Most of those admitted either have been the subjects of more than one season of revival, or have undergone a long probationary trial. In the use of means, we ever wish to bear in mind that they must be Scriptural; and the end hoped for, the conviction and conversion of sinners, and raising to a higher standard of faith and holiness the members of the Church.

From thus briefly dwelling on the subject, my mind reverts to the year 1826. When the first appearance of what may be considered a revival took place at Nellore—and, so far as my memory serves me, this was the most striking and effectual that has occurred at the Station—its origin and continuance was strictly and literally Scriptural; it came not with observation; no extra efforts or means had been used; but a spirit of prayer and of supplication was poured out upon the Youth of the seminary, and upon the servants, accompanied with diligent inquiry and anxious concern for the soul's welfare; and for some few months, the voice of thanksgiving and of melody was heard around. I remember to have been walking, at that time, with a Missionary Brother, at the back of the premises; and on returning, the usual door of entrance had been closed, and we were obliged to make our way over a hedge at the back

of the school premises, a way I had never traversed before; when, to our surprise, we fell in with party after party, of three or four, or more, engaged in prayer or exhortation, or reading and explaining the Scriptures; and all around appeared fair as Eden, with trees of righteousness, the planting of the Lord. The fruits of this were six admissions to the Church; five at one time, and one at an after-period; beside impressions made on many others, which in several instances have been revived and ripened; and the admission of such into the Church has subsequently taken place. Of the six above mentioned, one named Samuel, died happily in the faith. Three of the remaining five have continued irreproachable, and, with considerable steadiness too, have adorned the doctrine of God our Saviour until this day; and the other two have remained in communion with the Church, and at present maintain a respectable standing among the Youth of the Cotta Institution.

Operations of the Press.

The Society's Printing Establishment at Nellore was, with the unanimous concurrence of the Missionaries at the four Stations, about to be given up; as the American Missionaries were on the point of commencing a press at that place. This would relieve the Missionaries, and leave them more at liberty for their duties in the Ministry, and in reference to education. The Press of the Society at Cotta continues in operation: the following is the account rendered by Mr. W. Ridsdale, of the labours in this department, and in the book-binding office.

The works going through the press are, for the Society, Singhalese Scriptures; Ditto Grammar; Tyro's Repertory. Miscellaneous, Colombo Religious and Theological Magazine; Rules and Orders of the Supreme Court; Catalogue of Books in Colombo Library; Catechism on Confirmation; Church Missionary's Answer to a Buddhist's Objections; besides Receipts, &c., for societies and individuals.

The Book-binding Office continues to prosper; and promises shortly to prove of considerable pecuniary advantage. During the past year, the charge for miscellaneous binding has more than met all expenses of wages and materials;

read it at the houses of some of the persons whom he knows to be most addicted to swearing.

Some instances may be added of the long-continued prevalence of idolatrous, cruel, and foolish superstitions. Mr. Trimmell records the following instance of

The Superstition of the Evil Eye, and Evil Mouth.

Returning with Adrian, one of the Seminary Youths, at whose father's house I had been preaching, at Ganegane, I saw, in a field, a kind of platform, decorated with cocoa-nut flowers and leaves of various kinds; and on asking him what that had been made for, he said for a devil-dance, which had been performed to drive away the *wasa* from the field. On asking for an explanation, he said there were, as the Natives believed, three kinds of poisonous persons, namely, Ass-wasa-karayo, Kata-wasa-karayo, and Ho-wasa-karayo. The meaning of the first is, "eye-poisoning persons," who can poison with a look of the eye; from *ass*, 'eyes,' *wasa*, 'poison,' and *karayo*, 'doers.' The meaning of the second, "mouth-poisoning persons;" that of the third, Ho-wasa-karayo, he did not know. The people, he said, believe, that if one of these persons should go through a field where the rice or other grain had sprung up, but was young, and should think or say there will be a good crop, then there certainly will be a bad one: or, when a field is being sold, if one of these Wasa-karayos should say it is a good field, they believe that, for a time, it will certainly be a bad one; and that their thinking or saying good of persons or cattle will make them bad. When one of these supposed poisonous persons is seen by his neighbours coming home, if any of their children should be playing about, near, they will bring them into the house immediately, lest the Ass-wasa-karayo should speak to any one, and call him a good child; for if he should, they believe he will be a bad one. The field through which I passed, in which the ceremony of driving away the *wasa* or 'poison' had been performed, was supposed, as the corn in it looked very bad, to have been poisoned by one of these Ass-wasa-karayos; and a devil-dancer, called Bandeneya, the priest of a devil called Garayaha, had been dancing there. At the time of the ceremony, this devil's priest wears a hideous mask and frightful dress, and

leaps and jumps about, and shakes his head violently for a long time; during which he utters a great many unmeaning expressions, pronouncing all the words with a peculiar trill of the voice, or whistling noise. This ceremony being ended, the *wasa* is supposed to be driven away, and the fertility of the land restored. When a child or a cow is supposed to be influenced or poisoned by an Ass-wasa-karayo, a different ceremony is performed. Water is taken, in the night, from a clear running stream; and is charmed, or rendered suitable for the cure, by putting into it various kinds of small seeds; and, in the morning, the child or cow is washed with it, and the *wasa* is then supposed to be dispelled. Of the three kinds of Wasa-karayo, the Ass-wasa-karayo is dreaded the most; for by his merely seeing any thing, and thinking that it is or will be good, it becomes bad; whereas if the Kata-wasa-karayo does not pronounce any thing to be good, his thinking so does not affect it. Adrian told me of a man, in a village where we have a school, who is supposed to be a very virulent Wasa-karayo. It is said, that once a stone was broken into four pieces by his merely speaking to it!

Under a similar prejudice, arising from ignorance, the Natives are represented by Mr. Faught as being addicted to Astrology. He thus describes their

Notions on the Influence of the Stars.

The poor Heathen continue still addicted to their idolatrous ceremonies: but certainly idolatry does not appear to have the same hold on their hearts, as far as I can judge by their outward conduct, as it had some years ago. I believe nothing is calculated to keep them in greater bondage than their belief of the influence of the stars. The reasoning which convinced St. Augustine of the absurdity of astrology would have no effect on the minds of this deluded people. St. Augustine's words are: "From the vain science of astrology, which I cultivated with obstinacy, I was delivered partly by the reasonings of my excellent friend, Nebridius; and partly by a story which I heard of a master and slave born at the same point of time, whose different fortunes of life appeared to be a sufficient confutation of all predictions by stars: and the case of Esau and Jacob in Holy Writ illustrated the same thing." Granting that I had endeavoured to convince

the Heathen of the folly of astrology by stating the above cases of master and slave, of Esau and Jacob, they would coolly reply—"As the master and slave had not the same parents, therefore their fates were different: and if they had the same parents, they could not have been born at the same point of time: therefore their condition in this life must have been different; but the slave would have been more miserable, if he had not been born at the same point of time as the master." As for the case of Esau and Jacob, it would be by no means a convincing argument, according to their system, against the truth of astrology; as they did not make their appearance in this world at the same point of time, which no two children of the same mother could; and they would answer, that Esau was profane, in consequence of the difference of time. If I could point out to the poor deluded Heathen a person who had passed his days in the sunshine of worldly prosperity (for this is their *summum bonum*) who never felt trouble, sorrow, sickness, or any of the calamities incident to the human race, and who descended to the silent grave full of years—and should contrast his state and condition with the state and condition of one diametrically the opposite, although born at the same point of time, who dragged on a miserable existence; who, during the course of a long life, had never enjoyed the least intermission from the most excruciating torments; who had frequently sought death, but could not find it—they would say, with the utmost *sang froid*, "Oh, sir! he would have been infinitely more wretched and miserable, if it had not been his good fortune to appear in this world at the same point of time as the other."

But the following fact, stated by Mr. Selkirk, depicts, in a frightful form, the

Inhumanity of the Caste System.

He relates—

I was extremely shocked to witness what I did this evening. In passing through the Cinnamon Gardens, I saw a black man lying on the side of the road, apparently dead. On going to him, I found that he was yet breathing; and as several persons were passing by, I called them to assist in raising him up, that we might see what ailed him. I was astonished, however, that every one refused to give the least assistance. One of them,

however, condescended to walk with me to a village near, to call the policeman, or any one else that we might find. Before we came back with two Malay peons, a great crowd of persons had collected. The two peons and myself raised the man up; and we found him to be a Caffre-man, who had been very much beaten and bruised. In the mean time, a native medical gentleman came up from Colombo; and, by his assistance, we lifted him into a cart, and had him conveyed to a tavern near, where he would be taken care of till morning. The Singhalese people stood by all the while, and offered not the least help. They thought it would be either defiling or degrading to touch a Caffre, whom they despise; for every one, that was beckoned to help, refused, saying, "*Chee* (a word expressive of the utmost disgust and abhorrence) *mata baha*"—"I cannot." If the man had not been removed from the place where he was found, the probability is, that, before morning, he would have been torn to pieces by the jackals, numbers of which live in the Cinnamon Gardens; from whence they come at night, sometimes 100 or 200 in a pack.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Formation of Kaitaia, the Fifth Station.
To the Stations of Teputa, Kerikeri, Paihia, and Waimate, all on or near the Bay of Islands, it was resolved, in the beginning of 1833, to add a Fifth, at Kaitaia, upward of 40 miles to the north-westward of Waimate. Mr. Puckey and Mr. Matthews, to whom the formation of this Station was assigned, thus detail the particulars:—

The formation of this Station having met with the sanction of the Corresponding Committee, it was finally decided upon by the Committee of Missionaries, in the beginning of January 1833; at which time we were requested to prepare for our removal here. From that period till the October succeeding, our time was fully occupied in attending to sawing, carpentry, and occasionally blacksmith's work; during which time, also, we made five journeys to this place. The first of these was for the purpose of examining the situation of Kaitaia, as to land and

water-carriage :— we found the Station to be accessible by water, for a small vessel, within five miles. The design of our second journey was, to explore a road through a forest, extending nearly from Waimate to Kaitaia, lying over a ridge of mountains. We discovered, that a good road might be made in a direct line to Waimate, the latter place bearing south-east from Kaitaia; and that we should save a distance of 36 miles, the new road being 44; whereas by the old road it is 80 :— we also shall secure good travelling, at all seasons of the year; while the old road, from the number of swamps, brooks, and hills, is at all times uncomfortable and laborious travelling, but in the winter season quite impracticable. The object of our third journey was, to ascertain the true state of the minds of the Natives with regard to our settling among them, and likewise the extent of the population. On our arrival, we were rejoiced to find that the Natives, with one heart and voice, said, "Make haste, and take up your abode among us." As to population, we learned, from the strictest inquiry of different Chiefs, that the number of fighting-men within our reach amounted to 1600, not including slaves. We came down the fourth time to prepare our houses, and to abide a few months among the Natives; after which we returned, to fetch Mrs. Matthews and Mrs. Puckey. We took full possession of the Settlement on the 14th of March 1834, when Mrs. Matthews arrived with Messrs. H. Williams and Davis. On Monday the 18th, the land was paid for, and witnessed by the above persons. The quantity of land purchased for the Society and attached to this Station, is upward of 1000 acres, 600 of which is fine alluvial soil. The Chiefs, of whom we purchased the land, manifested great satisfaction on seeing the payment; one of whom made an excellent speech to the assembled multitude on the occasion, in which he shewed them the nature of European bargains; telling them, that "the land which they had sold was a weighty article, and the right of possession would never again return to them—it was for ever gone." Mrs. Puckey, who had been detained at Waimate through illness, arrived here on the 18th of April; which completed our number of Labourers for this Station. Since our last arrival, we have built a rush Chapel, in which are performed regularly Morning and Evening Services. We have established a Morning

School for males, our number of men and boys being 40. A Girls' School is also conducted by Mrs. Matthews and Mrs. Puckey, the daily attendance at which is 16. At present, we have not seen any fruits of our labours; but, from the attention which our Natives pay to the instructions we give them, we are encouraged to prosecute our work of faith among them with alacrity and delight. On the Sundays, each of us, in turn, leaves the Settlement, to visit the Natives in their villages, who, on our arrival, assemble for Divine Worship. One very neat Chapel has been built by the Natives; and they have also cut a good road for a horse, to the distance of ten miles; in which space there are no less than eight bridges, one of which is thirty feet over. Up to the present period, a considerable portion of our time, with that of our Natives, has been taken up in making roads, and a bridge over the river in front of our houses, in order to facilitate our visiting the Natives at all seasons; and it is our sincere desire, and hearty prayer to Almighty God, that He would give us grace to be faithful and diligent in this part of His vineyard to which He has been pleased to appoint us.

Mr. Puckey remarks further, under date of June 6th, 1834 :—

We have built one bridge over the river in the front of our Settlement; and are now busily engaged in building another over the main river, which will facilitate greatly our progress, in our journeys to visit the Natives; as the land on which we live is nearly surrounded by water. I hope that our bridge will soon be finished, when we shall be able to visit the Natives four days in the week.

We have a Baptized Native, who conducts himself in a very satisfactory manner: he takes his rounds on Sundays, as well as ourselves: and, on his return, he gives an account of his proceedings during the day. His name is Simon, in English: in the Native language, Himiona. After we have concluded Service, the Natives are always very pressing for us to stay and eat.

Mr. Matthews, under date of June 8, 1835, adds—

At present, we have not been able to visit the Natives in the week-days, owing to the badness of the roads, and our time being necessarily employed in the building of two bridges on the Settlement.

One we have finished; and to-day, we took down the scaffolding from the large one, which is 60 or 70 feet in length. This only outlet of water for this part of the country is so soon swelled with a little rain, that we are hindered from visiting the Waro Natives on the Western Coast, a body of 500. After these necessary preparations, we intend, with God's blessing, to have each two days in the week, beside the Lord's Day, in order to become fully acquainted with all the Natives, and their many little circumstances, which we cannot hear on the Lord's Day.

Their report for the quarter ending June 1834, is as follows:—

During the last quarter, I have been employed in attending to sawing, in making a bridge, and roads. On the Lord's Day I have alternately held Divine Service with the Natives in the villages, and with the Natives in our Station. I have also been employed in buying food for the Settlement. On the 18th of April, Mrs. Puckey arrived; since which period, she has, conjointly with Mrs. Matthews, been employed in attending to the Native Girls' School. [*Mr. W. G. Puckey.*]

During the last quarter, I have been employed in attending to sawing, in making a bridge, and roads. On Sundays I have alternately visited the Natives in the villages, and held Divine Service at our Station. I have also attended to the School for Native Men and Boys. Mrs. Matthews has in turn attended to the Girls' School. The number of girls, 14; men and boys, 40. [*Mr. J. Matthews.*]

Early Proceedings at Puriri, the Sixth Station.

The circumstances attending the formation of this Station, which is on the River Thames, to the southward of the Bay of Islands, are reported at pp. 422 and 516—518 of our last Volume, and at p. 309 of the present. From the communications of the Catechists who occupy this Station we extract the following particulars:—

Mr. John Morgan writes from Puriri, under date of March 6, 1834:—

Yesterday, Titore, the principal Chief of the Northward, landed here from Mahurangi; at which place he has been for the last two months, endeavouring to procure timber for H. M. Ship "Buffalo."

He came up here, a distance of 50 miles, in a canoe, on a visit to us, before his return to the Northward. We were very glad to see him: he brought with him Warekaua, one of the Chiefs of Wakawai, the man who has been threatening to strike Mr. Fairburn, for having bled his son, when sick at Paihia. He made a long speech in our yard; and boasted a good deal of what he would do, and what he would not allow the Europeans to do. Titore stood up in turn, and gave him a good scolding: he told him to let the Europeans alone, and allow them to go wherever they choose. The behaviour of Titore, while in the Settlement, was very pleasing: he said to the Natives, "You talk about riches, but the Missionaries bring you the true riches, the words of Jesus Christ."

Under date of June 24, 1834, Mr. W. Fairburn writes from Puriri—

We are, I trust, in a sphere of much usefulness. Our Schools are going on in a manner which affords us much encouragement: we have regularly the Adult, Boys', and Girls' School every day in the week: the Infant School also is well attended: the mothers, and sometimes even the grandmothers, attend, to be taught with the infants. Many of the adult boys and girls are assembled from the village in the neighbourhood, as also the infants: they manifest a teachable and attentive disposition. The Boys' School commences at half-past seven, during winter, the Infants', at ten in the morning; and the Girls', at three in the afternoon. Our Chapel on the Sabbath is respectably attended; indeed, we are constrained to say the place is too strait for us: it not unfrequently occurs, that numbers are obliged to sit outside, for want of room within. We are now preparing a place, to be built chiefly by Natives, for a Place of Worship, 40 feet by 20. The conduct of the Natives, on all occasions of Public Worship, has hitherto been most attentive and respectful: many of them acknowledge the truth of the Christian Religion, but at the same time frankly declare they dare not break through certain of their customs, lest they die through the anger of their Atua.

I was one evening discoursing with our principal Chief concerning the great love which Christ bare to sinners, in taking our nature upon Him, and in sending His servants into all parts of the world to be the bearers of the glad tidings of Salva-

tion to all mankind : but when I came to dwell particularly upon the state of New Zealand, and the many years Missionaries had been labouring amongst them, and the little effect it had had, in comparison of the people of Tahiti, Tangatapu, &c., "True," said he, "the love of Christ is great in your hearts, to induce you to leave your relatives, country and friends:" but, added he, "why did you all remain at the Bay of Islands so many years? was your love only to them, that you put them in possession of muskets and powder [alluding to their trading with Europeans at the Bay], through which means, so many hundreds of our fathers, wives, children, &c., have been murdered or made slaves? We were once a numerous people, but are now reduced to nothing. Had they not procured those weapons from you, they would never have been able to meet us; or had some of you come to live among us years ago, you would, by your presence, have prevented the Ngapuhi from destroying us." I could not but feel the force of his argument: for I felt conscious, that a Settlement might have been formed here several years ago, with quite as much personal safety as that commenced in the Bay of Islands: indeed, those who are trading for flax manifest no fear to sit down in any part of the island: and shall it be said of those who profess to make the arm of the Lord their trust, that they are afraid?

The whole island lies open before us: *Behold the Lord thy God has set the land before thee: go up, and possess it.*" If there were twenty disposable Missionaries in the land, free of incumbrance, they would find a field amply sufficient before them, to bring into action all their energies: for it is persons of energy that are fittest for New Zealand. We are, it is true, in a land of darkness and death, a darkness which may be felt; and although (blessed be God!) the Gospel Sun has in some measure penetrated into the heathen gloom, yet the great mass still lies in ignorance; and I feel persuaded, from upwards of fifteen years' experience in this land, that it behoves the Lord's Servants to be not only on the outskirts of the enemy's camp, but also to penetrate into the very heart of it.

Mr. W. Preece also, from this Station, under date of July 4th, 1834, reports:—

I have been employed much the same as when I wrote last. I have completed

a weather-board Store, and am preparing a frame for a temporary Chapel. I also attend, in my turn, to the spiritual duties of the Settlement; and visit the Natives for some miles round us, to declare to them the unsearchable riches of Christ. I feel very much encouraged in my work. Many of the Natives that are residing with me are in a very pleasant state of mind; two of them Chiefs of some note, who are faithfully proclaiming Christ to their countrymen, and adorning the Gospel which they profess by a holy and consistent life.

Mr. J. A. Wilson writes also, from this Station, under date of July 25, 1834—

Since our residence at this place, I have been engaged in a variety of ways; in carpentering, building chimneys, superintending the cutting of roads, rendering swamps passable for our horses, fencing-in land for my horse and garden, and assisting Mr. Morgan in the school.

WESLEYAN MISSIONARY SOCIETY.

MANGUNGU.

Mr. White thus speaks of the *Observance of the Sabbath and of Family Prayer among the Natives.*

The Natives, in those places where we have Schools and Congregations, strictly observe the Sabbath: every thing is done on the Saturday which can be done, to avoid any thing which has the appearance of work; as, cutting their fire-wood, and scraping their potatoes for the Lord's Day: and even those, who are not disposed to bow to the sceptre of Christ or take up their cross and follow Him, will, notwithstanding, sit still on the Sabbath, and not work. Yea, in a late war on this river, where I was required to interfere as mediator, the two contending parties paid so much respect to the Lord's Day, as to defer coming in contact until the morning.

Family Prayer is another pleasing feature in the present aspect of things. It is a general usage in the native villages professing to have received Christianity, to ring a bell (or rather to suspend a hoe, and beat it with a stone, or a piece of iron, as a substitute for a bell), morning and evening, for Family Prayer; when generally most, if not all, attend. The best reader usually conducts the Service, by singing a hymn, reading a portion of the translated Scriptures, and engaging in extemporary prayer.

Mr. Whiteley's Journal furnishes some notices.

Proceedings in reference to New Stations.

Feb. 11, 1834—It has been agreed that Mr. White and I shall proceed forthwith to visit new stations—Mr. White to Waikato, a large river to the southward of this, about one hundred miles on the western coast; and I to Kaifara, about half that distance. Mr. White will go from the Bay of Islands in a boat, along the eastern coast, to the river Thames, which river runs up inland to a very short distance of the Waikato River on the western coast: I proceed by land from the head of this harbour.

Feb. 22—On Saturday Evening I went down the river, and spent the Sabbath with the Natives and Europeans at the Heads; and, on Monday, proceeded toward Kaifara, where I arrived on the evening of the following day. No Missionary has ever visited these Natives before: yet they have erected a Chapel, and have obtained books; and, to the best of their knowledge, have, for some time past, regularly attended to the ordinances of religion, as taught by the Missionaries in other parts of the island. The joy occasioned by my visit, and the hopes held out to them of being visited again, cannot be expressed: every manifestation of gratitude and respect was given; and every indication which I could reasonably expect, that God is preparing their hearts for the reception of His Word.

Remarks on the Country and the Natives.

May 30—This is a fine country: the scenery is picturesque in no ordinary degree. There is, however, a difficulty in travelling to carry instruction to the scattered tribes of the Natives: the hills, the forests, and the extensive and almost impassable swamps, make travelling in New Zealand labour indeed: often without coat, waistcoat, hat, or handkerchief, have I been bathed in perspiration, as though dipped in a river.

The New Zealanders are a fine race of men; and, though not now far removed from the savage barbarity connected with cannibalism, are capable of amazing improvement. But, as yet, their general condition is deplorably wretched. In England, I have heard of the miseries of Heathenism; but, here, they are to be seen; and who can see and avoid feeling? Oh how does it speak to the heart of a Christian to consider, that these Heathens,

thus degraded, thus deluded, thus sunk in wretchedness, are fellow-heirs of immortality! Thank God, though I sometimes weep on thinking of these things, I rejoice to know that some of them are fellow-heirs of glory: and the number is increasing, and will increase; for God is true, and God is love!

Mr. Woon, in writing from Mangungu, May 26, 1834, draws a lively picture of the

Rapid Success of the Gospel.

My mind has been deeply affected from what I witnessed yesterday, and I cannot refrain from taking up my pen to inform you of the cause of that feeling. In the absence of the Brethren White and Whiteley, on errands of mercy to the Natives, I had to perform the Services; when the Native Chapel was again crowded to excess, and great numbers had to sit outside for want of room—all apparently panting for the Word of Life; and such was the eager desire manifested to receive instruction in the evening, that they almost trampled on one another in making their way to the House of God. Some of the worshippers on this occasion had come as much as forty miles. A few years ago, only a few obscure individuals attended the Means of Grace; but now, hundreds flock together to hear words by which they may be saved, and every one seems anxious about salvation. Their singing, prayers, and attention to their classes and other ordinances of religion, leave no doubt on our minds as to their sincerity; and, for consistency and decorum in the House of God, they are a pattern to many who have enjoyed greater advantages. Praise the Lord, a great and glorious work is going on among this people! But we cannot meet their spiritual wants: hundreds are forsaking their foolish customs and practices, and seeking the salvation of their souls.

On the above-mentioned occasion, a great Chief from Mangamuka, a place about 15 miles off, assembled with his countrymen, for the first time, to profess his attachment to Christianity; and, almost every Sabbath, strangers make their appearance, who have been invited by their neighbours and friends to forsake their heathenish pursuits and attend to the worship of God. It would gladden the eyes and cheer the hearts of British Christians, could they witness the concern manifested by this people for the salvation of their souls. The cheering

sounds of praise and prayer, which alternately follow each other in different places, have a solemn effect, and shew that a happy change has been effected in their minds. Hundreds listen to the Word of God, which He has put it into the hearts of his servants the Missionaries to come to this land to proclaim; and though they laboured with comparatively little success for a long time, yet now a glorious change has taken place, and they are rewarded for all their toil. The Brethren of the Church Missionary Society are all actively engaged in various directions, scattering the Word of Life, and the Lord has owned and blessed their labours also; and, through the instrumentality of that and our own Society, we hope we shall ere long encompass the whole land.

Polynesia.

LONDON MISSIONARY SOCIETY.

THE Rev. John Williams, who is at present on a visit home, has addressed to the Directors a view of the state of the Society's Missions in the South Seas, from which we extract some passages.

Correctness of Former Statements not impeached by present Evils.

You have heard, from time to time, painful accounts of the state of the people in the South-Sea Islands.

It is in my power, from personal observation, to furnish correct information respecting the Missions in these islands; having visited nearly all the Stations occupied both by European Missionaries and Native Teachers, a short time previously to our embarkation for England. Although it would be much more pleasant to myself to state, and more gratifying to you to hear, that the former prosperity continued, this is not my happiness on the present occasion; and I have no intention of concealing the truth, fully convinced that the Cause of Christ can derive no advantage from concealment or misrepresentation of facts. Nothing, however, which has recently taken place militates, in the slightest degree, against the correctness of our former statements; which produced such pleasing sensations in the minds of Christians in every part of the world—cheering their hearts—strengthening their hands—animating them in the great and glorious work of

converting the world to the faith and hope of the Gospel.

When we stated that all the people were turned from dumb idols to serve the Living God—it was so: when we stated that the people had erected large Places of Worship, which were filled every Sabbath Day with attentive hearers—it was so: when, in short, we stated that Religion was the all-engrossing subject with all classes of people—it was really the case; and if the people were even to turn again to the *abominable idolatries* which they abandoned, the correctness of our former statements would not be at all affected by such a circumstance. This, however, has not been the case; for, in all the lamentable defections from Christian Doctrine and Purity which have taken place among us, I have never heard of ONE individual, who has even thought of returning to the worship of their former gods. Whatever, therefore, may be the ultimate results of Missionary Labours in that interesting part of the world, the veracity of the Missionaries will stand unimpaired in the estimation of all good men.

Various Occasions of Evil.

While what has taken place in Tahiti and the adjacent islands does not at all affect the correctness of our former statements, it is also what might naturally have been expected; and what will be experienced, in a greater or less degree, in all attempts of a similar kind: for the work of taming, civilizing, and Christianizing a barbarous people is exceedingly great, and the difficulties connected with it various and formidable.

Neither ought what has taken place to discourage us in our work of faith and labour of love. Christianity imposes great restraints on a people who have been habituated to the unrestrained influence of passion: this was restrained while the excitement of novelty lasted; but, as soon as that subsided, these restraints became irksome to all whose hearts were not influenced by principle, and they were glad of opportunities to shake them off.

Add to this, the conduct of those from civilized countries, who, from time to time, have visited the islands. We are happy to make some very honourable exceptions: but, generally speaking, the conduct of visitors has been such as to inspire the people with contempt, rather than respect, for the Christian Religion; and, in some

of the Stations, there has been an overwhelming inundation of wickedness.

The Drinking of Ardent Spirits the chief Source of Mischief.

Above all, the introduction of that baneful and devastating evil, the use of ARDENT SPIRITS, has vastly increased the evil, and thus the altered state of things may be accounted for.

I was present at a meeting of my Brethren in Tahiti, convened for the purpose of considering what could be attempted to counteract the existing evils. Each gave in a report of his Station, in which each lamented the comparative smallness of his congregation—the fewness of the children attending schools—the diminution in the churches—and the comparatively little regard paid to Divine things. These things were considered with deep and painful concern. Their sources were sought out; and we found, that, although there were others, the astonishing extent to which the pernicious habit of drinking Ardent Spirits prevailed was the principal; for, when one of the Communicants was excluded for any other crime, ten, twenty, or more, were separated for that of Intemperance. We all felt that energetic measures must be taken, and extra efforts made immediately, to counteract the deadly evils that existed. Among the several means proposed was the

Formation of Temperance Societies.

Just about this time, some of the Brethren received impressive Letters from the Rev. Mr. James, of Birmingham, W. A. Hankey, Esq., and other friends, on the subject: the publications of the British and Foreign Temperance Society, forwarded by the Directors, were also received; and all gave an additional stimulus to our exertions at this crisis. We also determined, in dependence on the Holy Spirit, to be more earnest in our supplications to the God of all Grace, that He would grant us a greater supply of His Holy Spirit in our souls, as well as afford His gracious influences on our labours among our people.

Highly Beneficial Effects of these Societies.

The Brethren returned to their respective Stations to endeavour to carry into effect the plans which had been agreed upon.

The good Chief of Papara, Tati, with his people, entered into the proposition of their esteemed Missionary, Mr. Davies; and, in a very short time, they had

August, 1835.

THREE HUNDRED AND SIXTY members in their Papara Temperance Society. The vacant seats in Chapel began again to fill—the Schools were well attended—and attention to religion revived: the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat which should bring ardent spirits to their shores. Officers were appointed to examine every boat which came to their part of the island; and if any boat had spirits for sale, it was ordered away.

Mr. Orsmond followed, and was equally successful in his endeavours to stem the torrent of iniquity which threatened, at one time, to carry away in its fury all the good which had been effected by the labours of the Missionaries.

The Chiefs and people of other districts, seeing the favourable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and, before I left the Islands, the effect had been so great, that, instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one-third of that quantity had been thus expended, during an equal period, since the formation of our Temperance Societies.

Since my arrival in England I have received Letters from my esteemed Brethren, containing the most pleasing intelligence in reference to the beneficial effects which have resulted from the Temperance Societies. One of my Brethren says—

The Queen and most of the Governors have joined the Temperance Society. The "Iriti Ture," or Law Makers (persons delegated from each district annually, for the purpose of framing, arranging, and modifying the laws) are now assembled at Papara, the Queen's district or head-quarters. They have just enacted a law to prohibit the importation of spirits: those who have spirits on hand are allowed till the 14th of May to dispose of them: all remaining on that day is to be thrown away. I trust Tahiti has been at its worst. The Queen has cast off her former followers, and is now attended by Chiefs of respectability and character.

Another says—

Ardent spirits are now prohibited by law. Tahiti is a very different place from what it was when you left us.

Another says—

Since the suppression by law of the use of

ardent spirits, we have had a better attendance on the Means of Grace. The state of things is much improved since you left us.

In every one of the Eight Stations of the Windward Division of the Mission, the abandonment of ardent spirits has been attended with a revival of regard to Divine things. Whether this outward attention will be accompanied by a revival of vital godliness, time will declare. The numbers of persons congregated together in some of the Missionary Stations will not, perhaps, be so great as they have been: from the increased value of land, as well as from the increased demand made on the Natives by shipping for native produce, many of the inhabitants who lived in the Missionary Settlements, and whose hereditary possessions are at a distance, have been induced to remove thither: the Missionaries have, therefore, formed Branch Stations in connexion with this altered state of things, which are placed in the charge of Native Teachers; the Missionary visiting once or twice a week, as circumstances may require.

Rapid Advance of Natives in Civilization and Commerce.

Prior to the introduction of ardent spirits, the people were making very rapid improvement in habits of industry, in the erection of neat and comfortable dwellings, and in the preparation of oil and arrow-root for the purpose of purchasing European clothing for their wives and children: these praiseworthy and useful employments were in a measure suspended as the pernicious habit of drinking increased: the energies of the people were directed to the means of obtaining spirits; and, instead of devoting the proceeds of their diminished labour to procuring articles of clothing for themselves, their wives, or their families, they actually (hundreds of them) sold the clothes which they had obtained, with those of their wives and children, to obtain that to which they had become so much attached.

Notwithstanding these disadvantages, the people have been rapidly advancing in the arts of civilized life, and rising into commercial importance. There is a number of small vessels, from twenty to thirty-five and forty tons, built among the Islands by the Natives themselves, some of which they have sold: others are retained by them; and are employed in fetching cargoes of pearl-shell from a groupe of islands, two or three hundred

miles to the eastward, which they bring to Tahiti and dispose of to the English and American Traders, who touch continually at the islands. Paofai, the Secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitoti, lately built a small vessel, with which they entered into an agreement with the commander of an American Vessel to supply him with a certain number of pearl-shells: they filled the vessel, and in less than three months cleared about 300*l.*: there is one drawback to the interest of the story—they were obliged to take FIVE HUNDRED DOLLARS' WORTH OF AMERICAN RUM, or filthy stuff called by that name, in part payment for the shells: these two intelligent Chiefs have since joined the Temperance Society; and it is hoped, from their good sense, and from the interest which they take in the welfare of their country, as well as from religious motives, that they will continue to countenance the utter abandonment of that deadly evil. The Queen has two vessels, about thirty-five tons each, which she employs in the same way. Several of the Chiefs have small sugar plantations.

At Eimeo, they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

At Papeete, in Tahiti, from sixty to eighty sail of vessels, principally English and American, touch annually: many of these are employed in the whale fishery. Their object is to refresh their seamen who have been pent up in their vessels for six or eight months—to refit and repair the rigging of their vessels—and to obtain refreshments to enable them to prosecute their voyages: all this they can accomplish, for the harbours are safe, and healthy, and commodious: they can lie at anchor in security as long as they please, and obtain as many refreshments as they want. The vegetables for sea-stock are yams and sweet potatoes: the animals are hogs and bullocks. The cattle introduced by the Missionaries have increased to such a number, that they are possessed by hundreds of the Natives, and are sold at twopence per pound.

The preceding extracts chiefly respect the Georgian Islands, or Windward Mission: Mr. Williams adds the following notices of the

Trials and Prospects of the Society Islands.

The Leeward Division of the Mission consists of Huahiné, Raiatea, Tabaa

Borabora, and Maupiti. These Islands are not in so interesting a state as they formerly were; neither are they in the state that Tahiti and Eimeo now are, consequent on the abandonment of the use of ardent spirits.

A year or two ago, the two Christian Chiefs of Raiatea and Tahaa died within a short time of each other. Their young successors could not agree. Every method was tried to effect an amicable settlement of their differences; but the malcontents, with the fanatics from all the islands, rallying around the Young Chief of Tahaa, prevented every such attempt from effecting the desired arrangement. The people of Borabora, renowned for their bravery, joined the Chief of Tahaa, while the people of Huahiné joined the Raiateans. The Tahaa and Borabora Party, led on by the fanatics, attacked the Raiateans in the dead of the night: the Raiateans repelled the attack, and gained a decisive victory; and justice compels me to say, that the Raiateans and people of Huahiné acted in a manner worthy of their Christian Profession on that very trying occasion: they used every method of conciliation which could be devised: and, when obliged to have recourse to arms, they acted only on the defensive. When attacked in the night, they committed themselves to God in prayer; and had some good men praying the whole of the time they were engaged in battle. As soon as the opposing party yielded, orders were issued, that no individual should be pursued or injured: the wounded were all not only spared, but taken by the victors to their own houses, and treated with kindness and attention, and a great part of the spoil returned to the conquered party. Thus the beneficial effects of Christianity on this people were exhibited in a striking light in this distressing event, if we contrast the results which followed the engagement, with those which followed the bloody, sanguinary, and exterminating wars in which they were so frequently engaged prior to the reception of the Gospel.

Happy should I be if I could conclude my account of the Raiateans here; but they also, with the people of Borabora, have fallen into the vortex of dissipation. While the good old Chief lived, the use of ardent spirits was prohibited; for, on embracing Christianity, he made a vow that he would never again taste ardent spirits: I had opportunities of almost

daily intercourse with him, with but few interruptions for upward of fifteen years, and I believe he kept that vow most sacredly: thus, while the Churches and Congregations of my Brethren were suffering the dreadful evils arising from dissipation, we were enjoying comfort and prosperity by a prohibition of the use of ardent spirits. But our turn came at last: our good old Chief died: his son and successor, who had been residing at Huahiné, was much addicted to this woful practice: a person from Botany Bay, taking advantage of my absence on a Missionary Voyage, brought a cask of spirits to the island: this rekindled the hitherto-suppressed appetite; and, encouraged by their Chief, the people gave way to almost universal dissipation, and actually prepared stills, and were distilling spirits from the *Ti*, a native root. On my return from a voyage to the west, I found the people in this distressing state. I staid with them on that occasion about six weeks; and, at their own request, used my influence in effecting the destruction of the stills: a law was enacted, inflicting a heavy penalty on any one who should be found engaged in the work of distillation. I visited them again a few months after, and found that they had not renewed the formation of stills, but were engaged in erecting a spacious and substantial Place of Worship. They were exceedingly urgent that we should forego our intention of going to England, the Chief promising that if we would reside again at Raiatea they would abandon the use of spirits altogether, and he would walk in the steps of his father. They were all urgent that I would form a Temperance Society; but, not being about to remain to superintend its operations, I did not think it prudent to do so. I have no doubt, had it been our lot to remain, that, in a few months, things, to outward appearance, would have been much as they formerly were.

At Huahiné the use of spirits was confined principally to those who made no profession of religion. The Chiefs Mahine, Maihara, and others, with other leading individuals, remaining firm in their adherence to their profession of Christianity, have countenanced and supported the plans of my brother, Mr. Barff. I have no doubt that he, by this time, has formed his Temperance Society, and that it has been attended with the same beneficial effects as at Tahiti. This beautiful little island is an important station: 20

or 30 vessels visited Huahiné last year : on one occasion there were eleven or twelve ships in the harbour at the same time : these all procured their refreshments, refitted, and were thus enabled to prosecute their voyages.

There is an interesting out-station in connexion with this island, called Maia-iti, about 50 miles to the southward : this is in the charge of Auna, an excellent Native Teacher. Mr. Barff visits it frequently. It was in a prosperous state, not being contaminated by intercourse with shipping and the consequent introduction of spirits. This general prosperity marks all those stations and out-stations which are remote from sea-ports.

Borabora and Maupiti form the other Station in the Leeward Islands, the scene of the patient and persevering labours of Mr. Platt. The Chief Mai, who for many years made a most consistent profession of religion—influenced by his desire to violate his marriage vow—left the Missionary Settlement, and went to another part of the island, attended by a great part of the people : at the settlement which they formed, they cast off the restraints of law—almost abandoned the profession of religion—and commenced the distillation of ardent spirits : Mr. Platt visited them on Sabbath Day, and succeeded in inducing them to attend the means of instruction. Those who have remained in the Missionary Station have withstood the baneful influence of political commotion and evil example, and appear firm in their attachment to the Gospel and their Missionary. A daughter of Mai, who was brought up in the Mission School, has been an invaluable support to this Station, and continues still to be so ; as is also Ahuriro, her uncle, who was an intimate friend and confidant of Pomare.

From this brief account you will perceive, that while there is much to cheer and encourage us, there is also much to occasion distress of mind. What we have to do is to continue our labours, and call on our Christian Friends to remember us especially at a Throne of Grace, that the Lord would again make bare His holy arm, and revive His work, by pouring out his Holy Spirit upon my beloved brethren and their labours.

Guiana.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission on the West Coast, Demerara.

Site—The Society's Station on the west coast of the Demerara River is situated about eight miles from George Town, the principal place in the Colony.

Labours of Mr. Elliot—In the retrospect of the Society's Mission in George Town*, it was stated, that Mr. Elliot, whose head-quarters were for some years at that place, occasionally preached to the Negroes on a part of the West Coast of the Demerara River. Encouraged by the prospect of usefulness—by the countenance and assistance of some of the planters—and by assurances on the part of the Negroes that they would aid the work to the utmost of their power, Mr. Elliot, in 1819, commenced the erection of a Chapel at the last-mentioned station, which was called Ebenezer Chapel : toward the end of the year, the Negroes assembled in it for worship, even while the building was yet in an unfinished state : Mr. Elliot, notwithstanding the countenance and encouragement which he had received, had, for a time, to pursue his labours amidst much opposition, though not without success. In 1820, his ministry was attended with still more decided spiritual results. In 1821, more than 50 had been united in church-fellowship, and there were 18 candidates for communion ; while the congregation had so much increased as to render an enlargement of the Chapel necessary. The communicants still continued to multiply, so that, in reference to the period immediately antecedent to the Insurrection in 1823, their united number, at the stations on the East and West Coasts, was reported to be 400 ; and as it appeared that the members of the church at the former station amounted, at the period in question, to 200, that of the members of the church on the West Coast would, of course, be about this number ; though they were not distinctly so reported. The number of Negroes, who, at this period, participated in the privileges of Christian Ordinances, amounted to upward of 1000.

Suspension and Revival of the Mission—The Insurrection deprived the people, at both stations, of the benefits of a stated ministry and regular pastoral superinten-

* See p. 338, of our last Number. — *Editors.*

dence. The death of Mr. Smith, who laboured on the East Coast, where the Mission has not been, as yet, renewed, was mentioned under the article *Le Souvenir**; and Mr. Elliot, who arrived in England from Demerara about the time when that mournful event happened, did not again return to the Colony. The operations of the Society on the West Coast were not renewed until April 1829; when the Chapel, which had been closed from the time of the disturbances in 1823, was restored to the Society by the Local Government.

Labours of Mr. Ketley and Mr. Lewis—After this event, Mr. Ketley preached almost every Sabbath to the Negroes in that quarter, on which occasions the Chapel was usually crowded. In February 1830, the Directors appointed to labour on the West Coast, the Rev. Michael Lewis; who arrived in Demerara on the 3d of April in that year, and immediately took charge of that station. The congregation shortly amounted to nearly 1000: Sabbath catechetical exercises, for the benefit of the people generally, were well attended; and, before the close of the year, 40 members were added to the church. A Sabbath School was established by Mr. Lewis, containing from 200 to 300 children.

On Mr. Wray visiting England, in 1831, Mr. Lewis took charge of the Mission at New Amsterdam, in Berbice; and Mr. Ketley, as far as his other labours allowed, supplied Mr. Lewis's station on the West Coast, Demerara. While Mr. Lewis successfully pursued his provisional labours at New Amsterdam, it pleased the All-wise Disposer to call him to his reward: this event happened on the 22d January 1832. Mrs. Lewis now went to reside with her brother-in-law Mr. Ketley, at George Town; where she has been since usefully employed, in connexion with the Mission there, in the work of religious instruction. After Mr. Lewis's decease, Mr. Ketley still continued his occasional services on the West Coast; and was greatly encouraged by the reception which the people gave to his ministry, their earnest desire to be instructed in the Word of God, and their diligent improvement of the Means of Grace. These labours among them were seconded by the pious zeal of the elder members of the church.

Labours of Mr. Scott—The Rev.

James Scott arrived in Demerara in January 1832; and forthwith commenced his labours on the West Coast. At that time the number of communicants was 117: before the close of the year, 19 were added: the average attendance at the Chapel was about 500: the Sabbath School consisted of 250 young people and children. In 1833, the congregation increased to 650: thirty-eight were added to the church: the attendance at the Sabbath School varied from 120 to 200; but both the attainments and the behaviour of the individuals instructed were satisfactory: in December this year, an Auxiliary Missionary Society was formed by the members of the church: on the public announcement of the design, much pleasure was manifested generally by the people; who exerted themselves, with great zeal and spirit, to promote the object. During the past year (1834) the Mission flourished more than at any antecedent period: the congregation did not on an average exceed 700; but, as not more than a moiety of the Negroes could in general attend at the same time, it was calculated that the number who actually enjoyed the privilege of Mr. Scott's ministry amounted to not less than 1200 or 1400: from 200 to 400 attended on the Friday Evening's Service, after which they received regular catechetical instruction: during the year, 57 were added to the church: the Sabbath School continued prosperous, and the average attendance was about 250. An Infant School has been lately commenced. Many of the Negroes, under the care of Mr. Scott, possess valuable qualifications for usefulness; and the voluntary labours of some of them have been attended with beneficial results. On several estates, Mr. Scott has permission to visit the hospitals, to the inmates of which he administers the word and consolations of the Gospel.

Results—The operations of the Society at this station, as at its other stations in British Guiana, have been almost uniformly attended with gratifying and encouraging results; and, as though the privations suffered by the people in the period, when, from unavoidable causes, they remained without the benefits of a stated ministry, had stimulated their spiritual thirst for the waters of life, they have, from the time of its revival, manifested an increased desire to partake of the blessings of the Gospel. The im-

* See p. 263 of our Number for May. *Editors.*

provement in the personal character and social condition of those who have shared in the benefits of Christian Instruction, is, in numerous instances, most gratifying; and warrants the pleasing expectation, that, with the additional facilities imparted by the Abolition Act, the beneficial influence of the Mission will be still more extensively diffused. The Members of the Society, however, will feel, that, in whatever degree external advan-

tages may abound, the higher objects of the Mission will not be attained without the blessing of the Holy Spirit: for the more copious and constant out-pouring of this blessing, essential as it is to the efficacy of means and the production of all genuine fruits in religion, they will therefore consider it both their duty and their privilege earnestly and continually to pray. [Directors.]

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The return home of the Rev. P. Fjellstedt and Mrs. Fjellstedt from the South-India Mission, on account of ill health, was stated at p. 254. Though Mr. Fjellstedt's health is re-established and Mrs. Fjellstedt's much improved, it was the opinion of their Medical Advisers that they ought not to return to a residence in India. Mr. Fjellstedt's Station has been in consequence changed to Asia Minor; and he and Mrs. Fjellstedt left London on the 1st of August, with a view to join the Rev. J. A. Jetter at Smyrna—The Rev. J. B. Morewood, having been obliged to quit his Station on the Nilgherry Hills, on account of ill health, embarked at Cannanore, in the "Buckinghamshire," Capt. Hopkins, on the 3d of April, and landed at Gravesend on the 8th of August—The Station of the Rev. T. H. Applegate has been changed from the New-Zealand (see p. 559 of our last Volume) to the South-India Mission. Fresh Instructions were delivered to Mr. Applegate at the Monthly Meeting of the Committee on the 10th of August; and Mr. and Mrs. Applegate embarked at Portsmouth for Madras, on board the "Wellington." Captain Liddell, on the 15th.

London Miss. Soc.—The Rev. Richard Knill has circulated a Paper, dated the 5th of August, and under the title of "AN EXPERIMENT," of which the following is a copy:—

Last Monday Evening, the Rev. George Clayton, of Walworth, met his Congregation, to form an Auxiliary Missionary Society on a *New Plan*, which, if it succeed—and why should it not?—will ere long raise the Missionary Funds in this country to a *Million* per annum.

The beloved Pastor proposed to his flock, that One Thousand of them should take up the subject, and each of the thousand subscribe *one farthing a day* to the Missionary Cause. This he recommended to be done immediately after morning prayer; that, as soon as they rose from their knees, they might make an offering to the Lord of *one farthing*. The offering was small, but it would raise more than a guinea a day, and consequently more than three hundred and sixty five guineas a year for the Society. This sum would support Six Missionaries in the South Seas—and what a glorious object!—Six Missionaries supported among the South Sea Islanders by one British Congregation!

This plan, Mr. Clayton observed, was not intended to supersede, or to interfere with, any plans already in operation: but it was intended to bring the perishing state of the Heathen *daily* before the mind, and to beget a *habit* of daily caring for their souls; and,

by a very small sum, within the reach of every one of his people, something on a large scale might be effected.

In order to commence it immediately, he stated that there were Books and Missionary Boxes in the vestry, for those who would enrol their names, and introduce among their families this simple but important object.

As soon as the Meeting was over, numbers of young people came to enrol their names. Fifty books and boxes were put into their hands; and fifty more would have been disposed of, if they had been ready. I witnessed the interesting sight, and hope never to forget it. The Pastor and his people seemed delighted with the hope that 'thousands and millions of the Heathen would have reason to bless God to all eternity for the Church and Congregation at Walworth.'

It is easy to perceive what blessed effects would flow from this plan, if it were generally adopted. Some of the sanguine friends of the Society expect to see the day when the funds shall amount to One Hundred Thousand Pounds per annum: but if Mr. Clayton's plan be adopted, then the London Missionary Society will soon have its Three Hundred Thousand Pounds per annum; and if the warm-hearted disciples of Christ in the Churches of England and Scotland, and the Baptists and Methodists, adopt this plan also, then the friends of Missions in Britain will see their funds for 1838 produce not less than *One Million Sterling!*

A hint of this kind may prove like the discovery of a gold mine to some of your numerous readers.

Statistics of Methodism.—Notwithstanding the agitation and division which have painfully signalized the last year of the Wesleyan Methodist Society, and which have led to the separation of 8468 members in Britain from the body, there is an increase on the whole of 4090 members: 423 have been added in Ireland and 4618 at the Mission Stations, making a total of 5041; from which is to be deducted a decrease in Britain of 951 members, being the difference between the above 8468 who have separated from the Society and 7517 who have joined it in Britain.

Prosperity of Savings' Banks.—The Chancellor of the Exchequer stated, on opening the Budget for the year, the following gratifying particulars:—

	Depositors.		
Sums £.	1834.	1835.	Increase.
under 20 ..	261,293 ..	278,011 ..	16,718
.. 50 ..	145,827 ..	157,686 ..	11,859
.. 100 ..	60,297 ..	64,179 ..	3,882
.. 150 ..	20,109 ..	20,912 ..	803
.. 200 ..	10,422 ..	11,292 ..	870
Above 200 ..	3,215 ..	3,055	

No person is now allowed to deposit more

than 200*l.*, and it will be seen that 160 of those who had invested more than 200*l.* have withdrawn their deposits. The increase of the year, in respect of the amount deposited has been 956,861*l.*, a large portion of which sum consists of deposits by persons of the labouring class.

CONTINENT.

Church Miss. Soc.—The Rev. J. F. Müller (see p. 328 of our last Volume) having been obliged to quit the Mission in Egypt through ill health, arrived at Bâsle, his native place, on the 21st of July.

SOUTH AFRICA.

Death of Hintza—In fulfilment of the Treaty noticed at p. 344 of our last Number, Hintza led Colonel Smith away, under pretence of shewing him where he might recover part of the cattle which had been stolen. As they were ascending a hill, all the party except the Colonel having dismounted, Hintza leaped on a powerful horse, and attempted to escape. Col. Smith pursued him, and dragged him from his horse: he fell heavily; but, springing up quickly, he threw an assegai at the Colonel, but was soon after shot by one of the party.

Enlargement of the Colony—A Confirmatory Treaty of Peace was signed, on the 19th of

May, by Crieli, the Son of Hintza, by which a tract of country, exceeding 7000 square miles in extent, was ceded to Great Britain. The ceded country has been named "Adelaide;" and will be occupied, in good part at least, by friendly Caffre Chiefs, placed there by the Government; they will be subject to British Jurisdiction, but tolerated in such of their national customs as are not inconsistent with morality. This result of the war will furnish many facilities for the furtherance of the Gospel.

MEDITERRANEAN.

American Board—The death of Mrs. Thomson at Jerusalem, and the removal thither from Beyrout of Mr. Whiting and Dr. Dodge, were noticed at p. 173. The Mission Family has been visited with another distressing bereavement. Dr. Dodge was removed by death on the 28th of January. His disease was typhus fever, occasioned, as it is supposed, by fatigue and wet encountered on his return from a visit to Beyrout, about the first of January. All the attention which could be given to him, together with the aid of an American Physician who arrived at Jerusalem just at the time of his sickness, were unable to arrest the progress of his disease.

Miscellanies.

INSTANCE OF MAHOMEDAN FRAUD IN INDIA.

THE following incident is related in the "*Cawnpore Examiner*," and is worth recording as a proof of the frauds to which English Travellers are sometimes exposed, and by way of caution against signing papers the contents of which are not well understood.

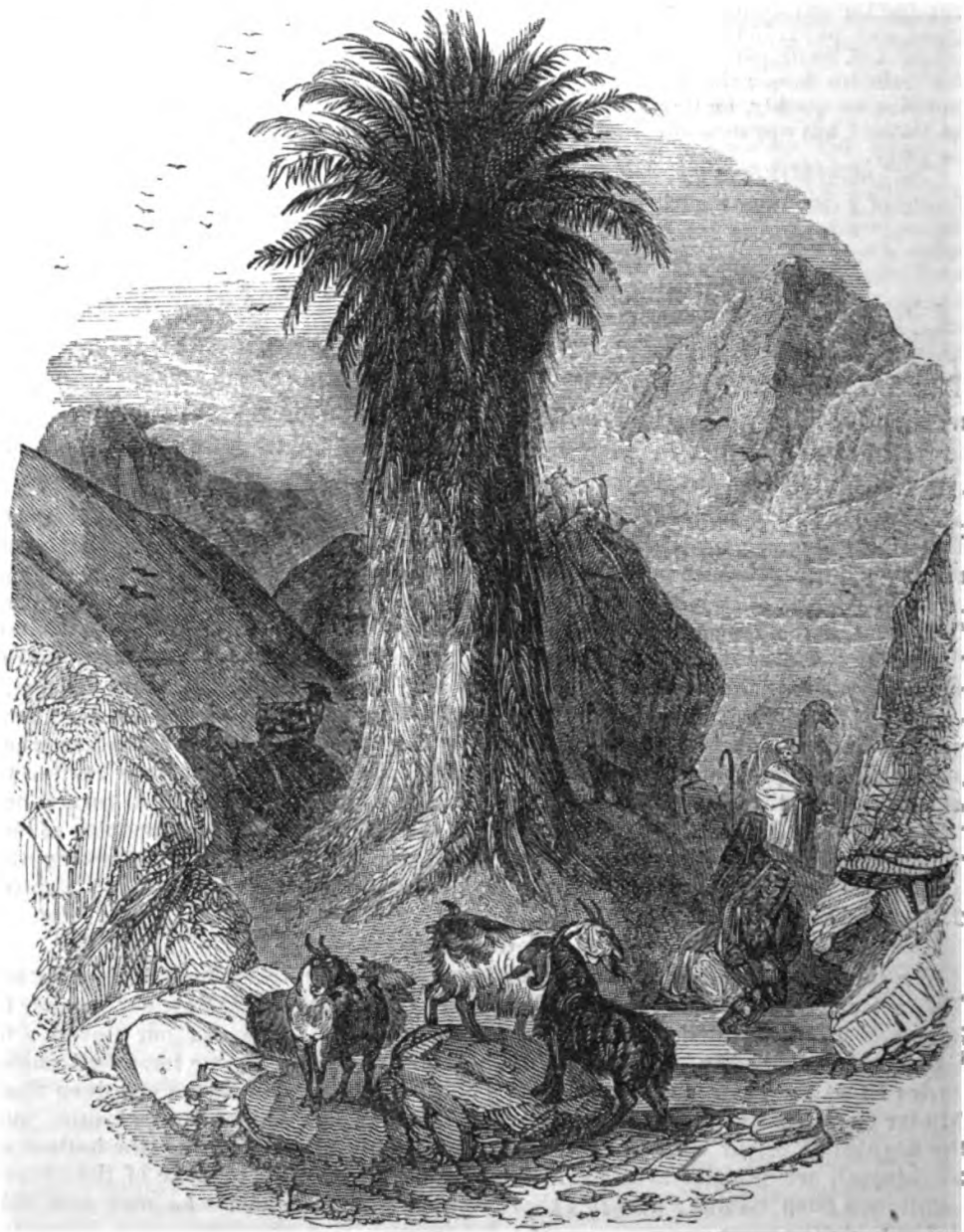
At Mukunpore, about forty miles west of Cawnpore, is the shrine of Hazrut Budee ood deen Shah Mudar, a reputed Mahomedan Saint, said to have performed many wonderful miracles in his day. The tomb is shewn by an aged priest of the name of Abdool Futteh Bangee, who is very fluent in recounting the pretended performances of the deceased saint. Some Gentlemen, out of curiosity, lately visited the shrine; and, after inspecting the curiosities of the place, were about to leave, when the old man told them that he had one request to make. "It is the custom," said he, "for all Gentlemen who visit the shrine to record their names in a document which I have. You will see the name of the Lord Padre (Bishop), and other great people affixed: pray add your own name to the number." Curiosity was excited to ascertain what this paper could be, and what Bishop had signed it. It turned out to be a kind of Power of Attorney, engaging the old priest, and a companion of his, to intercede with the departed on behalf of all who should sign it; and, among the names of many of our distinguished countrymen, was found that of Reginald Calcutta, 22d of December 1825.

We subjoin a translation of the document referred to:—

We the undersigned do constitute the worthy and enlightened Shah Abdool Futteh Bangee, and Mohommud Nizamut Oollah, alias Nutha Shah, Sahibs, our agents, to intercede at the exalted shrine of the most holy of the saints, for our elevation to high office and dignity, and for the satisfactory fulfilment of our important public duties; that they may always pray to the all-bountiful Hazrut Budee ood deen Shah Mudar (may God sanctify and cherish him!) for the provision of our necessities, and the acquisition of our wishes; and if we should again visit the shrine (the horizon of brightness), we promise to attain this happiness under the guidance of the above-mentioned Shah Sahibs; and it behoves all other Gentlemen who may pass this shrine to do the same.

PALM TREE OF MOUNT SINAI.

THE accompanying Engraving represents a wild Palm Tree, near Mount Sinai; and is copied from Laborde's Views in Arabia Petræa. Speaking of this interesting object, he says—"What appeared to me most worthy of notice, was a Palm Tree in its natural state, which we found above Ouadi Seleh. The Palm Tree is always represented with its summit pointed—its leaves bent back and spreading over its head, from whence gracefully hang dates as bright as coral; and we never imagine that all this elegance is produced by art, and that nature, less refined, has only attended to its preservation. At times, the Palm Tree forms impenetrable forests: more frequently, however, it is found isolated near a fountain, as we see in the engraving." He adds—"It presents itself to the thirsty traveller like a friendly light-house, pointing out the spot where water is to be found, and a charitable shade in which to repose."



Missionary Register.

SEPTEMBER, 1835.

Biography.

NOTICES OF THE DEATH OF SIX PIOUS NATIVE CHILDREN.

BRIEF Obituaries of Five Native Children appear at pp. 107—109 of our last Volume: we subjoin those of Six others.

A CEYLONESE BOY AND GIRL.

Dr. Scudder, American Missionary in Ceylon, gives the following account of two Children who were brought under serious concern for the salvation of their souls, at meetings specially held by the Missionaries for the instruction of Children.

Carnapathe, a Boy of ten or eleven years of age, gave such evidence of piety, that I had accepted him as a candidate for admission to the Church. A few months before he died, he wrote me the following Letter, in Tamul:—

Your servant Carnapathe requests the Rev. Panditeripo Iya to receive me into the Church. My mother persecutes me much. "Who will do charity for me!" she says, in anger, and refuses to give me my food. My brother gives me my food. I think my brother does not give me my food—I think God gives it to me. No matter how great my trials may be: even though I die, I trust I shall love Christ. If I join the Church, my mother says, I may be in Panditeripo: but I shall not be here. To this I say, Do what you please to me: though you kill me, I will join the Church.

His brother, who is a member of the Church, informs me that he opposed the heathenish doings of his mother in his behalf, during his last illness; saying, "Why do you make offerings for me? I do not worship idols—I worship Christ my Saviour. If it be His will, I shall continue here a little longer; if not, I shall go to Him." The last words which he uttered were, "I am going to Christ the Lord."

Chonnaputtee, about eleven years of age, received the name of Harriet when her father presented her for baptism. Her seriousness was manifested by her conduct. At home, she was in the habit of reading the Scriptures to the family, and praying; and she has been known, not unfrequently, to hold a meeting in the School with her associates. She met with much opposition at home from her grand-
Sept. 1835.

father; who has been known, while she was attending to the duties before mentioned, or after she had finished, to seize her by the hair of her head, drag her about and beat her, and order her not to pray again: he also forbade her conversing with him on the subject of religion: his attempts to stop her failed: she told him, that God was to be obeyed rather than man. I was much pleased with a little occurrence which took place at her house the night previous to the death of her father and brother: she, with her younger sister, came near the place where we were; and, without saying a word, kneeled down and prayed. She was seized with the disease the night after her father's death. I visited her repeatedly during her illness. She expressed a strong confidence of going to heaven, through the blood of the Lamb. Her mother informs me that she prayed audibly a little before she died.

TWO NEGRO BOYS, OF JAMAICA, *who were killed by Lightning.*

The School House, belonging to the Baptist Mission in Kingston, was struck by lightning Oct. 11, 1833. Mr. Gardner, one of the Society's Missionaries, writes—

The most serious part of the calamity remains to be told. The electric fluid, after striking the roof, descended one of the iron pillars into the School, and instantly killed two boys, George Da Costa and George Scott, who were sitting near it.

From the following account of these Youths, given by Mr. Whitehorne, the Master of the School, the best hopes may be cherished that they were mercifully prepared for their sudden death:—

George Da Costa, I trust, though sud-
3 E

denly called into the presence of his Judge, is now standing without fault before the throne of God, whom I think he was prepared to meet. For the space of a year-and-a-half after my taking the school, I was pleased to observe a marked improvement in his conduct; and I have every reason to believe that he hated lying, swearing, and many other common vices of the country, which are especially found in young persons of his age. At that time, however, he fell into sin: he was kept away from school for about three or four months; and, having few other companions than those dissolute and wretched beings who are often found in the workhouse (where he acted as clerk to the Supervisor during that period), he was led into bad practices, and at length committed a theft. This evidently arose from his putting confidence in his good resolutions, and not in that Being from whom alone is all our help. But to the bitterness of his repentance I can bear witness. I pointed out whence his fall most probably arose, and where he ought to look for help; and took occasion, from some unkind expressions which had been used to him by some of his companions on account of his sin, to point out, in his presence, to the whole school, the danger of self-confidence. He *wept bitterly*, and, with an earnestness of manner which bespoke sincerity, declared his deep contrition for his sin. From all inquiries which I have made, I have learnt that he manifested that sincerity by his subsequent conduct. He often spoke to his brother of the wickedness of his ways, asking him how he would appear if God should call him from this world at once; and exhorted him to turn from his evil ways and live. I am informed by one who knew him intimately, that he would go with his young companions to class; and when called on to pray, would beg God for that new heart of love to God and hatred to sin without which no man shall see the kingdom of heaven. He was also constant in the exercise of private prayer. In the School, his conduct was marked by the strictest propriety. He was attentive to my wishes, and diligent in his studies—mild in his temper—and kind and forgiving in his disposition. Do not these look like *fruits of the Spirit*? and are they not sufficient to encourage us, that we need not sorrow as those who have no hope?

George Scott—And what reason have we to doubt that the other dear boy is safe in heaven? Why should I fear that he does not stand with his companion in death, singing the praises of God and the Lamb? When George Scott was brought to my school, about two years ago, I was informed that he would stay at no school; and appeared to be wild and careless of every thing. He soon, however, became attached to me, and I observed a great improvement in his conduct: he was more quiet in his behaviour, and more attentive to the duties of the school. This became more apparent every day, and particularly struck me within the last few months of his life. I never had occasion, latterly, to intimate my wishes to him twice. His affection for me was shewn in every possible way, and on every occasion; and I trust that this affection partly originated in, and was increased by, the grace of God shed abroad in his heart. Some time since, I was informed by his friends, that he had expressed a determination not to attend a Place of Worship unless he had good clothes and a good hat: they requested me to speak to him on the subject: I did so, and pointed out to him that the love of God was far superior in value to any thing connected with this world. He wept much as I spoke, and promised to attend Church in future; and I am informed that he faithfully kept his promise. Since that time, I have been told, by the person under whose care he lived, that his conduct had undergone a great change. He was always reading the Bible, and talking of those things which he heard at school—of the Saviour, of God, and of Heaven; and never, after this, neglected to pray to God in secret. Of him too, as well as of his companion, I can say, that I never heard them swear myself, nor did I ever hear of their doing so, though a vice so extremely common in this country; nor did I ever find them telling an untruth.

Are not these facts, then, sufficient to give us ground for hoping that the souls of these dear boys are gone to heaven? I cannot but regret the death of those who would most probably have proved ornaments to the Church and useful members of society: but we must submit with patience, remembering that what is our temporal loss is (if we have not mistaken their character) their eternal gain.

TWO CHEROKEE GIRLS.

The Teacher of the School, opened by the American Board of Missions at Creek Path, among the Cherokees, supplies the subjoined notices of two of her Scholars:—

Julia Sleeping-Tree was received into the School at Creek Path about Christmas 1831. She was brought from Wills-town, by her uncle, Sleeping Rabbit; with whom she lived after the death of her parents. She was so lame, in consequence of a fever-sore of long standing, that she could walk very little without crutches; her health was delicate; but it was thought to be improving. Her mind was very dark and ignorant; but she manifested the most anxious desire for every kind of useful knowledge within her reach. She possessed a most lovely disposition; and was uniformly attentive to our wishes, as far as she understood them. She was peculiarly anxious for religious instruction: and, after her health became so weak as to confine her to the house, would plead, with tears in her eyes, to go to Meeting and the Sabbath School; and hardly any thing grieved her so much, as to be obliged to stay away.

In the month of March, the influenza prevailed extensively here: most of the family were afflicted with it, and Julia among the rest: from this attack she only partially recovered; and, in the course of a few days, all her consumptive symptoms appeared again, with aggravation; and she failed rapidly, till she sunk into the grave.

On the 21st of May, her uncle came to see her: she was much afflicted; and probably her emotions were too much for her enfeebled frame, as she failed more rapidly after this than before: he remained with her a few days, and left her, promising to come again and bring her sister: soon after, her aunt came, and remained with her till she was removed.

As her bodily strength failed, her mind seemed to partake of its weakness. Till this time, she had been one of the most patient, gentle creatures I ever knew; but now she was sometimes fretful: her impatience was shewn mostly, however, by her anxiety to go home: for this she would plead most earnestly; and weep bitterly, when she was put off, or told that she was not able to go: the one idea of reaching home before she

died, and being buried there, seemed alone to have possession of her mind, till she hardly asked for any thing else. At length, her friends yielded to her solicitations; and her uncle took her before him on horseback, on a pillow, supporting her in his arms, while her aunt led the horse. The next day, when they were about half way home, they laid her down, to rest, on the bank of a creek; but she never rose again. She died without gaining the object which she had so earnestly sought—the sight of home, and a grave by the graves of those she loved. Her age was probably about ten.

When we first began to instruct her, she did not seem to understand the nature of sin, or that she herself was a sinner; but, some time after her health began to decline, she told one of her companions that she now knew that she was a sinner. On another occasion, she told the same girl that she loved God, and prayed to him, and had done so for a long time—ever since she was a little girl. At that period, she said, her grandmother used to talk to her and pray with her, and tell her she must love God, and pray to Him. At another time, in answer to questions, she said she loved God and Jesus Christ—that she thought much about Him, and about heaven—that she thought she should be happy if she was with the Saviour—and that the thoughts of these things were a comfort to her in her sickness. She said, too, that she loved Christians because they were the people of God, and loved to go to Meeting and join in praying to God.

Though she was with us but a few months, her amiable disposition and invariable good behaviour had very much endeared her to us, and to her companions in school; and we could not but hope, notwithstanding her ignorance, that her heart had been renewed. She evidently delighted in religious instruction, and in the worship of God and the society of his people. She understood only Cherokee.

Lucy Lee was the daughter of Edward Lee, a member of the Church at Hawsis: her mother is also a member of that Church. She was brought to us early in the year 1830, and might have been seven or eight years of age. She could not speak or understand English at all. She was from the first an interesting child—active and sprightly, ardent and affectionate; and frequently, by

these qualities, attracted the notice of strangers.

For several weeks before her death, she had been unusually attentive to religious instruction, and seemed to delight in every thing of a religious nature. Her Sabbath Lessons were well committed to memory, her references sought with avidity, and the questions which she frequently asked shewed that what she studied was much in her thoughts. Though naturally fond of play, she seemed to have lost her relish for it for several months previous to her death; though the change seemed not to have diminished her accustomed vivacity, but only to have given it a different direction. Often she would go out with the children, when they were permitted to amuse themselves, and almost immediately return, and request that she might spend the time allotted to amusement in reading the Scriptures in course, studying her Sabbath Lesson—or perhaps reading her Sabbath-school Library Book, or the Youth's Companion. Of these she seemed never to be weary. When I used to assemble the girls on Saturday Night, to review their Sabbath-school Lessons, hers was almost invariably ready; and, on inquiring when it was committed, she would reply, that she got it in school, after she had got her other lessons, before she was called to recite. Similar intervals she frequently employed in reading the Scriptures in course. I have never known, I believe, so young a child who manifested so much delight in serious things. I have also reason to believe that she was in the habit of praying in secret, in her own words. She was very frank and affectionate in her disposition, and tenderly attached to us all: and if at any time she had offended, she was easily convinced, and seemed more grieved for the wrong which she had done, than for any inconvenience which she herself might suffer.

In the latter part of July, she began to complain of dizziness and pain in the head, but still kept about for several

days. Her father came to take her home; and she anticipated much satisfaction from teaching her little brothers and sisters their letters, and some hymns. Soon after, she grew worse, but was gentle and patient. I had several conversations with her respecting the issue of her illness, after we began to consider her in danger. I told her plainly her situation, and our fears; though, as I also told her, we still entertained hope. She manifested no alarm, but said it would be best, just as the Lord saw best. Even after her mind began to wander (I think about the first of August), she would still repeat the sentiment, that it would be "best, just as the Lord saw best." For several succeeding days she had some lucid intervals. The last time that she appeared rational, she was exceedingly restless, and suffered much pain, through the evening: she called me, and requested me to lie down beside her: I did so, when she threw her arms about my neck, and for some time lay entirely quiet. Just at dark she became delirious, occasionally much convulsed, and apparently in great agony. She was convulsed through the night, but appeared to know nothing that passed; nor did she ever afterward shew any signs of reason. The next morning, her father carried her in his arms to a neighbour's about half a mile distant; as he wished to have some of the native physicians try their skill upon her. This was done, but in vain. She lay apparently insensible; and could neither speak nor swallow any thing for about four days—still, however, more or less convulsed most of the time; and breathed her last on Sabbath, the 13th of August 1832.

She was indeed a lovely child, and exceedingly dear to us all. I think she was the most promising child in School. To us, her early removal seems mysterious. We had hoped that she would grow up to be a blessing to her people; but He who gave and took away is wise and righteous, and merciful too; and we would bow in humble submission to His will.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-FIRST REPORT.

Prosperity of the Society.

IF truth shall compel your Committee to advert to some places, where prejudice and other difficulties in the way of circulating the Scriptures still seem insurmountable; where the most awful destitution of the Scriptures still prevails, and where dangers appear to threaten—the far greater part of their Report will be occupied with statements shewing the largest issue of the Scriptures ever made by the Society in one year, and the largest amount, by some thousands, of contributions; and by Returns, shewing some of the brightest evidences of the acceptance which the Scriptures have met with, and the spiritual benefits which have resulted from them. . . . Never has a year occurred, in which the necessities of their fellow-men were more strikingly portrayed before the Society, or in which those necessities more affectingly pleaded for aid; never a year, in which the need of union among Christians was more sensibly felt: and your Committee are bound to add, that, notwithstanding fears and misgivings to the contrary, union has prevailed in the Society's circle to an extent calling for the deepest thankfulness.

Notices on the Funds.

The funds of the Society are the largest that the Committee have ever been called upon to report; having amounted to 107,926*l.* 1*s.* 9*d.* Two large items enter into this sum: 11,695*l.* 12*s.* 9*d.* (less duty) have been received from the Executors of the late Horatio Cock, Esq.; and, on the Negro-Fund Account, 15,007*l.* 18*s.* 7*d.* Both these amounts may be regarded as hardly belonging to the ordinary sources of income; but if they are both deducted, it will be found that the income, derived from the usual sources, is but in a trifling degree smaller than that of last year.

The Expenditure of the Year has amounted to 84,249*l.* 13*s.* 4*d.*; making a Total, from the commencement of the Institution, of 2,121,640*l.* 18*s.* 11*d.*

The Auditors report that they

— find a Balance in the hands of the Treasurer of 7938*l.* 2*s.* 9*d.* in Cash, and 5840*l.* 9*s.* 11*d.* in Bills receivable; and that the Society possessed, at the closing of the Account, India Bonds to the amount of 1500*l.*; Exchequer Bills, 15,500*l.*; Three per Cent. Consolidated Annuities, 25,691*l.* 15*s.*; Three per Cent. Reduced, 93*l.* 5*s.*; Three-and-a-half per Cent. Reduced, 8306*l.* 0*s.* 4*d.*; New Three-and-a-half per Cents, 7489*l.* 13*s.* 4*d.*; Bank Stock, 1250*l.*; and Three per Cents, 1726, appropriated to the purposes of certain Bequests, 1247*l.* 10*s.*

The Committee add—

It must be remarked, that never were the prospective engagements of the Society so heavy: they amount to 69,310*l.* 3*s.* 4*d.* Agencies are also in contemplation for Canada, the West Indies, and South America, and possibly China.

The prospective engagements here mentioned include 27,000 Bibles, 86,000 Testaments, and 60,000 Separate Books of Scripture, all in Foreign Languages; besides very large orders in the Languages of the United Kingdom.

Issues of the Scriptures.

The Issues have exceeded those of last year by 259,704 copies, including 82,695 sent out to the West Indies: the whole amount has been 653,604, making the total number of copies issued, since the commencement of the Society, 9,192,950.

This total consisted of 3,527,588 Bibles, and 5,665,362 Testaments. The Issues of the Year consisted of 240,634 Bibles and 284,888 Testaments, at Home; and, on the Continent, 20,509 Bibles and 107,573 Testaments.

Summary of Languages and Dialects.

This remains the same as in the Thirtieth Year: see p. 382 of our last Volume.

Auxiliaries and Associations.

A careful revision is in progress of the Societies professedly existing as Auxiliaries, Branches, or Associations; and several, which have been reported in

former years, are now withdrawn from the list, in consequence of their having discontinued their exertions. There have been formed Eighty-three New Societies; and, as near as can be ascertained, there are now 269 Auxiliaries, 347 Branches, and 1541 Associations. Of these Associations, above 1190 are conducted by Ladies. In the last year, 100 more Public Meetings were held than in the year 1833, and 296 more than in 1832: 295 Meetings have been attended by visitors, including 55 by Dr. Steinkopff.

To these Societies, which are all in Great Britain, 152 Colonial Societies are to be added. No recent return has been received of the Societies in connection with the Hibernian Society: 605 were enumerated in the 28th Report of that Institution.

Grants of Money and Books.

	£.	s.	d.
Domestic	7831	15	9
Europe	11217	16	4
Asia	4844	16	5
Africa	1026	8	11
America	179	9	10
West Indies.....	12883	11	6
Total.....	£37,983	18	9

Grateful Acknowledgment of enlarged Zeal in behalf of the West Indies.

Behold how great a matter a little fire kindleth! A few words, uttered at the last Anniversary, have issued in the sending forth of nearly a Hundred Thousand New Testaments, with the Book of Psalms—in a contribution of between 15,000*l.* and 16,000*l.*—in numberless expressions of good-will to the once-enslaved Negro; expressions, which, accompanied as they have been by substantial acts of love, are well calculated both to stimulate and to soothe the Negro Mind—in quickening a desire for the benefit of religious instruction—in the promotion of a spirit of dutiful obedience. Who can survey all these things, and not gratefully ascribe praise to God—not feel encouraged for the future? Who can behold these things, and not regard them as indeed a token for good to the Society?

And when your Committee lift their eyes for a moment beyond the limits of the Society—when they hear of the effectual sympathy which has been awakened in other quarters—when they are informed of the munificent subscriptions from the Societies for Promoting Christian

Knowledge, for the Propagation of the Gospel, and for the Conversion of the Negroes, and also from individuals connected with the Church of England; when to these statements they have to add the noble exertions made among the friends of the three large Missionary Institutions—the London Missionary Society, the Wesleyan, and the Baptist; when they have further to allude to the aid afforded by Government to the Baptist and Wesleyan Societies, for rebuilding the Chapels destroyed in the unhappy Insurrection, and to the further assistance still tendered from the same quarter; when these things are considered—when the whole are combined—when the result is found to be a contribution of not much less than 100,000*l.* in one single year for the purposes of Religion—when this has been met on the part of the Negroes by a remarkable desire to receive instruction—when, from every quarter, the Public has been informed of Places of Worship crowded beyond all precedent—when, with but few exceptions, the demeanour has been peaceable, contented, and industrious—when fears have proved groundless, when hopes have been more than realised—who, it is again asked, can calmly survey these things, without ascribing glory to God, and regarding them as a token for good to our Land, as well as to the Society?

Striking Contrast of Bible Circulation in 1835, with the Destitution of 1535.

The present year is one, in which a chronological epoch recurs, so interesting to the Country, so interesting to the Society, that the Committee venture to advert to it, and to point out the striking contrast between present and by-gone times—a contrast on which they enter, disclaiming, as in the last Report, all idea of magnifying the Society, and only desiring to derive from it matter of praise to God, and of instruction and encouragement to themselves and all the friends of Religion.

It was in the year 1535 that the First Edition of the Entire English Bible was printed; and, consequently, the year 1835 is the Third Centenary of that important event. Important it truly was to England; so important, as scarcely to allow a measure by which to form a just estimate of its importance. The happiness, the aggrandisement of the Nation, all that is connected with her glory and her usefulness in the world, is identified

and bound up with the free course which the Bible has been permitted to have in England. Her prosperity and her religion have been closely united; and the purity in which her Religion has been maintained, is owing to the Bible being recognised as the standard of Divine Truth. Well is it said to our Kings of England at their coronation—a moment happily selected for presenting them also with a copy of the Sacred Volume—“This is God’s best gift to man.”

And surely, if by any the centenaries of the first publication of the English Bible may be appropriately observed, by none more appropriately than the friends of the British and Foreign Bible Society! What a contrast does the retrospect afford!

Mark the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price; with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor; the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized—that every child in his dominions should be able to read the Bible! See multitudes ready, not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others—a well-compact Society, expressly and singly formed to promote its circulation; untired, and, it is humbly trusted, untiring in its labours—a variety of ingenious devices formed for aiding its circulation—obstacles removed!—A contrast this, proclaiming aloud the gracious goodness of God.

Mark, again, the English Bible of 1535 standing alone—one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation—and in such request, that in one day, in the last month, a variety of editions were ordered, to the extent of 365,000 copies; while the

aggregate issue, during thirty-one years, has been several millions, in the British Dominions and in the British Languages.

But, in 1535, British Christians had enough to do to provide THEMSELVES with an English Bible: little opportunity had they of thinking or providing for other lands. But in 1835, the English Bible finds itself in the company of Translations into more than 150 other Languages. They then *did what they could*: may a like honourable tribute be paid to the present generation by some future historian! But, well does it befit British Christians to think of Foreign Lands; and well does the Society designate itself the British and Foreign: for where was the Bible of 1535 printed? It was printed at Zurich, by the care of one who had been driven, by the fear of persecution, to seek refuge in Switzerland—no voluntary exile, travelling for pleasure’s sake, to enjoy the magnificent scenery of that interesting country; nor yet for the purpose of amassing wealth in the pursuit of commerce; nor even as those who now happily often make themselves exiles, that they may discover and relieve the wants and the woes of their fellow-men: but an exile for Religion—the memorable Coverdale. What do not Christians owe for that Sacred Volume, which he first sent forth in its entire form to our land! To Foreign Churches the Society has begun to pay the debt of gratitude, which the Nation owes for the asylum then afforded to that venerable servant of God. In Zurich, more particularly, it has been the honoured instrument of promoting the circulation of the Scriptures to the extent of 10,814 copies. Moreover, Britain has, in her turn, through the medium of the Society, printed on her own shores, and sent forth to the Continent of Europe, or provided the means of printing in the different parts of that continent itself, the Scriptures, in the languages spoken throughout its length and breadth—besides meditating and executing much in the blessed enterprise of spreading the Sacred Volume through the length and breadth of the world. Oh may the civil and religious liberty, now enjoyed by us, be more and more sanctified—be more and more consecrated to the advancement of the glory of God in the earth!

Special Obligations and Lessons of Wisdom arising out of this Contrast.

When we survey what England has been

for three hundred years, and what England, through the mercy of God, still is; and when we recollect to what, as a principal instrument in the hands of God, she owes her distinguishing privilege, does not *Wisdom cry aloud in our streets*; and bid us use our best exertions that *the Book of the Law may not depart out of the mouth* of the people, but that they may have the means of meditating therein day and night; *that they may observe to do according to all that is written therein: for then shall they make their way prosperous, and then shall they have good success?* Do evils still remain—evils of appalling magnitude—evils distinctly traceable to this one source, the neglect of the Sacred Volume? For truly spake the Prophet, *Lo, they have rejected the Word of the Lord, and what wisdom is in them?* Do evils remain, and shall we neglect the remedy? Or, if we would succeed in raising mankind, in other lands, to the enjoyment of the same privileges as ourselves, will not WISDOM teach us to employ the same means as have been found, in our own case, so excellent and so efficacious? Far be the day, when endeavours to promote religion and happiness, whether at home or abroad, shall be dis severed from God's Holy Word!—Are there no obligations of COMPASSION suggested? We live in the light, and know that there are multitudes walking in darkness and in the shadow of death: we live in the enjoyment of numberless mercies, directly springing from the light of Revelation, and know that there are countless multitudes enduring no little misery from the want of it. Who hath had compassion upon us? who hath made us to differ? Surely to little purpose have we read that Holy Volume, if we have not acquired bowels of compassion for our fellow-creatures, who are our fellow-sinners, and for whom the remedy of the Gospel is as necessary as for ourselves. And, last of all, are there no lessons of GRATITUDE? Mercies surround us on every side. We may take up the words of the Psalmist, and say, *He sheweth His Word unto us as he did unto Jacob, and His statutes as unto Israel: He hath not dealt so with any nation.* And should we not ask, *What shall we render unto the Lord for all His benefits that He hath done unto us?* And should we not hear His voice bidding us, that, as we have freely received we should freely give—that, as we have obtained mercy, we should not

faint; but abound in labours for the advancement of His Kingdom among the children of men?

So greatly are the circumstances changed, under which British Christians have been called upon to prepare and circulate the Sacred Volume! Changes may occur again. The bright scene may be reversed: *the witnesses may have again to prophesy in sackcloth.* But, let it be borne in mind, the Word itself, like its Divine Author, changeth not. Systems of human invention give place, one to another, as their several errors are detected; but HERE—and the consideration is solemn, important, and consolatory—HERE is Truth; Truth which abideth for ever, the same as it was penned, from the first page of the Pentateuch to the closing Book of Revelation. The exhibition of the Divine Being, and of the Great Mystery of godliness, *God manifest in the flesh*—of the Teacher and Comforter, even the Holy Ghost—of Man, his guilt and misery, and his hopes of redemption—the requirements—the consolations—the promises—all are the same now as ever; and produce, when applied to the understanding and the heart, the same effects. That Truth, delivered by Prophets and Evangelists—that Truth, which sustained “the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and the Holy Church throughout all the world,” in former ages, has come down to us. Be it ours to *purify our hearts in obeying that truth through the Spirit, and out of a pure heart to love one another fervently.* Be it ours to shew that we are *living epistles of Christ*—to prove to the world that the Spirit of the Lord is not straitened, but that His Word is good, and doeth good to them that walk uprightly. To that Word let us cleave, and esteem it as of more price than thousands of gold and of silver; till, through infinite and boundless mercy, we join that multitude, whom no man can number, of all nations, and kindreds, and people, and tongues; who, having found in the Scriptures Him of whom Moses and the Prophets did write, having been sanctified by the Truth, and guided by its counsels, and comforted by its promises, now *stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!*

CHURCH MISSIONARY SOCIETY.

THIRTY-FIFTH REPORT.

Summary of the Society.

Missions, 9—*Stations*, 64: being, in West Africa, 4; Mediterranean, 5; North India, 12; South India, 8; Western India, 1; Ceylon, 4; Australasia, 10; West-Indies, 17; N.-W. America, 3—*Labourers*, 650: consisting of 45 English, 10 Lutheran, and 6 Native or Country-born Clergymen; 51 European Lay Assistants, and 57 European Women; 439 Native or Country-born Male and 42 Female Assistants—*Schools*, 412—*Scholars*, 18,361; consisting of 11,200 Boys, 2150 Girls, 1269 Youths and Adults, and 3742 of whom the sex is not specified.

Increase of Receipts and Expenditure.

The Receipts of the Year amount to 69,582*l.* 4*s.* 8*d.* Of this sum, 11,766*l.* 11*s.* 9*d.* consists of the munificent Legacy of the late respected Horatio Cock, Esq. of Colchester.

Independently of the above Legacy, the receipts, on account of the General Fund, were 56,860*l.* 6*s.* 6*d.*; giving an increase on the last year's income, on account of that fund, of 4790*l.* 8*s.* 8*d.*

The further analysis of this sum also affords a satisfactory view of the present financial situation of the Society—47,759*l.* 6*s.* 11*d.* being derived from the Associations; or 6897*l.* 6*s.* 5*d.* more than last year, from those great sources, under the Divine Blessing, of its pecuniary prosperity.

In thus briefly exhibiting the financial state of the Society during the past year, the Committee are deeply impressed with lively gratitude to Almighty God, for the pecuniary means thus bountifully vouchsafed to them, and for the evidence which it affords of the growing interest taken by the members of our Church in promoting the enlargement of the Redeemer's Kingdom among the Heathen. The Committee also strongly feel the increased responsibility incurred in administering the affairs of the Society, by this augmentation of the means of advancing that great and glorious object.

The Expenditure of the Year, on the General-Fund Account, has amounted to 55,639*l.* 16*s.* 5*d.*: that of the preceding year was, 48,622*l.* 12*s.* 1*d.* It will hence be seen that an increase of expenditure has taken place in the last year, of 7016*l.* 4*s.* 4*d.* This increase of expenditure is diffused over almost all the

Sept. 1835.

Missions, and is a result directly flowing from their progress.

New Associations.

It affords the Committee strong satisfaction to report the steady increase of Associations: during the past year, Thirty-one were formed.

Students, Candidates, and Missionaries.

The Principal reports, at the close of another year, that the Institution is in a sound and thriving state.

In the course of the year, Twenty-five Students have been admitted, in addition to those reported at the last Anniversary. Six Students have departed to their respective Stations: two have been removed by death; and twenty-seven still remain.

Concerning two of the Students who have died, the Principal thus speaks:—

Of the two deceased Students, one was a foreigner; and died at Basle, whither he was sent, after his health became seriously affected, in the hope that it might be renovated by his native air. This hope was not fulfilled; but we have the consolation of knowing, that he died in the peace and hope of that Gospel to which his life had been piously consecrated.

The other was a Londoner, and breathed his last within the walls of this Seminary; which he had adorned, during the whole course of his education, by eminent piety and an exemplary discharge of all his duties. With excellent natural endowments, and with all the improvement that several years of diligent study will produce in a strong and reflecting mind, he gave promise of becoming a superior workman in the Missionary Service, and was anticipating a speedy departure to the destined sphere of his labours: but Divine Wisdom saw fit to call him to his rest, before he was allowed to put his sickle into the foreign harvest. The friends of the Society cannot but deplore his loss: but they will learn, with pleasure and thankfulness, that, even in the narrow sphere assigned to his domestic exertions, he was owned of God; and that our Seminary has benefited, and will, it is hoped, continue to benefit, by his singularly bright example, either witnessed or remembered.

Seven of the Society's Students have been admitted, by the Bishop of London, to Deacon's Orders, and five have been admitted by his Lordship to Priest's Orders, during the past year.

The number of Missionaries sent out last year was, Four Ordained Missionaries, and Five Catechists and Artisans: four of these being married, the total number of individuals sent forth is thirteen.

The total number at present engaged

by the Society, as Ordained Missionaries, or Catechists, exclusive of Native Teachers and of the Wives of the Married Labourers, amounts to 110.

New Openings for Labour, but Want of Labourers.

The favourable issue to which the negotiations were ultimately brought, in which the Committee were engaged at the last Anniversary for the extension of the Society's operations in the West Indies, presents a peculiarly interesting sphere of labour to the Society, and one which urges strong claims for the vigorous prosecution of them among the enfranchised population. To promote an object so strongly obligatory on British Christians, and in which the Members of the Society take so deep an interest, a Separate Fund has been opened.

To China, likewise, the views of the Committee have been directed, by a concurrence of circumstances, holding out the prospect of an opening for Missionary Enterprise into that densely-peopled country. They have accordingly taken some preliminary measures to obtain authentic information as to the facilities which may actually exist for the entrance of Protestant Missionaries into China.

On the whole, it is clear that openings for Missionary Labours are multiplying on every side; and that any assignable amount of means may be employed with the most encouraging prospect of success. But the great want of the Society is the living Agent—the faithful, devoted, humble, self-denying Servant of God, filled with pure zeal for His glory and fervent love to the souls of men. *Pray ye, therefore, the Lord of the Harvest, that He will send forth Labourers into His Harvest.*

Increase of Future Expenditure entailed by every Extension of Missionary Operations.

While enlarged funds enable the Society to widen its operations, the Committee cannot view this state of things without considerable anxiety. They feel it their bounden duty to impress the minds of their Subscribers and Friends with this consideration, that every extension of Missionary Operations entails on the Society a very heavy and responsible expense for years to come. It is long, very long, before a Mission can maintain itself: no one of the Society's Missions has arrived at the point of maintaining

itself; much less is any one of them able to establish itself as the centre of independent and liberal action throughout the regions contiguous to itself. If, of any part of the world, this might have been expected, might it not from our immense Eastern Empire—so long consolidated—so secure, under the protection of British Sway—so fertile in resources—and so long assiduously cultivated in all its varieties of language and literature? But, though the Scriptures have been translated into so many languages of India, and though every facility of intercourse has long subsisted there; still, the wealth and piety of the Indies do not support (at least in connexion with our Church) a single independent Mission. Moreover, as the families of our Missionaries increase, the education of their children in foreign lands presents a new feature of more than justifiable expense: born, as these children are, destitute of the advantages which their devoted fathers and mothers enjoyed in this their native land, they claim from British Christians effectual help in their education: the Committee strongly feel this, and are endeavouring to meet the exigency.

They, however, do not make these remarks as distrusting the liberality of the Christian Public: still less would they doubt, with a sinful unbelief, the unfailing bounty of that Heavenly Father, who *knoweth what things His Children have need of*. But they have felt it right, and most seasonable when large supplies are coming in, to bring fully under the view of their Subscribers the nature of the obligations under which they lie, and the consequent rapidity with which those large supplies must flow out.

The Evangelical and Missionary Spirit the great Bulwark of Britain.

Britain is beginning to understand, more strongly than ever, her Missionary Obligations. And may it not be said of that portion of the Community especially dear to us—the Church of England—that she also is rousing to a sense of her Missionary Obligations? She has manifestly been visited with a series of singular mercies: the grace of the Saviour has been displayed toward her in various ways—preserving her foundations—enlarging her capacities for good—and inflaming the souls of her Ministers and Members with ardent zeal and love; and all this, unceasingly, during a period

of more than thirty years. Now—as the consequence of this time of gracious visitation—do we not behold her clinging closer than ever to the essentials of the Gospel—contending, with yet greater earnestness, for the faith once delivered to the saints—and bestirring herself to make known the Gospel far more extensively to the wide-spread family of man? This Evangelical and Missionary Spirit, this love for the Gospel at home and abroad, your Committee feel to be the great, the only bulwark of our Nation. As this increases, we shall be emboldened to say, *In that day shall this song be sung in Judah, We have a strong city: Salvation will God appoint for walls and bulwarks.*

Yet, while the Committee hail the great Missionary Movement in our own Church and in kindred Communions, they still feel that the claims of the World are infinitely stronger than it has entered into the heart of any man to conceive. The preaching of the Word of God by Missionaries to every nation under heaven, and the providing of Bible-Education, by means of Missionaries and Catechists, for all Africa, for our Colonies in the West Indies and elsewhere, for the millions of India, the millions of China, and all the other nations as yet unblest by the Gospel—these are works immensely great; requiring energies which have not yet been roused, and resources which have not yet been touched. While, therefore, the wants of a whole world lying in wickedness thus cry aloud to men of faith and prayer, *Come over, and help us!* oh, let our Missionary Obligations be not only felt and avowed, but carried out into action! Lively hopes have, indeed, been excited, that, from our Universities, and from the more cultivated classes of society, as well as from our humbler villages, a band of able Labourers will go forth: but, till they go in larger numbers than hitherto, it becomes the Members of this Society still to use earnest entreaties with their countrymen, and instant prayer with God, that many may be compelled, by the love of Christ, to undertake this glorious, this self-denying work. The motto for the ensuing year may fitly be, *Speak to all the Members of the Church of England, that they go forward*—the rich and poor, with their free-will offerings—men of piety and ability, with their personal labours—all, with their prayers: and may HE, who hath redeemed us unto God by His blood,

and given to the Church the highest example of love toward perishing sinners, lead us on to further conquests, till we see all enemies put under His feet, and the whole earth filled with His glory!

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign-Translation Committee.

THE appointment of this Committee in February 1834, and some notices of its proceedings, appear at pp. 120, 481 of our last Volume. We subjoin the First Report.

The Committee appointed for the purpose of superintending the publication and promoting the circulation of the Holy Scriptures in Foreign Languages, and also of Versions of the English Liturgy, beg to present to the Board a Report of their proceedings since their appointment.

The Committee, having taken into their consideration the best means of carrying into effect the object for which they were appointed, deemed it requisite, in the first place, to make inquiries into the character and merits of existing Versions, both of the Holy Scriptures and of the Liturgy, and to obtain the opinions of competent judges as to the expediency of republishing old versions, or the preparation of new ones, in any particular language.

Notice of Oriental Versions of the Scriptures.

One of the first objects of inquiry was the state of the existing Oriental Versions of the Scriptures; especially in those languages which are spoken in the British Dominions in India. On this subject the Committee have had the advantage of being assisted in their inquiry by H. H. Wilson, Esq., Professor of Sanscrit in the University of Oxford; who favoured them with a very valuable Report on the Translations of the Holy Scriptures, accomplished or contemplated in Bengal.

Professor Wilson enumerates Thirty-seven Versions of the whole, or of portions, of the Bible, which have been accomplished; and Fifteen which are in progress: but as he considers many of them unnecessary, on account of their having been made into mere dialects, it will be useless to repeat their names to the Board.

Design of a New Version of the Scriptures into Sanscrit.

At the head of the Bengal Versions he places the Sanscrit. When the present Version was undertaken, the language had been but little studied, and no standard compositions in it had been printed: the translation is, therefore, necessarily defective in point of style; and though generally faithful, it is stated to be such as no native scholar could read with pleasure. And Professor Wilson considers it very desirable that a New Sanscrit Version should be undertaken; not only on account of the extensive circulation which might be expected in consequence of its being intelligible to Sanscrit Scholars from one end of India to the other, but because it might be made a common standard to all the vernacular dialects of the country for abstract and doctrinal terms. He observes, that most, if not all, the current forms of speech in India are dependent on Sanscrit for words to express metaphysical ideas; and that if they had a fixed source from which to derive them, equally available to all, and which it would be advisable to indicate to all Translators over whom the Societies at home have authority as the standard to refer to, an uniform phraseology would be established in India as it has been in Europe, with the same advantages of convenience and ultimate precision.

This view of the importance of an Improved Sanscrit Version is strengthened by the opinion expressed in another valuable Report on the same subject, which the Committee have received from one of their own body, Richard Clarke, Esq., formerly of Madras; and both these Gentlemen concur in opinion, that the combination of Native and European talent, which would be required for the accomplishment of this work, could be most readily and most effectively obtained in Bishop's College, Calcutta.

The Committee have, therefore, entered into communication with the Bishop of Calcutta, and with the Principal of Bishop's College; and have authorised them to take such measures as they may deem proper for effecting a New Version of the Holy Scriptures into Sanscrit, on the principles recommended in the above Report. The Sanscrit Glossary of Theological Terms, already published by Principal Mill, will afford great facilities for its accomplishment.

Attention directed to Ten other Indian Versions of the Scriptures.

The other Indian Versions, which have been recommended by Professor Wilson, and to which the Committee have directed their attention, are, Bengalee, Ooriya, Hinduwee, and Hindoostanee, for Upper India; Mahratta and Goozerattee, for the West; and Tamul and Telogoo, with Canara and Malayalim, for the South. These are considered by the Professor to be quite sufficient for those Indian Fields in which the labours of Christian Zeal are the most likely to be attended with success. Some of these Versions will probably require but little improvement, to make them suitable for the purposes of the Society.

The old Tamul Translation has been several times revised by the Society's Missionaries, and printed at the Mission Press at Vepery.

Measures for Oriental Versions of the Liturgy.

With respect to Oriental Versions of the Liturgy, the Committee have entered into communication with the Bishop of Calcutta, respecting the plan which was formed by Bishop Turner for translating the Liturgy into the Languages of India; and have empowered his Lordship, in conjunction with the Principal of Bishop's College, to proceed with such translations as they may deem requisite, on the principles laid down in Professor Wilson's Report, without waiting for further communications from England.

By this means it is hoped that, in due time, a provision will be made for the Christians of India, which will tend to unite them in the bonds of communion with the Church of England.

The Committee have had prepared for them specimens of a New Arabic Translation of the Liturgy, which has been made at Malta, by a learned native of Bagdad, under the inspection of the Rev. C. F. Schlienz. Of these specimens a very favourable report has been made by Professor Lee; but the Committee concur with the Professor, in considering the work to be of very great importance in regard to theological terms: they have, therefore, determined, that the whole shall be transcribed, and submitted to the consideration of Arabic Scholars at home, before it is printed under the sanction of the Society. It is hoped that this Version will be found useful to the members of those Oriental Churches

which use the Arabic Language, to one of which the translator himself belongs.

Measures for a New and Standard Version of the Scriptures into French.

With regard to European Versions, the Committee had their attention first called to the state of the French Translations; and to the importance of procuring or adopting a standard Version of the Scriptures in that language.

The decision of this question having been referred to the Lord Bishop of Winchester, in a part of whose Diocese the Scriptures are used in the French Language, his Lordship kindly undertook to examine whether any of the existing Versions could be adopted, or whether a New Version was desirable; and to give the result of his examination to the Committee. From a statement which he has submitted to them, it appears that there are not less than Four different Versions of the Holy Scriptures indiscriminately used in the Channel Islands; and that there are altogether at least Ten distinct Versions in use among the French Protestants, occasioning much confusion, not to say positive evil, in their churches, schools, and families. And examples are adduced, which abundantly shew, that it will be very unadvisable for the Committee to publish, with the Society's sanction, any of the existing Versions in their present state. The Bishop therefore recommends, as a remedy for these inconveniences, that the Committee should publish a new or thoroughly revised edition of the Holy Scriptures in French, taking for the basis the Paris Edition of Martin's Translation, which approaches nearest to the English Version. This recommendation has been adopted by the Committee, and they are taking measures to carry it into effect.

With regard to the Liturgy, the Bishop is of opinion that the French Version, now in use in the Churches in the Channel Islands, may be safely adopted by the Society, subject to certain corrections; the portions of Scripture being hereafter to be taken from the proposed New Version of the Society.

New Versions of the Liturgy in Modern Greek, and in the Russ and Dutch Languages.

The Committee have agreed, on the representation of several Gentlemen who are acquainted with the state of the Greek Church and with the state of Religion on the eastern shores of the Me-

diterranean, to undertake a New Translation of the Liturgy into Modern Greek; and, with that view, have entered into communication with a Clergyman now residing in Greece. It is considered that much advantage may be derived from the circulation of our Liturgy among the Eastern Churches, many of which are known to be favourably disposed to the Church of England.

The Committee have taken measures, through the means of the Rev. Edward Law, their agent at St. Petersburg, to procure a manuscript translation of the Liturgy, in the Russian Language, of which a favourable report has been sent to them by that Gentleman, and by another Clergyman formerly resident in Russia.

A Translation of the Liturgy into the Dutch Language has been completed, under the superintendence of the Rev. Dr. Bosworth, the British Chaplain at Rotterdam, and is now in the press. Such a translation has been anxiously inquired for, not only in Holland, but by the English Clergy and the District Committee at the Cape of Good Hope. It is also considered that it may be found useful in Demerara, Berbice, Surinam, Java, and in some parts of the United States of America, where the Dutch Language is still retained. As the announcement of this work, and the means which have been employed to make the Version a standard work in the Dutch Language, have excited some interest in Holland, the Committee think it right to state the Rules which were laid down for accomplishing the translation:—

1. That the translation shall be made by Native Dutchmen; and shall be as close as the idiom of the two languages will allow—retaining, as much as possible, the devotional feelings and spirit of the original; taking as a guide the edition of 1711.

2. No foreign words or idioms to be admitted; and the legalized orthography of Professor Siegenbeck, the reformer of the Dutch Language, to be universally adopted.

3. Where the Scriptures are quoted, it must be from the Dutch Authorised Version.

4. The work shall be divided among men of well-known talents and knowledge of English.

5. When each has finished his assigned portion, the whole must be read over and corrected by the assembled translators. Thus corrected, it is to be sent to two Professors of Leyden, who are to examine it as they would an Original Dutch Work, altering every word and turn of expression which are contrary to the true Dutch Idiom. The copy is then to

be returned to the translators, to see that the sense is not impaired.

The Committee are aware that it will be impossible to follow this example in all cases: but they are desirous that all the Versions published under their sanction should be made as complete as possible, so that they may be considered standard works in the languages into which they are respectively made.

Principles—Funds—and Associations.

It will be the object of the Committee, in conducting its operations, to adhere in all respects to the rules and principles of the Society; and, both in the employment of translators and the selection of agents, to take care that they shall be such as shall be consistent with the character of the Society, as an Institution formed for the purpose of promoting Christian Knowledge, according to the Doctrine and Discipline of the Church of England.

The Committee have to report to the Board, that contributions to the amount of 489*l.* 5*s.* 9*d.* have been received, and the annual subscriptions are 71*l.* 18*s.* Associations in aid of their objects have been formed at Doncaster, Nottingham, Newark, Ripon, Cheltenham, and Retford.

These Associations are allowed, by the Resolution of the Board, to purchase English Bibles and Prayer Books at cost-prices, from the nearest District Committee; and they are at liberty to make their own regulations for the supply of their Subscribers.

CHURCH OF SCOTLAND.

Conclusion of Rev. Alexander Duff's Address to the General Assembly—

(See before, at pp. 261—264, 304—307, 357—361.)

Urgent Appeal for an Immediate Increase of Exertions in behalf of India.

SUCH being the nature of the approaching crisis, increased exertions are demanded NOW in behalf of India—increased resources are demanded NOW, in Men and in Contributions.

Larger PECUNIARY AID is at this moment imperatively called for. But whence is it to come? Oh! it is disheartening, to think of the stinted, shrivelled liberalities of those, who yet profess to be disciples of Him, *who for their sakes became poor, that they, through His poverty, might be made rich.* There is abundance of pecuniary means in the land. It is not these which are deficient: it is the large Christian Heart that is wanting. The poor find plenty to spend on noxious drugs, which stupify the mental faculties, and brutalize the soul that is destined for immortality; and

the great and the noble find plenty to waste on extravagant luxuries and superfluous refinements: yet, when we crave for a mite to be cast into the Christian Treasury, they all, alas! too often plead inability, and assure us that they have nothing to spare! When we reflect, that all endowments of mind, and body, and personal estate, are so many talents entrusted to men, who shall be summoned, at the bar of Divine Judgment, to give an account of their stewardship, what does conduct like this amount to, but a reckless mockery of their God? Let us then awake from the slumber of Indifference! Let us become alive to the privilege and enjoyment of being *able to give with a perfect heart willingly*; and let us resolve that the future shall become the grave of the follies and the short-comings of the past.

Men also are wanted for the field of labour—more MEN, of large and capacious soul. But where are these to be found? Oh! it is cheerless to think of the dearth of Labourers. When we speak of personally engaging in the work of Missions, all begin to talk of weakness of constitution, the opposition of friends, and the difficulties to be encountered. But look at what our countrymen achieve in other fields. The love of fame—that fleeting perishable vanity—can call a man to penetrate the frozen regions of the North, or carry him across the burning sands of Africa. Is it to be declared, then, in this Assembly, respecting the descendants of those men, whose blood, profusely shed at many a stake and on many a scaffold, in many a lonely dell and on many a solitary moor, still loudly testifies to the number and extent of their sacrifices in the Cause of God, that THE LOVE OF FAME has become more powerful than the LOVE OF CHRIST?

When we enforce the claims of India, all begin to talk of the horrors of a tropical clime. But only point out a lucrative situation in India, and there is an immediate rush toward it from all quarters of the land—from the peers of the realm, to the meanest of the subjects. No word then is heard of the “venomous influence” of an Indian Sun—no word then, of the deadly effects of a pestiferous atmosphere. All hasten to seize the gilded prize. Again, then, do I ask, Is it to be declared, in the presence of the descendants of those men, who, in defence of “Zion’s King and Zion’s cause,” so bravely fought and nobly won the victory, that the LOVE OF MONEY has become stronger than the Love of CHRIST?

This should create a feeling of shame in our bosoms, and excite a holier flame throughout the length and breadth of our land. While the office of the Missionary is held up as the highest walk of Christian Philanthropy, it must still be asked, how comes it that our great men, our giants in theology, have left it to be occupied by babes and striplings? How comes it, that the mightier task of storming the strong-holds of Satan’s dominion has been left to the young, and the raw, and the inexperienced—while the men of renown

linger behind, in quiet possession of what has long been a conquered territory? It was not so in the days of old. They were the Chieftains of a heroic band, like Paul, and Barnabas, and Apollos, who went forth on the arduous enterprise of assailing and shattering the citadels of Heathenism. And until the day come, when such men will reckon it their highest honour to leave all, and go forth after the example of Apostles, and Prophets, and Martyrs, I will maintain, in the sight of Heaven, that we breathe a degenerate spirit, and belong to a race of degenerate men.

At the same time, seeing that men are to be dealt with according to the standard of men, and not of angels, it were well to inquire whether Missions have hitherto been placed on a footing to draw forth, in general, men of great talents and acquirements. These, from an early period of life, are ready to look round at home, and say, "Oh, there is no fear of our getting respectable and useful situations in society!" And this, without any impeachment of the sincerity of their Christian Profession, is apt to preclude—or, if begun, to stifle—minute inquiry into the Wants and the Claims of Foreign Lands. I would, therefore, submit, though with due deference, whether the greatly underpaid scale of remuneration may not have prevented many of powerful intellect and sterling piety from directing their attention to the subject of Missions, and so qualifying themselves for Missionary Labour. This, as one of the probable causes of the lack of superior agents, seems to rest on the principles of human nature; and it were well for the friends of Missions calmly and seriously to consider it.

Once more: whenever we make an appeal in behalf of the Heathen, it is constantly urged, that there are enough of heathen at home—that there is enough of work to be done at home—and why roam for more in distant lands? I strongly suspect, that those who are most clamorous in advancing this plea, are just the very men who do little, and care less, either for heathen at home or heathen at a distance: at all events, it is a plea far more worthy of a Heathen, than of a Christian. It was not thus that the Apostles argued: if it had been, they never would have crossed the walls of Jerusalem: there they would have remained, contending with unbelieving Jews, till caught by the flames which reduced to ashes the city of their fathers. And if we act on such a plea, we may be charged with despising the example of the Apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked, that those, who, in this Assembly, have so far succeeded to their office, should act so contrary a part? Let us pronounce this impossible. I, for one, can see no contrariety between home and foreign labour. I am glad that so much is doing for home; but ten times more may yet be done, both for home and for abroad too. It is cheering to think of the over-mastering energy, which is now put forth in the cause of church extension in this land, as well as in reference to improved systems of educa-

tion and model-schools, and more especially the enlightenment of the long-neglected and destitute Highlands. I know the Highlands: they are dear to me. They form the cradle and the grave of my fathers: they are the nursery of my youthful imaginings; and there is not a lake, or barren heath, or naked granite peak, which is not dear to me. How much more dear the precious souls of those who tenant these romantic regions! Still, though a Son of the Highlands, I must, in my higher capacity as a Disciple of Jesus, be permitted to put the question, "Has not Inspiration declared, that *the field is the world*?" And would you keep your spiritual sympathies pent up within the craggy ramparts of the Grampians? Would you have them enchained within the wild and rocky shores of this distant isle? *The field is the world.* And the more we are like God—the more we reflect His image—the more our nature is assimilated to the divine—the more nearly shall we view the world as God has done. "True friendship," it has been said, "has no localities." And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it: let us view it as denizens of the Universe, and we shall not be bounded in our efforts of philanthropy, short of the north or south pole. Wherever there is a human being, THERE must our sympathies extend.

And since you, here assembled, are the representatives of that National Church, which has put forth an emphatic expression of faith in the Redeemer's promises; an emphatic expression of expectation that all these promises shall one day be gloriously realized—and in these troublous times this is a glorious testimony—I call upon you to follow it up with deeds proportionate. *Faith without works is dead.* Let the representative body of this Church commence, and shew that the pulse of benevolence has begun to beat higher here; and if so, it will circulate through all the veins of the great system. Let the impulsive influence begin here, and it will flow throughout the land. Let us awake, arise, and rescue unhappy India from its present and impending horrors. Ah! long, too long has India been made a theme for the visions of poetry and the dreams of romance. Too long has it been enshrined in the sparkling bubbles of a vapoury sentimentalism. One's heart is indeed sickened with the eternal song of its balmy skies and voluptuous gales—its golden dews, and pageantry of blossoms—its fields of Paradise, and bowers entwining amaranthine flowers—its blaze of suns, and torrents of eternal light: one's heart is sickened with this eternal song; when, above, we behold nought but the spiritual gloom of a gathering tempest, relieved only by the lightning glance of the Almighty's indignation—around, a waste moral wilderness, where "all life dies, and death lives"—and, underneath, one vast catacomb of immortal souls perishing for lack of knowledge. Let us arise, and resolve, that henceforward these "climes of the sun" shall not be viewed

merely as a storehouse of flowers for poetry, and figures for rhetoric, and bold strokes for oratory; but shall become the climes of a better sun—even the *Sun of Righteousness*—the nursery of *plants of renown*, which shall bloom and blossom in the regions of immortality. Let us arise, and revive the genius of the olden time. Let us revive the spirit of our forefathers. Like them, let us unsheath the *sword of the Spirit*—unfurl the banners of the Cross—sound the Gospel-trump of Jubilee. Like them, let us enter into a Solemn League and Covenant before our God, in behalf of that benighted land, that we will not rest, till the voice of praise and thanksgiving arise, in daily orisons, from its coral strands—roll over its fertile plains—resound from its smiling valleys—and re-echo from its everlasting hills. Thus shall it be proved, that the Church of Scotland, though *poor*, can make many rich, being herself replenished from the fulness of the Godhead—that the Church of Scotland, though powerless, as regards carnal designs and worldly policies, has yet the divine power of bringing many sons to glory—of calling a spiritual progeny from afar, numerous as the drops of dew in the morning, and resplendent with the shining of the Sun of Righteousness—a noble company of ransomed multitudes, who shall hail you in the realms of day, and crown you with the spoils of victory, and sit on thrones, and live and reign with you, amidst the splendours of an unclouded Universe.

May God hasten the day, and put it into the heart of every one present to engage in the glorious work of realizing it!

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CHINESE-AND-INDIA-FEMALE-EDUCATION SOCIETY.

THE Formation and Object of this Society, with an Appeal in behalf of its designs, appear at pp. 390—393 of our last Volume. We subjoin some particulars which have lately reached us.

Summary of the First Year's Proceedings.

Soon after the formation of the Society, a Grant of 50*l.* was transmitted to the Schools at Malacca; and, in May last, Miss Eliza Thornton, a Lady in all respects well qualified for the work, was sent out to undertake their superintendence. In June, three other Ladies sailed for Bengal, under the care of the Rev. Michael Wilkinson and his Wife, and in company with the Bishop of Madras: of these, Miss Priscilla Wakefield is to be assistant to Mrs. Wilson at Calcutta—Miss Eliza Postans will be stationed at Gorruckpore—and Miss Jane Jones at Burdwan, as assistant to Mrs. Weitbrecht, in the charge of a promising Orphan Establishment. Local resources

will be made available for their permanent support, to which this Society is not pledged. An engagement has been entered into, that, in the event of their marriage within five years, or of any voluntary change of circumstances interfering with the due discharge of the duties which they undertake, the sum advanced for outfit and passage shall be repaid to the Society; a fifth part being deducted for every year during which the terms of the engagement shall have been complied with. The Committee have every reason to feel satisfied respecting the motives which have influenced all their Agents, and the spirit by which they are animated; and to hope that the Divine Blessing will accompany them to their destined fields of labour, and strengthen them for their arduous duties.

Singapore, Cawnpore, and other Stations are now under consideration; for which very eligible Candidates have volunteered their services. Fresh openings for usefulness will, doubtless, soon be presented to the attention of the Committee; and they trust that He, who has hitherto, beyond expectation, prospered their exertions, will still incline the hearts of His people cheerfully to lend their aid.

Supplies of school materials, fancy and useful work, and working materials, have been granted to Macao, Malacca, Calcutta, Burdwan, Gorruckpore, and Cawnpore.

Notice of Methods by which the Society may be aided in its Design.

The Committee beg to acknowledge the kindness of their friends in different parts of the country, who have encouraged and assisted them by collections of Money, and by presents of Fancy and Useful Articles for sale, Working Materials and Books, all of which have been gratefully received.

Old School-Books, and Works of General Information, are most acceptable: also Working Materials of all kinds, remnants of canvas, worsted, lamb's-wool, floss-silk, &c., urgent applications for all these articles having been received from abroad. Globes, new or second-hand, would be a valuable present.

As it is a great object to obtain Passages for their Agents, and Freight for packages, at as little expense as possible, the Committee will feel indebted by any information and assistance, which it may be in the power of merchants,

captains of vessels, and others friendly to the cause, to afford.

<i>State of the Funds.</i>		
Receipts of the Year.		
	£.	s. d.
Annual Subscriptions	126	13 0
Donations.....	951	12 6
Collections at St. John's, Bedford Row, after a Sermon by the Bishop of Madras	40	0 0
Total.....	£.1118	5 6
<i>Payments of the Year.</i>		
Passages and Outfits for Four		
Agents to Bengal and Malacca,	499	6 6
Grant to Malacca Schools	50	0 0
Grants of School Materials	19	6 0
Printing, Stationery, and Sundries,	95	17 0
Total.....	£.664	9 6

Our Readers will receive much pleasure from the following extracts of a

Letter of Encouragement and Information from Mrs. Wilson, of Calcutta.

It is addressed to one of the Secretaries, and is dated Feb. 25, 1835.

In reply to your communication, dated September 23, 1834, I beg to assure you, that the information conveyed is the most welcome possible. There never was a period more inviting than the present, for the labours of a host of pious, humble-minded Christian Females.

Good health is indispensable to LABOUR in an Indian Climate: we require active, cheerful, good-tempered persons; who can be as happy alone, as in society; and who are MOST HAPPY when in the midst of these ignorant, neglected women and children, endeavouring to lead them to the sinner's Saviour.

Ladies who have been Governesses in families or schools would answer extremely well, if devoutly religious; because their education must be generally good, and they have been accustomed to manage the temper of children.

It may be hoped that some Ladies of private property will be found prepared to consecrate a few years to this interesting object.

One Lady of superior mind and qualifications is all that is really required at each Station; but two persons would find abundance of employ, and be a great mutual comfort. I would therefore strongly recommend each Lady to bring with her a younger sister, friend, or a pious, steady maid-servant.

Sept. 1835.

In the event of two Ladies living together, 150*l.* per annum will be a sufficient salary, as the same house and servants will serve for both. The best assistants will be found in our own young Christians, in consequence of their knowledge of English and all the local languages; and these are fast growing up, around every Missionary Station. Perhaps I may mention in this place, that in consequence of the most awful famines, both North and South of Calcutta, thousands of poor Hindoos and Mahomedans have been swept away; leaving many of their little-ones to perish, from starvation and exposure, on the banks of rivers, under trees, and in every possible direction.

Taking advantage of this melancholy season, I collected about 150 Female Orphans, and above 50 Women. Of the Orphans, 110 are now with me: a few have married; but many have died, being far reduced when brought in. Of the destitute Women, a few are employed in cooking, and taking care of the little orphans: nearly forty have got into service: two have married, and three are dead. One thing is remarkable among these poor refugees: with the loss of worldly goods, they have lost caste necessarily, being obliged to eat how and where they could get it; but they appear to despise the word Caste as much as we do, replying thus: "What has caste done for me? Have I not lost every thing?"

These famines are of frequent occurrence in India: and, were Christian Females stationed in every large town, prepared to watch opportunities for collecting such poor little outcasts, in a very few years, hundreds, nay thousands, might be brought under Christian Influence; and, finally, they would make our best Teachers, and become respectable heads of families. I have had a few orphans for the last ten years, five of whom married away some years ago: one of these returned to die at this place, a few weeks since: her life was useful and blameless — her departure most satisfactory and blessed. I have several more of these dear children, who are about to marry our converts: such a Young Couple would only require 20*l.* per annum; and they would be able to read the native language with the Lady, her Day Scholars, Orphans, and Servants; and

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the Husband would have regular daily worship with the family, and make himself generally useful. As to system, this must be left to the Lady's own experience: the question with us, in this trying country, is, not how we shall teach a child to read God's Holy Word, but how we shall induce ignorant Heathen Parents to give their girls for Christian Instruction—how manage to secure their daily attendance—and how be able to keep them long enough at school to learn any thing well.

As to age—we gladly take all ages, and do the best that we can with them. Indeed, the elder sister has to take care of the younger, who is necessarily brought: but I consider her as nothing, in comparison with the elder, whose age renders her most capable of understanding and feeling the force of religious conversation, and who, from the distressing system of early betrothments, may be so soon lost to us for ever; while the little sister remains, and becomes important in her turn.

In reference to the Infant System—as far as respects teaching large numbers at once by pictures, objects, &c., it is a great saving of time and strength, and is partially in use even among the Natives, so far at least as regards Arithmetic; but neither teachers nor pupils could support the perpetual motion of the system during the hot and rainy seasons. These statements will be little understood in a cold climate, unless reference be made to those who have LABOURED in this exhausting country. Many of our Hindoo and Mahomedan Day-scholars walk two and three miles to school; and perhaps there is not a day, during the hottest months, that some one is not taken home in a fever—and sometimes to the extent of ten out of 250 or 270—although we never allow them to stand more than five minutes in the hour. We frequently receive messages from the girls' mothers, at such seasons, to request that their children may be allowed to return home earlier; as their feet become blistered by the heat of the roads, for they wear neither shoes nor stockings: these are the kind of difficulties with which we have to combat.

It is well known that the Natives are opposed to the teaching of FEMALES; and the greatest part of them are almost too poor to get their children common food and a cloth: but even if other-

wise, they would not PAY to have GIRLS taught: they would much rather PAY us to keep away from them. Indeed, the reverse is the fact—the mothers expect the teachers should reward the girls for coming, although they have the trouble of going from house to house to collect them.

Society changes so frequently in India, that we must look beyond the creature for guidance and protection; but, happily, I believe there is not a Station, in this country, where the Christian Community would not be ready to give every assistance in their power to those Charitable Institutions. Half the money which I have received for the Native Orphans has been sent unsolicited.

I should recommend Ladies to settle at the large Stations on the banks of the river, going regularly on from Calcutta northward: thus they would have the comfort of seeing Christian Friends, as they travel up and down the river—their schools would be encouraged—and one being at easy distances from another, they might frequently exchange visits. The Hindoos are so fond of their rivers, that the banks teem with population; and those who live inland make periodical journeyings, to and fro.

In Bengal, a Lady could easily get a School of 100 Day-scholars; and, by degrees, she might collect 10 or 20 Orphans. These, with Christian Men-servants, and their Wives and Children, would form a very nice establishment. About five shillings a month will clothe and feed a Native Orphan, even in Calcutta: in the country, I suppose, only half this sum would be required, where there are several children together.

Higher up the country, Mission Work is very much behind Bengal: as such, perhaps a Lady might have to begin with five or ten little Heathens; but this must not discourage. I began with ONE!

I should advise your confining your labours to the sending out of Teachers, with all suitable School Materials. Let the Ladies sail in June or July for North India; so that we may hope they would reach Calcutta at the close of the rains, and have the fine cold season to begin with. If the persons sent out have friends or relations here, they would of course go to them; but if none, they had best come direct to me, at the Central School. I shall, if spared, receive them with joy and gladness, and take every

care to get them comfortably fixed at their respective Stations. The Ladies should be acquainted with the Infant System, but merely run through other Schools; so as to come to the field of labour with the least possible delay. It is **HERE ONLY** that we can learn our work, or the exact pronunciation of the Eastern Languages.

Each Lady should bring out—1. a large supply of pictures: I mean, especially, the little half-penny ones, which, besides being used in the schools, might be given now and then as a reward. I have seen many respectable Natives much gratified by these little presents to their children.

—2. One or two hundred slates without frames, with rulers, pencils, pens, and copy-books. A good store of English Alphabets and easy reading books, as the younger orphans and children of Native Christians will of course be taught English; and, as this language becomes more in use, we may hope that respectable Natives will wish their daughters to learn also. Probably this will take place first in small Stations.

—3. A stock of brass thimbles (or

any cheap ones), needles, scissors, all sorts of marking canvas, with cotton and silks for the same. Ladies who can teach worsted-work should bring a very large supply of all things necessary. We have to pay ten shillings a yard for rug; and marking canvas and worsteds in **SHADES** are seldom to be procured at any price.

As the children of the poor in England are taught chiefly plain needle-work, perhaps you may imagine fancy-work superfluous; but the circumstances of the two countries are totally different. Plain work is soon taught; and, as yet, but little required by Natives. Marking is useful everywhere, and the rugs sell for the benefit of the Orphan Fund; besides that Ladies like to purchase these little specimens of Native Girls' work. So that the best present to a Native-Orphan School will be, canvas, lamb's-wool, and worsteds, with needles, &c. I have lately received an invaluable gift of this kind from Clifton, which has gratified me more than 50% for the children would have done; as it enables them to go on with the work which had been laid aside for a twelvemonth.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1836.

JANUARY.			MARCH.			APRIL.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	Is. 61. 2, 3.	Rev. 1. 4.	9	2 Chron. 20. 20.	Matt. 18. 14.	21	1 Sam. 1. 17.	John 12. 26.
2	Is. 51. 3.	Luke 16. 12.	10	Pa. 66. 8, 9.	Luke 1. 49.	22	Is. 6. 1.	Matt. 19. 22.
III	Joel 2. 17.	Luke 16. 15.	11	Pa. 144. 1, 2.	Luke 23. 61, 62.	23	Gen. 50. 21.	John 11. 5.
4	Pa. 143. 8.	Matt. 8. 27.	12	Pa. 18. 6.	John 13. 1.	24	Jer. 17. 13.	Luke 19. 42.
5	Pa. 66. 1.	Matt. 4. 1.	13	Dan. 9. 9.	Matt. 5. 8.	25	Jer. 1. 5.	Blatt. 1. 23.
6	Pa. 8. 6.	Matt. 12. 21.	xiv	Prov. 21. 2.	Matt. 20. 28.	26	Is. 52. 11.	Matt. 25. 40.
7	Zech. 10. 12.	Rev. 7. 9, 10.	15	Pa. 73. 28.	John 15. 5.	xvii	Deut. 13. 3.	Luke 22. 37.
8	Is. 66. 12.	John 15. 12.	16	Jer. 20. 13.	John 13. 23.	18	Exod. 34. 6.	Luke 1. 40, 47.
9	Zeph. 3. 16.	John 1. 29.	17	Pa. 102. 24.	Acts 4. 12.	19	Zech. 9. 8.	Matt. 10. 32, 33.
x	Pa. 96. 6.	Mark 16. 15.	18	Pa. 116. 17.	Matt. 18. 2.	20	2 Sam. 16. 12.	Matt. 6. 6.
11	Exod. 20. -20.	Acts 1. 8.	19	Deut. 5. 33.	Matt. 28. 10.	21	Is. 43. 4.	Luke 22. 41.
12	Pa. 4. 1.	Rev. 4. 8.	20	Pa. 71. 16.	Acts 4. 32.			
13	Joel 2. 21.	John 8. 58.	xvi	Judges 6. 13.	John 11. 61, 52.			
14	Is. 52. 14, 15.	Luke 2. 28.	21	Pa. 43. 4.	Acts 2. 36.	1	Josh. 13. 1.	John 19. 34.
15	Pa. 27. 8.	John 20. 20.	22	1 Kings 8. 15.	Rev. 14. 13.	2	Pa. 63. 3.	Matt. 28. 6.
16	Is. 61. 7.	John 6. 51.	23	Pa. 149. 2.	Rev. 1. 16.	III	Pa. 103. 28.	Rev. 1. 18.
xvii	Pa. 8. 2.	John 16. 33.	24	Pa. 3. 5.	John 5. 22, 23.	4	1 Sam. 2. 35.	Acts 2. 24.
18	Pa. 135. 6.	John 3. 27.	25	1 Sam. 16. 7.	Matt. 27. 51.	5	Pa. 126. 5.	John 6. 46.
19	Pa. 71. 4.	Acts 17. 30.	26	Is. 53. 12.	Luke 1. 50.	6	Kx. 34. 10.	Mark 4. 4.
20	Pa. 34. 11.	Mark 6. 2, 3.	27	Pa. 33. 1.	Luke 12. 49, 50.	7	Deut. 32. 4.	Acts 17. 27, 28.
21	1 Sam. 30. 24.	Luke 1. 78.	28	Gen. 22. 12.	John 16. 10.	8	Jer. 11. 21.	Luke 1. 37.
22	Pa. 34. 6.	Matt. 3. 9.				9	Micah 6. 8.	Mark 14. 8.
23	Kzek. 41. 4.	Matt. 17. 2.				x	Pa. 145. 18.	Acts 2. 47.
xvii	Pa. 74. 22.	Mark 1. 4.				11	Micah 7. 20.	Matt. 6. 21.
25	Pa. 136. 23.	John 1. 14.				12	Pa. 72. 11.	John 6. 12.
26	Pa. 123. 5.	Luke 1. 32, 33.				13	Pa. 72. 15.	Luke 6. 39.
27	Pa. 71. 23.	Matt. 13. 19.				14	Jer. 16. 19.	Acts 20. 24.
28	1 Sam. 2. 8.	Matt. 25. 29.				15	2 Chron. 25. 8.	Luke 11. 1.
29	Is. 62. 11.	Luke 3. 6.				16	Pa. 32. 8.	Matt. 18. 3.
30	Is. 18. -6.	Luke 15. 4.				xviii	Isa. 26. 20.	Luke 24. 32.
xxxi	Pa. 23. 3.	Acts 5. 38, 39.				18	Is. 43. 2.	Acts 12. 5.
						19	Pa. 25. 10.	Rev. 3. 2.
						20	Pa. 48. 10.	Matt. 9. 17.
						21	Is. 12. 3.	Luke 7. 37, 38.
						22	Jonah 2. 9.	John 11. 9.
						23	Is. 45. 12.	Matt. 16. 18.
						xxiv	Is. 53. 11.	Matt. 11. 27.
						25	Lam. 3. 21-33.	John 21. 15.
						26	Is. 11. 9.	John 10. 31, 36.
						27	Micah 2. 13.	John 8. 47.
						28	Pa. 107. 8.	Acts 20. 28.
						29	Jer. 32. 27.	Luke 8. 1, 2.
						30	Is. 64. 10.	John 13. 11.

MAY.

Day.	Daily Words.	Doct. Texts.
1	Is. 3. 10.	Acts 15. 11.
2	Gen. 6. 6.	John 15. 14.
3	Ps. 81. 1.	Matt. 8. 26.
4	Ps. 63. 8.	Luke 2. 19.
5	Numb. 9. 23.	Luke 18. 8.
6	Is. 53. 7.	Matt. 26. 56.
7	Gen. 21. 31.	John 6. 64.
viii	Ps. 97. 1.	Mark 13. 37.
9	Is. 12. 5.	John 3. 29.
10	Deut. 15. 7.	Acts 3. 15.
11	Ps. 8. 1.	Mark 10. 24.
12	Gen. 12. 3.	Acts 1. 11.
13	Ps. 19. 12.	Acts 2. 42.
14	1 Chron. 16. 35.	John 14. 14.
xv	Ps. 139. 18.	Luke 1. 53.
16	Ps. 107. 13.	Matt. 6. 14, 15.
17	Exod. 6. 2, 3.	Matt. 4. 2.
18	Ps. 34. 18.	Luke 8. 17.
19	Is. 49. 18.	Matt. 6. 34.
20	Ps. 100. 4, 5.	Rev. 19. 5.
21	Ps. 119. 20.	John 6. 44.
xxii	Prov. 14. 23.	John 16. 7.
23	Is. 43. 24.	John 1. 4.
24	Jer. 31. 7.	John 8. 50.
25	Is. 33. 2.	Acts 12. 24.
26	Is. 12. 1.	Matt. 5. 19.
27	Dan. 9. 19.	Matt. 8. 13.
28	Is. 6. 8.	Acts 5. 19, 20.
xxix	Is. 57. 18.	Matt. 3. 16, 17.
30	2 Chron. 5. 13.	John 1. 16.
31	Ps. 111. 2.	Acts 7. 55, 56.

JUNE.

1	Is. 25. 9.	Rev. 22. 3, 4.
2	Ps. 96. 4.	Luke 12. 15.
3	Jer. 9. 23, 24.	Luke 24. 50.
4	Zech. 6. 15.	Luke 1. 46, 47.
v	2 Sam. 19. 12.	Mark 10. 29, 30.
6	Ps. 160. 2.	Luke 15. 6.
7	Is. 35. 4.	Matt. 27. 39, 41.
8	Ezek. 36. 26.	John 18. 36.
9	Is. 55. 7.	Acts 16. 31.
10	Ps. 25. 1, 2.	Luke 10. 2.
11	Lev. 26. 12.	Matt. 10. 3.
xii	Is. 25. 9.	Matt. 13. 45, 46.
13	Ps. 142. 5.	John 15. 20.
14	Ps. 84. 2.	Mark 8. 4.
15	Is. 30. 20.	Rev. 3. 12.
16	Ps. 9. 18.	John 17. 2.
17	Is. 54. 13.	Matt. 28. 20.
18	Ps. 48. 9.	John 1. 3.
xix	Ps. 84. 10.	John 4. 34.
20	Exod. 15. 18.	John 4. 6.
21	Ps. 105. 40.	Mark 8. 2.
22	Ps. 62. 8.	John 1. 1.
23	Zeph. 3. 11.	Matt. 22. 12.
24	Ps. 37. 4.	Matt. 3. 15.
25	Job 14. 4.	Acts 18. 10.
xxvi	1 Kings 8. 39.	Acts 14. 17.
27	Ps. 67. 1.	Matt. 10. 8.
28	Is. 40. 31.	Matt. 3. 12.
29	Gen. 32. 30.	John 5. 25.
30	Gen. 32. 30.	Rev. 22. 16.

JULY.

1	Ps. 104. 29.	John 10. 30.
2	Ps. 63. 5, 6.	John 6. 61.
iii	Is. 27. 6.	Acts 1. 3.
4	Ps. 119. 6.	Matt. 3. 11.
5	Ps. 89. 9.	Matt. 5. 14.
6	Is. 47. 4.	Matt. 10. 28.
7	Deut. 4. 4.	John 21. 7.
8	Ps. 49. 7, 8, 9.	John 6. 29.
9	Ps. 116. 10.	John 10. 27.
x	Lam. 3. 23.	John 5. 26.
11	Ps. 20. 1.	John 21. 17.
12	Job 12. 10.	John 7. 46.
13	Is. 55. 6.	John 3. 18.
14	Ex. 2. 23, 24.	Mark 4. 38.
15	Ps. 89. 1.	Mark 14. 62.
16	2 Chron. 29. 10.	Luke 12. 48.
xvii	Is. 63. 7.	Rev. 1. 7.
18	Mal. 2. 10.	John 1. 12.
19	Ex. 33. 20.	Luke 24. 36.
20	Is. 24. 15.	Acts 21. 13.

Day.	Daily Words.	Doct. Texts.
21	Ps. 94. 19.	Mark 3. 5.
22	Numb. 14. 20.	Matt. 13. 25.
23	Ps. 116. 6.	Rev. 1. 6.
xxiv	Ps. 89. 36.	Luke 2. 27-31.
25	Gen. 50. 20.	Matt. 5. 9.
26	Exod. 20. 24.	John 3. 33.
27	Is. 48. 18.	Rev. 21. 5.
28	Zeph. 3. 12.	John 7. 30.
29	Ps. 121. 4.	Matt. 25. 1.
30	Ps. 34. 2.	Matt. 9. 2.
xxxi	Deut. 33. 29.	Rev. 3. 11.

AUGUST.

1	Is. 5. 20.	Acts 5. 30, 31.
2	1 Kings 5. 4.	Acts 3. 18.
3	Ps. 91. 1.	Acts 2. 39.
4	Ps. 103. 13.	Acts 4. 33.
5	Mal. 3. 17.	Rev. 1. 5.
6	Gen. 2. 16, 17.	John 14. 15.
vii	Lam. 5. 21.	Acts 4. 34.
8	Ps. 37. 19.	John 8. 21.
9	Ps. 89. 50.	Acts 8. 30.
10	Ps. 92. 13, 14.	Matt. 5. 16.
11	Ps. 86. 2.	Acts 10. 47, 48.
12	Is. 54. 7.	John 20. 29.
13	Jer. 50. 5.	John 17. 23.
xiv	Ex. 26. 33.	John 6. 40.
15	Deut. 27. 9, 10.	Luke 2. 34.
16	Is. 9. 6.	Mark 10. 13, 16.
17	Is. 62. 5.	Mark 10. 14.
18	Ex. 30. 10.	Luke 23. 27.
19	Jer. 1. 18.	Matt. 14. 36.
20	Is. 33. 18.	Rev. 7. 17.
xxi	Is. 69. 7.	Acts 13. 48.
22	Ps. 9. 14.	Luke 10. 42.
23	Ezek. 43. 2.	Luke 16. 15.
24	Ps. 119. 108.	John 18. 12.
25	Ps. 64. 10.	John 1. 18.
26	Lev. 22. 32.	Luke 17. 20.
27	Jer. 3. 25.	John 16. 24.
xxviii	Dan. 9. 23.	John 1. 47.
29	Zech. 2. 10.	John 15. 27.
30	Is. 8. 10.	Mark 9. 40.
31	Ps. 23. 4.	Rev. 7. 16.

SEPTEMBER.

1	Is. 63. 2, 3.	Luke 6. 36.
2	Obad. 8. 17.	Luke 5. 5.
3	Ps. 4. 7.	Luke 24. 38.
iv	Ps. 77. 14.	Mark 2. 16.
5	Jer. 32. 40.	Matt. 27. 45.
6	Gen. 45. 5.	John 4. 42.
7	Is. 26. 7.	Luke 19. 9.
8	Ps. 54. 4.	Matt. 12. 19.
9	Is. 37. 20.	Acts 10. 40, 41.
10	Is. 65. 9.	Matt. 5. 11, 12.
xi	Ps. 3. 3.	Matt. 5. 20.
12	Is. 49. 26.	Matt. 12. 30.
13	Is. 65. 24.	Luke 22. 32.
14	Is. 9. 6.	Matt. 9. 36.
15	Sol. Song 5. 2.	John 1. 11.
16	Jonah 4. 2.	Matt. 4. 10.
17	Ps. 119. 121.	Matt. 16. 17.
xviii	Is. 50. 10.	Rev. 21. 7.
19	Is. 49. 2.	John 19. 1.
20	Ps. 84. 3.	Luke 8. 46.
21	Is. 8. 18.	Matt. 7. 7.
22	Ps. 89. 27.	Luke 2. 46.
23	Gen. 22. 18.	Mark 7. 37.
24	Is. 11. 5.	Luke 22. 19.
xxv	Ezek. 3. 10.	Matt. 16. 24.
26	Gen. 43. 30.	Acts 7. 60.
27	Ps. 33. 9.	Acts 10. 43.
28	Ps. 51. 17.	Acts 17. 26, 27.
29	Is. 18. 7.	Luke 15. 10.
30	Ps. 93. 4.	John 14. 26.

OCTOBER.

1	Is. 8. 19.	Mark 1. 9.
ii	1 Sam. 3. 10.	John 20. 31.
3	Lev. 22. 32.	Matt. 11. 29.
4	Sol. Song 1. 3.	Acts 17. 11.
5	1 Kings 8. 26.	John 3. 14, 15.
6	Is. 49. 3.	John 20. 15.
7	Is. 43. 10.	John 3. 21.
8	Ps. 40. 11.	Mark 16. 9.
ix	Ps. 139. 4.	Acts 7. 59.

Day.	Daily Words.	Doct. Texts.
10	Is. 62. 1.	John 12. 41.
11	Is. 63. 2.	Luke 4. 32.
12	Dan. 4. 3.	Matt. 26. 53, 54.
13	Ps. 94. 14.	Matt. 28. 18.
14	Is. 43. 1.	Matt. 26. 63, 64.
15	Jer. 20. 11.	Luke 2. 40.
xvi	Ps. 119. 58.	Matt. 5. 13.
17	Mal. 3. 6.	Acts 9. 31.
18	Ps. 119. 132.	Mark 9. 42.
19	Is. 48. 10.	Luke 13. 7.
20	Ps. 86. 9.	Luke 23. 43.
21	Keth. 8. 6.	John 3. 21.
22	Jer. 32. 42.	John 6. 55.
xxiii	Jer. 51. 10.	Acts 2. 37.
24	Is. 43. 16.	Mark 16. 20.
25	Deut. 26. 18.	John 17. 11.
26	Deut. 8. 10.	Luke 1. 74, 75.
27	Is. 51. 16.	Mark 1. 15.
28	Jer. 30. 11.	Matt. 26. 63.
29	Gen. 3. 10.	Matt. 16. 15.
xxx	Ps. 122. 6.	Luke 2. 52.
31	Ps. 95. 6.	Acts 18. 9.

NOVEMBER.

1	Eccles. 7. 13.	Rev. 19. 9.
2	Deut. 28. 6.	Matt. 4. 23.
3	Jer. 14. 21.	Rev. 2. 25.
4	Judges 6. 17.	Rev. 1. 5.
5	Gen. 6. 5.	John 7. 48.
vi	Joel 2. 29.	Rev. 3. 3.
7	Lam. 3. 26.	Rev. 1. 14.
8	Exod. 14. 15.	Rev. 3. 17.
9	Micah 7. 19.	Matt. 2. 14.
10	Hosea 14. 9.	Acts 10. 42.
11	Ps. 73. 23.	Acts 2. 33.
12	Exod. 23. 13.	Acts 16. 14.
xiii	Jer. 17. 9.	John 15. 16.
14	Deut. 13. 6, 8.	Luke 10. 39.
15	Is. 26. 16.	John 10. 5.
16	Ezek. 36. 11.	Luke 2. 47.
17	Ps. 129. 2.	Matt. 27. 27.
18	Ps. 2. 8.	Matt. 24. 14.
19	Is. 40. 8, 9.	John 6. 57.
xx	Gen. 18. 30.	Luke 6. 12.
21	Ps. 97. 10.	Luke 2. 51.
22	Prov. 16. 3.	John 12. 26.
23	Haggai 2. 3.	Luke 18. 21.
24	Ps. 84. 5.	Matt. 21. 9.
25	Ps. 27. 4.	Acts 4. 11.
26	Ps. 65. 5.	Luke 5. 17.
xxvii	Hosea 12. 10.	Luke 1. 68.
28	Ps. 119. 111.	Rev. 1. 8.
29	Prov. 16. 25.	Acts 17. 31.
30	Gen. 19. 17.	Matt. 4. 11.

DECEMBER.

1	Is. 55. 10, 11.	Acts 15. 18.
2	Nahum 1. 15.	Luke 1. 45.
3	Is. 60. 1.	Matt. 26. 67.
iv	Is. 58. 6, 7.	John 5. 27.
5	Neh. 4. 15.	John 5. 24.
6	Ps. 121. 2.	Matt. 9. 12.
7	Ps. 91. 4.	Acts 9. 16.
8	Ps. 119. 45.	Luke 14. 33.
9	Is. 28. 6.	Luke 12. 36.
10	Ps. 5. 2.	Rev. 2. 3, 3.
xi	Ps. 34. 8.	Matt. 11. 28.
12	Ps. 22. 19.	Matt. 1. 27.
13	Is. 40. 29.	Rev. 2. 5.
14	Ps. 133. 1.	John 3. 5.
15	Zech. 8. 12.	John 14. 3.
16	Ps. 45. 10, 11.	Acts 8. 1.
17	Is. 63. 15.	Rev. 3. 20.
xviii	2 Sam. 7. 28.	Rev. 3. 19.
19	Is. 53. 8.	Matt. 6. 3, 4.
20	Ps. 137. 5, 6.	John 15. 13.
21	Ezek. 36. 26.	John 20. 28.
22	Zech. 8. 16.	John 10. 3.
23	Ps. 103. 2, 3.	Luke 13. 17.
24	Zeph. 3. 17.	Luke 7. 7.
xxv	Ps. 23. 6.	John 1. 14.
26	Is. 4. 2.	John 2. 25.
27	Exod. 12. 14.	Rev. 2. 13.
28	Ps. 86. 6.	John 5. 46.
29	Exod. 15. 13.	Luke 14. 23.
30	Is. 66. 2.	John 1. 5.
31	Ps. 69. 32.	Luke 8. 48.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from page 363.)

The Zeal of the Church far short of her Obligations and Opportunities.

IT is painful to me to hear it sometimes said, that there is reason for the Church to despond, with regard to the measure of success which God has given to its labours; as if there were reason to complain, that, though Christians have acted in the spirit of obedience, and have been using the means put into their power, yet God has not fulfilled His promise, or poured out His blessing, so greatly as might have been expected. But not only has His blessing been great: it has exceeded the efforts of His people If the zeal of the Church were equal to the cry of the perishing Heathen, if we were as willing to go as they are to receive us, we should not be far from that shaking of the nations, when *the kingdoms of this world shall become the kingdoms of our Lord and of His Christ*. Never yet has it been seen, in the History of the Church, that the pillar of the cloud by day or of fire by night has taken its station in the rear. It has always been in front of the advancing hosts of the Lord: and were we to break up our sluggish encampments, and to follow that cloud, neither the Red Sea, nor the Desert, nor the swellings of Jordan, should keep us from the Promised Land. Already, while we are wandering about in the Desert, and waiting the return of the spies, we have a report of the land—that it is open—that it is good; and yet we hesitate, because we have not more support which is visible and temporal, when we have all that is unseen and eternal. I see *the Captain of the Lord's Host* standing on the shore of Jordan, and beckoning the Church to go forward. I see hanging over the walls of the city the private signal, indicating, that within these walls there are already those who are beginning to call on the Lord; and I hear the voice of Heaven, telling us, that if the Church be but ready for the work, going out with the trumpets, and making the round of the city, the walls of Heathenism are ready to fall. Already the walls of the Empire of China, that great Jericho of Paganism, are tottering: already are they crumbling, almost before we have gone up, while the Church is lingering in the feebleness of her faith and the

coldness of her love: when only a solitary witness to the Truth has blown the trumpet, the breach is begun: China is open; and the Word is gone forth—“China shall be free!” And why should we not say so? Let us go in the strength of the Lord; and we shall find that He is ready to work—ready to fulfil all that He ever gave His Church the privilege to believe that He would do.

But, methinks, I hear a voice saying—“Though there be so much yet to be obtained, is there no credit due to the Church for what has been done, and is doing?”—No! I love to speak of what is doing, as an encouragement to do more; but the Church is not doing what she ought to do, nor has she made any approximation to it. We are apt to speak of the Church, in England and in America, as though these two composed the whole of the Church; but it is not so: her limits are as wide as the range of baptism, and extend as far as there are any to be found who are willing to receive and to trust in the Word of God. And when I see the dead, the leaden sleep, which is yet almost universally resting on the professing Church of God throughout the world; when I see, that, while the Master is standing and beckoning to us to come to Him on the water, it is but one out of a dozen that will trust His promise, and go and carry the blessing to the world; while I see one only, here and there, actively engaged—scarcely any evidence of life—the arm of the Church almost palsied—and she unwilling to try to stretch it forth; I cannot but feel ashamed and humbled that so little is done for the propagation of the Gospel.

But some may reply—“Suppose we should redouble our diligence; and double, triple, and quadruple our contributions; and increase the circulation of the Scriptures, in order that it might be commensurate with the necessities of the world; there are barriers in the way of our distributing so many copies at once.” To this objection I would say, O ye of little faith, trust God for that! When the hearts of His people are in the work, He can will that their labours shall not be in vain in the Lord.

I say therefore to the various tribes of

His people—I say to Ministers of the Gospel—Hang up in your Churches the Map of the Destitution of the World! Parents, display the same Map in your parlours! Colour every country black, which has not the light of the Gospel: make a cross on those countries only, where you may believe that the Church is erected in the hearts of the great majority of the people: and then let your children see how small a part of that earth, which has been redeemed by the blood of Him who commanded us to preach the Gospel to every creature, is yet enlightened by the knowledge of the Lord! And tell them to look, and see how, in the rest of the world, there are hundreds of millions, before whom no highway is cast up—hundreds of millions, who have not yet received the light of the Gospel! And let that Map be our text, not merely to preach from, but to pray over. Let us call on our hearts to pray over those dark, dark places of the Globe: and when the spirit of prayer prevailing in the Church shall bear a proportion to the wants of the world—when the professing Church of Christ shall be as full of faith, and as full of love, and as full of prayer for the conversion of the world, as a portion of that world is now willing to receive the Gospel of Christ, then, I believe, will be the time when God will *take to Himself His Great Name*, and His Kingdom will indeed come, and His will be done on earth, as universally as it is in heaven.

[*Bp. of Ohio—at Bible Soc. An.*]

Continent.

FRENCH AND FOREIGN BIBLE SOCIETY.

THE formation of this Society was noticed at pp. 440, 441 of our Volume for 1833. We subjoin some extracts from its Second Report.

State of the Funds.

Last year, our receipts, to a great extent, consisted of gifts from abroad; but, this year, our donations from a similar source have been comparatively small: generally speaking, our receipts embrace subscriptions made in France and the proceeds arising from the sale of Scriptures; and yet they are not 5000 francs less in amount than the previous year, when no less than 22,000

francs were stated as having been presented by our foreign friends. Hence it is evident that we are taking root in our land.

Increasing Attention of Roman Catholics to the Scriptures.

Our attention has been directed to the wants of our Catholic Brethren. It is but fair to record here, that the Catholics have also, at times, endeavoured to disseminate the Bible: toward the close of the seventeenth century, the Abbé de Barneville, of the Congregation of the Oratoire, engaged, with some laymen and ecclesiastics, to give away gratis, and to sell at low prices, the New Testament. And, notwithstanding a few isolated facts, which are to be attributed to a narrow-minded bigotry, the interest and the hopes which are attached to the Sacred Volume, even to this day manifest themselves in various ways among them: booksellers are publishing the Bible, to a great extent, in Paris: persons of high literary attainments are found recommending its perusal; and, when one of these, in order to shew the wants of France, is heard exclaiming—“A Bible for every Cottage!” the *Gazette de France*, the most devoted of any Political Journal to the Catholic Interests, joins the cry, and its motto is—“A Bible for every House!”

Luther's German and De Sacy's French Versions begun in Prison.

Is it not remarkable, that circumstances, in themselves very similar, should have given rise to two translations of the Bible, which are the most circulated at the present day in Protestant Germany and in Catholic France? It was in the Fortress of the Wartburg, that Luther began his version—it was in a Dungeon in the Bastille, that De Sacy commenced his! “Am I not too happy in being here!” exclaimed De Sacy: “God himself has given me a sign that such is His will!”—and, truly, we now know why such was the will of the Almighty. It was the Divine Will that De Sacy should be confined in the Bastille, as Luther was in the Wartburg, in order that the Bible should be translated; and that, from the narrow precincts of a prison, that Word should go forth free, which is intended to give liberty to the whole world.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
BURDWAN.

FROM the Rev. J. J. Weitbrecht an Annual Report has been received, stating the course of Missionary Labours in this populous district during the year ending April 1834:—we give the following Extracts.

Progress of the Gospel.

Our Services, on Sunday, in the English and Bengalee Chapel, as well as the Bible and Catechetical Meetings, on the Week-days, with our Native Christians, have been continued as heretofore; and I have reason to believe that those occasions have proved a blessing to many.

Regarding the state of our Native Christians, I have nothing striking to relate. Their conduct in general, with one or two lamentable exceptions, has been satisfactory: they live together in peace, and perform their daily duties with faithfulness. A work of Divine Grace has been commenced in some: a growth in heavenly things can be observed in others: though tender and feeble, they are, I trust, plants which our Heavenly Father has planted.

Inquirers continue to present themselves; but all do not come with sincere intentions; and to many, who appeared sincere, the path to the Kingdom of Glory is too strait: they stumble at the Cross, are offended, and withdraw again. Others, who were not decided enough, I advised to wait a little longer, that they may have time to give the important subject a more serious consideration.

Progress of Native Schools.

Of 754 scholars who are under daily instruction, 353 are reading the Old Testament, Pearson's Geography, the Gospels and Epistles of St. Paul, Watts's Catechism, Bible History, and other Elementary Works.—The Rev. B. Boswell, formerly Chaplain at Chinsurah, conducted the Annual Examination, in the presence of the Gentlemen who are patronising these benevolent institutions: 300 Boys were assembled in our Mission Chapel. Having never before witnessed an examination of Native Schools, Mr. Boswell was greatly surprised and delighted with the extensive Scriptural knowledge of these Heathen Children, who answered to his questions on Doctrine and Scripture

History with a readiness and freedom which exceeded all his expectations. The Natives in the vicinity of Burdwan are now so fully convinced of the beneficial effects of our Schools, that they evince a great desire, everywhere, to have them established for their Children. "In your Schools," they say, "our Boys become human beings; but without instruction, they grow up like the beasts, without knowledge and understanding." In several instances, the chief men in the villages offered to build a School-house; which is a great step in the scale of liberality among them.

In a Letter of considerably later date, January 1st, 1835, Mr. Weitbrecht describes the plan of visiting the surrounding regions; and closes his remarks with a reference to

Preaching, viewed as the main Instrument of Conversion.

I am thankful to inform you that we are all well in Bengal. The cold season has now set in. After eight months of broiling heat, in which every one has his share of suffering, this season proves refreshing and enlivening to the mind and body, and we feel once more the vigour of an European constitution. This is therefore the proper time for Missionary Exertions.

We expect this week some of our Brethren from Calcutta; and next week we propose to make an excursion towards the west of this district, in a hilly country, where no Missionary ever preached the Gospel. In order to move as easily as possible, and to get access to all classes, we intend to accommodate our manner of living, as much as possible, to the habits of the Hindoos. Rice and currie will be our food; and a Native cottage, or, where that cannot be procured, a small tent, our accommodation for the night. We have with us 10,000 Tracts for distribution among all who can read; and intend to preach Christ in every town and village we pass through, on our way. I hope and pray that the Lord may make us a blessing to many. The whole European world in India seems now interested in the moral and religious improvement of the Hindoos; our Schools are patronised by every one; but it is singular to observe, that few only recommend the preaching of the Gospel publicly; but it is a comfort to me to see that those few who do so are Bible Christians. They

fully agree with us, that, as preaching was in the earlier ages of Christianity, so is it now the chief instrument for effecting the conversion of the Heathen.

In describing the course of his labours, so far as much ill health had permitted him to engage in them, the Rev. J. T. Linké writes as follows, under date of Dec. 4, 1834. He well describes, what is to be met with wherever the Truth is faithfully preached, the

Indifference of Multitudes to the Gospel.

The first thing one meets with, as soon as we come among the people, is the great indifference which they manifest regarding Divine things. You may tell them of Heaven, or of Hell, it is all the same to them. If you say they are saints, or call them reprobates, it is all the same. Whether you threaten them with eternal woe, or promise them everlasting bliss and happiness, it is all the same. Whether you speak of the wrath or of the love of God, it is all the same. One, a rather respectable man, told me, the other day, that he would never care for things eternal, if he has only what he wants as long as he is alive: about the other world he would not trouble himself. He entered, he said, this world without contributing the least to it, on his part; and so he would also reach the place appointed for him in the other world, without doing any thing towards it. As it shall be, so it will be!—Another said to Mr. Weitbrecht: "All you have spoken is very good, right, and true; but as soon as you are gone, we think no more about it—it comes in at one ear, and goes out again at the other." You see, if there were not a higher comfort and encouragement for us, we should soon lose all courage, and give up our work altogether: but on occasions like this, I am often reminded of the words you endeavoured to impress upon our minds one day, when some of us were with you in Salisbury Square; namely, 2 Cor. vi. 4: "*In all things approving ourselves as the Ministers of God, in much patience,*" &c. You said then, that this was very important, that St. Paul, as the first sign of a true servant of the Lord, puts *patience*. I now think so too: experience alone can teach it fully.

Another class of people come forward with a number of foolish questions, only

to waste the time, and to prevent others from hearing the Truth.

It is no easy thing to speak to the deaf; but if there are only a few among the number, to whom I speak, who are willing to hear, I feel immediately the difference, and heart and mouth open of themselves, as it were. O that the Lord may soon speak His "Ephphatha" to these benighted creatures, that they may hear the sound of the Gospel!

The Rev. John Hæberlin (since removed to Calcutta) when at the Station of Kishnaghur, in the Burdwan District, gave the following

Characteristic Traits of the Natives.

—The three chief Pundits at Nuddea came to my house. We spoke for a long time on Sanscrit Literature; and compared the account of their gods, described in the Hindoo Shasters, with the account which the Bible gives of Jehovah. These Pundits were, on the whole, very honest in their statements, but too willing to approve of any thing I brought forward. This is the general fault of the Hindoos, and prevents all reasoning: no proofs, no admonitions against their absurdities with respect to religion, take any hold of them. They have been the slaves of spiritual blindness for thousands of years, and you can scarcely refrain at times from smiling, when the sages of this nation refer, among some good things, to a ridiculous story as the end of all knowledge.

—An old man employed by me came asking for twenty-five rupees in advance, in order to make, as he said, a festival in honour of an idol. On inquiry, I found that it is the practice of the hungry Brahmins to put an idol by night before the house of any rich person, or one whom they wish to punish for neglect of the gods. In case the proprietor of the house refuses to take up the idol and to invite all the Brahmins in the neighbourhood to a feast, he will inevitably lose his caste; and cannot be restored, until, by rich presents, he gives satisfactory proofs of his repentance. I truly pitied the old man; for he wished the idol still in the work-shop: but as it would be wrong in any way to encourage the continuance of errors and oppression, I sent him away without money.

—I reached Jelinghi, where the river of the same name and the Matabangha unite with the Ganges. The country

is rich, and commerce is carried on to a great extent. There are villages without number: where one ends, another begins. But the rivers alter their course so often and so considerably, that where, ten years ago, a large village stood near the water, it is now miles distant, either entirely depopulated, or buried in the sands on the opposite shore. Native huts are erected at a small expense (a few rupees); and when any danger appears, or only a threatening omen, a family or a whole village rise at once, and settle in a more convenient place. This is the case here.

Mr. Hæberlin relates an incident, which exhibits the

Hindoo Superstitions an Object of Ridicule among Hindoos themselves.

Very early this morning, there was an eclipse of the moon, a holy moment in the religion of the Hindoos; for their whole system is built on astronomical calculations, in which the sun and moon perform the greatest part. Many of the Hindoos went from here to Nuddea, in order, during the eclipse, to bathe in the holy Ganges—the surest means, as they think, of receiving purification of all their sins. Unhappily, the night was very cold, and ten men, who had left this place together, and who had probably perspired before they came to the river, all became unwell from bathing. One of them was quite stiff on coming out of the water; all power of hearing, feeling, or motion, was gone, and the poor man was conveyed senseless to his house. A native doctor had given him some medicine; and when this had not the least effect, they begged of me to give them brandy, with which they rubbed him, and gave him rather a large quantity to drink.

Other Hindoos, who visited the poor man, laughed heartily at him, and said—“You are now the holiest man in Kishnagluir: first you washed yourself pure in the holy Ganges; and now, in order to complete the purification, they have given you brandy” (a drink justly prohibited to the Hindoo, and only used as medicine, as it ought to be with us). Thus their own religion is a subject of mirth to these deluded men. Still, the fact, that those men went, in that cold night, a distance of many miles for the purpose of bathing and washing themselves clean from all their sins, shews the necessity they feel of purification and sanctification. Would

to God they knew and felt the only sure means of obtaining it!

At the close of a Missionary Tour, performed in various parts of the District of Burdwan, Mr. Hæberlin has the following remarks. They present an interesting

General View of the Burdwan District.

On reviewing the whole, much valuable information has been gained, and there is much worthy of observation. In reference to the district, in a physical point of view, it must be observed, that it affords the best opportunity of preaching the Gospel to millions. The whole is intersected with rivers, all easy of access. The southern and northern parts of the district are beautiful and rich: ten miles above Kishnaghur there is much jungle. At the mouth of the Jelinghi the people appear better educated than in the inland parts. The indigo-planters might, under God, be of the greatest benefit to the country, in a temporal as well as spiritual point of view; but, it is to be feared, they make in general but little use of their opportunities. Where there is only an eye on self-interest, how can much be expected? However, so far as I saw of the planters, I must say that the prejudices so prevalent against them are in a great measure unfounded, and much of their disputes with the Natives must be attributed to the dishonesty of the people.

Another point is, most of the planters are young unmarried men, not unfrequently addicted to strong drink, entirely separated from all intercourse with Europeans, and consequently prone to fall into licentiousness. I have invariably found, that where there is an European female, there is religion; the forms of it, at least, are kept up. I was much struck with the want of Pagodas, or Mosques, in the district. The few there are, you find in a dilapidated state. Poverty may be one reason, carelessness another; but the fact is certain, that no new temples have been built for a length of time.

BENARES.

State and Prospects of the Mission.

From the communications of the Rev. W. Smith, and from a copious Journal of the Rev. C. B. Leupolt, at this Station, we are enabled to give an encouraging view of the effects

produced, under the blessing of the Spirit of God, by the continual preaching of the Gospel, *in season and out of season*. Those who feel the weight of that great truth, laid down by the high authority of an Apostle, at the first promulgation of the blessed Religion of Jesus Christ, *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved*—will rejoice to witness the freedom and urgency with which the Missionaries proclaim that Name in India; and they will ardently implore a blessing from on high, on a work so essential to the best interests of sinful men, while it redounds to the glory and exaltation of the Redeemer. Within a very little while, should it please the Great Head of the Church to crown these labours, the trifling, sophisticated, polluting, and wretched system of idolatry, in cities like Benares, will be changed for the pure wisdom, the meek spirit, and the exalted happiness that attend the reception of the Gospel.

Writing to the then Archdeacon Corrie, now Bishop of Madras, March 26, 1834, Mr. Smith relates—

Preaching in the city has been continued during the year, as usual: and while we cannot speak of many converts—for which we ought to be deeply humbled,—nor say that opposition has disappeared, yet I am thankful that I feel an increasing interest and pleasure in my visits to the city, because I feel that we are gaining ground in the minds and consciences of the people. They are convinced that ours is a holy religion; and feel, at least I think in many cases, that, in opposing it, they are opposing God. I hope we shall soon have a Chapel in the heart of the city; for which purpose we have raised about 700 rupees; 500 of which were given by one Gentleman of the Station.

The Mahomedans exhibit a great spirit of inquiry, and numbers of them are searching the Scriptures with the greatest attention: and though their object is to establish from them the Mission

of their Prophet, yet may we not hope, that, while pondering over the Divine Volume, their eyes may be opened, and they may be turned *from darkness to light, and from the power of Satan unto God*? It is pleasing to see them walking in the streets with the Testament in their hands: and for them to ask us, in that public manner, the meaning of passages in it, must, I think, portend good.

From the Journal of Mr. Leupolt we give extracts at considerable length. They exhibit a continuous series of discussions with Hindoos and Mahomedans; and display, very affectingly, the degraded state of the Native Mind.

Refutation of Hindoo Errors and Delusions.

April 4, 1834—Went this morning, as usual, to the School. Hearing the different Classes, and speaking to them about God, I could not but admire the ingenuity of a boy of the third class, about eight years old. Having told me of a stone in the city which people called Mahadeo, because it grew, he asked what I thought, whether it was a God or not. I replied, pointing to a boy and a tree, "Do you suppose that because this boy and that tree grow, that they are both gods?" "No," was the answer; "the boy has life and the tree has life, but not so the stone." "Very true." I said: "therefore look at the Mahadeo, how large it is to-day; and look at it to-morrow, and I am sure you will find it always the same. Or have you ever heard him speak, or seen him do any thing, whether good or bad?" He answered, "No," and promised to measure him; as also his idol, which he said was a little round thing standing in a corner of the house. I took from this conversation an opportunity of speaking to the boys about worshipping God in spirit and in truth, and was much pleased to see how attentively they listened.

April 8—Laboured hard all the day, and went in the evening to the city. After my Reader had read a Tract, and explained it, I talked to a Pundit. He denied that he was a sinner; and others were of the same opinion. I asked whether they believed their Shasters. "Of course." "But do you not know what is said there?" I began the quotation, "Papiham, &c." "Yes! Yes!" replied an old Pundit, "it is written,

Papiham, pap karma ham, pap atma, pap shaubhuin, &c.—I am a sinner; my work is sin, my soul is sin, I am altogether sin." He was silent; and I preached to him, from the Gospel, a Saviour of sinners:—destroyers of sinners they have in abundance. After this, another Tract was read; and then another Pundit came with the old lie, "God is in me—I am God." I refuted him as well as I could—an old Pundit standing near me was my interpreter, when I used a word which they could not understand—and then shewed them the True God, manifested in Jesus Christ. While I was speaking, another said, "Ram is God." I mentioned some facts, whereby I proved that he could not be God; and my Reader silenced him completely. Having nothing more to say, they all began at once to cry out, "Ram is God! Ram is God!" I thought, "Yes, great is Diana of the Ephesians," and wished only that St. Paul had been with me.—And why was he God? Because he had conquered Ceylon.—I was obliged to be silent, for the noise was too great. My old interpreter listened a short time. He had, before that, put the question to me, whether the Sahibs were also sinners: I having answered in the affirmative, and said, that they as little could save themselves as the Hindoos, and that all must be saved through Christ, he thought it very true, but rather dangerous to assert it, and still more dangerous to say it openly. This man now assumed a grave air, and, with a pretty deep and loud bass voice, cried out, "Have you all become fools, to call Ram God, because he conquered Sanka? Are then the English, who not only conquered Sanka (Ceylon) but also Hindostan, gods?" This produced the wished-for effect, and I could quietly speak a few words more; and after distributing some Tracts, we went home.

April 10, 1834—During the last two months, some Pundits have visited me regularly once a week. They pretend to come for the purpose of having arguments respecting the true religion; but I fear their object is a different one. They came again to-day, bringing some others with them. I soon perceived that they were not come to argue, but to laugh; and am sorry to say that I was not mistaken. Having seated themselves, their leader began to look around, and, with a smile, asked, "Will you answer me a question?" "Yes, if it be reasonable, I shall endea-

our to answer it."—"You say," he continued, "that the earth is spherical, and moves round the Sun, and that sometimes we are above, sometimes below, &c.; but then, where is Heaven? and when Christ went to Heaven, as you say he did, whither did he go? did he go below or above? Pray, where is Heaven?" Having said this, he looked round again, and all applauded his most excellent question.—Had this question been put in a different spirit, I should rather have smiled at the subtilty, and answered it; but perceiving too well the object of it, I was grieved, and, looking earnestly at them, said, "Heaven is there, where you never will come to, except you repent." None did answer; and I, wishing them to think about my answer, dismissed them.

April 15—In the morning, went to the School; and in the evening, to the city. We had a large and attentive congregation, to which my Reader read and spoke a long time. At last a Pundit came, saying, "There are three Books. We have the Shasters; the Mussulmans, the Korân; and you have the Gospel. Each of us asserts that his is the Book of God, and proves his assertion by miracles and prophecies. Are they all three come from God? or, if not, how can we ascertain which is the true one?" From this very question I saw that he did not know much of his own Shasters, nor of the Korân; but the question being put in a candid way, I asked him—"What would you do, if three letters were put into your hands; one written by this boy (a boy standing near), the second by a Cooly, and the third by the Magistrate, but each bearing the name of the Magistrate, and asserting that his was the true letter. Would you accept them without the least investigation, as coming, indeed, all three from the Magistrate, although they even contradicted one another?" He replied, "No; I should open them and read them, and then should soon be able to discern which was the boy's, which the Cooly's, and which the Magistrate's; for neither the boy nor the Cooly could write a letter like the Magistrate." "Very well," I replied: "three letters are put into your hands: each asserts that it comes from God; but only one can be from God. Therefore open them, and read them; and should you find that any one calls himself God, whose behaviour is so as to

make him ashamed before all human society (as, for instance, Krishna), he is not God; or, if you find that book is styled God's word, but contains things contrary to God, and unworthy of Him, this book is not from God: and should you hear any one calling himself a prophet of God, without authenticating himself by miracles and prophecies worthy of God, he is a liar, and no prophet, and his book and word certainly not God's word. Therefore take the Shasters, the Korân, and the Gospel; read and compare them, and you soon will find which is indeed the Word of God." He promised to do so. Meanwhile the crowd had so increased, and it had become so hot, that I scarcely could breathe: therefore, seeing that they had received a good impression, we left them, and went home.

April 22, 1834—Went in the evening to the city. Much opposition. Here we met the rudest fellow I ever saw in all my life. My Reader read a Tract, and preached the Gospel fully, to an attentive crowd. Among the multitude I observed a Devotee, who seemed particularly affected with what he heard. He was all attention, and could not refrain from expressing his astonishment and joy at the good news he had heard this day. My Reader having finished, a Pundit came; and, taking the Devotee's hand, said: "Brother, the English came to India a hundred years ago, and, having taken possession of the country, are now going to establish their religion. This religion was invented five hundred years ago, and written in a book called the Injil" (Gospel). I interrupted him, saying: "I hope that you, calling yourself a Pundit, will also prove what you have said, and not, like a foolish man, assert things without the least foundation." He was silent; and therefore, turning to the crowd, I told them, that we also had been heathens, and worshipped wood, stone, &c., as they did this day; but that, between eleven and fourteen hundred years ago, the Gospel having been preached to us, we had left the idols, and turned, by Divine grace, to the Living God. They were surprised to hear this. Being desirous not to destroy the good impression which many seemed to receive, we left them. Lord! fulfil thy promise, in blessing every word which is spoken for Thee, and in Thy name!

July 8—Yesterday, the Rev. W. Bow-

ley, from Chunar, arrived here, to spend a few days with us. To-day a large Mela commenced, near our compound. The multitude, however, was not so great as it is said to have been in other years. We distributed a great many Gospels and Tracts, and it was a pleasure to see with what eagerness they snatched them from our hands.

July 9—The Mela continued. Toward four o'clock, a number of boys came, with two or three Pundits, saying that they were commissioned by the people to ask whether we should come to-day, or not: the people wanted books. We shortly after went, and found a large crowd assembled. We distributed again a great many Hindoostanee, Hinduwee, Bengalee, and English Tracts; and, if we had more English, we could have distributed more.

Aug. 2—Went, during the last fortnight, as often as the weather permitted, to the city. Old lies were advanced, and, by old arguments, refuted. Nothing particular happened till last Thursday; when I met two men, calling themselves Pundits, who, in rudeness, and in making unreasonable assertions, exceeded all I have seen hitherto. One came bawling out, "I am God—I am God."—"Well, then, come forward: you are an extraordinary man." "Yes, God is in me: I am God, and so are you."—"Do you think that I also am God?" "Yes, you are God: every one is God!"—"But what is this? the God in you says, 'I am God:' the God in me says, 'It is not true; I am not God.' Which of them is a liar? Can they both be one true and holy God?" The people said, "No;" but he asserted, God is a liar. Hearing this, I turned to the crowd, and said: "Behold what a fellow this man is! He not only is so proud as to fancy himself to be God, but he attributes also sin to the holy and ever-blessed God." And now I spoke to his conscience. But he, having almost run mad, said: "You, be silent; you do not know who you are? What can you say, you foolish fellow? you know nothing at all."—"I confess," I replied, "I know not much: one thing, however, I know."—"And what is this?" he asked. "It is, that you are a great sinner; and that you, without conversion, cannot be saved." He was silent; and, when he recommenced talking, after a while, was told by the people to be silent, as the Sahib was not come merely for

him, but for all. We then continued our conversations, till it was quite night.

The preceding extract relates to Benares. After spending ten days in an excursion on the Ganges with the Rev. W. Bowley, Mr. Leupolt resumed his duties at Benares. With the comparative importance of this Station he had become still more impressed, by his recent journey. In prosecuting his work here, he continues to describe, under a variety of circumstances, similar to those already narrated, the influence of Truth contending with Scorn and Superstition.

Sept. 1, 1834—Went, during the last week, every day to the city. Benares is still a place superior to any I have seen. A common Cooly at Benares seems to me to have more sense, and to be superior to all the Pundits I have seen at other places.

Sept. 2—A Pundit stepped forward, and, to draw the attention of the people from what I was saying, said: "You talk much to the people, of Christ being a Saviour for sinners, and all you say is very good; but I do not yet know who Christ is, or what shape he has." He then began to ridicule, and, by his expressions, produced the intended effect, for many burst out laughing. I, however, fixed my eyes upon him, saying, "You do not know who Christ is: I will tell you. Christ is the Son of God; he is God: now, thy Saviour; and, at the last day, thy Judge. Then you will see what shape he has; and you will cease mocking, when you hear the following words from the Lord of Glory: 'Go from me, thou accursed!' Woe, therefore, to them that laugh at religion! woe to such as endeavour to draw aside the attention of those that listen to the Word of God! their punishment will be great." Having said this, we left them, and went home.

Sept. 9—In the evening, went to the city. Coming to the spot, my Reader had some conversation with a man, in the presence of a number of people, about the absurdity of Idolatry. I took up the subject, saying: "Listen to me a little. Suppose I had a servant to serve me; and if I give him bread—": he interrupted me, by saying, "Then you are his God." "Well,"

I replied; "but this servant, instead of serving me, and doing my work, made himself a wooden cow, saying, that this was his Sahib, whom he had to serve; and thus ate all day before his cow, worshipping it. What do you think I would do with this fellow? Would I give him any wages?"—He was much perplexed: not so much, I suppose, because he felt the truth of what I had said, but because others felt it, and acknowledged that such a servant deserved to be turned off, and that it was wrong to serve idols instead of God.

Sept. 16—In the evening, went to the city; and going rather early, got there before my Reader. Having stood a little, I heard a noise behind me; and turning round, saw two bulls fighting. An old man, calling himself a Pundit, was sore displeased at the people for running away, as if "Mahadeo" would do them any harm. I therefore asked him, "Do you indeed suppose that Mahadeo sits upon them?" "Yes."—"But why do they fight?" "He has let go the reins."—"Why does he not keep them. If I am on horseback, my horse cannot do what he likes: why does Mahadeo not keep them in order?" "I don't know."—"Perhaps he is drunk?" "Yes, that may be."—"But do you suppose God is a drunkard? How then can He judge the drunkard?" "No; God is no drunkard."—"But Mahadeo is one; and is just now so drunken, that you acknowledge he cannot keep the reins. Can he be God?" "No."—"What, then, is Mahadeo?" "I don't know."—"But I know. He is neither God, nor does he sit on the bulls. *God is a Spirit*; and requireth them that worship Him, *to worship in spirit and in truth.*"—I then explained to them who God was, and how He had created men and all cattle. Here I was interrupted by an old man, who asserted that God did every thing, and that he (man) could do nothing. Many agreed with him. Another old man, who had listened hitherto with the greatest attention, and swallowed up, as it were, every word which had been spoken, fixed his eyes on me, to see what I would reply to this. Having seen, and experienced myself, that with common people even the best reasoning avails comparatively little, I took another course, and said: "Listen to me, and I will tell you a story. A thief was brought before the magistrate, accused, and convicted of having committed a theft.

He apologized, saying, that it was not he who had stolen, but God, who was in in him. What do you think?" I said: "was this true?" "Yes," they replied. —"Very well," said the magistrate; 'God, in you, has committed the crime: he must be punished: take him, therefore, to the prison.' Having been in prison some days, he was taken out and flogged. He cried most piteously, asking the magistrate to have compassion on him, and not to flog him any more, or he would die. 'Friend,' replied the magistrate, 'believe me, I do not flog you, for we are friends; but God in you, who has committed the theft; and he must have twenty-five strokes more.' They understood me very well, and, smiling, said, "No; God does not commit sin: we do it." I said, "Yes, we do it, and it is one of the greatest sins to impute sin to the holy God; yea, for this very act of ascribing sin to God, men are worthy of hell: however, God loved the world, so as to send Jesus Christ to redeem us, and deliver us from this and all other sins." Meanwhile, my Reader came; and having read a Tract, and spoken a great deal more, we went home.

Sept. 18, 1834—Evening, entered into the city. Went to a blacksmith's shop, and looked at his work. An old Pundit put some questions, which Tailoke answered very well. He spoke about several things, with a great deal of common sense; but as soon as he began to speak of God, he shewed that he was a fool. He asserted that Brahma was like a line, which he drew with a pencil; that is to say, nothing; and no argument could convince him of the foolishness of his assertion. I therefore replied: "You are perfectly right. Your Brahma is like the line you have drawn here; that is to say, he is nothing: but God is quite a different Being: He is almighty, omniscient, the Creator of heaven and earth."—The Pundit was silent, and we went away. Tailoke then read a Tract, and spoke a great deal. When he had done, I spoke, and preached the Gospel to them, till I was quite fatigued. We scarcely at any time had had so many people. Some hundreds have heard the Gospel to-day. May the Lord bless all that was spoken!

Refutation of Mahomedan Objections and Cavils.

In the excursion of Mr. Bowley and Mr. Leupolt on the Ganges they found abundant opportunities of

preaching, in the way of conversation and discussion, as well as of distributing the Scriptures. In this continual intercourse with the Natives will be seen, more and more, the never-ceasing necessity of preaching Christ as a Divine Saviour; and especially as it respects Mahomedans, with whose cavils and pride they had, on this occasion, chiefly to contend.

Aug. 9: At *Ghaxepore*—This morning, after nine o'clock, some Mussulmans came to dispute; but in such a manner, that I thought it lost time to answer them a single question. Toward evening, a Military Officer paid us a visit, and went with us to the city. A Mussulman, the first upright man I think I ever saw among the Mussulmans, asked me, in good earnest, why I did not believe the Korân, seeing he believed all our Books. I replied: "You are much mistaken, in supposing that you believe our books: you cannot believe them and remain a Mussulman." Another man came, saying, in a scornful manner: "If you will give me four rupees a month, I will become a Christian; and if fourteen, I will convert all the Mussulmans." I looked at him, and said: "We do not want people to become Christians from such motives; neither do we want such people, as you are at present, for the propagation of Christianity. Christianity is the only religion which God gave to men; and therefore it must be embraced, not for the sake of money, but because it is the only way of salvation: hence, as long as you think as you do now, you have neither part nor lot in it."

Coming home, Mr. Bowley was told, by one of his Readers, that the Mussulmans had intended to give us a good beating, but had feared the Military Gentleman, our friend. What a blessing, then, an Officer may be to a poor Missionary, if he is not only a soldier of an earthly king, but also a good soldier of Jesus Christ, the King of kings, and Lord of lords.

Aug. 13: At *Chupmah*—From ten o'clock to two, had much discussion with Mussulmans. Mr. Bowley answered their objections very well. I spoke nothing, but endeavoured to keep them to the one subject which was discoursed on, viz. Whether Mahomed was a true prophet, and the Korân the Word of God. They tried all they could to bring Mr. Bowley to another subject; and

when he answered to another, I asked whether this was to prove that Mahomed was commissioned by God. They began then to speak about the Divinity of Christ, and the impossibility of proving it. I again asked, whether thereby the Korân was proved to be the Word of God, or Mahomed to be a true prophet. They replied, "No"; and then began to answer Mr. Bowley's objections; but, although they could not refute one single objection, yet they walked off, apparently supposing that they had gained the victory.

Toward evening, we took a walk. Having gone a few steps, we met a respectable-looking Mussulman, who pretended to be an inquirer after Truth. Returning to our boat, we found seats prepared, a carpet spread, and a great number of Mussulmans assembled. The first question was, the Divinity of Christ. He asked whether Christ was man. We answered in the affirmative. "If he is a man," he replied, "he is man, but not God." We answered, "He is God and man, in one person." But the Mussulman repeated always, "Is he man, then he is not God." We again asserted that Christ was God and man in one person.—He then asked questions about the Trinity, and, after uttering a great deal of nonsense, said: "You assert that there are three Gods." We replied: "No; we do not: no true Christian ever has asserted, nor will one assert it, because it is contrary to the Word of God." But he continued to ask again and again, "Do you not say that there are three?" We replied, "The Word of God teaches, that Father, Son, and Holy Ghost, are ONE God; and, although we cannot comprehend it, yet, because the Holy Scriptures reveal it, we humbly believe, confess, and assert, that Father, Son, and Holy Ghost, are ONE." He said, "Then you suppose that three are one: that I cannot comprehend: the Torah says nothing of this." Upon this, we began to prove it from the Old Testament; but he again repeated, that it could not be; and, because he could not comprehend it, hence it was not. We tried now to get him to admit the authority of the Holy Scriptures, and thus to have him on sure ground; but he always very cunningly avoided it, and continued saying, that it was against reason to suppose that three were one. Mr. Bowley explained, and argued exceedingly well, but, as it seemed to me, without success; for the man

continued repeating his old objections. Seeing this, and wishing to have him on Scripture ground, by which the case would soon be decided, I asked him, whether he would believe that Father, Son, and Holy Ghost were one God, if he found it revealed by God himself. He gave an evasive answer. I left him a little, and then repeated my question; but he again evaded the answer, continuing to talk of something else, but apparently perplexed: I therefore repeated once more the same question. He at last replied, "that God never said so." But suppose," replied Mr. Bowley, "that God did say so, would you believe it?" "No," he replied, "I should not believe it." "Then we have done with you," replied Mr. Bowley; "for if you are so proud as not to believe God, how can we expect you to believe our arguments?" I said the same, and was silent, making preparations for going away. As the Mussulmans were somewhat confused, and he himself found that he had said too much, therefore, shifting the point, he said, "I should contradict God." "Yes," we answered, "this you may do; but none of the believers ever did it; for, although Abraham did not understand nor comprehend why God commanded him to offer up his son, yet he did not contradict." Perceiving still that he had said too much, he told us, at last, that he would ask God for an explanation; and, to bring us to another subject, he asked about the words of Christ, *Good Master, &c.—Why callest thou me good?* Mr. Bowley explained the passage; but as often as he came to say, *None is good save one, that is God*, the whole crowd burst out laughing, and their leader spake then again a number of words to very little purpose. Seeing this, I said I feared he was unable to suffer one of us to speak for half a minute without interruption. At this he seemed rather offended: however, my assertion was soon verified, for scarcely had Mr. Bowley spoken three words, when he again interrupted him. I said then, "Did I not say that you were unable to listen half a minute to what is said to you?" He promised to listen, and Mr. Bowley explained the above-mentioned passage at large, and preached to them the Gospel fully. After Mr. Bowley had done speaking, the Mussulman replied: "That is your explanation: mine is another. Christ said, 'Why callest thou me good? I am not good, for I am a man; and no man

is good but God.' " I replied: " Where did Christ say, 'I am not good'? He only asked the reasons why this man called him good; saying, 'If thou considerest me to be mere man, then why callest thou me good? but if God, all is right.' " Mr. Bowley enlarged once more on this subject; but the Mussulman did not like to listen, and said, " I see the Mussulmans have the true religion, because they believe that there is but one God." Mr. Bowley said, " This the Hindoos assert also." " Yes," he replied; " but the Hindoos say that Ram is God, and that there are many gods; and the Christians, that Christ is God, and that there are three gods; but the Mussulmans say and believe that there is but one God, therefore they have the true religion." I said: " To believe and to say that there is one God, gives nobody salvation; nor does it prove alone a religion to be true; for St. James tells us, that the devils believe that there is one God, and tremble." " And the devils also," continued Mr. Bowley, " believed that Christ was the Son of God; for they often cried out, *We know thee, &c.*: Luke iv. 34." The man was much perplexed, but, to extricate himself from the dilemma, said that he could not comprehend why it was necessary for Christ to die. Mr. Bowley, therefore, took a further opportunity to explain to them the great love of God in Jesus Christ; and, having finished, we broke off, and went into our pinnace. May the Lord bless the Word spoken to-day!

Aug. 14, 1834—After Morning Prayer, went to the Bazaar, and distributed some Tracts and Gospels. From nine o'clock in the morning to nine in the evening, our pinnace was continually filled with people, asking for Tracts and single Gospels. During the forenoon, the points discussed were, the Divinity of Christ, and the Trinity. We remained on Scripture ground, and so it was comparatively easy for us to answer all their objections. At twelve o'clock, two Mussulmans came, sent by the great Molwee, who, as we afterwards heard, is an Under-judge, to ask explanation of the apparent contradiction in the genealogies of St. Matthew and St. Luke. I took my Testament, and stated the common explanations. They were very civil, and seemed to be satisfied. These went, and others came; and to all, the way of salvation was explained, and the Word of Life given. We wanted a greater number of single Oordoo Gospels. In the evening, Mr. Bowley

spoke to an immense crowd. He explained Matthew v. 1—10. The people were all attention. At nine o'clock, five men came asking for books. They told us, that they had heard of us this afternoon, and soon left their houses, in order to see us. They appeared to be respectable people, and their leader read an Arabic Tract fluently and explained it also; but, as we now wished to be left alone, we told them to come again tomorrow.

Aug. 15—At day-break, we took a walk from one end of Chupnah to the other, but distributed very few books. On our return to the pinnace, we were called by a rich Native, who spoke much of his urtad (teacher), who, he said, was much persecuted by the Mussulmans, for favouring Christianity. We should have liked much to have seen him; but could not, as he lived five or six miles from Chupnah. Coming home, we found already people asking for books. Toward ten o'clock, some Christian friends arrived, who brought us some Oordoo Tracts, and single Oordoo Gospels. It was a great joy to me; and although it was only a small supply, yet I was thankful indeed.

At four o'clock, some respectable Mahomedans came, and, in a very polite manner, advanced their objections. One asked me, whether the Governor-general had not power to abrogate his own laws, or those of his predecessors. " Yes, he can abrogate them: but"—" Very well: God gave laws to men, which He, after a certain time, was pleased to supersede; or, in other words, God gave the Law, the Prophets, and the Gospel to mankind, but was afterwards pleased to supersede them by the Korân: hence the law, which we have to believe, is not the Gospel &c., but the Korân." I replied, " A very good comparison, indeed! But suppose the Governor-general enacted laws for the people of India, and told them expressly that these laws should remain until the end of the world—that they never should be superseded nor abrogated; yet, that he, or another Governor, did abrogate them: pray, what would become of his words? would they prove to have been true?" " No." " Well, then, God has said that the Gospel shall never be abrogated nor superseded; but you say it is abrogated: what, then, becomes of His Word? Is God a man, that he should lie? or the son of man, that he should not be able

to fulfil his promise?" He had nothing to say; but put a second question; viz. "What sort of a thing is evil? and what good?" I replied, "Neither is good a thing; nor is evil a thing: but to obey the commandments of God, is to do good; and to disobey, is to do evil, or to commit sin. Hence you see, that neither good nor evil is a thing created by God." He was also satisfied with this explanation; and a crowd of people being gathered, we walked to our pinnacle, from whence Mr. Bowley addressed the people on Luke xv. Matthew viii. 1—5. and Luke xviii. 19—31; and having, after the discourse, distributed a few Tracts, we went to our rest.

Mr. Leupolt had encountered much the same spirit in Mahomedans before he left Benares, as will be seen from the following extract of his Journal:—

April 4, 1834—In the evening, I went to the city. While my Reader, Levi, was reading a Tract, a great crowd collected around us. An old Mussulman contradicted most furiously; but seeing that nobody took notice of him, he walked off. I was sorry he did not stay some moments longer, as I should have liked much to speak a few words to his heart. After he was gone, another came, and, having listened a little, gnashed upon us with his teeth, and, shaking his head, said to himself, "Sinners! sinners! all sinners! Jesus Christ Redeemer—more you do not know!" Having said this, he shook his head once more, and walked off too. A third had listened a long time, with an air as self-sufficient as can be imagined. When my Reader had done speaking, this Mussulman stepped forward, and endeavoured to make a laugh of the whole.

Having returned to Benares, he met with several Mahomedans of the same character:—

Sept. 26—Evening, to the city. Having alighted from my buggy, the Molwee, with whom I had argued the other day, sent a man to ask me whether it was convenient for me to argue with him. I said, "Yes;" and so he came. He had considered the reasons I had stated the other day, and came now to try whether he could refute them: but his whole refutation rested on the simple sentence, "God, being sovereign, can do what He pleases." The noise was very great: I scarcely could hear my own words. After some

Sept. 1835.

time, shifting the point, he aimed to prove the Korân to have come from Heaven; because Mahomed, who, having been an unlearned man, and not at all acquainted with history, had yet been able to write so much about history. I replied: "Indeed, I am very glad to hear that. Hitherto I could not comprehend whence the many mistakes in the Korân, with regard to history; but now all is cleared up. You say Mahomed was an unlearned man, and unacquainted with history: hence we must not wonder, when he denies some plain historical facts, and mistakes others."

Meanwhile, another had been called for. He seemed, apparently, to take my part, thinking that this was the best and surest way of catching me. After some subtle arguments, he said, "Pray, what did Christ say at the cross?" I knew very well what he had in view, and also soon perceived what kind of enemy I had before me; therefore I first looked upward for Divine aid, then answered: "Christ, when on the cross, said, *Father, forgive them, for they know not what they do!* Then, to the thief: *Verily I say unto thee, To-day shalt thou be with me in Paradise.*—*Woman, behold thy Son!*—*I thirst.*—*My God! my God! why hast thou forsaken me?* and, *Father! into thy hands I commend my spirit!*"—"Well, and what can we learn from this?" *Ans.* "We can learn, that Christ was God, and man. First, that he was God; for he pardoned a thief, and took him with him into Paradise."—"No man can pardon sins," interrupted one, "but God Almighty." "You are right," I replied; "but Christ is God Almighty, and therefore he pardoned sins. Secondly, he was man; which we see plainly from the words, *My God! my God! why hast thou forsaken me?*" The man rejoined: "Yes; from these words we see that he was mere man; for he did not call on himself, but on God, saying, *My God.*" I replied, "You are right; he was man, and only as man he could suffer and die. God never can die. Yet Christ was at the same time God; for man cannot pardon sin, and take another into Paradise, but God." He then repeated several times, "From these words, *My God! my God! why hast thou forsaken me?* I see that Christ was man:" upon which, I as constantly acknowledged it; asserting, however, at the same time, that Christ also was God; till the man did not know what to say, and his arguments failed completely. They then asked me to appoint

a day in which we might have a full and fair argument from our books, to decide whether or no Christ is God. May the Lord assist me, and also have mercy on these poor people, by bringing many to the knowledge of the Lord Jesus Christ, the only Saviour of sinners!

The crowd was immensely large. A great number of Hindoos were as attentive as the Mahomedans possibly could be.

“Thus,” Mr. Leupolt adds, “you may see that the movements which the Gospel makes in this city are great. Pundits see the downfall of their system, and tremble. Mahomedans perceive that the Word of the Holy Gospel threatens to overthrow their religion, and are enraged; but the common people are generally glad to hear the Gospel, and listen with great attention.”

In a Letter, also, dated September 1834, Mr. Leupolt gives, in the following terms, a brief sketch of the *Different Classes of Disputers in Benares.*

The people we preach to are chiefly Hindoos; for not above one-sixteenth part of the population of Benares are Mahomedans. Those of the Hindoos who generally listen to our preaching in the streets are, for the most part, from the middle and lower classes. Very few great Pundits come forward; and those who come, come not many times; for, having tried their strength once or twice, they soon perceive that they can gain no addition to their reputation of being learned men, by arguing with Europeans about religion, but, on the contrary, lose a great deal; hence, not being very anxious to ascertain the truth, they prefer staying away; or, if they come, they take good care not to be entangled in arguments.

Another class we meet with are such as desire to come into reputation among the people. They are chiefly cavillers, and annoy us much: however, we can silence them very well, by not arguing with them, but speaking to their consciences. Excepting the unpleasantness of having to speak to these cavillers, Benares is a beautiful field for Missionary labours; it is superior to any I have seen hitherto; for the moment you alight at any place of the city, and at any hour of the day, a crowd of people will collect around you, and the greatest part of them will listen attentively to the Word of Life. Seeing

this, therefore, and knowing that no word spoken for the Lord, and in His name, shall fall to the ground, nor return unto him void, we are not discouraged in our work, though we have not yet seen much fruit from our preaching. We go on sowing the good seed, and are assured that the Lord will give His blessing to it.

Another kind of people are the Mussulmans. They are altogether most bitter and inveterate enemies of Christ. They are too ignorant to comprehend a sound argument, and too proud to listen to the explanation of it. I saw them styled, the other day, “worshippers of the One and True God;” but they seem, in my judgment, to be as far from knowing the True God as the Hindoos are.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Instances of the Influence of Religion on various Natives.

THE Rev. W. Williams briefly remarks on that state of self-satisfaction and lukewarmness which sometimes succeeds the first impressions of Divine Truth, in the following terms:—

Feb. 28, 1834—Spoke to our Christian Natives in the evening. One of their number has lately been removed by death, and another is likely soon to follow. We do not generally find that growth in grace among them which we desire. On admission into the Church, they seem, for the most part, satisfied to remain stationary, feeling that they have advanced a step beyond the multitude.

This is an affecting view of professing Christians, but one by no means peculiar to New Zealand. England, as well as other nominally Christian lands, often exhibits the same Laodicean spirit. Constant inculcation of the same vital truths is requisite, with frequent inquiry and exhortation, to prevent languor in the religious life. The following passage from a Letter of Mr. G. Clarke will shew, in some measure, the utility of earnest examination into the spiritual state of the Catechumens. He writes—

April 28—This evening, twelve of the Natives of one of my little congre-

gations came to spend an hour with me, to tell me the state of their minds. One said, "Mr. Clarke, I have long heard that there is a Heaven and a Hell: I want to go to Heaven, and am come to ask you the way, and how I can get there." I addressed him from the following words, *I am the Way, the Truth, and the Life; no man cometh unto the Father but by me.* Another said, his feet had a long time dragged his heart to attend the Means of Grace; but he was not satisfied, because the heart did not agree with the feet in going to the House of God: how was he to act, to make them agree? I directed him to look, by earnest prayer, to Him, who alone can make our duties our delight, and give us to feel His service perfect freedom. A third said, he was sensible that the great storm would overtake him, if he continued to live in sin; and he felt himself without excuse, because he had heard of Jesus Christ as a shelter from the storm; but he felt himself so tied to the devil and his works, that he did not know how to get away from him. I replied: One grand object of Christ's coming into the world was, to set the captive free, and to destroy the works of the devil; and directed him to Christ, who alone could liberate him. Another was struck with the conversation between our Lord and Nicodemus, upon the subject of being born again before he could go to heaven: he wanted, he said, to go to heaven, but did not know whether he was born again. I endeavoured to point out to him something of the nature of the New Birth; and directed him to Christ, that he might be renewed in the spirit of his mind, and created anew in Him. A fifth said: I have no rest, day nor night, for the wickedness of my heart: it is always contending for evil. Until you came and made known among us the Word of God, we had nothing of this sort: now, one heart is continually teasing the other to do wrong, and the other to do right; and between them both he had no rest. He said, he wished to do right, but he did not understand all this quarrelling. I told him, wherever a work of grace was begun, there was more or less of this spirit lusting against the flesh, and the flesh against the spirit: if he sought strength, it would be given him as he needed it, and, in the end, final victory. A sixth said, he had a desire by faith to come to Christ, and to be a child of His. He had heard that Baptism was nothing; but to him it appeared a great thing,

because Christ had commanded his Disciples to baptize in his name. It was his desire to come publicly forward and acknowledge Christ, and seek admission among His people. I pointed out the encouragement to coming sinners, and assured him, from the Word of God, that he was welcome. Several others spoke in a very pleasing way, to whom I gave a word of encouragement and of warning, as it appeared to me needful. Several of the above-mentioned Natives are Candidates for Baptism, and will soon be admitted into the Church by that ordinance. I have every reason to believe they are sincere: they can have no worldly inducement thus to come forward; and several of them are respectable Chiefs, who are, I trust, earnestly seeking an interest in the Lord Jesus Christ.

In a Letter of a somewhat earlier date, March 23, 1834, he also thus describes the effect produced by the performing of Divine Service, as shewn by the remarks afterward made by Natives:—

After Service, Broughton, who was door-keeper, said he wished to say a few words before the congregation was dismissed. I requested him to speak; which he did, to the following effect: He thought they were like the Jews of old: they assembled as God's people, and sat and listened as His people, yet their actions manifested that all was not right within.—The eyes of the whole congregation were upon him while speaking, and many seemed to feel his remarks.—I told Broughton and the people, that though it was wrong to rest in the means, yet without the means we could never expect a blessing. I was glad to see them assemble together, for *faith cometh by hearing*; and if they diligently used the means, they had God's Word to assure them of their attaining the end. After a few more observations, the congregation was orderly dismissed. In the evening, had Service at Tantaka: about 30 assembled, who were attentive, but not so interesting in their general deportment as the other two congregations. On my return home, was followed by one man, who said he wanted some conversation. He was seeking, he said, after God, but was living among those who felt no concern for their souls; in consequence of which, he said, he had made no open profession, for fear of being laughed at.

I told him he must not mind laughs; for if he was ashamed of Jesus, Jesus at last would be ashamed of him; and directed him to pray for grace to be delivered from the fear of men. Arrived at Waimate late in the evening, weary.

The simple expressions of the Natives, in their Letters to the Missionaries, speak the religious feelings of their hearts. Several such productions have been given in our volumes. We add the following, communicated by the Rev. Alfred N. Brown; who writes, December 4, 1834, referring to his long absence in visiting the Waikato:—

While I was absent with Mr. W. Williams at the southward, several of the Native Girls living with Mrs. Brown wrote letters to me. I send you a translation of one of them, as a specimen of their style of correspondence. It would be well if the correspondence of all professing Christians breathed the same spirit.

To Mr. Brown.—How do you and Mr. Williams do, walking on the face of the earth? My love is great toward you both, and to all your people. Be courageous, both of you, lest ye be tempted of the evil spirit. Jesus Christ is your guide. Do the Natives of that place where you are like the words of God and of Jesus Christ? He is the only Saviour of the world. Christ alone can make glad the heart of the believer, in all islands. Mr. Brown, our hearts are sorrowful toward the child Perahama, though his spirit is gladly going to heaven. In two weeks after [you went], Mary Peter's and Henry Brother's little girl died. She is the second child that has died since you have been gone; a sign, perhaps, to us, because we are not roused by the words of God. Sir, Mr. Brown, you have seen your girl Rupenga. [This girl was baptized by the Rev. H. Williams the Sunday after my return; she was named Mary Ann Brown.] She was taken ill last summer, and she still continues ill. Be strong to pray for her, and for us all. Her heart is to the Lord. It is He alone that takes care of her. She is nigh unto death. Perhaps it is all God's love for her. We two are thinking over the words of God. Perhaps that is all I have to say to you.

A singular circumstance is related by the Rev. Henry Williams, which proves that there is an influence produced by the True Doctrine, inasmuch as the Enemy is aiming to confuse and corrupt the Natives by spurious imitations of it. He describes, under date of June 17, 1834, the following instance of

Tares sown among the Wheat.

In some districts, the Word of God is received with gladness; in others, it is rejected and opposed. A new doctrine has recently appeared among the people—at least new in name; as they have borrowed no less a name than that of "Nakahi" [the native name for the Serpent, Gen. iii. 1]; also, "Papahurihia" [one who relates wonders]. They observe the Sabbath, but not with us, as they keep it on the Saturday. They have service, and baptize, and profess to know the Scriptures. I have not yet been able to meet with any of these leading men, though I have frequently been challenged; but Papahurihia has invariably been out of the way. The new doctrine has been brought forward by some, who, after residing awhile with us, and obtaining a superficial knowledge, have gone forth, we fear, twofold more the children of Satan than they were before.

The extracts following relate to the Missionaries and Catechists making

Religious Visits around the Stations.

Mr. J. Shepherd, under date June 18, 1834, writes—

I now go near to the Heads of Wanganaroa, to a village, the principal Chief of which is Tupe, whose conduct is highly praiseworthy; and both he and his people call out loudly for our attention. They have built a Place of Worship, large enough to hold 200 persons: they have, regularly, Morning and Evening Service therein; previously to which they sound a hoe, by striking another piece of iron against it, to let all around know that the time for Service has arrived. This tribe is, I believe, punctual in keeping the Lord's Day. I have been there on a Lord's Day, when from 70 to 80 persons have attended, whose behaviour has been highly satisfactory and encouraging. From Tupe's place I have bent my course up the river, and have found the Natives in general attentive: their general observation is, "Come oftener, and we shall understand what you say." Another Chief, who lives on the way home from Wanganaroa, has built a Place of Worship, and is very anxious for instruction.

Mr. C. Baker writes, December 22, 1833—

Sunday—Went to Monganni, and held Service with a party belonging to the Nga-te-wiu, who had heard of my going, and were waiting under a large tree,

which was richly adorned with scarlet flowers, shedding their fragrance whilst I proclaimed Him whose name is like "ointment poured forth." The situation was in a little bay, which forms a part of Tareha's river: the morning was very hot, and the large spreading tree under which we sat afforded us an excellent shelter, the sea-breeze and the tide coming in at the same time. I read the whole of the Morning Service, and addressed them from John xiv. 6: all were attentive, and the responses were repeated with correctness. It is truly delightful to find that the praises of Jehovah are repeated in this Heathen Land.

Mr. Clarke mentions an incident, which shews the benefit of these excursions, as tending to discover and put to shame stragglers. It displays, also, the proneness of the human heart to guile and false excuses. He writes, April 13, 1834—

Sunday—Set out for Kaikohi. Just before I arrived there, fell in suddenly with three or four Natives, each carrying a musket, which they endeavoured to secrete, the better to deceive me that their intentions were not to break the Sabbath. I spoke to them about travelling in such a hostile manner, and on the Sabbath. They all began to make excuse; saying, they lived at a distance from any Missionary Settlement, and did not know it was Sunday: they confessed it was wrong to work on the Sunday, but said travelling was not working.

On a subsequent occasion, he relates a more encouraging circumstance, that attended his religious visits:—

June 15, 1834: Sunday—In the morning, read prayers, and addressed the Natives morning and evening. After dinner, visited Waitangi, where I have an Afternoon Service. On my return home, was followed by two old men, who wanted to know if I thought there was room in heaven for them: the child of one of them, he said, was in the way (alluding to a Christian Native living with me), and why should he be left behind? One said he was an old man, had lived many years in the world, but he found nothing stable: he was upon the precipice, and would soon fall (alluding to his approaching end): how could he be saved? I directed him to Christ, the sinner's friend.

Mr. J. Hamlin, writing December

10, 1834, after relating the thirst for religious teaching at the Waimate, adds a short but interesting notice concerning the

Progress of Education.

There are many of the Natives of the Settlement coming forward for Baptism, and some for the Supper of the Lord; and I believe all, who have been received into the outward or visible Church of Christ, by Baptism, continue to walk consistently with their profession. Our Chapel on Sundays is crowded to excess; and, I think, if it were twice as large, it would be filled. What an encouraging sight, to behold so many flocking to the House of God! At a part of the Ahuahu which is visited by myself every Sunday, except when out at Kaikohi, the average attendance used to be about 70, but now it is about 120. At this place there is a School, conducted by the Natives themselves (without any expense to the Society whatever, with the exception of five slates), in which are taught the Catechisms, reading and writing; and there is not perhaps a single individual who cannot repeat the Catechisms without book. There are about twenty who have learned to read, who can read pretty fluently: the others are not so forward. They have not made so much progress in writing, for want of lessons.

Guiana and West Indies.

Governor of Jamaica's Report of the Working of the Apprenticeship System.

FROM the Marquis of Sligo's Address to the Jamaica House of Assembly, on the 4th of August, we extract the following notices of the working of the Apprenticeship System during its first year.

I am happy at finding myself enabled to state, that this island remains in the most undisturbed tranquillity. Wherever rumours of any discontented feeling have reached me, I have taken prompt measures; and, where necessary, by the timely exhibition of force, shewn that I was prepared for any emergency. It affords me much pleasure to assure you, that the effect of the precautionary steps of different sorts have proved, in every instance, to be most satisfactory.

The crop of this year has been got off in a much more favourable manner than could have been anticipated, considering

the extraordinary change which has taken place in the Social System of this Colony. That it has fallen somewhat short, is undoubtedly true: as I find, by reference to the Custom-House Returns (one of which from Annotto Bay I have not yet received), that up to the 1st of July 1835, 68,001 hogsheads of sugar have been shipped, shewing a diminution of 4444, or about one-sixteenth, in comparison with the previous year: but, as I have not heard of a single instance of any canes remaining uncut, this diminution is to be attributed more to the failure of the produce of the canes, in consequence of the weather, than to any want of sufficient labour to take them off.

With regard to the approaching crop on the Coffee Properties, it appears likely to be most luxuriant; but the preparations for next year on Sugar Estates are not generally so forward as usual. From the inquiries, however, which I have made, though many are certainly rather backward, the average condition is far better than I anticipated, having always considered the success of the next crop to be much less certain than that of succeeding years. I still, however, hope that the desire for gain, on the part of the Apprentices, which must promote a spirit of industry, will enable the Managers to make up, between the present time and the commencement of crop, for the deficiency which now exists. I am happy to be enabled to inform you, that so general is the habit of working for wages, and so very few the instances where it has been refused, that the idea, once generally entertained, of the Apprentices being likely to decline labouring at all in their own time, must be abandoned.

That a considerable change in the mode of beneficially managing Properties has taken place, is most certain—that a much greater change will be found by experience to be necessary, I have no doubt; and it is my duty to impress it on you. The observations which I have made, of adjoining Estates producing such different results, convince me that the success or failure of the New System must, in a great measure, depend on the mode of administration which is adopted: a plan of management which was perfectly suitable while the Slave Law was in force, must, from the diminished number of legal hours of labour and the absence of coercive power in the Acting

Managers, be relinquished, and one more suitable to the present time substituted. It affords me the greatest satisfaction to be able to state, that this change has been adopted in a great number—I trust I may say in a majority—of Estates; and that evident signs of a mutual good feeling and mutual confidence have lately appeared where that system has prevailed. I trust that this precious germ will be carefully nurtured, as its benefits begin to be experienced; and that, in the end, I shall not find myself disappointed in the favourable anticipations which I still maintain, and which I have been so happy as to feel myself, on several occasions, completely warranted in communicating to you.

We are afraid that the favourable circumstances noticed in this Address must be attributed mainly to the good conduct of the Negroes: the Governor's intimations, of the necessity of a more general change in the management of Estates, are painfully explained in the following

Memorial to Government, by the Anti-Slavery Society, against the Apprenticeship System.

Your Memorialists feel it their duty to state, that they appear before His Majesty's Ministers the advocates of the same broad and permanent principles on which their exertions have always been founded; and they take the liberty to re-assert the doctrine with which their labours commenced, viz. "The undoubted and indefeasible right of the Negroes to unconditional freedom." In the year 1833, when they hailed with joy the boon held out to them of a "safe and satisfactory" plan of emancipation, their anxiety to secure the greatest sum of practical benefit did not suffer them to withhold from the Ministry of that day, the declaration of their firm belief, that any attempt to combine Freedom with Slavery must fail; and they earnestly deprecated any "PARTIAL," "IMPERFECT," or "PROTRACTED" measure. On the subsequent introduction of the Imperial Act of Abolition, the grand principle of which they could not but approve, they nevertheless, in consistency with their published declaration, loudly and vehemently protested against the Apprenticeship System; believing it to be, in its character, neither "safe nor satisfactory," but, on the contrary, fraught

with evils of such magnitude as to endanger the success of the whole experiment.

Your Memorialists have since waited with unabated anxiety its gradual development. One twelvemonth has now elapsed since its introduction into the Colonies—a period abundantly sufficient to ascertain its real character, and to exhibit its genuine fruits. And, although some of its most malignant consequences have been hitherto arrested by the kindness of an overruling Providence, and the singular forbearance of the Negro Race, yet enough has been already displayed of its injurious tendency, to justify your Memorialists in reiterating their most solemn protest against it—a protest founded, not as formerly, on the strength of untried opinion, but on the result of actual experiment; proving, by facts, its extreme injustice, cruelty, and danger, as a practical system for the “PROMOTION OF INDUSTRY AND GOOD CONDUCT”—the avowed object of maintaining the Apprenticeship, as distinctly stated in the Preamble of the Abolition Act.

On facts admitted by all, your Memorialists are now willing to take their stand; and they confidently appeal to the patient industry and the persevering good behaviour of the Negro Apprentices—qualities hitherto exhibited by them in a degree beyond all praise; under a system hard and unjust in any case, but converted into a system of perpetual irritation and personal and mental suffering, by the conduct of those who administer it: nay, they can now confidently appeal to the success of Immediate Emancipation itself in the islands of Antigua and Bermuda, for an undeniable proof that the British Slaves, as a body, were qualified, as your Memorialists always affirmed them to be, to receive at once the unconditional boon of Freedom; and that the proprietors of the soil, indeed all parties, would be greatly benefited by it. Any thing short of this, they, therefore, are bound to consider as a “partial,” “imperfect,” and “unnecessarily-protracted” measure, violating the great principle of justice, and productive of unmixed evil.

The Apprenticeship System, in fact, whether regarded in the light of a needless postponement of acknowledged rights, or, more justly, as a system of oppression and extortion, tending to the certain results of outrage and abuse, while it will continue to perpetuate hatred and distrust whenever it expires, must be pro-

nounced to have signally failed of the legitimate objects proposed for its accomplishment; and consequently, for the sake of all parties, to require an immediate Repeal. Yet, while your Memorialists take this decided view of the mischievous and dangerous character of this system, and are fully persuaded that the welfare of the Colonies demands its prompt extinction, they are not insensible of the difficulties in which the question has been involved by its adoption; nor of the imputations on the national faith, which some even of their Anti-Slavery Friends imagine might justly attach to its compulsory abolition. Your Memorialists must, nevertheless, protest against the final recognition of such an opinion, without further consideration.

They would, however, beg respectfully to submit to His Majesty's Ministers, that where the provisions of a given measure prove to be incompatible with its main and expressed object—ample compensation, if not excessive remuneration, having been already made for all possible mischiefs that might accrue from its completion—in such case it is a bounden duty to modify the original provisions, so as to accomplish the object for which alone the measure was adopted and the compensation paid. And the justice of such a transaction it is impossible to question, especially where the interests of all parties are better secured by the change.

Then your Memorialists cannot forget, that the Negroes themselves have high and independent claims on a Paternal Government, which no such difficulties can destroy or suspend. And of one thing your Memorialists are certain—that, until those claims, so munificently redeemed by the British People, shall have been fully conceded, a growing disgust will be felt through the empire, at those colonial preferences and fiscal arrangements, which serve to perpetuate, if not to aggravate, the evils of slavery.

The Memorialists, in proof of these allegations, enter into an examination of the Acts of the Jamaica Legislature, and detail the condition of the Apprenticed Labourers by extracts at large from authentic documents.

Mr. Buxton, before the Prorogation of Parliament, entered a Notice of Motion next Session for the Abolition of the Apprenticeship System.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. John Raban arrived at Deal on the 10th of September, in the "Sackville," Captain Matthews; having left Sierra Leone on the 27th of June.

London Miss. Soc.—The Rev. Edward Stallybrass, with his two elder sons, arrived at Leith, on the 13th of July, from Selinginsk in Siberia: on the completion of some family arrangements, he will return to his Station—On the 28th of July, the Rev. S. S. Wilson, with Mrs. Wilson and six children, arrived in London from Malta.

Abrahamic Society—A Society has been formed, for the benefit of Believing and Inquiring Israelites, of which the Rev. J. B. Cartwright, Minister of the Jews' Chapel, is President, and the Rev. M. S. Alexander and the Rev. J. C. Reichardt are Secretaries. The grounds and objects of this Institution are thus explained:—

Some members of the Episcopal-Jews' Chapel Congregation—having long felt, from their personal knowledge of the circumstances of many Believing Israelites, that more care in watching over them, and more liberality and love in attending to their temporal wants, are required, than have ever yet been bestowed—have formed themselves into a Society for this express purpose. They propose to visit and establish a friendly Christian Intercourse with those numerous converts who are scattered through this vast Metropolis—to correspond, so far as possible, with those residing in various parts of England—and to endeavour to obtain, through the Friends of Israel, a knowledge of all those who profess the faith or a desire to inquire into the truth of Christianity; in order that the sincere may meet that assistance which they require, and that friends may be protected from imposture. They propose further to assist, so far as their funds will permit, those Jewish Families and Individuals who are suffering for Christ's sake, and whose circumstances do not admit of their reception into the Operative Jewish Converts' Institution. They therefore solicit the contributions and co-operation of the Friends of Israel throughout the country: they hope that friends will not only render them pecuniary assistance, but send them lists of the names, occupations, circumstances, and residences of those Believing and Inquiring Israelites of whom they have reason to think well, as also an account of all cases of importance which have come to their knowledge.

Operative Jewish Converts' Institution—The beneficial effects of this Institution were stated at pp. 303, 304: it is said in a recent Circular—

The Institution has, at present, Eight inmates; and many more believing Israelites, who have applied for admission, might be received, would the funds allow it. The regular Subscriptions are, however, quite inadequate for its support; and the Friends of Israel are most earnestly entreated to become Subscribers, or, by their kind contributions, to assist in so necessary a work.

Yate's "Account of New Zealand"—Mr. Yate has availed himself of his visit home, to compile and publish a very interesting and instructive Volume. The Formation and Progress of the Church Missionary Society's Mission, in the northern of the two Islands, are detailed at large, and the character and habits of the Natives graphically described. The Volume is illustrated by a Map and Ten En-

gravings: eight of these are beautifully executed in wood; and one is a Portrait of the Rev. Samuel Marsden, Principal Chaplain of New South-Wales, and Father of the Mission: it is characteristic of that indomitable spirit, with which Mr. Marsden has, throughout life, borne up against complicated and numberless difficulties.

Rev. Joseph Wolff—Mr. Wolff, who arrived in this country in April, is about to proceed to Timbuctoo. In his last absence from this country, of eight years' continuance, he visited Turkey, Egypt, Syria, Persia, and India. The details of his Journeys were printed in an Octavo Volume at Malta, and have been reprinted in this country. His object is everywhere to search out, and to inform and awaken, his Jewish Brethren. He proposes, if God shall prosper him, to pass on from Timbuctoo to the southward, and to return to Europe by the Cape. If he shall succeed, he will achieve what no other man has ever done: but there is something so extraordinary in his character and his proceedings, that we wait the issue.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. J. F. Schön was married, on the 27th of May, to Miss A. E. Nyländer—Mr. and Mrs. Warburton (p. 342) arrived at Sierra Leone on the 7th of July.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. and Mrs. Applegate (p. 390) arrived at Madeira, on the 27th of August, on their way to Madras—The Rev. John Tucker, Secretary of the Madras Corresponding Committee, left Madras on the 1st of January, on a visit to various Stations, and returned on the 16th of April.

Abolition of Pilgrim Tax—The Rev. James Peggs, who has so zealously laboured in this cause, having addressed an inquiry on the subject to Lord W. Bentinck, on his return from India, his Lordship was pleased to reply, under date of the 13th of August—

In reply to your inquiry, Whether the object which you have had so long in view—the Abolition of the Pilgrim Tax—had been realized before I left India, I must answer, that it had not. The subject was immediately taken up, on the receipt of the Court's orders; but the reports of the different Public Officers, which were necessary to enable us to determine to what degree the interference of the Government could be safely withdrawn from the different Festivals, had not been received. When such immense crowds are collected, the interference and supervision of the Government, for the purpose of police, and to prevent the loss of life and other irregularities, will always be requisite. Partially, however, the Abolition had taken place; and it cannot be long before it is entirely accomplished.

WEST INDIES.

Wesleyan Miss. Soc.—The Jamaica Mission has again (see pp. 216, 344) suffered loss, in the death of the Rev. William Wood and the Rev. James Corbett. Mr. Wood had but very recently (see p. 216) returned to this Mission. Mr. Corbett died at Spanish Town, on the 9th of June.

Missionary Register.

OCTOBER, 1835.

Biography.

OBITUARIES OF TWO CHRISTIAN MEN OF NEW ZEALAND.

IN Mr. Yate's Account of New Zealand, lately published, he has depicted some affecting death-bed scenes. One of these, the Obituary of Ann Waiapu, appears at pp. 425—427 of our last Volume: others are here subjoined.

COLEMAN DAVIS AOHEKE.

Aoheke was a Youth, who had been taken, in the days of his infancy, and made a prisoner of war, by the Bay-of-Islanders. He was permitted by his master to reside in the Mission Settlement at Paihia, where his conduct recommended him as one whom the Society might with advantage redeem from slavery: the tyrant, to whom he formerly belonged, soon came to terms; and the price of his redemption was paid.

There was nothing in his conduct at this period, nor for some years afterward, which would justify the opinion that he was under any serious religious impressions. His general conduct, as a native lad, was good: he was attentive to the school; and was easily taught the art of carpentry, in which capacity he was particularly useful to Mr. Davis. A few months after the battle of Kororareka, Aoheke first began to manifest a serious feeling toward the things which belong to our peace. The religious knowledge which he possessed he began to put into practice, and a general change for the better was observable in his whole conduct. He became a candidate for baptism; and, at the Waimate, on Sunday, November 13, 1831, he, together with six other adult natives, was admitted into fellowship with the Church of Christ.

He was a strong, healthy lad; and, to all appearance, was likely to live to a good old age: but, in an incautious moment, he seated himself, while in a state of profuse perspiration, on the cold, damp ground. He was taken ill the following day; and was soon confined to a bed of sickness, without a hope of his ever being removed from it alive.

He seemed to be all resignation to the will of Him, by whom he was
Oct. 1835.

afflicted: he always appeared grateful for any little attentions paid to him; and was remarkably pleased, when any of his friends visited him for the purpose of reading to him the Scriptures, or of conversing with him on religious subjects. The nature of his disorder was such as to allow him time and opportunity to read and hear much, and to meditate on what he heard and read. His mind was very serene: and there is ground to believe that it was the serenity which the Gospel imparts, when it assures the sinner that his sins are forgiven, and that he is *accepted in the Beloved*.

In some of my conversations with this Youth, (I call him Youth, though a Husband and a Father,) he expressed himself in the most pleasing and satisfactory manner. "Is it true," he one day asked me, "is it indeed true, that Christ is willing to save sinners; and that He is desirous of saving sinners?" My answer was—"Yes: He is able and willing to *save unto the uttermost all that come unto God by Him*." "Ah, ah!" said he, "it is good—it is good—then I shall be saved! Jesus will not send my soul to hell! Ah, ah! my heart is light now: it was dark before, but now it is light: fear made my heart dark; and sin made me afraid—afraid of God; afraid of you; afraid of death; afraid of judgment. Oh, Mr. Yate! since I have thought at all, I have always been afraid." I repeated this text to him: "Jesus Christ came to *deliver them who, through fear of death, were all their lifetime subject to bondage*." His reply was: "Oh, Mr. Yate! why did not you tell me that before? But you did tell it me: I remember it now: you spoke to us in the Chapel, one day a

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long time ago, about that. Aye, I remember it now: why did not I remember it before, and ask Jesus Christ to deliver me?"

He continued in this teachable frame of mind to the very last. His only anxiety was, to see his wife and child baptized before his death. A day was appointed for that purpose; and he was desirous, and expected to be able to bear being carried to the Chapel, to witness the baptism of those whom he held most dear on earth: but when the day arrived, he was so near to death that he could not be removed.

His last hours were peace. He died in a full persuasion that his sins were washed away in the blood of Jesus. No cloud seemed to overshadow his path to glory; and no thoughts of this world seemed to banish, for a moment, the thoughts which possessed his mind, of the world which is to come.

Thus died Coleman Aokeke, redeemed by the servants of God from the slavery of an earthly master; and redeemed by God Himself from the still more dreadful slavery of sin, the world, and the devil. He was attended to the grave by Mr. Davis and his family, and by all the Natives in the Settlement; many of whom were much affected at the recollection of what he once was—the view of what he is now—and the thought of what he will be for ever.

The burial of a Christian Native, in New Zealand, is always a season of deep solemnity; and we endeavour to make it as impressive as possible to the living, by singing a hymn, and delivering an address at the grave, in addition to the Burial Service.

—
JAMES WAKAIHI.

James Wakaihi was one of those pleasing instances of the effects of the grace of God on the hearts of some of these people, which have strengthened our faith, and encouraged us to go on our way rejoicing in the faithfulness of our Heavenly Master.

James was a lad of a very sprightly form and disposition, though naturally obstinate and self-willed. At times, his temper was so trying, as to cause his employer to send him to his native residence, and altogether to dismiss him from his service. But he never was happy, except when residing with an European.

In the year 1830, it was apparent that

he was under some religious impressions; and it soon became evidently marked in the change of his behaviour. He was always a free and willing-working lad; but now it was evident that he was, from principle, desirous to be employed. On Sunday, the 26th September, 1830, he was admitted to the ordinance of baptism, after which he continued long to adorn the religion which he professed.

He had a very obstinate temper to struggle against; and a disappointment, in not being married to the person on whom he had set his affections, soured his mind, made him careless and thoughtless, and had, in other respects, a very injurious effect upon him.

But it pleased the Good Shepherd to restore this wandering sheep to His fold. Mr. Yate proceeds—

That he might not be lost for ever, a bed of sickness was prepared for him. Many months was he stretched on it, racked and agonized with pain, before he was prepared, by the grace of the Saviour and the sanctifying influences of the Spirit, to meet his God. He clung for a long time, with much eagerness, to his own poor and imperfect righteousness; but, at length, he cast off all hope of being saved by any thing which he could do himself, and rested entirely on the goodness and mercy of Christ. His faith was simple, his professions sincere.

He was not a youth who indulged in many words; and it was but seldom that any of us could engage him in a conversation of any length, till nearly the closing scenes of his earthly career: then it was that he began to speak of what the Lord had done for his soul, and of the many mercies which he had received at His hands. Redeeming love was his theme; and, much time as he had on his hands, he seemed to find no time for other thoughts—no space for other words.

I visited him, almost daily, for many weeks previous to his death; and, though his cough was exceedingly troublesome and his pain great, I never once heard him murmur. He could scarcely find breath to articulate what he wished to say; and when, at length, his speech nearly failed him, he would write on a slate what he desired to express. "Mr. Yate," he one day said, "are you sure, that, when I die, my spirit will go to heaven and not to hell? are you sure that Jesus Christ will not send me away,

as a wicked man who has often denied Him? are you sure that God will not be angry with me, and condemn me when He is my Judge?" This series of questions, put with great earnestness and simplicity, I endeavoured at some length to answer. When I told him, that if he believed in Christ, he would assuredly go to heaven when he died, and would be happy for ever—and that Jesus never denied any one who loved Him—and that God was not angry, and never would be angry, with those whom He found believing in His dear Son—his eyes sparkled with joy, and he exclaimed, "Tell me again—tell me again! I want to hear more about it!"

The bell at this moment rang for Evening Prayers; and I was obliged to leave him, with a promise to see him again, and

sit longer with him, on the morrow: but the morrow came, and, with it, so great an alteration in him for the worse, that he did not know who was present or what was said. The weakness of the body overcame the strength of the mind; and he remained in a wandering or insensible state, till all sin and sorrow, all pain and sickness, were for ever gone.

I buried him at Waimate, on the 4th of December 1833, in sure and certain hope of a joyful resurrection at the Last Day; and with a thankful acknowledgment of God's mercy, in adding another seal to our ministry from among this people; thus putting it beyond all controversy, that the New Zealanders are neither too ignorant nor too savage to be made the subjects of the saving and sanctifying influence of the Gospel.

NOTICES OF THE DEATH OF THREE APPARENTLY-UNCONVERTED
NEW-ZEALAND MEN.

We rarely put on record the circumstances which attend the decease of Heathens to whom the Means of Grace seem to have been offered in vain: on the present occasion, however, we shall extract from Mr. Yate's Volume, some details, which are placed by him in painful contrast with those relative to Ann Waiapu, Aoheke, and Wakaihi; and which may well serve to quicken us in our prayers, for the more abundant influences of the Holy Spirit.

Paru, a chief of much influence and authority among the tribe Ngaitewaki, was a man of a bold and daring spirit—savage in his disposition—and reckless of the consequences of any of his actions, either to himself or others. He always had the appearance of a man verging on consumption; and his tendency to this disorder was much increased by his having been exposed to severe cold and wet, in a predatory excursion to the southward. The excursion, in which Paru formed one of the party, was undertaken in the winter: some of those engaged in it were drowned: others were starved to death by cold and hunger; and the greater portion, who lived to return home, had laid the foundation of diseases which rendered their future days miserable, or brought them to an untimely grave. The Young Man of whom I am now speaking began visibly to decline in the spring of the year 1829; and a very short time proved that his disease was too deeply fixed ever to be eradicated: he could scarcely ever be prevailed upon to take medicines; never, indeed, except at the earnest persuasion of one of the Missio-

naries: he placed his whole confidence for his recovery in the superstitious rites of the priests; whose tapues, and other observances and requirements, in the end, greatly hastened his death. He had heard, many times, the truths of our Holy Religion; and had been entreated again and again, while in comparative health, to lay hold of the hope of everlasting life set before him in the Gospel: but he rejected every overture of mercy. I visited him several times during his illness; and took with me many little comforts, which he had no opportunity of procuring. I always found him stretched on a bed of fern, under a miserable shed which could not screen him from the scorching rays of the mid-day sun; nor from the cold, raw air of midnight; nor yet from wind and rain: here he lay—the picture of despair; an old tapued woman at his side, wiping, with a roll of flax, the sweat that streamed down his fleshless, tattooed face; and a whole host of friends, at a little distance, talking loudly, and with seeming gladness, at the prospect of the removal of him who lay before them. Their conversation was of

the most unfeeling character; such as, where he should be buried—how many muskets or blankets should be buried with him—how they would act at the final removal of his bones—and the probable size of the coffins which he would require, at his first burial and after his exhumation. On my visit to him, the day of his death, I found the usual noisy company; and the above were the common topics of conversation in which these *miserable comforters* engaged: I spoke to them of the cruelty of such conduct; but they laughed at the idea. I then turned to the forlorn patient; and found him struggling hard for breath, while the sweat of death was upon him. He retained the full use of his senses to the last; but this was to him, emphatically, *the valley of the shadow of death*. I spoke to him of a Saviour, able and willing to save him even then, if he would only call upon Him for salvation; but he grew angry: the expression of his countenance was changed; and he told me, that from his birth he had lived a native man, and a native man he would die. He became more calm when I asked him where he expected his spirit would go, after death; and whether he thought he should be happy or miserable, in the world which is to come. The doctrine of a future existence is one in which all the New Zealanders most firmly believe, but their ideas respecting it are most absurd. The answer, which I received from Paru to this important question, was rather a lengthy one: they were the last words which he ever spoke—the last earthly sounds which he ever uttered, except the long, deep, hollow groan of death—"I shall go to hell," said he, with terrible emphasis—"I shall go to hell. Wiro* is there, and I shall be his companion for ever. I have not killed men enough to have my eyes made stars, as Hongi's are: I am not an old man, but a youth—I shall go to hell: where else—where else—where else should I go?" He sank down exhausted; and seemed to slumber for a short time. I left him; and, before I had ridden half-a-mile from the place where he was lying, a long fire of musketry announced his departure. Thus died Paru, a chief of great name.

Naonao, was one of the unhappy victims of war—dragged, in his early days, from the home of his fathers, to take up

his abode, as a slave, among a strange people: he was one of those permitted by his master to reside in one of our Mission Stations, on condition of giving up the greater portion of the wages which he might earn: it was on these conditions alone that any slaves were allowed to reside with us, before we had redeemed them. *Naonao* was a youth, weak in body, but strong in spirit. He was never afraid of undertaking any thing that appeared practicable; and when his health would permit him, he was always first at his work. He could read and write well, and was correctly acquainted with the four rules of arithmetic. In his conduct, he was as steady as the generality of the Natives living in the Stations could be expected to be: but when I have said thus much in his favour, I have said all. Alas! to the day of his death, we never saw any thing in him, but hardness of heart, unbelief, and contempt of God's Word and Commandments. The Truth, which makes man free, never appeared to make the least impression on him. His last illness, occasioned by the bursting of a blood-vessel, was one of great wretchedness. Many a time have I stood by his side, and endeavoured to lead his mind to the contemplation of his state as a sinner before God, and of the willingness of God to forgive him his sins. All I could ever obtain from him was, that he had never done any harm—that he would not believe—or, that he did not want a Saviour. His mind was exceedingly gloomy; and, for days together, he would preserve an obstinate silence to any questions; whether those questions regarded his bodily wants, or the wants of the soul. At such times, the lineaments of despair were strongly pictured on his countenance: his lustreless eye would roll unmeaningly about, and his emaciated frame would writhe in agony. My heart has bled over his sufferings, and gladly would I have poured balm into his wounds; but he refused to be healed—he refused to be comforted. No efforts were of any avail; and, with his burdened and troubled spirit continually pressing upon him, the maladies of his body were increased, and his sufferings rendered yet more severe. He died as he had lived—apparently without God, and without hope.

Rapu, the brother of *Titore*, was a man of great consequence in his tribe: he

* That is, the Evil-One.

was of a disposition rather peaceable and mild, compared with many other of the Natives; but he was sly and designing; and would not stick at any actions, however mean, by which he could promote his own views, or aggrandize himself or his party. He was a bitter adversary to the Truth, always ridiculing the Gospel when an opportunity presented itself. He had a lame hand, which prevented him from using the musket with any effect; and he was thus kept out of many broils, in which doubtless he would otherwise have been engaged. He was another of those persons who laid the foundation of fatal disease, during a war-expedition to the southward: he was ever, after his return, subject to repeated and frequent attacks of cough; and his last illness was one in which he suffered the most excruciating agonies. I first became aware of the serious nature of his disorder, on my return to the Kerikeri, from an excursion among the Natives in the interior. I met him, carried on the shoulders of four men; and I turned back with them to their resting-place, and endeavoured to enter into conversation with the sick man: he listened, but it was evidently with the expectation, that, if he did not listen, I should not go to his residence on the morrow, to administer medicine, or to give him tea and other things which would promote his comfort. I said but little, thinking that I might find a more suitable opportunity than the present, as night was coming on, and the person to whom I was addressing myself had a long way to be carried on an open couch. I visited him several times before his death: he was living nearly ten miles from the Kerikeri, and

my visits could not therefore be so frequent as I wished. He did not, however, die till after the establishment of the Settlement at the Wainate; where, in his last days, I had opportunities of paying him more frequent visits, and of giving him *line upon line, and precept upon precept*. I never observed that he paid the least attention: even to the last, his heart seemed as hard as the nether millstone; and he was much encouraged, in his opposition, by the jeers of those by whom he was surrounded. "If God can cure my body, why does he not do so? and then I would believe what you tell me about my soul"—was an expression which he made use of, the last day I saw him. "Let your God take away the pain out of my hand, and head, and side: let him make me well; and that will be a sign, that every body will then believe. What you say is too good for us, and we native men had better live as we are: your prayers require too much—more than we can do, if we tried."—"Yes, yes, yes!" was the universal cry of his companions: "the truth is with Rapu: we cannot do it: we can talk about God, but we have no heart to try to do what is written. We will sit as we are. Rapu! do not listen: turn away: cover your ears: do not listen!" And the poor man obeyed the voice of the scorners, and turned away from the grace offered to him! A week after this he was a corpse; and the sound of the "Pihi," or Funeral Ode, with which his remains were accompanied to the tomb, ringing in my ears, told me, that, whatever was become of the dead, the living were still devoted to their vain and superstitious customs.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

MR. Dudley, in writing from Gloucestershire, makes the following Report of a

Refuge for Gipsy Orphans.

In the beautiful Valley of Shepscombe, a few miles from Stroud, a benevolent Lady has opened a Refuge for Gipsy Orphans. Great numbers of this wandering and singular tribe have, for many years, frequented the sequestered vales

and woods of this "English Switzerland," as it has been termed; and my valued friend has had ample opportunity of witnessing the deplorable state, both bodily and spiritual, to which they were reduced by ignorance and sin. This misery was, as you will readily believe, most conspicuous among the numerous orphans, left totally destitute by the early death of their wretched parents; and it was for this class, more especially, that the Christian sympathy of my friend was awakened. She has engaged a pious and judicious governess; and, although

the "Refuge" has been open little more than a year, thirty-six children have been admitted, from six to eighteen years of age, and from sixteen different counties of England. They are lodged, boarded, and clothed; and carefully instructed in reading, knitting, sewing, and household-work, with the view of qualifying them for domestic servitude. The Divine Blessing has evidently descended on this interesting establishment. The expenses are defrayed by the subscriptions of a few friends, and the profits on the sale of two or three useful publications; but the means are still inadequate.

Such is a slight sketch of the Establishment, to which I have ventured to promise a supply of fifty Bibles and Testaments; and I feel well persuaded that our Committee will cheerfully redeem this pledge. My friend is continually visiting the Gipsy Encampments, and meets with many who are very desirous of Bibles: some few of these can read, and others say they can get persons to read to them. I know, from personal observation, how greatly the Gipsies prize a bound book; and that a Bible or Testament is considered by them as a very great treasure, and carefully preserved.

In her last communication, my friend says—

I have, so far as my own means will allow, given a Testament to every Gipsy Family which I have met with: but I am now quite at a stand, and have not another to give; though we still visit the woods, and meet with an immense number of families in the course of a year.

A Letter from the Lady here spoken of appears in the Appendix to the last Report of the Religious-Tract Society, from which we extract her account of some

Circumstances attending the Formation of this Refuge.

My attention of late has been directed to the Gipsies, who encamp about two miles from us. I have been to the wood, and find them very ignorant; that is to say, not more than one in twenty can read, out of all whom I have met with. I have been induced, from this circumstance, to attempt the establishment of a Gipsy Boarding-School for their female children. I have received two girls of the ages of fifteen and sixteen: neither of them could tell a letter; but they are teachable and obedient, and are getting

on. I found the parents willing to leave them with me, on my promising that they should be properly fed, decently clothed and lodged, and taught to read, sew, knit stockings, and plat coarse straw during the summer months. It was done as an act of faith on the providence of God. I had no funds, but I have not been without encouragement since; and I am thankful I made the attempt. I visit the wood once a week, and, when I can get a Minister, have a sermon preached to them.

One little incident will be interesting to your Committee. One Gipsy camp contained about ten in family. I asked, "Can you read?" "No."—"Your wife?" "No."—"Any of the children?" "No."—"Have you a Bible, or any other book?" "No." After a little conversation, the old man said, "Ma'am, I carries something very good about me, though I can't read it. I always carries it close to me, because I loves to have something good about me." Drawing a little nearer to the old man, he put his hand in his bosom, and took out a pocket-book, which he opened very carefully. I anxiously looked to see this precious something, which I fearfully anticipated was a kind of charm or incantation; when, to my great surprise, after unfolding several pieces of paper, he put into my hands a Handbill of yours, "Art thou a sinner—a great sinner? does conscience fly in thy face, and tell thee so? then, *I have a message from God unto thee.*" I can hardly tell you the feelings of pleasure which filled my mind: the opportunity was too valuable to be lost; and, seating myself on the baggage, while all the family were looking at the paper in my hand, I said, "I will read it to you, if you will listen:" this they did, with serious attention; and, thus, from your little Handbill, which they had somewhere obtained, the Gospel was proclaimed to them—the way of misery and the way of mercy made known—and these poor wandering Gipsies urged to flee from the wrath to come. I should have added, that he also had Part 3. of your "Divine Songs for Cottagers," folded up with the Handbill; from which I read the hymn, "Come, ye sinners poor and wretched," which we sung under the shade of the trees, while the wood echoed back the sound, proclaiming, "Not the righteous, not the righteous—sinners Jesus came to call!"

Here was an encampment of three families—about twenty souls: only one could read; and, in the absence of Bibles and all other books, and the living voice, (for the Sabbath is to them as all other days,) your little Handbill was the only teacher, the only spiritual guide, to direct them to the Saviour.

LONDON MISSIONARY SOCIETY.

FORTY-FIRST REPORT.

Summary View of the Society.

IN the several parts of the world connected with the Society's operations, there are

- 258 Stations and Out-stations.
- 102 Missionaries.
- 24 European Assistants.
- 196 Native Assistants.
- 84 Christian Churches.
- 5208 Communicants.
- 478 Schools.
- 26,960 Scholars.

From Nine Printing Establishments, out of Fourteen, the aggregate amount of returns for the past year is 83,500 copies of Books, including 14,400 Portions of the Scriptures; and from 24 Stations, 128,384 copies of Books have been put in circulation during the same period.

State of the Funds.

Receipts of the Year.			
	£.	s.	d.
Contributions	34,638	16	0
Ditto from Missionary Stations,	4687	2	8
For Special Objects	9066	2	8
Legacies	8255	16	1
Dividends and Interest	1247	12	5
Sundries	195	12	5
Total	£.58,091	2	3

Payments of the Year.

Missions:			
	£.	s.	d.
Continent of Europe	500	0	0
South-Africa	4211	8	7
African Islands	1925	1	9
Mediterranean	653	8	5
Siberia	871	15	4
China and Malacca	1435	12	7
Singapore	248	13	6
Pinang	1003	10	6
Northern-India	5426	14	6
Southern-India	9967	6	1
Java	711	9	0
South-Seas	1604	10	11
Demerara	2837	18	10
Berbice	2838	4	1
Jamaica	2131	6	2
Missionary Students	1893	14	6
Missionary Families	3696	17	3
Publications	777	13	11
Salaries	1566	17	9
Sundries	1308	10	0
Total	£.45,610	13	8

Grants received.

The Directors gratefully acknowledge the following Grants from the Committee of the British and Foreign Bible Society, during the past year, for the use of the Society's Missions; viz. 72 English Bibles, and 24 English Testaments; and 100*l.* toward the printing of the Scriptures in the Rarotognian Language.

The Directors also gratefully acknowledge the following Grants from the Committee of the Religious-Tract Society, during the same period, for the use of the Society's Missions; viz. Money Grants (980*l.*), for the printing of Tracts, chiefly in Chinese; 824 reams of printing paper; 126,928 Tracts; and 37 Libraries for Mission Families—amounting to 2073*l.* 4*s.*

The Directors further gratefully acknowledge a Donation, from William Evans, Esq., M.P., of 3000 copies of the Selections from the Old Testament, by the Rev. Thomas Gisborne, for the use of the Negroes in the West Indies.

Changes among the Society's Missionaries.

Several Brethren have been obliged, from the failure of health, to leave their Stations during the past year. Mr. and Mrs. Miller and children, from Travancore, have proceeded to the Cape of Good Hope. Mr. and Mrs. Smith, from Tahaa; Mr. and Mrs. Reeves and children, from Bangalore; Mr. and Mrs. Thomsen, from Singapore; Mr. and Mrs. Williams and three children, from Raiatea; and Mr. and Mrs. Christie from the Cape of Good Hope—have arrived in England since the last Annual Meeting. In compliance with their own wishes, the relation in which Mr. Smith, of Tahaa, and Mr. Thomsen, of Singapore, formerly stood to the Society has ceased. Mr. Salmon is labouring under the patronage of the Home Missionary Society. Mr. Fyvie, Mr. Reeve, and Mr. Williams, have been engaged in advocating the claims of Missions, and diffusing among the British Churches information respecting the progress of the Gospel in the parts of the world in which they have respectively laboured. The Society has continued to share the advantage of Mr. Knill's acceptable and valuable services.

During the year now closed, Thirty-two individuals have sailed from England; viz. Mr. and Mrs. Piffard, and Mr. Boaz, for Calcutta—Mr. and Mrs. Welsh, Mr. and Mrs. Gordon, Mr. and Mrs. Porter,

Mr. and Mrs. Campbell, for Madras—Mr. Wolfe, Mr. and Mrs. Davies, for the Ultra-Ganges' Stations—Mr. and Mrs. Wooldridge, Mr. and Mrs. Hodge, Mr. and Mrs. Slatyer, Mr. and Mrs. Barrett, Mr. and Mrs. Vine, Mr. and Mrs. Alloway, for Jamaica—Mr. and Mrs. Rattray, Mr. and Mrs. Taylor, for Demerara—Mr. and Mrs. Kenyon for Berbice.

Missionary Students.

The number of Missionary Students at present engaged in a course of preparation for the important work of preaching the Gospel to the Heathen, under the auspices of the Society, is TWENTY-THREE: and it is the earnest prayer of the Directors, that, while they are assiduously engaged in the prosecution of their studies, it may please God to pour upon them abundantly of His Holy Spirit; and that they may eventually go forth to enter on their respective labours abroad, in every respect qualified for the effectual discharge of their solemn and momentous duties.

Need of the Holy Spirit's special Influence to call forth suitable Labourers.

The events of the past year have been fraught with instruction to the supporters of Christian Missions; and the Directors would report the part which the Society has been honoured to bear in the aggressive efforts of the Church, under an increasing sense of their entire dependence on Him, of whom, in regard to all human instrumentality it is declared, *Not by might, nor by power, but by My Spirit, saith the Lord.* To the gracious influence of the Divine Spirit they would devoutly ascribe the desires which any who are suitably qualified may have cherished to devote themselves to His Holy Cause. Experience has deepened their conviction, that the plea of urgent necessity from the Heathen—the multiplication of facilities for the successful prosecution of the work—the appeals for succour from the devoted men who are sinking under the pressure of toils—resulting from long-desired success, and arising from answers to the Churches' prayers, will not, of themselves, produce such desires. The animating prospects of doing good on the broadest scale, and the acknowledged command of the Saviour to go and teach all nations, will fail to operate effectually, unless applied to the heart by the power of the Holy Spirit.

General Retrospect of the last Forty Years.

Forty years have now passed away, since our fathers, in faith and prayer, laid the foundations of this Institution. No equal number of years, since the Apostolic Age, has been marked by events more important to mankind. The preparations for the Moral Renovation of the World have advanced with a celerity unparalleled in its history; and, to this period, the Church, through all succeeding ages, will look back with gratitude and praise. Institutions of Benevolence and Piety have risen up, on the Continent and in America, which are now operating powerfully and effectually on every quarter of the world. In our own country, the Missionary Efforts of our predecessors have attained a magnitude and vigour scarcely contemplated by their most sanguine projectors. The Most High has also called into being other Institutions, whose efforts have received the most cheering tokens of Divine Approbation. The British and Foreign Bible Society, the glory of our age and country, has been formed; and, in all the majesty of Christian Benevolence, is going through our world—visiting the most remote, as well as the adjacent nations—scattering, in its course, the incorruptible seed of Divine Truth: this Noble Institution has already received for the promotion of its objects, 2,240,000*l.*, and distributed upward of 8,000,000 copies of Portions of the Word of God. The Religious-Tract Society has been established—has now attained an annual income of nearly 60,000*l.*—and has distributed, in 75 languages, nearly 200,000,000 of its publications.

In the success of these, and similar Institutions, the Directors rejoice. Their objects and those of Missionary Societies are the same. They only occupy different departments in the service of Him, *who distributeth to every man severally as He will,* and they labour in affection and harmony.

Retrospect of the Society's Proceedings during its Forty Years.

Forty years ago, when this Society was formed, the *Islands of the South Seas* had been discovered—visited—explored—and abandoned, as presenting no objects worthy of further regard: their inhabitants were sunk still lower in wretchedness, by intercourse with foreigners: and were left a prey to the merciless Ido-

latry which was fast sweeping them from the face of the earth. To them, the attention of our venerable fathers in this cause was first directed, and a Mission was auspiciously commenced. But a series of disasters followed: some of the Missionaries lost their lives in the field: in 1809, all, with two exceptions, were expelled; and success seemed hopeless. In 1811 the Missionaries returned: the Lord smiled on their efforts; and Idolatry was subverted—infant-murder and human sacrifices ceased—education was promoted—converts flocked round the Missionaries—Churches were gathered, Missionary Societies formed, and Teachers sent forth. Now, the people, fast rising in the scale of nations, have, as fruits of the Divine Blessing on Missionary Perseverance, a written language—a free press—a representative government—courts of justice—written laws—useful arts—and improved resources. An infant navy is rising on their shores—commercial enterprise is promoting industry and wealth—and a measure of domestic comfort, unknown to their ancestors, now pervades their dwellings. Besides these and other blessings of the present life, multitudes have received the grace of God in truth: numbers have entered the regions of eternal felicity; and others are walking in the fellowship and holiness of the Gospel, as heirs of immortality. A Nation has been born at once—surrounding nations are blessed through their mercy—and, according to the latest intelligence, the prospects of usefulness, especially among the Navigators' Islands, were never so encouraging as at the present time. Since the year 1817, the printing-press has been in operation; and, among a people heretofore destitute of a written language, 105,400 copies of Portions of the Scriptures and Christian Books have been put into circulation.

Eight and twenty years ago, no Protestant Missionary had attempted the conversion of *China*. The founder of this Mission has ceased from his labours; but his successors occupy important Stations on its frontiers, and are operating with increasing force upon its immense population. The Press at Batavia turns off a million of pages annually, besides those printed at other Stations; and though, at Malacca, twelve men are constantly employed in printing, the demand still exceeds the supply. But the progress

Oct. 1835.

of science, and the improvements in art, will combine to accelerate the triumphs of the Cross: the application of the power of steam to printing has furnished a means of multiplying books, with a facility unknown in all former ages; and this, it is hoped, will soon be employed much more extensively than it has yet been, in diffusing the Gospel: the Directors have it in contemplation to begin the employment of this "power," by establishing a steam press as near *China* as possible, to print the Scriptures and other Christian Books, principally in the Chinese Language.

In 1798, the Society commenced its operations in *Bengal*; and, in the year 1805, sent its first Missionaries to *Madras*. These Brethren, with other pioneers of Modern Missions to the East, had to contend with difficulties unknown in the present day. But a more honourable policy has since been pursued by the Government; and the power, which once prohibited, now protects the Missionary—and gives him access to every country acknowledging its sway or subject to its influence; while it leaves him, without interference or restraint, to pursue his holy calling. In *India* itself, a mighty change in native sentiment and feeling, in regard to Idolatry, has commenced. Time has shewn the alleged "invincible attachment" of the Natives to their superstitions to be unfounded; and the practicability of subverting Hindooism and introducing the Christian Faith has been placed beyond all question; while the means for spreading the Gospel are multiplying on every side.

Within the last seventeen years, the Society has commenced labours in *Madagascar*. A language spoken by 4,000,000 of people has been reduced to a regular system: Orthographies and Grammars have been formed—schools established—thousands taught to read—and education, long regarded with suspicion, has been raised in general esteem and widely spread. The whole of the New and part of the Old Testament have been translated and printed, and are in use among the people; while there is reason to believe, that, by the Divine Blessing, the Truth has, to multitudes, become *the power of God unto salvation*. Here the Press is in efficient operation; and, in the short space of six years, among a people, who, like the South-Sea Islanders, less than twenty years ago were

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destitute of a written language, 129,800 copies of Portions of the Scriptures and Christian Books have been put into circulation.

With a single associate, Dr. Vanderkemp, the pioneer of our operations in *South Africa*, commenced his labours in Caffraria, two and thirty years ago: now, besides the Missionaries of other Societies, from England, Germany, and France, 34 of our devoted Brethren and 10 Native Assistants occupy the field. Tribes have been rescued from extermination—their rights acknowledged and secured—the cheerful activity of thriving towns and villages appears, where the wilderness spread its lonely solitude—wanderers of the forest have become united and organized communities, standing in honourable alliance with the British Nation, while higher and nobler ends have been attained. The use of letters has been introduced—the Press has commenced its light-diffusing labours—Christian Education is extending—and the Native Tribes are reading in their own language the Oracles of Truth. The Gospel is preached—Churches are gathered—and the moral desert is becoming as the garden of the Lord.

Nor are these the only benefits which the African Race has received during the period under review. The Slave Trade, and Slavery itself, have been abolished: the subjects of the British Crown, in the Colonies, as well as in the Mother Country, are free; and the measure of freedom which they enjoy has been employed by multitudes, not for the promotion of anarchy and crime, but as a means of seeking the more glorious liberty of the Gospel of Christ. This Society was not among the earliest labourers in this important field; but it has been honoured, during the last eight and twenty years, to take an humble share in this department of Christian Philanthropy, in mitigating the bitterness of slavery, and in leading its victims to the only effectual balm for their wretchedness. In this field, long a field of painful interest, the Society has endured some of its severest trials, while it has gathered some of its sweetest fruits. In no part of the world has the Great Head of the Church granted a more abundant measure of success—among no people under heaven are the prospects brighter—and from no class of converts has the Society met with more

cordial and effective co-operation, than from the now-enfranchised population of the British Colonies. For many years the Society had but two or three Labourers in the *West Indies*: it now has Twenty Missionaries, and will be happy to augment the number, to the extent required, should the Lord incline the hearts of His servants to enter the field.

With profound veneration, the Directors would regard all the good accomplished, as displaying the finger of God; and, while they desire to prosecute the work before them, *strong only in the Lord, and in the power of His might*, they would, in acknowledging the mercy which has distinguished the past, devoutly exclaim—*Blessed be Thou, Lord God of Israel, our Father, for ever and ever! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Now, therefore, we thank Thee, and praise thy glorious name. Amen.*

CHURCH-OF-SCOTLAND MISSION.

FROM the Address of the Rev. Alexander Duff to the General Assembly, given in some late Numbers, our Readers will have learned much of the designs and proceedings in the Assembly's Indian Mission. In the following extracts from a recent Circular, they will find a condensed view of the whole subject.

This Mission embraces all the departments of labour, which have been resorted to, and found efficacious, by Societies of different denominations, in reclaiming the wastes of Heathenism. It includes the Christian Education of the Young—the teaching and preaching of the Gospel—the translation and distribution of the Sacred Scriptures and Religious Tracts, &c. These are the means ordained of God: this the instrumentality which must prove irresistible in its efficacy—infallible in its ultimate results.

Necessity for a Native Ministry in India.

The founders of the Mission, regarding "the Preaching of the Gospel" as the grand and primary agency in the conversion of the world, resolved, from the first, to provide adequate means for the formation of a Christian Ministry. Is it the wish of British Christians, to see the teeming millions of Hindoostan awakened—regenerated—saved? And is it not worse than chimerical, to attempt to reach

and reclaim all of these, by the DIRECT IMMEDIATE exertions of a FEW FOREIGN AGENTS; labouring, as these must ever do, under numberless disadvantages? To meet the fearful exigency, and yet as speedily as possible consummate the glorious end, the General Assembly determined to put forth a portion of its strength in rearing up a School of Religious Native-Teachers; who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their knowledge of the manners, customs, feelings, sentiments, and prejudices of the people, could labour with PECULIAR effect in disseminating the light and life of Christian Truth throughout every province of the land.

Training given to Natives, in the Assembly's Institution, with a view to the Ministry.

For this purpose, an Institution was organized in August 1830, in Calcutta, the metropolis of British India. From the first, the Institution was designed to consist of two departments—the one, preparatory; the other, of a higher order: the object of the preparatory department is, to initiate the boys into the elements of Grammar, History, Geography, Arithmetic, and Christianity: the object of the higher is, to perfect an acquaintance with Chronology, Geography, and History—natural, civil, and sacred. The course is intended to embrace, more or less extensively, as growing circumstances may admit, Algebra and Fluxions—Mathematics, theoretical and practical—Natural Philosophy, in all its ramifications—and Chemistry. But the feature which peculiarly distinguishes the Seminary is, the regular and systematic study of the Christian Scriptures—the Evidences of Religion—Doctrinal and Practical Theology, including the corruption and helplessness of human nature—the Divinity of our Saviour—the Personality and Divinity of the Holy Spirit—the reality of Christ's vicarious sacrifice, and the all-sufficiency of His Atonement—the necessity of Justification by Faith alone, and Sanctification through the Spirit—the Resurrection of the body—the General Judgment—the Eternal Misery of the Wicked, and the Eternal Happiness of the Righteous.

While it is confessed that the vernacular languages, alone, are available for imparting an ELEMENTARY education to the MASS of the people of Hindoostan, it is insisted on as a FACT, that these lan-

guages do not AT PRESENT afford an adequate medium for communicating a knowledge of the HIGHER departments of Literature, Science, and Theology. This medium is supplied, in perfection, by the English Language. Much attention is, accordingly, bestowed on the cultivation of this language; which, when once acquired, becomes the constant medium of instruction. And it seems providential, that there exists an extreme anxiety among a large portion of the Natives to acquire a knowledge of English—that Native Youths generally discover an aptitude for the acquisition—and that, in consequence, numbers have already mastered the language, so as to converse and write in it with considerable fluency.

Some of the Contemplated Benefits of the Institution.

1. By being put in possession of the English Language, the entire circle of European Literature and Science will, at once, be thrown open to Hindoo Youth: and numbers will become qualified to read the Christian Scriptures in our admirable English Version; and to peruse Treatises on Christian Evidence, and Expositions of Scripture Doctrine, directly, in the words of the original author. This surely is no ordinary blessing. This is not to impart knowledge by measure—to bestow it with niggardly hand—to dole it out of our treasury by scraps and fragments, in versions or translations, accurate or inaccurate. No: this is, at once, to present numbers with the key of knowledge—of ALL knowledge, literary, scientific, and sacred—knowledge, which ages of time and hosts of translators could never furnish—knowledge, which, in quantity and quality, the works written in all other languages, living or dead, of the world besides, could not collectively supply. In this view of the case, the English Language becomes the great channel of acquisition to the thoroughly-educated FEW; while the vernacular dialects become the channels of distribution to the ordinarily-educated MANY. The former unseals the inexhaustible fountain of all knowledge: the latter serve as ducts, to diffuse its vivifying and healing waters over the wastes of a dry and parched land.

2. As the Hindoos possess stupendous systems of learning on all subjects—Geographies, Metaphysics, Astronomies, &c., as well as marvellous Theologies—all abounding with the grossest imagi-

nable errors, and yet all claiming the same divine origin, and asserting the same title to infallibility—it follows, that the inculcation and apprehension of any branch of useful knowledge must tend to shake their confidence in the truth of their own systems generally; and that if branch after branch be communicated, one stone after another will be thrown down from the huge fabric of Hindooism, so that at length, when an extensive course of education is completed, the whole will be found to have crumbled into fragments. Hence it is, that, along with the demolition of false systems of literature and science, the Assembly's Institution, from the varied instruction which it imparts, must inevitably cause the downfall of Pantheism, with all its blasphemous delusions, and Idolatry, with all its numberless enormities; and, simultaneously with the overthrow of both, the abolition of Caste, which for ages has exercised the most mischievous and grinding tyranny over the whole mass of the native population.

3. But, as it is certainly not good, simply to destroy, and then leave men idly to gaze over the ruins; nor wise, to continue building on the walls of a tottering edifice—it will ever form the grand and distinguishing glory of the Assembly's Institution, that, in consequence of the introduction and zealous pursuit of the study of Christian Evidence and Doctrine, we shall be enabled to supply a noble substitute, in place of that which has been demolished. By pursuing the system now described, while we throw down, we may also re-build; while we destroy, we may restore; while we dispossess, we may replace a hundredfold; while we remove weakness, disease, deformity, we may be enabled to confer health, strength, and beauty.

4. Nor will such blessings be confined to the immediate recipients alone. Through these, the blessings gained must extend and multiply. Should any be admitted, professing Christianity, every principle will be strengthened—every branch of knowledge cultivated and matured. Should others enter, avowing themselves to be still the votaries of idolatry, almost ALL must become Christians in understanding; and there is the same probability as springs from Christian Instruction at home, that others may become Christians in heart. Now, of either, or all of these classes, let one and another be added in

continued succession, and the collective mind will at length be freely set loose from its ancient fixed and frozen state, and awakened into light, and life, and liberty. And as life is self-propagating, and light communicative in its nature, we may thus happily succeed in combining the three inestimable blessings—individual good, the ever-renovating principle of self-preservation, and the power of indefinite extension.

By the process now pointed out, it is clear that we shall be able, to the extent of our means, to supply the PRESENT GRAND DESIDERATUM, as regards the Evangelization of India:—in other words, we shall, through God's blessing, succeed IN RAISING UP A BODY OF NATIVE AGENTS; from whom, even in the secular offices and relations of life, shall emanate such healthful influences, as must produce the happiest impressions on the surrounding mass. More especially may we succeed in rearing A WELL-DISCIPLINED BODY OF CHRISTIAN TEACHERS, who shall diffuse the blessings of a wholesome education throughout the land. And, over and above all, in real importance, may we be honoured IN QUALIFYING A NOBLE BAND OF CHRISTIAN MINISTERS; who shall cause *the glad tidings* of Salvation through a Crucified Redeemer to sound, from shore to shore, with a power and efficiency, which it were presumption, in nine-tenths of Foreign Labourers, to pretend to emulate.

Management of the Institution.

The Institution has been established, and is supported, by the General Assembly of the Church of Scotland; with which Venerable Body rests the supreme controul over it: the direct or immediate management of it is vested in the Assembly's accredited Missionaries, who are regularly-ordained Clergymen of the Scottish National Church—together with such Assistants as the Missionaries may be enabled to select on the spot. At present, there are THREE Ordained Ministers connected with the Institution; and when the entire system of instruction is fully organized and completed, the number will be increased to FIVE or SIX. The mode of instruction adopted, is what has been termed the Interrogatory, or Intellectual, in opposition to the old dull mechanical system. The teaching of the junior classes is conducted on the Monitorial plan.

Success already attained.

The success of this Institution has been triumphant, beyond any thing hitherto attempted in Eastern India. It was founded in August 1830. It has been visited constantly by numbers of Europeans resident in Calcutta, of every rank and condition in life. There is an Annual Examination of all the pupils, in the Town Hall, which is attended by numbers of all classes in society. The Calcutta Journals, European and Native, Infidel and Christian, have, year after year, greatly extolled the efficiency of the System of Education pursued, as well as the extraordinary proficiency of the pupils.

Mr. Duff's Address gives further evidence of the Success which has attended the Institution.

Proposed Enlargement of the Institution.

For the use of the Institution, as at present conducted, a large Native House has been hired: but, though it is the best which could be had, the situation has been found unhealthy; and the apartments, from their small size, excessively incommodious: it becomes then an object of paramount importance, to secure plain, but suitable, accommodation for class rooms. It is calculated that the purchase of ground and the erection of buildings, sufficiently ample for carrying on the preparatory and higher courses of instruction on so very large and extended a scale, cannot cost much less than Ten Thousand Pounds: still, considering the real magnitude of the object to be accomplished, it is presumed that it would be difficult to name a more profitable outlet for the benevolence of those who long and pray for the establishment of Messiah's Kingdom, over the hideous and gigantic systems of Pantheism and Idolatry in Hindoostan.

*RELIGIOUS-TRACT SOCIETY.**THIRTY-SIXTH REPORT.**Issue of Publications.*

THE Publications circulated during the Year amount to 16,241,345; being an increase of 2,269,148, without including the numerous Tracts printed in foreign countries at the expense of the Society.

The Total Circulation of the Society's Publications, at home and abroad, in about EIGHTY different languages, exceeds TWO HUNDRED AND FIFTEEN MILLIONS.

The Issues of the Thirty-fifth Year were stated in the Report (see p. 432 of our last Volume) as 14,339,197 copies: in that case, the increase of the Thirty-sixth Year would be only 1,902,148: but it appears, on inquiry at the Society's House, that the Issues of the Thirty-fifth Year should have been stated at 13,972,197 copies, which leaves the increase of the Thirty-sixth Year, as above stated, 2,269,148.

Grants for Great Britain and Ireland.

London and its Vicinity—Numerous grants have been made for the special benefit of our crowded city. Upward of 125,000 Tracts and Handbills have been placed with the Christian-Instruction Society, for circulation by its numerous and disinterested Agents. About 50,000 were distributed to the frequenters of Bartholomew Fair, where much iniquity abounds. The Prisons, Hospitals, Poor-houses, Fairs, and many unenlightened parts of the Metropolis and its vicinity, have been visited by the friend, who has so long undertaken that self-denying work, and whose life is still spared to scatter the seed of Truth: during the year, he has received for these various objects upward of 150,800 Tracts and Handbills.

The Committee have granted nearly six hundred thousand publications for circulation among the inhabitants of the metropolis.

Sabbath-Day Circulation—The awful desecration of the Lord's Day, in the Metropolis and its immediate vicinity, has engaged the serious attention of the Committee. It has been calculated, that upward of 500,000 persons, within these limits, are living in the neglect of the Means of Grace and the violation of the Sabbath. Many thousand persons are conveyed by the numerous stage-coaches and steam-boats to various places, where they spend the Holy Day in dissipation and sin. Upward of 200,000 Tracts and Handbills, granted by the Committee, have been distributed by friends connected with the Auxiliary Societies to such persons: about 36,000 have been given, on the Sabbath Morning, to the passengers on board the steam-boats.

England—The Committee have received numerous applications from dif-

ferent parts of England for grants of Tracts. They have met 167 such appeals; and have sent their Publications for distribution in places where such works were much needed, and where the Committee were informed local funds could not be raised. They have complied with the wishes of all their friends, as far as the funds enabled them. The grants thus made amount to upward of 329,000 Publications.

Wales—Upward of 17,000 Tracts, in Welsh, have been granted to different friends for circulation in the Principality. The Committee regret that there have been but few purchasers of the Welsh Publications which they have issued.

Scotland—The friends in Scotland continue to circulate a large number of Religious Publications: many of the Societies are in an active state. To the Orkney Islands several grants have been sent, amounting to upward of 15,400 Publications. A supply of 3770 Tracts has been sent to the Shetland Islands; and 4650 to several correspondents in Scotland, for general circulation.

Ireland—The Committee have directed special attention to the spiritual wants of Ireland; and have, to the extent of their power, endeavoured to meet them. About 48,000 Tracts have been placed at the disposal of several friends in Dublin. The friends connected with the British Reformation Society have received 60,000 small Publications for circulation—the Agents of the Irish Evangelical Society, nearly 63,000—the Baptist Irish Society, 9000—and the Moravian Brethren, 12,000: the Societies at Belfast and Cork have had grants to the extent of 10,000; and nearly 115,000 have been sent to pious clergymen and other friends, for distribution in their respective localities. The total number of Publications which have been sent to Ireland amounts to 326,570.

Soldiers and Sailors—The Committee have not been unmindful of this portion of their fellow-subjects, who are frequently deprived of the regular Means of Grace. They have granted Publications to the value of 40*l.* to the British and Foreign Sailors' Society, to promote the formation of libraries on board the vessels which leave the Port of London; and of 10*l.* to the Bristol Seamen's-Friend Society, for a similar purpose. The total number of Publications granted for

Soldiers and Sailors amounts to nearly 60,000.

Coast-Guard Stations—An important object has been brought before the Committee, in reference to the men connected with the Coast Guard of our country; who are, to a great extent, deprived of the regular Means of Grace, but yet have much leisure for the religious improvement of their minds. The Committee have been informed, that there are about Five Hundred Stations connected with the service; and that measures have been adopted to place at each Station a small library of religious and moral publications. The Committee have felt it their duty promptly to comply with the wishes of the friends who have undertaken this good work; and have furnished books to the value of THREE HUNDRED POUNDS, on payment of half the reduced price; thus granting one hundred and fifty pounds to this important object.

Foreigners in England—In addition to the numerous Tracts which have been delivered to Foreigners, remaining in our country, or tarrying for a short season, by the Auxiliary Societies and other friends, upward of 22,000 Tracts, in various languages, have been voted for this special and important object.

British Emigrants—In addition to the Tracts which have been sent to distant lands to meet the emigrant on his arrival, the Committee, besides the London Grants, have placed upward of 60,000 Publications with the Auxiliary Societies at Liverpool, Hull, Greenock, Bristol, and other places, for distribution among our countrymen, previous to their departure from their native shores. Grants have also been made to Clergymen and others about to labour among this important class of Colonists.

Missionary Families—The Committee have carried a plan into effect, for the benefit of the families of their respected Brethren connected with the Missionary Institutions of our country. It must be evident to every one, that they are deprived of many religious privileges which they would enjoy in their native land. Impressed with this conviction, and feeling deeply indebted to the Missionaries for their disinterested efforts in connexion with the press, they have offered to the Committees of all the Missionary Societies to furnish Libraries of their publications to those permanent Stations where two or more Brethren are placed. One Hun-

dred and Eighty-four Missionary Families have already been supplied with a good selection from the Publications of the Society, which has called for the appropriation of upward of FOUR HUNDRED POUNDS. The Committee trust that the funds of the Society will enable future Committees to make additional grants, and to replenish these Libraries with new Publications: which they hope will often be refreshing to their brethren, like *streams in the desert*; and be the means of leading the juvenile members of their families to the Shepherd and Bishop of souls.

We extract the following passage from the Fifteenth Report of the Orange-Street Society, in evidence of

Discriminating Activity in Metropolitan Distribution.

This Auxiliary circulated, last year, 88,533 Publications of the Society; making a total, since 1819, of 1,080,815. Its operations, throughout the year, have been prosecuted in the markets and principal streets of the metropolis. Your Committee have, as usual, been anxious to select objects, rather than to encourage a profuse and indiscriminate distribution—it being a lamentable fact, that several classes in London are almost entirely excluded from the opportunity of attending to the public duties of Religion, by the ceaseless round of their worldly occupations; and hence is induced habitual disregard of their spiritual interests: these comprise hackney-coachmen, cab-drivers, stage-coachmen, boatmen on the canals, porters, watermen, policemen, servants, and numerous others; who have generally received the Tracts offered with much willingness; and sometimes the eagerness manifested to obtain them very soon exhausted the supply. On the Sabbath Day, several Members of the Committee, furnished with Tracts and Handbills, have visited the New Cut, Seven Dials, St. Giles's, Westminster, the London Road, and other places where labouring people usually loiter about; also the parks, roads, fields, and villages in the neighbourhood of London—giving the Publications of the Society to all who appeared in the pursuit of either pleasure or business.

As opportunity offered, your Committee have also visited the Middlesex Hospital, Covent-Garden and St. Martin's Workhouses, the Floating Chapel

for Sailors, the station of the City Mission Society, and the avenues to Bartholomew Fair, during each evening of its continuance. They also, concurring in a suggestion of the Parent Society, distributed Tracts on Oratorios. Among the military, a larger number of Tracts than usual have this year been circulated; and the individual, on whom this service chiefly devolves, reports favourably as to the reception given at the different barracks: these comprise the King's Mews, Knightsbridge, St. George's, Horseguards, and Soldiers's Hospital.

New Publications.

The New Publications, issued during the Year, amount to 181. The Committee have added to their Catalogue several important Works: they have endeavoured to meet the demand of the Religious Public; and the sales satisfactorily prove that, hitherto, their selection of books has met with the approbation of their friends and supporters. The times in which we live urge us to press forward in our course, and not to be satisfied with what has already been attained. The general spread of education, and the extraordinary efforts of the press, call on Christians extensively to circulate publications adapted to counteract error, and make known the only way of salvation. The Committee trust that the great increase in the Society's sales will encourage their friends.

Notices relative to different Works.

The Fourth Volume of the *Commentary upon the Holy Bible*, containing from Isaiah to Malachi, was published soon after the last Anniversary: on the suggestion of several friends, the Fifth Volume, containing the Gospels and the Acts, had been previously published. The Last Volume, containing the Epistles and the Revelation of St. John, is printed. The Commentary continues to have a large sale. The Committee have commenced the publication of a large edition of the Commentary, together with the Sacred Text according to the Authorized Version: this edition will contain the marginal references, maps of the countries mentioned in Scripture, and various useful tables: the volume already published contains the Gospels and the Acts: it is printed on super-royal paper, with a good-sized, clear type.

The *Weekly Visitor* has been continued through another year, and has had

a considerable circulation: the second volume is now on sale, and forms a useful library book. The *Tract Magazine* and the *Child's Companion* also circulate to a large extent, in volumes as well as in detached numbers, and impart much useful instruction to the readers.

The *Christian Almanack* was a new publication issued for the present year. The Committee considered, that, as Almanacks are found in almost every house, and are frequently consulted, it was important that they should contain a portion of Scriptural Truth, and some reference to objects of superior importance to those of this transitory world. With these views they published their first Almanack. The work contains a variety of information, especially on the subjects which are most generally useful. A short text of Scripture for every day in the year is given, and some religious articles. The scientific part is very copious, embracing every astronomical occurrence of any import, with such explanatory matter as will bring before the reader the particulars and reason of some of the more striking phenomena, as well as the important uses to which they may be applied. A Calendar is given of every month of the year, and various hints adapted for the farm and the garden: 20,000 copies have been sold; and more than 30,000 of the *Sheet Almanack*, which was published at one penny. It is the intention of the Committee to continue these works.

The *Life of Cowper* has been added to the *Christian Biography*; and the series of *Anecdotes* has been increased by the addition of three volumes, entitled *Christian Ministers*, *Christian Missions*, and *The Young*.

An additional volume of *Missionary Records* has been printed, viz. "China, Burmah, and Ceylon;" and one on "Polynesia" will soon be ready for sale. The Committee have heard that these works have encouraged some devoted Labourers, who are bearing *the heat and burden of the day*, to persevere in their holy work. The *History of the Bohemian and Moravian Brethren*, by A. Bost, contains much interesting and profitable information.

The *Republication of the Works of Old Authors* has been continued; and the friends of the Society will be happy to notice the addition to the Catalogue of the valuable productions of Traill on

Christ's Prayer, in John xvii. 24—President Edwards's Sermons—David Clarkson's Sermons—Polhill's Mystical Union—Charnock on the Attributes—Cennick's Sermons—Case's Mount Pisgah—and Rutherford's Letters.

The *Picture Testament*, for the Young, has been published. It contains 20 steel plates and 80 superior wood engravings; also a Harmony of the Gospels, and the Acts of the Apostles. The Committee intend to publish another volume, illustrating the Historical Books of the Old Testament.

We subjoin an extract from the Committee's

*Testimony to the late Treasurer,
John Broadley Wilson, Esq.*

On Monday, February 16th, John Broadley Wilson, Esq. died at his house on Clapham Common, in the 71st year of his age. Few have lived more in accordance with the Gospel, both in faith and practice. He never hesitated to assist, to the utmost of his ability, in any work, public or private, in which his Lord and Master was acknowledged. Nor was his personal assistance less valuable than his pecuniary aid: he was truly one who *sought peace and ensued it*: few have been present with him on any occasion requiring discussion, without hearing counsels emanate from his lips, calculated to promote Christian Harmony as well as Christian Exertion: seldom has a sound judgment been so intimately connected with extensive liberality. The nature of his last illness did not allow him to give much of that testimony, which often has rendered the dying hours of the believer the most valuable portion of his life; but, in his case, it was less needed than usual: his life, while in health, was distinguished by spirituality, devotion, simplicity, and devotedness.

During the last eight years, he was the Treasurer of the Society; and warmly promoted the extension of its operations, both by his counsels and his pecuniary aid.

The Committee deem it their duty to record the deep obligation of the Christian Public to their departed friend, for the gift of the Stereotype Plates of the following Works to the Religious-Tract Society; which now remain as memorials of the soundness of his judgment and his love to solid and Scriptural divinity, as well as of his beneficence:—

Writings of the British Reformers, in 12 vols. — Dorney's Contemplations — Shaw's Immanuel — Shaw's Welcome to Affliction — Henry on Meekness — Henry on Communion with God — Owen on the 130th Psalm — Reynolds' Israel's Prayer in Time of Trouble — Traill's Throne of Grace — Traill's Lord's Prayer for His People, in John xvii. 24 — Clarkson's Sermons — Charnock on the Church's Stability — Charnock's Weak Grace Victorious — Charnock's Sinfulness and Cure of Thoughts — Mason's Spiritual Treasury — Sibbs's Christian's Portion — Watson's Saints' Delight.

These Donations for stereotyping amounted to upward of Fifteen Hundred Pounds.

CHRISTIAN-INSTRUCTION SOCIETY.

IN a recent Report is given the following

Instance of the Influence of the Gospel on the Poor.

In the last Report, an account was given of the happy influence of the Agents of this Society on the inmates of a lodging-house in the Mint, Southwark; which is the constant resort of from 80 to 140 poor people who are out of employ, or travelling from one part of the kingdom to another. This station continues to retain all the interest which it first excited; and the following incident will not fail to increase it.

At a recent Public Meeting of the Union-Street-Chapel Association, Southwark, the Mistress of that humble establishment handed a Letter to the platform, accompanied by a small packet. The Letter was addressed to the Rev. John Arundel, as follows:—

REV. SIR—Accept my sincere thanks for the kindness manifested by the Christian-Instruction Society, in their visits to the inmates of my house; especially in preaching the Gospel to them on the Sabbath, as well as to my poor neighbours, which I trust has proved a blessing to myself, and also to others.

I have, by desire of the poor, to thank the Society for their invitation of the strangers to your Meeting this evening: they say, "Mistress, we cannot go up empty handed: present our mite for us: we cannot be in time." The Society's acceptance of their small acknowledgment, as a token of their gratitude, will oblige,

Rev. Sir, Yours obediently, E. B.

On opening the parcel, it was found to contain 6s. 7½d., in about 30 small sums, each wrapped up in a distinct scrap of paper: on some of these the following sentences were written:—

"I thank you, Gentlemen."—"A poor
Oct. 1835.

man, with pray, 3d."—"No scholler, but pray for you."—"Except of my sincear thank for the instruction received at the lodging-house, a poor widow, with an infirm mother and 2 children to provide, 3 pence."—"I forget not the sermond on the pleg of the heart."—"Success to the Christian-Instruction Society is my daily prayer, 2d."—"This comes with good will."—"This comes with sincear prayer."—"The publick-house deserted, O mighty Gospel!"

Besides the stated Religious Services, which are conducted in the large cellar of this house by different Ministers from week to week, and which are attended by probably 120 persons, there is a zealous individual well known for his benevolent and Christian efforts, who frequently gives up his evening hours from 8 o'clock till 10, to instruct such of the poor inmates as can attend, in reading and writing. Recently, while so engaged, the Visiting Magistrates of the district, with the Inspector of the Police, came in, and took occasion to address our devoted Visitor in terms of commendation, which were alike honourable to him, and to themselves as enlightened servants of the public.

These poor people, of their own accord, have lately made a collection in aid of the West-India Missions.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the Thirty-first Report of the British and Foreign Society.

France.

The issues of the year, by the Society's Agent, were 6916 Bibles, 55,142 Testaments, and 136 Psalters; being an increase of 6578 copies. Of these copies, 8944 were circulated through Religious Societies, 10,266 through Depositories, 27,937 by Colporteurs, and 14,560 in Schools; by far the greater part of them, namely, 55,154 copies, having been circulated in France itself. The following extracts from the communications of the Agent, M. De Presensé, will be read with pleasure:—

—Thirty-three Departments have been visited this year by these humble messengers of glad tidings (the Colporteurs);

and, with gratitude to God, you will read the number of copies of the Scriptures which have been distributed by them.

—It is peculiarly encouraging to meet with the gratifying results of the Gospel in children: thus, I was greatly delighted and affected on witnessing recently the children of a numerous school imposing a tax on one another, though they all belonged to poor parents, for the purpose of adopting a poor boy—who had been abandoned, and placed by the police in a house of refuge—in order that he might come among them and hear the Gospel spoken of.

—By my instructions, the Depositories greatly limit their gratuitous distributions; and, in order to render the Sacred Volume more respected, they go on progressively augmenting its price. In this respect we have made considerable improvements during the present year: those who offer them for sale are no longer annoyed with the observation, that they are bad books which you are giving away, because they cannot be sold. I know, also, that our Depositories do not part with the Scriptures without addressing some serious exhortations to such as receive them, coupled with the most earnest invitations to read them.

—In examining the items in my monthly statements, you will have observed with pleasure the increase which has taken place in the amount of moneys received for copies of the Scriptures sold: and if to the sum specified under this head be added what I consider to be still due, it will produce a total of nearly 68,000 francs, yielding an average price of about five francs for every Bible, and sixty centimes for every New Testament circulated. Such a result will prove that you are proceeding, with hasty strides, toward the period, when, without incurring pecuniary sacrifices, you will be able to accomplish your work in France.

Messrs. Courtois, of Toulouse, continue their benevolent labours. It is said of these Gentlemen—

The unhappy of every class—those condemned to the galleys, the imprisoned, the sick, the exiles of Poland, those removed from opportunities of religious improvement, those whose minds are imbued with error, and the young—engage their most affectionate concern; and their Letters, while they testify of difficulties

which they have to encounter, and which they cannot always surmount, yet shew that there is a blessing resting on their exertions. The accompanying extracts will be read with interest. The first speaks of a remarkable diminution in the number of prisoners from a particular district:—

We can only attribute that great melioration which has taken place, to the immense distribution of New Testaments and Bibles which has been made; more particularly in those places where ignorance was at its height, accompanied by the grossest superstition. We know for certain, and by indirect means, that the Word of God is respectfully read in many cottages, where it is a great means of doing good. The captain of robbers, who for many years was the terror of our mountains above mentioned, is condemned for twenty years to the galleys: he is reading out of the New Testament, with much attention: may it produce a real impression on his heart!

The next extract shews how these friends are watching for opportunities of doing good:—

We trust it will be possible to do a GREAT DEAL IN FAVOUR OF SPAIN THIS YEAR. The appearance of the cholera in that country has caused a great emigration among the higher classes. Toulouse and all the towns of the south are peopled with them. A great number of them are recommended to our banking-house, which will afford us opportunities of doing them good.

In the remaining quotation, it will be seen that these friends are anticipating a season of trial. Should their views be correct in this particular, it will be no imaginary importance which is attached by them to the past labours of the Society:—

We never (allow us to say so) felt more deeply the immense services which you have rendered to our country than we do in the present moment, now that times become more and more solemn—that light and darkness are struggling together—and every thing seems to announce an approaching and dreadful conflict. How the hearts of Christians would be troubled, if you had not spread such a multitude of New Testaments and Bibles, which will now perform their work! The battle may begin: there are thousands who are prepared, by having read the Holy Volume, to hear and judge: indeed, it is this circulation which has prepared the way; and the blessing which it may please the Lord to grant to the efforts of His children, will only be the reaping of the seed which you have so generously sown.

The issues of the “Paris Protestant Bible Society” are not stated; nor those of the “French and Fo-

reign Bible Society;" but in reference to this last Institution, it is said—

The French and Foreign Bible Society, in its first year, sold only 132 Bibles and 1067 Testaments: it was, in fact, engaged in preparing for future operations, rather than for immediate distribution. The labours of preparation have been actively carrying on during the last year also; and the Society has already supplies of the Scriptures in French and German, of several different forms, and is printing them in others. The editions already printed and bound appear to be well executed.

Netherlands.

The Netherlands' Bible Society had issued 10,934 copies, in the year ending June 1834.

Belgium.

The Rev. Mr. Cordes, of Geneva, visited Belgium, on behalf of the Society, last summer, with a considerable measure of success. It is needless to say, that Belgium is a country presenting peculiar difficulties. Your Committee would however state, with much gratitude, that at Brussels, Antwerp, and Ghent, small Societies were established; and that in the neighbourhood of Ghent an Association has been formed, as well as at Dour: at Liege, also, measures were adopted, which it is hoped have issued in the establishment of a Society. In some other principal places, it was truly painful to find that the obstacles proved, for the present at least, insurmountable. Several innkeepers, in different places, cheerfully acceded to a request to place the Scriptures in their apartments. In consequence of these arrangements, considerable supplies have been sent to Brussels and Ghent.

Two incidents have occurred, connected with Belgium, which may be mentioned, as affording a pleasing example to others to employ beneficially the talent of influence, which their station and occupation in society may give them.

In one of the towns in which a Bible Society was formed, a partner from a commercial house in the North of England, happening to be on a visit for purposes connected with his business, subscribed liberally; and obtained copies of the French and Flemish Scriptures, to be distributed occasionally, or sold, as opportunities occur, by the servants of the establishment in the town, to the

workmen and others whom business may bring to the warehouse. In another town, where Mr. Cordes was unable to effect any thing, a young man, having been sent from a house in the West of England as an Agent, who feels the real value of the Bible, was furnished with a few copies of the Flemish New Testament: after giving away some, which were gratefully received, he determined to try to effect a sale: the result has been singularly gratifying: between two and three hundred copies have been BOUGHT; and the demand, thus unexpectedly made, has so exhausted the stock on hand, that measures are now in progress for printing a new edition.

Switzerland, Germany, and Prussia.

The operations of the Society's Agent at Frankfort, Dr. Pinkerton, are of increasing importance. The summary will be best given in his own words:—

We have, during the past year, issued to our Correspondents in the surrounding nations 37,935 copies of the Holy Scriptures; of which 5587 were German Lutheran Bibles, 125 Bohemian Bibles, 13,758 German Lutheran Testaments, 987 ditto with Psalms, 800 Polish Testaments for Protestants, 50 Bohemian Testaments for Protestants, 11,090 German Testaments for Catholics, 3100 Polish Testaments for Catholics, 921 Psalters, and 4 select Books of the Old Testament for Catholics, 1517 Bibles and Testaments in Hebrew, Greek, Latin, and Foreign dialects. Of these 37,935 copies, 15,111 were for distribution among Roman Catholics—21,307 for Protestants—and 1517 for Protestants, Catholics, and Jews. Our issues have exceeded those of the preceding year by 6967 copies.

The net amount of proceeds is fl.10,183. 29, or 848*l.* 12*s.* 6*d.*: this is 72*l.* 3*s.* 10*d.* more than the receipts of last year. In this sum are included 48*l.* 12*s.* 6*d.* obtained from 841 individuals of all classes; but chiefly from the poor of the surrounding villages, and from travelling mechanics who have visited the dépôt, and purchased, at cost and reduced prices, 1073 copies of the Sacred Volume. Very few copies have been given away gratis, except in cases of great poverty, and earnest desire to possess the Scriptures.

We have exchanged 1188 Letters with our 335 Correspondents during the year; viz. 560 received from them, and 628 written to them. In the same period, we have had 34,031 copies of the Scriptures printed at the expense of the Society, consisting of nine editions in four languages; and 30,619 copies bound. At present, we have five editions in hand—in the Polish, Hungarian, Wendish, Lithuanian, and German languages.

In the above simple and unvarnished statements, you have the results of your Agent's

labours during the year 1834. And though we are not permitted to learn, so often as we could wish, the individual cases in which the perusal of the Divine Records has indeed been blessed to the conversion of the soul to Christ, yet, from what we are permitted to know, there is convincing proof that the extensive distribution of the Holy Scriptures at the expense of our Society, in the cottages of the poor, in schools, in prisons, in barracks, and in the families of all classes, is gradually improving the religious and moral condition of these nations.

In the course of a journey which Dr. Pinkerton took during the last year, he visited no fewer than 47 Societies, or individuals in correspondence with him—formed 17 new dépôts—and put above 10,000 copies of the Scriptures in the way for distribution in the countries through which he travelled.

He mentions a fact, which, as the Committee remark, is “truly painful:”—

The image kept in the Monastery of Einsiedeln is visited annually by 150,000 pilgrims. Twenty bookbinders are constantly at work, to furnish copies of the description of this image, &c.: but all inquiries in the town for a Bible or New Testament were fruitless; and were met with such replies as the following:—“This book is never inquired after here”—“We are not permitted to sell such a book.” Dr. Pinkerton says—

I left the place without having been able to find a single Testament for sale in it, or a single person to aid our work.

Prussia—Earnest solicitations have been received from Mr. Elsner, of Berlin, for fresh aid in supplying the Prussian Military. Your Committee felt, having done so much already in former years, unwilling to comply with the request: till at length they clearly ascertained, that, if the Society did not afford its aid, nothing would be done; while satisfactory evidence was likewise obtained of the desirableness of effecting the supply. Your Committee were informed, that the previous distributions were highly prized; and that in one regiment in Berlin a Bible Association had been formed, which had circulated more than 120 copies of the Sacred Volume; while another correspondent wrote as follows:—

They still desire, yea, hunger and thirst after it; the most substantial proof of which is afforded by the striking success of our distributions: for not a single copy is given, which is not expressly desired by the troops, and for which the receiver has not to pay

three silver groschens from his scanty allowance; which, after deducting what each soldier has to contribute to the common provision-stock, amount to one-seventh or eighth of his monthly pay.

Your Committee could resist no longer, and the value of 12,000 Testaments has been granted.

Central Prussian Bible Society—The following statement relative to the Society will be read with interest:—

In being permitted, by the eternal grace of God, to celebrate this day the Twentieth Anniversary of the Central Prussian Bible Society—on which occasion we also call to mind, that three hundred years ago that venerable man of God, Dr. Martin Luther, completed, under the Divine Assistance, his Version of the German Bible—we feel disposed to exclaim, with the Royal Psalmist, *Sing unto the Lord a new song, and His praise in the congregation of saints. Let every thing that hath breath praise the Lord! Hallelujah!*—(Psalms cxlix. cl.)

We have indeed abundant reason to speak of the mercy and compassion of God, vouchsafed to our Society during the twenty years in which it has existed; and of the blessing which He has been pleased to lay upon our feeble endeavours to distribute His Sacred Word among the poor. Nor will the Members of our Bible Society, who are assembled on this occasion, be backward in gratefully calling to mind the important benefit conferred by the Lord on our country, through the establishment of the Bible Institution at Halle, by the late Mr. de Canstein, more than a century ago (1710), which has circulated millions of Bibles and Testaments, more especially among the poorer classes; and all will cordially unite in gladly remembering that day (the 7th March, 1804), on which, thirty years ago, the tree was planted, which, as the British and Foreign Bible Society in London, has risen up aloft, and now spreads its fruitful boughs and branches over every quarter of the globe. Of that Stem our Society is also, through the grace of God, a Branch; and, oh, may the Lord in mercy grant, that, with renewed vigour, it may bring forth fruit unto eternal life! To Him be praise and glory for evermore!

We have been enabled, in the past year, to distribute 9662 Bibles and 520 Testaments. Since the formation of the Society, there have been issued from the Depository in Berlin, 138,067 Bibles and 88,687 Testaments. From the Reports of our Auxiliaries which have hitherto reached us (and twelve are yet outstanding), it would appear, that, in the course of last year, they had circulated 17,210 Bibles and 9445 Testaments; and as the Auxiliaries, since the different periods of their respective formations, have, in the whole, distributed 255,952 Bibles and 235,271 Testaments, it follows that the grand total of the issues of the Central Prussian Bible Society, and its Auxiliaries, amounts to 717,977 copies of the Holy Scriptures. Sin-

cerely do we pray that the Sacred Volume may, in the hands of every one who has received it, have proved a lamp to his feet and a light unto his path.

Denmark.

The Danish Bible Society issued, in the last year, 817 Bibles and 4476 Testaments.

Within the sphere of the operations of the Sleswick-Holstein Society, in which there is certainly no dearth of the Scriptures, there have been issued, directly or indirectly, 3647 copies; making, with those put into circulation during the previous 17 years, 66,960.

Norway.

The Norwegian Bible Society at Christiania has issued nearly the whole of its last edition of 10,000 Testaments, and is on the point of commencing a second of the same extent.

An annual statement of the labours of the Christiania Agency has been received, in which it is said—

Your Agency here stands connected with Forty Clergymen; besides seventeen other individuals, who are anxious to co operate in distributing the Scriptures in their respective places of abode.

The printing of the new edition of 5000 copies of the Norwegian Bible is rapidly advancing.

Between the 1st June 1834 and the 31st March 1835, your Agency has sold, or issued, 2629 Bibles and 1749 Testaments.

The Drontheim Agency express their conviction, that, through the Divine Blessing on their labours, and those of the Norwegian Society, "there are few farm-houses in the country where a Bible, or at least a New Testament, is not to be found."

Sweden.

The Agency at Stockholm have pursued, through another year, the same zealous course as before. They write—

Since the formation of your Agency here to the close of 1834, the issues from your dépôt in Stockholm amount to 6266 Bibles and 32,591 Testaments:

The issues in 1834 amount to 3887 Bibles and 10,770 New Testaments; in all, 14,657 copies of the Scriptures. During 1833, the issues amounted to 1623 Bibles and 6144 New Testaments; or, together, 7767 copies.

The following extract from the report of one of the distributors is singularly pleasing:—

In the upper parishes of Dalecarlia, where, along with the remembrance of their forefathers' greatness, these their successors have inherited that deep and sincere reverence for God and His Holy

Word for which their ancestors were distinguished, have this joy and gratitude been expressed with the greatest energy, and with unsophisticated artlessness. Many a poor but godly man, who, as the result of the few mites which he had with difficulty scraped together, obtained possession of a Bible, has given utterance, with elevated feelings, to his joy, at having now in his hands a Book, which, during his whole life, he had longed to obtain, but never expected to become possessed of: in many places have the lively feelings of the full heart found expression in a flood of joyful tears, on receiving this precious treasure for the soul: these, with an eloquence far above the rules of art, illustrated the character of the thoughts, awakened and animated by owning the Holy Scriptures. Thus, for example, when a traveller a short time ago put a question to the post-boy who drove him, regarding the wealth of a certain individual, "Yes," answered the boy, "he is a wealthy man: he possesses a large Bible!" Many a younger son, who with regret remembered that a Bible was found in the house of his father and his grandfather, while he had enough to do to obtain the supply for the day on behalf of his wife and children, and could not think of ever himself possessing the Word of God, has now obtained the invaluable portion for a comparatively trifling sacrifice.

The following is a summary of the proceedings of the Swedish Bible Society:—

The Society has, during the year 1834, printed 2500 Bibles and 27,500 New Testaments: it has issued, during the same period, 2107 Bibles and 10,596 Testaments. Total amount during the twenty years of the Society's existence—printed 127,187 Bibles, and 203,600 New Testaments—issued, 115,922 Bibles, and 264,822 New Testaments.

Russia.

The Protestant Bible Society at St. Petersburg is pursuing its course with much energy, as the following extracts from its Report will testify:—

Since we made our first Report, two years ago, Committees for Four New Sections have been established; namely, at Moscow, Pultawa, Nishny Novogorod, and Wilna: so that the general Committee is at present assisted in its operations by Thirteen Committees of Sections. During the last two years, the Society has put into circulation, among Protestants, 16,908 copies of the Scriptures.

From a Report transmitted by the Rev.

Mr. Viereck, respecting the operations of the Committee for the section of Kasan, it would appear, that both in the city of Kasan itself, as also on his official journeys, he had had frequent opportunities of supplying individuals with copies of the Sacred Volume, in the German, French, Polish, Lithuanian, Esthonian, and Finnish languages; to whom the precious gift was the more welcome and important, as, from their isolated situation, it was but seldom that they could enjoy the privilege of attending Divine Service, and were wholly deprived of the religious instructions of a Protestant Minister from the pulpit.

The Committee of the Section of Dorpat has established extensive connexions with several active Clergymen. Particularly important to the cause of the Bible was the Resolution adopted by this Committee, to furnish every recruit able to read with a New Testament in his native tongue, gratis. The Committee of the Dorpat Section comprises eight Auxiliary Committees, in various parishes; and has among its active members several proprietors of estates, and other influential persons.

The Rev. Mr. Dittrich, who has been appointed Head-Minister of the Congregations of the German Colonists in Drusia, has undertaken the management of the Bible Society's concerns there; and, through the Missionaries in the fortress of Shusha, our connexions extend as far as Persia. Very recently we transmitted a number of copies of the Scriptures, in English and French, for the use of a school established by them at Tebriz, under the especial protection of Abbas Mirza, the late heir to the Persian Throne.

The representatives of the British and Foreign Bible Society in St. Petersburg issued, last year, 3281 New Testaments, in various languages. One friend writes—

In a Letter received last week from Siberia, I found that my dear Brethren there have lately had an opportunity of sending a few Russian Testaments 500 versts beyond their Station at the Khodon; to a village where, even among the Russians, the book was utterly unknown, even by name!

Another friend writes from Moscow, in reference to the persons exiled to the remote parts of the Empire—

I have the happiness to inform you, that, judging from the grateful feeling with which the New Testament, in the Roman-Catholic Version, has been accepted, and according to the accounts received by the Prison Committee from different places where the exiles reside, the grant of books answers the end which

the kind benefactors had in view; and thus, in the remotest parts of this Empire, it may prove instrumental in leading to truth, to love, and to salvation.

Another adds—

The general outward respect for the Scriptures is of value; and never will a Russian be known to cast aside this treasure, unless he has been depraved by foreign influence.

Italy.

Your Committee have been informed of Two New Translations of the Scriptures being now carried on by individuals singularly qualified for the task. Your Committee have the sincerest pleasure in referring to works carried on quite independent of the Society; for whether the Scriptures be circulated by the Society or by other parties, there will always be ground for lively rejoicing in the simple fact of the circulation itself.

Spain.

As the prospects of the circulation of the Scriptures were brighter last year than the year before, so, at the present time, they are more encouraging than on any former occasion.

A second edition of the Catalonian New Testament has been ordered, to consist of 2000 copies; while, though wholly unconnected with the Society, the Bishop of Arragon has published, and, it is believed, under authority, two editions of the Spanish Bible, translated by himself.

Portugal.

From Oporto, an encouraging communication has been received, in which the writer states, "that the late Decree permitting the free importation of books makes no exception whatever to Bibles and Testaments;"—and again, "that every person is now allowed to follow whatever religion his judgment approves; and therefore it is advisable that the Bible should be within the reach of those who may be willing to read it." In Lisbon, a few gentlemen have formed themselves into a Committee, for the purpose of promoting the circulation of the Scriptures.

China.

LONDON MISSIONARY SOCIETY.

At pp. 273, 274, we noticed the opposition raised to the Mission, and

the retirement of Leangafa to Malacca. We subjoin a narrative, of which the Directors say—

The chief events connected with the recent trials of the Native Christians, and the manifestation of the watchful care of the Divine Redeemer, are narrated with great plainness and sincerity in the following Letter, written by Leangafa, on board the ship in which he proceeded to Singapore. The account will, we are persuaded, excite feelings of devout gratitude to God, for His goodness toward His servants; and inspire fresh hopes that these occurrences, at which we ought not to be surprised, painful as they have been, will ultimately tend to the furtherance of the Gospel in that important field.

Narrative, by Leangafa, of the Troubles which have befallen him and his Associates.

Leangafa respectfully writes to all the pastors and teachers, and whoever else ardently loves, and reverently believes in, Jesus the Saviour of the World, wishing them happiness and repose.

Having obtained of our Lord and Saviour the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the Gospel; and, holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Saviour, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and, believing in Jesus for the remission of their sins, serve the Lord with one heart, and walk according to the precepts of the Gospel. Their names are, Le She, Leang Atih, Leang Achin, Leang Asun, Leang Ataou, Le Asin, Chow Asan, Woo Achang, Ashun, Afuh, Lew Chechang, and Keuh Agang.

For three or four years I have been constantly in the habit of circulating the Scripture Lessons, both in the city of Canton and in the neighbouring villages; and everywhere many received them joyfully, while those who would not were few.

This year, the triennial examination of the literary candidates from all parts of the province was held in the provincial city (Canton); and it was my desire quickly to distribute the books among

them all. Therefore, on the 20th of August, with Woo Achang, Chow Asan, and Leang Asun, I commenced and distributed more than 1000 sets (5000 volumes) of the Scripture Lessons; which were received with gladness by all the students, and without the least disturbance. This rejoiced our hearts; and the next day we distributed another thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police-officer seized Woo Achang, with a set of the books, and took him before the chief magistrate of the district of Nanhæ; who, when he had examined the books, bade the officer not to interfere with a matter of so small importance: the police-officer therefore dropped the business, and Woo Achang returned. On the fourth day, perceiving that the magistrate did not interfere with the distribution of the Scripture Lessons and Tracts, we proceeded with our work: but when a few hundred had been scattered, the police-officer came, with attendants, and seized ten sets of the Scripture Lessons, with Afuh, one of the distributors; and was taking them away, when Afuh broke from the officer, and returned. The next day, August 25th, I heard that the police-officer took the books, and went and reported the case to the chefoo (the chief magistrate of the department of Qwangchow too); and, supposing that he would send men to seize us, we put all the books which remained into boxes, and removed them to another place. The following day I returned to my house in the country.

On the 31st, the chefoo sent officers to my residence (in the city), and seized Chow Asan and his partner Akæ, and brought them before him for trial. Akæ, being interrogated, declared that he knew nothing of our arrangements concerning the books: on this, the chefoo commanded his attendants to drag him away, and give him forty blows on the face: this beating was so severe, that it rendered Akæ unable to speak. But when Chow Asan was examined, he disclosed everything, both concerning the Scripture Lessons and our Tracts. The next day, the chefoo sent in pursuit of me a great number of his men; who, being unsuccessful in their search, went on the 2d of September, conducted by Chow Asan, and seized Woo Yingtae, one of the printers. September 4th, Chow Asan went

with the men to a neighbouring village; where they seized Atseih, another of the printers, and brought him, with four hundred copies of the Scripture Lessons and the blocks, to the office of the chefoo. On the 6th of September, they took Achang, one of the men who had been employed in cutting the blocks.

On the 8th, I heard of all these proceedings; and immediately took my wife and daughter, and fled to Keangmun. The next day, the chefoo sent two government boats, with about a hundred men, to my native village, to seize my whole family, male and female: but not finding any of us, they seized three of my kindred, and every thing in my house, the doors of which they sealed up: they took away all the domestic animals from my kindred; and they continued going from place to place, seeking for my family; but they sought in vain. On the 16th, they returned to Canton; and there seized one of my relatives, Wangae. Another of my kindred came secretly, and told me all that had transpired. Immediately I took my wife and child, and fled to Chihkan, where I remained several days*.

At length my money was all expended: there was no way to escape; and I dared not return to Canton, lest I should fall into the hands of the police-officers. I thereupon directed my wife to go to the city; and send a messenger, requesting Mr. Bridgman to assist me with money to purchase food, and, if necessary, to enable me to flee to some other place: but, unexpectedly, he had gone to Macao, and she was obliged to return without having obtained any assistance. I then returned with my family to Keangmun; and, seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us His gracious assistance, and afford me protection in a visit to Mr. Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr. Bridgman, the sorrow of my heart was so extreme, that I could not refrain from weeping bitterly; but he, seeing my sorrow, told me not to grieve, because Agang and Mr. Morrison had sent men to the office of the chefoo, and ascertained that for 800 dollars all

* Keangmun is a large town, west from Macao; and Chihkan, a more secluded sea-port, farther in the same direction.

the persons who had been taken could be liberated, and the pursuit after myself and family be abandoned. This alleviated my grief; though Mr. Bridgman added, that the arrangements were not yet settled, and that he must wait for another Letter from Canton. He gave me 24 dollars to carry to my family, and directed me to come again immediately to Macao. I thanked him, and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day I returned to Macao. After waiting two days at Mr. Bridgman's house, he received Mr. Morrison's Letter, informing him that it was finally agreed that all the prisoners should be liberated for 800 dollars, but that the fooyuen (the lieutenant-governor of the province) insisted on my being apprehended. As soon as Mr. Bridgman learned these particulars, he took me and my son Atih in a fast boat to Capt. Parry's ship at Lintin; who, when he had heard of our calamities, most gladly and kindly entertained us in his ship.

Thus situated, I called to mind, that all those who preach the Gospel of our Lord and Saviour must suffer persecution. I therefore meditated on Rom. viii. 31—39; on James v. 11; and on 1 Peter v. 10. And though I cannot equal the patience of our Saviour, or of Paul, or Job, in enduring suffering, yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy; and my only fear now is, lest the Chinese Officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers, and all who ardently love the Lord and Saviour, to pity and pray for them. Therefore I send salutations to all who ardently love our Lord and Saviour.

Leangafa bows and pays his respects. October 18th, 1834.

Mr. Bridgman and Mr. Morrison, after observing that TEN persons had been imprisoned, but were subsequently released, add—

If Afa had fallen into the hands of his pursuers, as at one time we supposed he

had, his life, for aught we can see, would have been taken from him. But our Heavenly Father has kept both him and us in safety: and though the prospect before us is dark, VERY DARK, yet we see no reason to be discouraged: on the contrary, we find much to call forth new faith, new zeal, new efforts, new Labourers, and, above all, more FREQUENT AND FERVENT PRAYERS. The field seems boundless; and, in many places, *it is already white for the harvest.*

In a more recent Letter, of the 15th February, Mr. Morrison says—

It is a matter of deep concern to every one in connexion with this Mission, that, from the restricted nature of our intercourse with the Chinese, we are unable to gain access to the little Christian Flock which was under Afa's care, the members of which are now, by his flight, left *as sheep without a shepherd.* But we commit them, in humble confidence, to the care and guidance of the Great Shepherd; and pray that He may carry on to the end the work of grace in their hearts. So long as any hope was entertained of Afa's being able to continue to labour here, although with a diminished degree of activity, we were unwilling that China should be deserted; and it was not till after every such hope had vanished that I determined, after consultation with the American Missionaries, to send him to the Straits. Could he remain at Singapore, there is there a wide field of labour open to him. Mr. Evans, however, appears to consider it desirable that he should rather remain in the Anglo-Chinese College, with him, at Malacca.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

WE extract the chief part of two Letters, addressed to the Society by Bishop Wilson in April and August of last year, and just published in the Report.

Bishop Wilson's View of the College.

Bishop's College is capable of becoming the centre of Missionary Proceedings in India. The temporary delays and embarrassments attending its first ten or twenty years, I think nothing of. A College is of slow growth: confidence and efficiency are the offspring of many

Oct. 1835.

circumstances and many benedictions, which no human means can command. It is a grand thing to have the College at all. There it stands—erected by the piety of England—complete in all its parts—and entirely successful, as a design and platform for future good. Imagine only that all was now to be begun; and you may at once conclude, that it never would be ventured upon, considering the present temper of men's minds. Let not, then, the Venerable Society be discouraged: every year accumulates the experience by which the following years are to be guided.

I venture to suggest, that, in the present paucity of Students—eight, instead of seventy which the building would accommodate—the duties of Bursar might be superadded to those of some one of the many native officers, or other persons now attached to the College—with the supervision of the College Council—and that, the tuition and lectures being divided between the Principal and one Professor, the expense of a second Professor might be spared: so it strikes me. I cannot but think that two able men are as much as the present Students could fairly require or occupy. On such a plan, should it meet the approbation of the Board, the present, first Professor (Holmes) might be recalled, a proportionate retiring allowance being offered him: repeated attacks of fever have already disposed him to look toward home.

Let me quote the words of the first distinguished Prelate of this See, and I pass to another subject:—

Money will do nothing without men. We must have able instruments... with heads full of sense and hearts full of zeal... all the good sense in the world, and talents the most powerful, will do nothing without an inexhaustible ardour in this holy cause. They must count it gain, though at any cost, to be the means of bringing over men to Christ. All their talents and all their understanding must converge, as it were, to that one point: it must be the focus of all their deliberation, and endeavours, and desires; and I would venture to suggest, that a little excess on the side of Zeal should be no disqualification.

[*Le Bar's Life of Bishop Middleton*, Vol. II. p. 97.]

The Bishop adds, in August, when on the point of proceeding on his Southward Visitation—

The health of the Rev. Professor Withers was so much shaken by a severe fever, that I was compelled to accede to the opinion of the physicians that he

should revisit England. . . I look forward to the time when he will realize the warmest hopes of the Venerable Society. Dr. Mill, with his profound oriental learning, his acquaintance with ecclesiastical antiquity, his solid theological knowledge, his piety, and his high reputation, (all India acknowledges his attainments,) will sustain Mr. Withers, and direct him till time ripens his powers. Sad have been the sicknesses at the College. Almost the whole of the Students have been seized. I am now taking one of them, young Mr. Kohlhoff, son of the venerable Missionary, with me on my Visitation to Pinang, Maulmein, Singapore, Malacca, Ceylon, Madras, (for such is my intended course,) in the hope of bringing him back restored to health. Dr. Mill and Mrs. Mill also accompany me as far as Madras, in the view of confirming their recovery from their late attacks.

My estimate of the wisdom and foresight of Bishop Middleton in the plan of Bishop's College, and of the liberality and perseverance of the Society, remains the same. The obstructions to its full efficiency (for it is even now efficient) are temporary, as I trust. "God goes a way by Himself," says one of our old Bishops. All is working round. I doubt not Bishop's College will attain more than its original popularity, by its solid and increasing success. Already I have ordained several admirably holy, pious, well-prepared Students; and others are coming on.

His Report on the Calcutta Missions and Schools.

I entirely concur with the Venerable Society in the importance which they are disposed to attach to Native Schools. Those at Cossipore were dispersed before my arrival, I am forming a new circle at Chinsurah: where I have placed, for the present, the Society's Missionary, the Rev. Mr. Morton; who seemed to me better adapted for stationary labour as a Chaplain, than in direct services among the Heathen, whether in the south or the neighbourhood of Calcutta: he is a fine Bengalee Scholar; and, in this way, will nearly as much serve the Society by his studies and publications now, as when he was actually on their list of Missionaries. In our extreme dearth of Chaplains, I have prevailed on the Government to appoint

him, temporarily, to Chinsurah, with a sufficient salary. The Society's funds are, accordingly, relieved from the charge of his support; and the Native Schools (about six) which I have placed under his care, with an English Catechist, will cost rather less than his former stipend.

The Missions at Tallygunge and Gungeree, under the Society's Missionary, the Rev. D. Jones, aided by the Catechist Driberg, are proceeding excellently. I have twice been over, since I last wrote, on the pleasing duty of examining the adult Candidates for Baptism, and addressing to them an exhortation, translated, clause by clause, by the Missionary. This young Missionary, let it be remembered, was entirely brought up at Bishop's College: one such Missionary is a great success. I hope to admit him to Priest's Orders on Trinity Sunday; and I never think of him without some thankfulness to that God whose grace has rendered him what he is, and has, thus far, crowned his labours.

The serious indisposition of the Rev. Mr. Bowyer has compelled his removal from Barripore, near Gungeree, for the present; and we fear much for his recovery. His complaint is aberration of mind, consequent upon fever.

I rejoice to hear that you are about to send additional help to the Southern Missions. Surely those bright spots will not be deserted. I most fully concur in the Society's resolution to bend all their strength to the South, and Bishop's College. The concentration of efforts is most important, because such efforts are more likely to be vigorous and well sustained. I have had the pleasure of sending two more from the College already—Mr. Jones, who was the companion of my voyage out; and Mr. Simpson, whom I ordained at the close of August.

Mischiefs of Caste, and Necessity for its Abolition.

A most anxious question has come before me from Tanjore and the Southern Missions. To my infinite surprise, I found that the Heathen System of Caste, the very NUCLEUS of the whole Hindoo Abominations, had crept into the Southern Churches, and was sapping all the power of Christianity among them. Between one hundred and sixty and one hundred and seventy relapses to Paganism had occurred in one year; and the

Archdeacon of Madras, and the Secretary of the Madras Propagation-Society Committee, represented to me that the Churches were becoming more than half heathen.

I found, upon inquiry, that the mild treatment of my honoured and revered predecessor, Bishop Heber, had been abused to an increase of the evil; and that the indulgent course of some of the Reverend Missionaries had failed of abating, if it had not augmented, the mischief. Heathen marks were retained on the countenance: heathen processions and ceremonies were observed at marriages and funerals: the degradation of the mass of the congregations was as debasing as before their Christian Profession—exclusion from the same division of the Church—approach to the Table of the Lord forbidden in common—reception for religious teaching into the houses of those of superior caste denied—the sponsors, except of equal caste, declined—separate spots and divisions in the burial-ground imposed—in short, the impassable barrier of Brahminical Caste erected again, which condemns the one class of mankind to perpetual debasement and elevates the other to a disproportionate pride, and by which all the intercommunity of the body of Christ is violated and destroyed.

After examining the question with all care, I sent my directions to discontinue all observances arising from caste in the Church, SO FAR AS RELIGIOUS ORDINANCES AND SACRAMENTS WERE CONCERNED. Civil and domestic relations I exempted from express censure. I confined myself to the annihilation of usages of Caste in the Church. The rest I left to find their level by degrees; though, perhaps, I ought to have insisted, as I think the Apostles would, on their coming out entirely from among the Heathen in their whole walk and in all respects. The whole body of Missionaries, both here and in the South, with all my clerical brethren at Bishop's College and at Calcutta, see the question in the same light as myself. What may be the measure of success attending my decision, it is too early at present to judge. But the purification of these Native Churches, though painful, was so indispensable to the preservation of the truth of the Gospel among them, that I cannot doubt that the result will be most highly beneficial. I have, of course, been careful to point out that this heathenish distinc-

tion of Caste, in matters of Religion, was a totally different thing from those natural and gentle gradations of Society which subsist in Christian Nations—arising from age, station, birth, talents, diligence, success, &c.—and which Christianity recognises and encourages, as she does every thing else which is really for the good of man. The penalty consequent on pertinacious disobedience to my award, will be, exclusion from the sacred bonds which are thus, in fact, burst asunder by their own act; and the loss of those Missionary Employments of which they proclaim themselves unworthy. Civil punishment or damage there will be none; and a return to the communion of the faithful will be open to the lapsed, on bare testimony of penitence and obedience.

Such is a brief outline of the most difficult and painful task to which I have as yet been called; and the success of which I commit to Almighty God, our Saviour, Redeemer, and Sanctifier, and to the prayers of the Venerable Society.

The Bishop adds, in his later Letter—

Caste, in its religious aspect, must be abolished, or we had better relinquish our Missions. An isthmus between Christianity and Paganism, left standing on purpose for the apostate, is, in my mind, quite intolerable.

Prospects and Duties' of the Society.

In reference to the propagation of the Gospel, the Bishop adds—

The Venerable Society, with its experience in Christian Missions for more than a century, and with its Bishop's College now in operation, is admirably adapted for taking a large share in the blessed work. The best understanding now subsists between the Society's Labourers and those of the Church Missionary Institution; and it will be my study to prevent collisions with other bodies of Christians, not of our Church, whether from England or America. Our strength is, boldness and consistency in our own principles, with charity toward others.

The measure of the Divine Blessing which may be vouchsafed to us, under the auspices of the Venerable Society, at different times and in different places, will doubtless bear some proportion to the degree of our humility—our heartfelt love to our Saviour—our plainness and simplicity in diffusing the peculiar doctrines of His grace—and our fervent

prayers for the influences of His Spirit. In other words, the character of the men sent out, and the temper of the Authorities at home and in India by whom they are guided, will be the turning points. It will be my earnest study, during the uncertain period (short, however, at best) of health, and capacity of exertion, which may remain for me, to do all in my power to aid your immensely important labours.

Let us have the benefit of your prayers, and those of all the Members of the Society.

The Church of England is rising in India; but we well know that none can give grace but God alone. May His Great Name, through Jesus Christ, be ever glorified!

Some notices of the Southern Missions will appear in our next Number.

CHURCH MISSIONARY SOCIETY.

COTTAYAM.

Slow Progress of Reform in the Syrian Church.

OUR Readers are aware that the Mission at this Station is one of a peculiar nature; in which it is the aim of the Society to obtain such an influence with the leading Ecclesiastics, and with other individuals, of the Syrian Church, as may tend to the introduction of a genuine reformation of all essential errors, and a revival of pure, primitive worship and piety in that ancient body. The progress made in this work has, confessedly, been slow: not slower, however, than was to be expected, when all circumstances are taken into consideration. It is, however, very painful to witness, or to hear of, the slowly-departing superstitions of the Eastern Churches.

The Rev. W. J. Woodcock, appointed to this Station, thus notices his arrival, and some of the

Errors and Superstitions of the Syrians.

July 30, 1834—As I approached Cottayam, I was much struck with the beauty of the scenery. This is certainly a most lovely spot. Here the God of nature has profusely scattered His bounties. Oh, that He may be pleased, with a no less sparing hand, to bestow upon the Syrian Church the richer blessings of His grace! I had

a fine view of the College as I came up the river. As the morning studies were concluded, most of the Deacons came down to the banks of the river, to offer their salaams. The Rev. J. Peet's house, the one built by the Rev. J. Fenn, was beset the whole day by lay boys, Deacons, Catanars, and others, in order to get a look at the new Sahib. In the afternoon, I received the congratulations of the Metropolitan.

Aug. 3: *Lord's Day*—Accompanied Mr. Peet to the College this morning, where he delivered a short Lecture, through the medium of an interpreter: he is going through the Old Testament. On my venturing to suggest the New Testament as preferable, he told me that the reason for his commencing the Old was, their almost entire ignorance of that portion of the Word of God. I trust they will soon have the Old Testament complete in Malayalim. In the afternoon, attended Malayalim Service in the Grammar School: Mr. Peet read the prayers; and Jonah, Catanar, preached.

Aug. 9—Received a visit to-day from two priests. We talked for about an hour, concerning their Church, &c. After a vain attempt to defend Mass for the Dead, they professed to yield the point. I endeavoured to shew them their error and their sin in continuing to perform this Mass; pointing out, at the same time, how fatally the belief in its efficacy operated upon the minds of the people.

Aug. 31: *Lord's Day*—This morning I took the Lecture at the College. Commenced Matt. ii.: Marcus interpreted. Oh that the Lord may bless these humble endeavours to enlighten the minds of those connected with the Seminary! In the afternoon, attended the Grammar School, where Mr. Peet delivered his first Sermon in Malayalim. As far as I could learn, it was pretty well understood. Should it please God to spare me, I hope I may do as well in the same space of time. The Malpan, Marcus, and Mr. Peet, took tea with me: we endeavoured to make the conversation profitable. Mr. Peet has recently dwelt upon the subject of the Deluge. The Malpan, however, could not possibly receive one statement of his, with reference to Mount Ararat; viz. that some persons had recently visited this spot. He maintained, that this mount was, by God, designedly hidden from the knowledge of men. His opinion was the same also concerning Paradise. He affirmed

that the original Paradise still existed upon earth, but no living man can enter it; that it was the intermediate abode of the souls of men; and that it was to this place Christ referred, when he said, *To-day shalt thou be with me in Paradise.* The Syrians, moreover, think that the Paradise is very near Antioch.

Sept. 3, 1834—Have daily conversations with some one or other of the Catanars. When I talk to them very seriously about the errors of their Church, and endeavour to shew them the truth from God's Word, and am anxiously waiting to hear what arguments they have to offer in support of Mass for the Dead, Prayers to the Virgin, merits of Saints, &c., they will sometimes most coolly tell me, that what Sahib says no doubt is right; that they heard, before they came, that Sahib thought so and so: and there they leave it. Thus, though you read to them passages of God's Word in proof of what you advance, they seem to regard it all as merely what Sahib says. Their prejudices against every thing that is what they call English, or even whatever savours of the West, are exceedingly strong. Preaching to them; having prayers in a language that the people understand; discontinuing Mass for the Dead, &c.; all this, they say, is English custom. Tell them what truth you may, and their almost invariable reply is: "Ah! that is English—that is the English custom."

Sept. 13—This morning, on entering the church, I saw a large number of women and children, who were making a noise more befitting a bazaar than a Place of Worship. I presently stumbled over all sorts of cooking-utensils, cocoa-nut shells, plantain skins, mats, cloths, and all kinds of filth: in fact, the floor was literally covered with one thing and another. On inquiring into the reason of all this, I was informed, that these women and children were keeping a ten days' vow to the Virgin Mary, and that during this time they eat, drink, and sleep in the church. Amidst the disputing and apparent quarrels of some, others, I observed, were repeating their Ave Marias, &c., and crossing themselves from shoulder to shoulder, and from the forehead to the pit of the stomach. The noise was quite stunning, and the smell by no means the most grateful. As I walked up the nave of the church, the first thing that caught my eye (the veil being withdrawn) was a representation

of the Father, Son, and Holy Spirit, crowning or blessing the Virgin Mary. What made it more gross was, the eternal, incomprehensible God, the Father, being habited like an old priest, apparently of the Western Church. The wall over the large altar is completely covered with pictures, and in every one of these the Virgin is the chief personage. On each side of the chancel were many most uncouth representations, some of which I could not understand, and the explanation of which I sought in vain from —, Catanar. With him I had some conversation about the impropriety of these pictures in a church, pointing out the idolatry to which they led. All the old man could say was: "It is the custom of the Syrians; and if Sahib is surprised at these, what would he have said had he seen the church ten years ago?" I could not but bless God that I was born in the bosom of the Protestant Church.

Sept. 16—This morning commenced Family Prayer. Have begun to expound the Gospel of St. John, through an interpreter. When you become but a little acquainted with the language, and your interpreter is familiar with your mode of thinking and speaking, something, I am sure, may be done in this way. I cannot endure the idea of keeping silent till I can intelligibly speak Malayalim. In our prayers, we use the Confession, the Lord's Prayer, one of the Morning Collects, Prayer for all Mankind, General Thanksgiving and Blessing. I cannot do better, I think, at present, than use these excellent prayers of our own Church.

Sept. 21: Lord's Day—At nine o'clock, went to the Syrian Church. During Mass, I remained in one of the private rooms. I afterward preached from Matt. xi. 28. *Come unto me, &c.* My object was, to give them a simple statement of the Gospel; shewing, that we could be justified only by the merits and righteousness of Christ, and that Christ is an all-sufficient Saviour. The church was crowded, and the people were very attentive. I requested them all to sit. While I spoke to them, I was, at times, much affected. There were three priests present. May the Lord bless what was said to their poor souls!

Sept. 28: Lord's Day—This morning, preached in the Syrian Church, through my moonshee, to a large congregation of men, women, and children, from John iii. 16. All were very atten-

tive. May the Lord, bless His own Word to the conversion of some!

TINNEVELLY.

From the Journals of the Missionaries at this important Station we select a few extracts; by which it will be seen, that, amidst many trials and discouragements, the Converts generally remain firm; and while some are ready to faint under persecution, others are ready to come forward. May the prayers of the Church abound on their behalf, that they may fear none of those things which they may be called to suffer, but be kept *faithful unto death!*

Instance of Support under Affliction.

July 14, 1834—The wife of Sarkunnen, a truly pious man in our congregation here, was taken dangerously ill. I went to see her as soon as I heard of it; but found her speechless, and apparently near her end. I addressed myself to her husband, who was weeping by her side, and offered to him the consolations of the Gospel, which he readily accepted; for he is one of the few who begin to understand that it is through many tribulations we must enter into the kingdom of God. Since he first embraced the Christian Religion, which is about six years ago, he has been overwhelmed by afflictions. He was possessed of a great deal of property; but, by circumstances which he could not controul, he has lost the whole of it, and now has nothing even for the common necessities of life. His only son and his two brothers have died: the Word of Christ, however, supports him under all his afflictions. Whatever business he has, he will never miss going to Church once, and he then appears to have new strength to bear his burden. I prayed with this good brother, and returned home.

July 15—Early this morning I went again to Sarkunnen to see his wife, expecting to find her dead; but, to my surprise and joy, I found her much better, and able to speak; and the husband exclaimed: "Blessed be the Lord! he has heard the prayer you offered yesterday evening."

[*Rev. P. P. Schaffter.*]

Visits to Village Congregations.

July 24—This being the day of the fair at Satankoolam, I went with a Catechist this evening to speak to the Heathens, and distributed Tracts. Cu-

riosity brought, in an instant, a multitude of people together, to whom a Catechist read the Tract entitled "The Way to Heavenly Bliss." When he had finished, I addressed them on the same subject. I was surprised to see the great attention which these people manifested. No noise disturbed us: in the midst of the fair the greatest silence reigned, for above half an hour. We gave Tracts to those who could read, and returned home.

July 30—Early this morning I went to see some of our Congregations—Sowkeyapooram, Thattamadam, and Anugragapooram. The first-mentioned is a new place, belonging to the Philanthropic Society. Though it was only founded about two months ago, yet it contains about thirty-five families: most of them had embraced Christianity before they came to this place. This village is in a delightful plain, and every house is built with cadjan-leaves, and form three regular streets; and as, to all appearance, the families will increase, this village may become very interesting. The Catechist is, as far as we know, a true and mild disciple of Christ. He told me today, that the remembrance of his former sins cut his heart like a sharp knife, and he finds no relief but in the dying love of Jesus. I had Service with the people, and examined the school.

Aug. 14—This morning we proceeded to Nannikoollam. Most of our Christians here are weavers; and it appears to me that many of them are still very far from the kingdom of heaven. Few of these people appear to have a relish for the Word of God. May the Lord soon breathe on these dry bones! I preached to them; and then examined the school, which is in a flourishing state, and the only thing that pleased me in this place. In the evening we proceeded to Podoor, where we intend to have a general examination of our schools to-morrow.

Aug. 15—Early this morning, 192 children, learning in six schools, assembled in our Church; and, after singing a hymn, giving a short introduction, and offering up a prayer, were examined in all that they had learned, according to their classes. After the examination, which gave us much satisfaction, some of the best children received rewards, which consisted chiefly of books; after which, all the children joyfully sat down to a meal which had been prepared for them, and which consisted of rice and

curry. These yearly examinations I have no doubt have a great effect in commending the Christian Religion to the minds of the Heathens, who always assemble in great numbers on such occasions, and are delighted to see the interest which we take in the education and welfare of their children.

Aug. 16, 1834—We proceeded to Karikovil, where we have a small Congregation, which is very much disorganized by persecution. There is a Nadan here, who is of much influence in this place, and who seems to make it his study to oppose Christianity, and to frighten the people out of it. He has caused several of our Christians to be flogged by wicked men, and their goods to be destroyed; and, while we were here, one of our Christians shewed us his cow, which this wicked man has so dreadfully wounded, that there is no doubt it will die. As all the men of influence in this place are allied to the Nadan, the Christians can get no redress of their wrongs; on account of which they are so frightened, that they meet to hear the Word of God with trembling. Some of them have discontinued coming to Church; but there are some who seem to be men of strong faith, and who would rather suffer the loss of their property than deny their Saviour. I spent some time with them in administering to them the comforts of the Gospel, which I hope was not without effect. When we look at the state of things in this place, and at this alone, we have very little hope remaining of our being able to maintain our ground here; but when we look at Jesus, and at the power of His grace in the soul of the believer, hope revives again, and we take fresh courage.

[Rev. P. P. Schaffter.]

Aug. 20—Early this morning I arrived in Vaukudel, a large Heathen place, containing about 200 houses. Here we have at present only three families who are under Christian Instruction. When I was here the first time, with Mr. Schaffter, there was not a Prayer-house built; but since that time the few people have erected one: it is but small, yet sufficiently large to hold the present number of professors of Christianity. I was grieved to hear that some families had backslidden some time ago. May the Spirit of the Lord soon bring them back again! The Catechist told me, upon inquiry, that the Heathen are not in the least desirous to receive Tracts, or to have

a school of ours established among them. However, there are some who, from time to time, attend prayers; also, some Roman Catholics, who live here, come sometimes to hear the Word of God: I had a conversation with one of them. Our people are all at work, and I saw only one woman during the day. This woman is going on steadily, by the grace of God, and does as much as lies in her power to bring others to the saving knowledge of Jesus Christ. About noon, she brought six or eight women, and desired me to speak to them. I complied, with great pleasure, with her request. They would all be willing to join the few families here, but they are afraid of being persecuted. In conclusion, I invited them all to come to prayers this evening. Afterward, one of the great men of the village paid me a visit. I had a long conversation with him about the things pertaining to his soul's salvation; but though I saw that he was convinced in his mind of the truth, yet he would not acknowledge it, and went away, like the Pharisees of old. In the afternoon I made the Catechist read John x. to the above-mentioned women, and spoke some words upon it. In the evening I went into the village, where I had many opportunities to preach the Gospel of Christ. I was always surrounded by a great number of people. Some of them heard very attentively; others shewed rather a mind for disputing only. I visited the house of the above-mentioned woman, where many people seated themselves, whom I invited to come to Christ.

Aug. 21—Early this morning, I set out for Ambasamuttiram, where I arrived after sunrise. To my joy, I found the Rev. J. Devasagayam already here, who came to assist me in the examination. About nine A. M. the children of five schools had come together. Mr. Devasagayam offered up a prayer; after which I addressed the children on the design of this examination; reminding them, and the people present, of the final judgment, and exhorting them to prepare for it. The children were then examined, in writing, reading, and in their Catechism. There were about 182 present. To the cleverest I gave small rewards, which they joyfully received. A great many people were present, who seemed surprised and rejoiced at a thing which they never saw before. May the Lord bless it to their good! In the evening, I went to see the famous place, Paparnasam, where hun-

dreds of people, from all parts of India, are always to be seen. They bathe in the river, near which is a very large pagoda. They esteem the water of the river as holy, and tell many strange stories about the fishes of it. In Papanasam itself is another large pagoda. The scenery is indeed very attractive, but would be still more so if the Gospel of Christ had a footing here. It is very cool, and the surrounding hills and mountains are all beautifully green. After half an hour's stay, I set out for Kalladeikuritchy, where I arrived about eight P.M. I found the old goldsmith, and the other four families which constitute our Congregation here, waiting in the Church for my arrival. I was rejoiced to see them, and so were they to see me. They have still a great deal to suffer from their Heathen neighbours, who harass and trouble them in every way. Some of them, yea, nearly all, have scarcely the necessary food and raiment. The goldsmith told me that he had had nothing to eat during the whole day, and it is often the case with others. However, they remain stedfast, and bear all patiently. I gave them some money, for which they were all very thankful. After I had taken my tea, I had a meeting with them, exhorting and comforting them from Matt. xvi. 21—26. After the meeting, they all still remained a considerable time with me, when I had a pleasant conversation with them. The goldsmith asked me to visit him in his house, and to speak a few words to his wife, who is still a Heathen.

Aug. 22, 1834—I went early to the goldsmith's house, and found his wife and others of his friends assembled. I spoke to them all, and particularly to his wife. I asked her whether she had no desire to join her husband in the road to heaven. She said, "If I do so, who will then marry my daughter?" I told her that the Lord would care for that. "Besides that," continued I, "your daughter is only about four years old, and she and you may die long before she comes to a marriageable age." She acknowledged the truth of what I said. I invited her, and all of them, to forsake their idolatry, and to come to Jesus, before it is too late. What a barrier is caste to the Gospel of Christ! Afterward, I went to the house of another of our people, where an immense crowd of people soon surrounded me. I preached Christ Jesus to them, as the Saviour of sinners. Many

heard attentively; others laughed at me.

[Rev. J. J. Muller.

Promising Inquirers.

Sept. 19—Four families of goldsmiths, and a man from Supramaniapooram of high caste, requested me to instruct them in the Christian Religion. The goldsmiths told me, without my asking them: "It is not by any trouble we have, or from any temporal motive, that we come; but we see that the Lord is with you, and we desire to learn the right way from you." I asked them if they had well considered the step they were going to take: that the Christian Religion, instead of bringing them any temporal benefit, would probably bring upon them the hatred of the people of their caste. They said, that they had considered this also, but they were determined to follow Christ.

[Rev P. P. Schaeffer.

MAVAVERAM.

Rev. B. Schmid appointed to this Station.

The retirement, and subsequent death, of the Rev. G. T. Bärenbruck, and the departure, in consequence of severe illness, of the Rev. J. C. T. Winckler, from this Station, having left it, for a considerable time, in a destitute condition, the Rev. Bernhard Schmid, who has latterly resided at the Nilgherry Hills, has been appointed to labour here. He thus relates the circumstances of his leaving the Hills, and entering upon this charge:

July 5, 1834—Went down to the foot of the Hills. In the way, I met with many sappers and miners, who were working on the road, and who were glad to receive religious books. Some, who had belonged formerly to the Pioneer corps labouring here, knew me; and several told me they had, when going to the Goork war, left their Tracts, formerly received from me, with their relations lost in the war: and one of them, an overseer, a Heathen, asked me, in a sort of plaintive voice: "So you are leaving the Hills: who will now give us books?" A great number of people indeed were labouring in the road, who might have occupied me for a length of time in giving books. Several of the Subadars addressed me; and I could have distributed many more books than I had with me.

Discouragements on Mr. Schmid's arrival.

July 12—Arrived about seven A.M. at

Mayaveram; which means, in Tamul, the Town of Delusion; and so it is, indeed, in more than one respect. I went, directly on my arrival, to the Chapel, to offer up thanks to God, with the few individuals who live on the Compound.

July 14, 1834—Took a walk before sunrise: examined the school near the Compound; and, as it became very close and hot, I went out with the children under the trees in the street: about eight adults assembled to listen. I began to read a Tract; but when I thought their attention had been caught, and addressed them, they scattered immediately, as if my breath were pestilential: not one would take a Tract.

July 15—Before sun-rise, walked out in another direction, toward the river, but found no opportunity for conversation; except when, returning home, two men, seeing plants in my hands which I had collected, were excited by curiosity to stand still, and to ask me for what purpose I gathered them. I told them that the Europeans had scientific books on plants, as the Hindoos have scientific books on stars; and proceeded to shew, from the very plants in my hands, how wisely God had created them, as well as all other things visible and invisible; and shewed that God must be powerful and wise to create them; that He must be omnipresent, to preserve all people alive, and to cause plants to grow incessantly in the remotest corners of the earth; that He must be omniscient, as well as a watch-maker who knows every wheel and hook of my watch (which I shewed him at the same time); that He must be loving, in creating sweet water to allay our thirst, and delightful fruits, that we should, as it were, taste that He is gracious: if he is loving and gracious, He must execute justice, and announce His will to mankind in an infallible way, that all may know His will and obey Him, if not from love, yet at least from fear; and that we therefore can be sure that He has given one law for all mankind, that all may walk after one rule, and become thereby a happy family of brothers and sisters; but that, on this very account, He must threaten with severe punishment every transgressor, and must keep His word, and execute justice; else none would fear Him, and the world would become a den of thieves and a haunt of murderers. "Now," added I (for in the meanwhile about four or five more persons had assembled), "which law has the True God

Oct. 1835.

given? Every one says his. The Brahmin says so; the Mahomedan says so." At these words, one of the hearers took his neighbour by the hand, and said: "Come away." I now recognised him as a Mahomedan. All the others likewise left me very quickly.

July 17—It being rather cool this morning, I took a long walk, until I came to a very large idol temple. I inquired the name of the idol, and seized the opportunity to enter into a conversation with the people who assembled, about fifteen in number, or more. After having spoken with them for some time, I took a Tract out of my pocket, and read, expatiating on it as I went on. I spent thus nearly an hour. At last, one, of his own accord, asked for a Tract for himself, and for one in the name of his friend, who was standing by; and now I had such a scene as I had the happiness often to witness on the Nilgherries. The demand for Tracts became general: even Brahmins, who had listened for a length of time with a very distrustful countenance, begged me to give them also such books.

Owing to the great heat of the season, operating on a constitution already much tried, Mr. Schmid was at the first able to do little, while he also painfully felt the general apathy of the inhabitants of Mayaveram. At a later period, however, he was beginning to meet with more encouragement: he describes, in the following passages, an

Improving State of the Mission—Great Eagerness for Books and Tracts.

Nov. 1—After ten o'clock, the weather cleared up; and as now the great annual heathen bathing-time had begun, I went to the river, with all my pockets full of Tracts, and my horsekeeper taking with him as many as his hand could hold. An opportunity soon offered to enter into conversation with two Brahmins coming out of the river; and a thick crowd assembling round me, so that speaking became nearly useless, I shewed my Tracts, which were soon distributed among Brahmins and Soodras, who shewed the utmost eagerness to obtain them. I had not long begun to distribute, when a Peon (appointed to keep order during the feast) at some distance began to make a great noise in coming toward us. I was afraid he would shew his authority toward me as a police peon, on account of the crowd.

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He pushed the people away; and when he had reached me, said, "Sir, give me also a Tract." A young Brahmin made the same request soon after. After my return to my house, a Brahmin, who was here some time ago, from a neighbouring place, and four Soodras, if not all Brahmims, came for books.

Nov. 2, 1834: Lord's Day—After Service, a number of people came in: they were Brahmims, from a distant town, and asked for books. When I gave them some, they said repeatedly: "We are from a distance, and shall not be able to come again soon: give us many books." Afterward, five Soodras came for the same purpose, also from a distance.

Nov. 6—Being this morning rather unwell, I hesitated to go to the bathing-place; but while thus contending with myself, a Brahmin came for a Gospel. This stirred me up to go with as many books as the pockets of my great coat and my bosom would contain. The pressure of the people for books, after an address to them, was as great as ever before. The occasion which presented itself to-day for distributing Tracts was, that a Brahmin boy addressed me earnestly for a book. I tried him whether he could read, and he read aloud and fluently, so that many people assembled and asked for books.

Nov. 7—Two Mahomedans and six or eight Brahmims and Soodras came to me, in different parties, for Gospels; for they mostly find Tracts too small and empty to occupy their minds long, as most of these people are from some distance. The Head Catechists told me that Mahomedan shopkeepers had asked them for Tracts; and were quite astonished that Mahomedans, as well as Brahmims, were even coming to my house for Christian books.

Nov. 8—Went again toward the river. The harvest, indeed, is abundant: we must therefore be diligent, before the opportunity is lost. The pressure was so great, that my horse, which is uncommonly quiet, began to get afraid; and among the crowd, a great number of Brahmims were pressing through, to get a book. A Brahmin boy came with me to my house, and asked for a Gospel in Telinga. I gave him two small Tracts in that language, which he read pretty fluently; and I told him to tell his father, that if he wished for a Gospel, he was to come himself. Some time after, a Brahmin, from Eyampetty, came, and said that the

schoolmaster of his village (also a Brahmin, who had heard of my distributing Tracts) had requested him, as he himself had no time, and had to hasten back to his village, to get a number of books from me, as the people there would certainly be likewise desirous to obtain these books. I gave him a set of portions of the New Testament, and Tracts. A Soodra, from some distant place, a disciple of Agastier, conversed with me from half past one o'clock till three: said, of his own accord, that idolatry was vanity and folly; and heard gladly and attentively what I told him of Christ. He took with him a set of our Tamul books, that is, Scriptures and Tracts. Afterward there came a Soodra from Booreyor, near Tranquebar, for a Gospel, and Avyar's Sentences: several young Brahmims came for Telinga Scriptures, which they read well; and some Soodras also came for Tamul Scriptures.

Nov. 11—About nine o'clock, the Rev. Mr. Mohl, Chaplain and Missionary at Tranquebar, arrived here, on a visit to Combaconum and Tanjore; and about twelve o'clock, we went together to the river, with books. While walking thither, a smart lad, to whom I had given two Tracts some days ago, came running out of a house with his Tracts in his hand, and begged for more. I asked whether he had read these. He said, "Yes;" and to shew that he could read, he began of his own accord to read the Tract loudly, and with considerable fluency, as he went along with us. He assured me that he had never before seen a printed book, nor had he of course learnt in a Christian free school. He also repeated from memory some part of the Tract. By this time we had come to the crowds of people who thronged to the river, and I then gave him a copy of the Gospel of St. Matthew; and, turning to the fifth chapter, requested him to read, which he did with equal fluency, while a great number of people assembled around us. When he had come to the sixth verse, I addressed the people from it; and, after some time, the request for books became so great, that my books were soon distributed, and I was really inconvenienced, and many Tracts were in danger of being torn, unless I crumpled each one together, and pushed it into the hands of those whom I wished to give one to. Brahmims were foremost in stretching out their hands after them. Four young Brahmims followed me to the house, to obtain Gospels:

and, during the day, some others—Brahmins and Soodras—came likewise for the same purpose.

Nov. 12, 1834—Went out before breakfast, to go to the people; but a heavy rain soon forced me back again. About one o'clock, the weather having cleared a little, I set off again; and before I came to the principal street, a Brahmin stopped me, and asked me for a Gospel. A crowd soon assembled around us, who asked for the same gift. To one of them, who looked particularly intelligent, I gave one of our larger Tracts, with a very pretty cover; but when he afterward saw that Gospels were still in my pockets, he returned me the Tract, and begged for a large book, although with a common binding. This is one proof that some people at least, if not many, ask for books in order to have something substantial to read, not out of mere curiosity. I proceeded to the idol car, which was being drawn in a street not far from the river. I found the car standing near a small stone building, destined as a resting-place for the idol in his tour. The people who draw the car had gone to their dinners. When I saw no other opportunity to attract the attention of the passers-by, I asked a man whether the idol was in the car still, or in the small house. He replied, "Still in the car."—"What does he do there?"—"He rests himself."—"But," I replied, "is there not a Being that makes plants, trees, beasts, and men, grow by night and by day, without interruption; who keeps sun, moon, and stars in their places, and makes them regularly move by night and by day; who enables you and us all to walk, work, lie down, rise again, whenever we please, by night and by day? Can you think that that Being is weary at any time? Must you not ascribe to Him the origin of the world, and to His incessant activity the order and regularity in which all visible things continue from year to year? Must we not ascribe to His power and omnipresence the preservation of your own life? Do you not recognise in Him, and in Him alone, your Father and your Lord? Does it not appear to your understanding most probable, that if you ask Him for any good thing, He hears you, and can grant your request? Hitherto you have enjoyed many good things, although you did not know and do His will. He has revealed His will to holy men of old: they have written it down; and that book is in our possession. If

you read that, and pray to Him, He will grant you infinitely greater spiritual happiness than you have ever enjoyed hitherto. But what can your idol do for you, which, as you say, is often weary?" Here I took out of my pocket one of the only two Tracts which were left, and read to him, and to about twenty people who had assembled. He asked for it, and I gave it to him; still adding, among other things, an exhortation never to take it up without asking the blessing and the light of the Great God; and to come to me for more books, if he wished to know more about these things. I turned to go home; but before I had reached the end of the street, a Soodra came after me, to request a Tract. I took out my only remaining Tract, and read to him, and to the people who soon assembled—about fifteen persons—to excite their desires after Tracts, and addressed them on what I was reading. Soon the number of hearers was doubled. A Pandaram in the crowd looked at me particularly wistfully, and a Soodra immediately followed me to my house. Here he told me, that he had not come hither (he is from Kareikal) in order to bathe; but having heard at Kareikal that there was a Padre at Mayaveram, who distributed good books, he had come here solely with the view to obtain such books; and it appeared very surprising to him, that, on the very day of his arrival here, he had seen me distributing books. He begged me for many, but solid, books. When I had given him a sufficient number, he said he intended to stay here three days, and he would read night and day; and asked whether he might come to me, in case he should not understand all, to ask for an explanation. I of course greatly encouraged him to do so. After about half an hour, the Pandaram mentioned before, a Brahmin, came, with four Brahmin lads, asking for books, in his name and in the name of those young Brahmins. On inquiry, he said that the fathers of the lads had not come to the feast, and had sent their children under his care and protection. He said he was sure their fathers would be glad of the books. They could all read, though imperfectly; perhaps just as natives would, who have only read ollas, but have seen no printed books, and have, besides, according to the Hindoo-school system, not had much practice even in reading ollas. I could not but give them all a few books—to the Pandaram most.

Nov. 15, 1834 — Went twice, before breakfast, among the people. The first time, when still at a distance from the thick crowd of the people in the large street, I was asked for a Tract by a man who had seen me, some days ago, distributing. As soon as the people saw me take out Tracts, I was surrounded in a short time by many: the Gospels (about six), and the Tracts (about 80 or 100) which I had taken with me in the pockets of my great coat, sufficed not for half of them. Many Brahmins were among them, as usual; but I was still so weak, from my previous indisposition, that I was not able to speak a word of exhortation. I went home; but the consideration that the festival having been concluded last night, and that many are this morning returning, at an early hour, to their villages, induced me to take with me a new and larger supply, and to go once more. I had not yet come to the principal street, when I observed two men wistfully looking at me; but I passed on. I heard them, however, ask my horsekeeper, close behind me, whether I would be inclined to give them books. I looked back, while the horsekeeper was saying to them, "Ask him." They immediately turned, and asked me for Gospels. I addressed them, to draw their attention to the importance of our books, and, according to my invariable practice, to exhort them never to take up the books which I was going to give them, without asking of the Father of the Universe for a blessing on their reading of them. Although the street was comparatively empty when I began speaking, yet it happened to be near the house where a relation to the Rajah of Tanjore, who had come to the festival, resides, with a great number of his servants: the street was consequently crowded in a short time. I thought it now time to distribute my books; when so many hands were stretched out, that my horse started back, and, the people following, it went against a wall. The number of people was so great, that it was evident I could not have enough Tracts with me to satisfy all; and they therefore became so importunate, that they endeavoured to tear them out of my hands; and others took some out of my pocket, while my attention was engaged with the people before me.

Mr. Schmid relates, in the course of his Journal, the following incident, August 14, 1834; which ex-

hibits, on the one hand, the influence of grace and of good training; while, on the other hand, the lingering influence of old prejudices was but too manifest. It relates to the

Native Feeling concerning Caste.

Narayenen, whom I remarked as a hopeful character when he was a lad, and who attended my instructions to the schoolmasters at Satankoolam in August 1829, was subsequently baptized. He then became servant to a pious gentleman, who took him with him to Cuddalore (on this coast, near Pondicherry), from whence he sent him to Mr. Poor's Institution at Ceylon. On his way thither, he passed through Mayaveram, and arrived yesterday: he is of high caste. I knew several of his relations in Tinnevely: they are greatly respected there: but in the Prayer Meeting this morning he sat as close as possible to Anthony, who is of the Paller caste, which is a very low one; but he is a truly Christian brother. This was quite unexpected by me, and so pleasing, that I could have left my desk to have shaken his hand publicly for exhibiting such a truly Christian spectacle. I really felt brotherly love toward him; and I prayed for him, in my heart, that the Lord might keep him in this state of mind, and cause him to grow in all other graces: but at the same time, I felt great pain that the other Christians present shewed so little of this evangelical spirit.

Australasia.

New South-Wales.

CHURCH MISSIONARY SOCIETY.

General View of the Mission.

COPIOUS Journals have been received from the Rev. W. Watson and the Rev. J. C. S. Handt, the two Missionaries established, with their wives and families, at Wellington Valley, distant from Sydney about 240 miles. The Committee observe—

The gradual progress, from a state of savage, illiterate, and irreligious life, toward a happier and more Christian condition, has been long exhibited in the Society's Mission in New Zealand: it is not less marked in that of New Holland, where, after about two years of labour, the Missionaries appear to have made some impression upon the minds of the

Natives, and to have succeeded in laying a foundation for future attainments in their language.

Mr. Watson, in the course of his Journal, concisely, yet graphically, points out the various characteristics of the Missionary Sphere around them; presenting a mingled, and often highly-contrasted view of native wretchedness—wild and unsettled habits—the entrance of religious knowledge and feelings—and disappointments and hopes.

New Zealand.

CHURCH MISSIONARY SOCIETY.

MR. C. Baker, describing the diffusive power of Education, mentions a circumstance, which shews the

Lingering Influence of Native Superstitions.

I would observe here, that many of this party have been in the Kerikeri School; some recently, and others eight or ten years ago. The knowledge they had gained has not been lost upon them; and now that they begin to attend the Means of Grace, they have a decided advantage over all who have not been taught to read. They have the Scriptures, Catechisms, &c. put into their hands; and with what they have heard while with us, and the opportunities they now have in our visits among them, they possess a tolerable knowledge of Christian doctrines. May the Holy Spirit guide them into the way of all truth! A circumstance took place here this evening, which clearly proves that they have not yet cast off their superstitions; and even those who have had an opportunity of knowing better are not without a taint of superstition. Tua-auru, a young man belonging to the party, was taken ill: Hongi and others were sent for. On coming to the place where the sick man lay, they discovered the greatest consternation; and though, in my opinion, there was scarcely any thing the matter, the party were so full of excitement, as almost to frighten the man to death. They questioned him, to know what he had eaten last; and when told that he had not eaten any thing during the day, they began to think seriously of his illness, and at length discovered that he had used a pipe which had been *tapued*, and that this had caused his sickness. They then said that it was the "Atua" that was eating out his inside, and they sent off for an old priestess with all possible haste. I

assured them that all they said was a delusion of the devil; and to this opinion the younger of the party paid some regard, but the older ones were wedded to their superstitious principles. The old priestess came in the course of the evening, but she was not successful in driving the "Atua" out. She said that they were many, and therefore required some time to clear them all away. I suppose the old woman will get handsomely paid, whether she effects her purposes or not.

Mr. Clarke thus describes the

Grotesque Appearance of some of the Native Assemblies.

March 23, 1834: Sunday—About seven o'clock this morning, set out for Kaikohi. On my way, met a party of Natives driving pigs. I addressed them upon the importance of attending to the interests of their never-dying souls; to which they replied in much the same way as the Europeans would with whom they are connected; viz. that they were no worse than those who made a great profession of religion. Precisely the same objections, difficulties, and arguments are used here, as among the unthinking peasantry of our own happy land. On my arrival at Kaikohi, I found about 150 Natives assembled for Service, who manifested, by their attention, that they felt an interest in what they were engaged in. Afternoon Service, at Mawe, was well attended: upward of 200 Natives were assembled together, forming one of the most grotesque assemblages my eyes ever beheld. Broughton, the Chief, I found dressed in a long carter's frock, over which he had two black waistcoats, no trowsers, shoes, or stockings: some of the women had forced their way into gowns of all shapes and sizes: one boy had a shirt on, once white, over which he had the body of a woman's gown, to answer the purpose of a jacket: many of the women, who could not procure a gown, were dressed in men's striped shirts over their native garments: one man had inverted the order of the shirt, and forced his legs through the sleeves, making thus a pair of trowsers; and another, to show that he was not altogether destitute of European clothes, had tied a pair of trowsers round his neck. Such, and much more ludicrous, was the outward appearance of my congregation; and, to crown the whole, they were perfectly unconscious of there being any thing about

them to excite a smile. Grotesque, however, as they were in appearance, they were very attentive to the Means of Grace; and some, I hope, are earnestly seeking the salvation of their souls.

He also gives the following account of

A Wedding, Native Fashion.

As we were sitting at breakfast at Mr. King's (being on a visit there), there came in a Native, saying that Tukanga was seized, and going to be taken for a wife for Taotahi, a lad living at Mr. Wilson's. A party of the Natives, consisting of the lad's father, Ureheke, Hokai, and others, came in a canoe, provoking resistance by bringing a good number with them: they escorted the female to the beach, when they were overtaken by the Natives of the Settlement, who endeavoured to rescue the bride, but in vain. Mr. King exerted himself, and was pushed down by Hokai. The contest was sharp while it lasted, but the party succeeded in taking the girl. They carried her by main strength into the canoe, and pushed off a little; when Ureheke came to Mr. King, and said that they would have a *Committee* on the subject. It appeared an odd way of proceeding, to take, by main force, the object of their wishes, and then call for a committee to settle the point. The Natives had much to say in committee, but to little purpose; nor was it necessary to examine the propriety of their proceeding, inasmuch as they have the law in their own hands; and when that is the case, it is but of little use to hold a committee.

Atrocities of the Unconverted Natives.

We turn with pain to notice a few instances of that savage and cruel character which formerly marked, without almost any abatement, the Natives of this land; but which the Gospel of Peace has already, in part, subdued; and will, ere long, banish from all the tribes, as they embrace the doctrine that proclaims glory to God, and goodwill to men. Mr. Clarke relates, Feb. 7, 1834—

After dinner, went to Kerikeri, to fetch Mrs. Clarke, who has been spending a day or two with Mr. Kemp. On my arrival, I was reminded that I was still in a savage land. A Chief, with whom I had but a few hours before had a good deal of pleasing conversation, had just killed his slave wife, it is said for adul-

tery. I little thought, when the Chief took his leave of me with a hearty shake of the hand, that he was about to imbue his hands in the blood of a fellow-creature. I accompanied Mr. Kemp to the spot where the poor creature had been killed, to see whether we could not inter the body, to prevent its being devoured. On our arrival, we found that the body had floated down the river with the tide; and the poor unhappymaster and husband had precipitately left, to avoid meeting us.

Mr. W. Fairburn, writing from the newly-formed Station of Puriri, June 24, 1834, communicates the following painful facts:—

Not more than a month ago, a man and his wife, natives of Waikato, came over to our Settlement to see a relative; and had been here for some days, when a young Chief of another party, who lived thirty miles lower down the river, named Koinake (and between whom and the Waikato tribe a deadly feud exists), came to our valley, under the mask of friendship, to see Kapa and his wife (for such was their name), professing to wish all past animosity to be at an end. He succeeded, after remaining three days in the valley eating and sleeping with them, in persuading them to accompany him to his Kainga, down the river. They had not proceeded more than ten or twelve miles, before the vulture landed with his prey, killed them both with his hatchet, and afterwards conveyed the dead bodies in his canoe to his settlement, where, I am informed, they were afterwards eaten. All this was done in revenge for the death of a relative of his, who was cut off by another party in connexion with the tribe to which the murdered man and woman belonged, about seven years ago. This is by no means a solitary instance of their treachery to one another; for such are almost continually occurring in one shape or other. They never forget an injury, and never let slip an opportunity, when they have it in their power to revenge it.

It was reported, some few days after Koinake's murder of Kapa and his wife, that a party from Waikato came by night to Wakatiwai (a tribe belonging to Koinake's party), to plunder the dead body of poor old Rauroha, formerly the principal Chief of the tribe, who died a short time ago. The wife of the deceased, who is a native of Waikato, after her husband died, returned to her

friends; and it is reported that she herself conducted a party of forty armed men by night to protect her, should she be surprised while carrying into execution their revolting purpose, viz. stripping the dead body of its grave-clothes, consisting of blankets, mats, &c., which are always considered sacred, and are buried with the body: this was done from a desire to provoke, and in retaliation for the above-named murder; as, from the time the man had been dead, the things must have been in a state of decay. It is in this way that their endless system of warfare is, and will continue to be, kept up, until the peace-working spirit of the everlasting Gospel, through the mercy of our Heavenly Father, shall illuminate their minds, and bring them to a knowledge of the *Truth as it is in Jesus*. Satan is struggling hard to keep his ground; but I trust, as long as the promise remains, that Jesus shall have the Heathen for his inheritance, we shall, through grace, march boldly on, in humble dependence on His blessing, who has promised to be with his people always, *even unto the end of the world*.

From the same Station of Puriri, Mr. J. A. Wilson writes, June 24, 1834—

The state of this unhappy people at present is truly lamentable: several vessels have of late been plundered by them, though I have not heard that any of the crews have been murdered. A Chief of the Wakatiwai tribe, only a few weeks ago, killed a man and a woman belonging to another party, at a short distance from our Settlement, where they were cooked and devoured by their enemies. This shocking feature in the native character is still very prevalent about these parts, and further south; though at the northward it appears to have nearly ceased, to the praise of the blessed Gospel which they have heard.

We sum up our present accounts of this Mission with a very different subject—a view of the well-founded *Joy of the Natives on the Introduction of the Printing Press*.

Mr. W. R. Wade, Superintendent of the Press, writes as follows, on this and other topics, January 10, 1835—

The arrival of the Press is, as we expected, hailed by our friends here as a memorable event for New Zealand; and

as for the Natives, those who assisted in bringing it ashore shouted and danced on the sand, when told it was “*ta puka-puka*” (a book-press, or a book-making machine). There is an extraordinary demand for books all around.

A few words are added on the same topic, by Mr. W. Colenso, who went out as a printer; and on whom the exultations of the day, marked by the arrival of the press, appear to have been liberally bestowed.

We found our dear Brethren, who rejoiced to see us, in health. The next morning the Natives surrounded us, crying, “*Ra pai Mihanere—Very good Missionary,*” uttering exclamations of joy, and tendering us their hands on every side: and when the Rev. W. Williams gave them to understand that I was a printer, and come out to print books for them, they were quite elated. No hero of olden time was ever received by his army with greater éclat: they appeared as if they would deify me. During the week, I was busily employed with the Natives in landing the goods; and on Saturday, January 3, 1835, a memorable epoch in the annals of New Zealand, I succeeded in getting the printing-press landed. I was obliged to unpack it on board, but I am happy to say it is all safe on shore. Could you but have witnessed the Natives, when it was landed! they danced, shouted, and capered about in the water, giving vent to the wildest effusions of joy; inquiring the use of this, and the place of that, with all that eagerness for which uncivilized nature is remarkable: certainly, they had never seen such a thing before. I trust soon to be enabled to get it to work.

Throughout the island there appears to be a universal movement, a mighty stirring of the people. The Chiefs of distant tribes come down to Waimate and this place, for books and Missionaries. These seem to be the *ne plus ultra* of their ambition. I have seen them, myself, gladly bring their store of potatoes for a book.

We add his description of the first impressions made on a stranger’s mind, by the

Solemnities of Religious Worship in New Zealand.

Our first Sabbath in this land was one that will not, I trust, be easily forgotten. After the Service, and a Sermon in the native language by the Rev. H. Williams,

a little Native was baptized, by the name of Piriipi (Philip). The Rev. A. N. Brown preached a Sermon in English, and we commemorated the dying love of our dear Redeemer. Surely it was a festal day! That, on our first Sabbath in this land, the first in the year, we should be blessed with witnessing the celebration of both Sacraments—and, what is far greater, with feeling an interest in the blood of Jesus—was more than we could have expected.

It is a gladdening sight to see and hear the Natives at prayers. Religious Worship is generally conducted by a baptized Native Christian. Their language conveys in its tones something peculiarly devotional. The Confession, the Lord's Prayer, and other parts of our beautiful Liturgy, sound, in the native tongue, really awe-inspiring. Every morning and evening, the Chief and the slave, the once-cannibal-warrior, and the smiling babe, are to be found together prostrate before the mercy-seat of their God and Saviour. If any one's heart wants animating toward Missions, he should witness this sight: if he did not soften, he must be, indeed, harder than the nether millstone. We can now adopt the language of the Prophet: *From the uttermost parts of the earth have we heard songs, even glory to the righteous!*

Mr. Wade writes—

Every thing here is new and interesting. We already feel ourselves at home, among Christian Brethren and Sisters: and as to the Natives, those I mean connected with the Mission Settlement, both Mrs. Wade and myself were much pleased with them. Their habits seem strange at first to a European, particularly the independence and familiarity of those who act as servants to the Missionaries: but one thing very soon struck me, as speaking volumes as to their improved character—the doors of the Mission-Houses stand open the whole day, so that Natives can come in and go out at pleasure. Frequently a native man or woman will come in, to see any thing new, or to have a little chat; and yet it is a very rare occurrence for a single thing to be missing from the premises. This is not the case near London! It was very gratifying, and I may say truly affecting, to hear the native responses, for the first time, last Sunday morning. Never in England have I heard any thing to come up to it. All the voices seem to join in, and keep exact time together; and

the language, with pure native pronunciation, is really melodious. A marked attention was observed during the whole Service. The impression produced on my mind will not be easily forgotten, though I cannot describe it.

Yet every Christian Reader, while he hails these openings, still remembering what human-nature is, and what professedly-Christian England is—perceiving how the good creatures of God, and the best inventions of art, may be abused to the worst of purposes—will, on this occasion, *rejoice with trembling*; and lift up his prayer, that the introduction of the printing-press into New Zealand may be FOR GOOD, AND FOR GOOD ONLY!

Polynesia.

Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

THE Committee thus speak of an

Abundant Measure of Heavenly Influence lately showered on the Mission.

The very gratifying accounts which we have been enabled to publish, from time to time, during several years past, of the signal blessing which has attended our Missions in the Friendly Islands, will have, in some measure, prepared our Readers for the still more extraordinary intelligence which we have now the happiness to furnish.

That thousands of the inhabitants of those islands had already been induced to abandon their *abominable idolatries*, and had been brought under regular religious instruction and discipline, and into the enjoyment of the outward fellowship and privileges of the Gospel, was a cheering fact, with which we were previously acquainted; and we also knew, that a considerable number of these had given satisfactory evidence of a genuine work of grace on their hearts: but we have now reason to hope, that the converting influences of the Holy Spirit, in their highest and only saving operations, have been experienced in these Infant Churches, on a scale somewhat corresponding in magnitude to the rapid and extensive character of their former transition from pagan darkness and immoral practices, to the external acknow-

ledgment and profession of our holy Religion.

We leave the following Letters to speak for themselves; and earnestly recommend these Young Converts to the prayers of our friends, that He who has, in the greater part of them, we trust, *begun a good work, may perfect it until the day of Christ.* The Brethren, who are called to *watch for their souls* under circumstances so peculiar, have indeed an arduous task; and it is now more than ever imperative on the Society to send a reinforcement of Christian Labourers to that part of the world, in order to *take the oversight in the Lord* of those who have been lately *added to the Church*, and to exercise among them that pastoral care and vigilance without which it is unreasonable and unscriptural to expect that the fruits of this great outpouring of the Holy Spirit should be fully reaped or permanently secured.

From the Letters of the Missionaries, we collect notices of the *Chief Circumstances which attended this Work of Grace.*

The Missionaries and Native Christians had been earnest and persevering in prayer for the more abundant influences of the Holy Spirit on the Mission. In the latter half of last year, a peculiar blessing attended the Means of Grace. This was first felt in the Vavou Groupe of Islands; and, in succession, in those of Haabai and Tonga.

—in the Vavou Groupe.

We have had a most glorious revival of religion among us at Vavou. For many months, we have had a blessed feeling in our Prayer Meetings, which we instituted in every place in the island, to pray for the outpouring of the Holy Spirit of God. The Lord was entreated of us, and has given us the desire of our hearts.

The long-expected shower of Divine Grace was poured upon us at the opening of a house erected by the Leaders, in which we might hold the Leaders' Meeting, and transact the business of the Circuit. This blessed visit from on High urged us to increased exertions. We all agreed to meet in private, at the Throne of Grace, every day at noon, to pray for a copious outpouring of the Holy Spirit. The Lord answered our prayers: while a Local Preacher was preaching at a village called Utui, on the compassion of

Oct. 1835.

Christ toward the devoted city, many felt the spirit of deep conviction, and cried aloud for the disquietude of their souls: this soon became universal. The Sabbath following, a similar revival commenced at Feleton, where there are five hundred persons: all, from the least to the greatest, were earnestly seeking salvation. Soon it spread to every place in Vavou; and also to the smaller islands which form this groupe, on which there are inhabitants.

This has not been like the dew descending upon the tender herb; but as the spring-tide, or as the over-flowing of some mighty river: the mounds of sin have been swept away—the people have been willing in the day of His power. I may say the Lord has bowed the whole island to His sway. The island wears a more encouraging aspect than formerly. The people are becoming industrious. At each place we have a new chapel, and the people are erecting better houses for themselves, and cultivating the land more. We may say, that this people are becoming more civilized, industrious, economical, and obedient. They are wishful to imitate Europeans in every thing excellent, but they are afraid of evil.

[*Mr. Turner: Sept. 1, 1834.*

—in the Haabat Groupe.

We had been favoured with some droppings of a shower of heavenly influence, for some time prior to our hearing from Vavou. We met the Leaders, on the 9th of August: the Lord was present of a truth: many wept aloud, and were unable to express their feelings. We adjourned to the chapel: there were from four to five hundred persons present: men, women, and children were weeping on every side, and praying for mercy; and God was present, to heal as well as to wound. It was with difficulty that we persuaded them to separate when it became dark, though we promised to assemble again at daylight in the morning. Many others went home with a heavy heart—deeply wounded by the Spirit of conviction. In the morning we repaired to the House of Prayer, as soon as it was light: some hundreds were obliged to remain in the chapel yard: the stout-hearted began to tremble: the people were melted into tears on every hand, and many of them cried aloud by reason of the disquietude of their souls. Oh what a solemn, but joyful sight to behold! One thousand, or more indi-

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viduals bowed before the Lord—weeping at the feet of Jesus—and praying in an agony of soul! I never saw such distress, never heard such cries for mercy, or such confession of sin, before: these things were universal, from the greatest Chiefs in the land to the meanest individuals; and of both sexes, old and young. The Lord heard the sighing of the prisoners. We were filled with wonder and gratitude, and lost in praise, on witnessing the Lord making bare His arm so gloriously in the sight of the Heathen. We met again about nine o'clock, and had a similar meeting: hundreds wept aloud, and many trembled. During the following week, the concern of the people was so great, that they laid aside their work. We had Service twice every day, but one: the chapel was always full.

This blessed work was not confined to this island (Lifuka), but spread like fire among stubble, until it had extended over the whole groupe. Before a week had rolled round, every island had caught the flame.

The most blessed effects have resulted from this work. The Teachers are of one heart and soul—the people love as brethren—many of the most stout-hearted have fallen subdued before the Cross of Christ. The polygamists have cast away their sins, and are truly penitent before God. On many of the islands every individual is meeting in class. We have Service every evening: the chapel is well filled. The distress of the people has subsided; for most of them are blessed with sacred peace. [Mr. Tucker: Sept. 1^o, 1834.

—in the Tonga Groupe.

It has pleased the Lord to remember us at Tonga for good, and to grant to us also a revival. On the 6th of October, a canoe arrived here from Lifuka: a Local Preacher, named Joel Maples, was on board. He came to visit me; and gave me an account of what the Lord had done, and was doing, at Vavou, and in the Haabai Groupe. From that time we began to assemble more frequently for prayer; and prevailed on the Chief to allow us to have a day for special prayer to God, that His blessing might descend upon us: the Lord made it a day long to be remembered: a spirit of prayer and supplication was poured out, in an extraordinary degree.

The people have held Prayer Meetings at their houses, which have been wonderfully blessed of God; and some

nights the whole village has been heard to ring for hours together with the voice of prayer and praise.

Many backsliders have been brought back: several have turned to God from Heathenism; and many scores have joined the classes. At the end of September we had added above one hundred; and I judge we shall find more than one hundred added this quarter. The work continues to go on. Praise the Lord! Oh praise the Lord! *Let all the people praise Him, who only doeth wondrous things; and let the whole earth be filled with His glory! Amen and Amen.*

[Mr. Thomas: Dec. 4, 1834.

Mr. Thomas adds some particulars of a

Furious Opposition by Enemies at Tonga.

Amidst this great work of God, the enemy also has been permitted to rage at Tonga. Early in November, the Heathen Chiefs were determined to put an end to "lota," or praying, at the different Out-stations; and ordered all the praying people to remove to Nukualofa, the residence of Tubon.

The Heathen, being assembled at the yearly feasts called the "Inagee," offering the first-fruit of the yams to their god Heckuses, or "the devil," were moved by hearing of the various insults, as they deemed them, offered to their gods by the praying people; and, feeling zealous for their fallen deity, while their hearts were burning with rage against the Lord and against His Anointed, they banded themselves together, and went to Talafoor, a place near the Meca, the seat of the devil's government. Some were for beating or killing the people: an axe was lifted up against the head of the Chief, but no one was killed: all were ordered to quit the place instantly. This was complied with. The chapel was set on fire; and the houses of the people plundered of their contents, and then also set on fire; so that, on the 7th of November, Talafoor was burned to the ground. The rabble, headed by their Chief, proceeded to Utulau, and two other places—sent all the people away who would not turn—burned down the chapel—and carried away what property they found; and our Chief, Tubon, had no power to prevent it.

I am thankful to say, our people preferred Christ and His Cross, to houses, land, friends, or parents; and hundreds have had to quit their all for His name's

sake, who are now living happy in their poverty, for Christ's sake, at Nukualofa, in search of a better country, that is, a heavenly. Help us, by your prayers, to suffer and do all the will of God.

Four chapels only have been burned down; but I cannot say how many dwelling-houses. No lives have been taken: for this we bless the Lord, who has thus restrained the rage of the Heathen.

Ata's sons, and their people, have suffered like brave soldiers of the Cross. Their father was their enemy, and would have given them into the hands of their foes. Oh let us praise the Lord, who has enabled these young disciples to give up all for Him; and to forgive their enemies, rather than to go to war with them!

Marquesas.

LONDON MISSIONARY SOCIETY.

THE Directors, having renewed their attempt to establish a Mission at the Marquesas, have circulated some information, from which we make the following extracts.

Number and Names of the Islands.

The Marquesas consist of two groupes of islands, situated in the South-Pacific Ocean, and extending from 7° 51' to 10° 25' South Lat. The Northern Cluster comprehends Five Islands; viz. *Nukuhiva*, or Sir H. Martin's Island; *Uapou*, or Trevenian's Island; *Huakuha*, or Riou's Island; *Hergest's Rocks*; and *Robert's Island*. The South-eastern Cluster also comprehends Five Islands; viz. *Tahuata*, or Santa Christina; *Hivasa*, or La Dominica; *Mahotone*, or San Pedro; *Fatutiva*, or La Magdalena; and *Fetunha*, or Hood's Island. The attempts of the Society have been hitherto confined to the South-eastern Cluster. The first four islands of this groupe were discovered in 1595, by a Spanish Navigator, named Alvaro Mendano; who, in honour of his patron, the Marquess Mendoza, Viceroy of Peru, called them *The Marquesas*.

Retrospect of Attempts to establish a Mission.

Shortly after the formation of the Society, attention was directed to the Marquesas, together with other groupes of islands in the Pacific Ocean. In pursuance of instructions, Mr. W. P. Crook, one of the Missionaries who went out in the ship "Duff," was, in June 1797,

stationed in the island of *Tahuata*; and, after residing there about twelve months, returned to this country.

After the pleasing change which took place in Tahiti in 1815, the Brethren cherished the hope of introducing the Gospel to the Marquesans; but the barbarous character of the Natives, and their flagitious practices, of which information from time to time reached the Missionaries by ships visiting those seas, contributed, with the calls from other islands whose inhabitants were not marked by the same features of ferocity, to delay the renewal of the enterprise.

During the visit of the Deputation in the South-Sea Islands (1821-24), this important object, among others, engaged the mutual attention of themselves and the Missionaries; and when, in 1832, the Deputation and Mr. Ellis visited the Sandwich Islands, they took with them two Tahitian Teachers, intending to leave them at the Marquesas on their return to Tahiti: at the request, however, of the King of Tauai, they remained in the Sandwich Islands, to assist in furthering the work of Christian Instruction in that quarter. Mr. Ellis, also—who, in compliance with the earnest solicitations of the American Missionaries and the desire of King Rihoriho, was eventually stationed in the Sandwich Islands—with a view to aid the introduction of Christianity among the Marquesas, took under his tuition eight Marquesan Youths; but his return to Europe, in consequence of the serious illness of Mrs. Ellis, prevented the full accomplishment of this design.

In January 1825, about eight months after the final departure of the Deputation from the South-Sea Islands, Mr. Crook stationed three Tahitian Teachers on *Tahuata*; who, after continuing there about ten months, and seeing no prospect of success, returned to Tahiti.

In 1826, the attempt was renewed by Maraeore, one of the last-mentioned number, accompanied by three other Tahitian Teachers. Of these, two were stationed at *Tahuata*, and the others at *Uapou*: the former, in consequence of barbarous treatment, shortly returned to Tahiti: of the latter, one died; and the other, in 1831, also returned to Tahiti.

In 1829, Messrs. Pritchard and Simpson visited the Marquesas, for the purpose of ascertaining the practicability of establishing a regular Mission in those

islands; and returned with impressions unfavourable to such attempt being made at that time.

In 1831, Mr. David Darling visited the same groupe, accompanied by a Marquesan, who had resided several years in Tahiti, and was a member of the Church at Teiarei; together with another Marquesan and four Tahitian Teachers: of these, Mr. Darling stationed two on *Fatuiva*; and the Marquesan Christian, and the other two Tahitian Teachers, in *Tahuata*. The improper conduct of one of the Tahitian Teachers stationed in *Tahuata* frustrated, for the present, the object, in regard to that island; and, in 1832, all the Teachers who had been stationed thereon returned to Tahiti.

In the last-mentioned year, a Deputation from the American Missionaries in the Sandwich Islands visited the Brethren in Tahiti; and, after conferring on sending the Gospel to the inhabitants of the Marquesas, proceeded to commence a Mission in *Nukuhiva*, one of the islands of the Northern Cluster, under the auspices of the American Society; but, in consequence of the prospect of greater usefulness in the Sandwich Islands, and other reasons, they have considered it their duty to relinquish the Mission in that island.

New Attempt to form a Mission.

Mr. Darling, on his return to Tahiti, laid his report of his expedition before the Missionaries; who unitedly determined to recommend to the Society to commence a Mission in the Marquesas forthwith.

The Directors—finding, from Mr. Darling's report and other communications, that the principal Chiefs in different islands of the Marquesan Groupe had earnestly requested European Missionaries, and there was reason to believe that they were under the influence of a friendly disposition; and considering that the Missionaries would settle on the lands and under the protection of the Chiefs—in 1833, resolved, in compliance with the recommendation of the Brethren in Tahiti, to send out two Missionaries from England; who, with the assistance of one of the Missionaries already in the islands, should undertake the proposed Mission to the Marquesas.

The appointment of Mr. Rodger-son and Mr. Stallworthy to this service was stated at p. 152 of the Survey: they landed on the 6th of

October, and took up their residence at *Vaitahu*, or Resolution Bay, in the Island of *Tahuata*, on the territory of the Chief Totita, from whom they experienced a friendly reception.

Remarks on the depraved Character of the Marquesans.

The Missionaries have met with a more favourable reception from the Chiefs and people than, considering the exceedingly-depraved character of these islanders, they could have reasonably expected.

On this point, viz. the exceedingly-depraved character of the Marquesans, the testimony of almost all persons who have visited the islands is uniform—as to the fickleness of their disposition, their propensity to theft, their ferocity, their irrepressible desire of fire-arms, their love of war, the sanguinary character of their hostilities, their detestable sensuality, their addictedness to cannibalism, and their inveterate attachment to their national superstition; which, however its influence as to some of the Natives may in some respects be abated, still constitutes, as a system, one of the most powerful instruments of Satan in the tyranny which he exercises over them; inasmuch as it affords a sanction to every vice, and an incitement to every kind of cruelty.

Should the Missionaries in these islands be allowed, by the Natives, to abide unmolested, and peaceably to labour among them, the Society would have great cause for thankfulness; as a great point would thereby be gained. It would exhibit a conspicuous proof of the controlling power and providential agency of Him who has all hearts in His hands: and if the Brethren, so favoured, should be instrumental to the eventual establishment of the spiritual reign of Christ in these islands, it would be a signal evidence of the efficacy of that grace which constrains the chiefest of sinners to submit to His authority. Contemplating this Mission as a merely-human enterprise, it appears marked with a character the most inauspicious: but Faith, while it is prepared to meet and to bear disappointments and failures with unshaken fortitude, attempts things unachievable by human strength, and frequently triumphs where the spirit of human enterprise would sink in despair.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Renewed Visit of Bishop Chase—Circumstances having led, on conscientious grounds, to the retirement of Bishop Chase from the See of Ohio, he has accepted an invitation to take charge of a New Diocese, just formed, co-extensive with the State of Illinois: the State of Indiana, which intervenes between Illinois and the Bishop's former Diocese of Ohio, is also forming into a Diocese. So abundant is the tide of population which flows into these regions, that 100,000 persons settled in one year in the State of Illinois; the chief part of whom were from Great Britain and Ireland. The Triennial Convention of the Protestant Episcopal Church, lately held at Philadelphia, cordially and unanimously received the Diocese of Illinois into communion, and confirmed Bishop Chase in the appointment. Having, on his former visit to this country, been enabled to raise funds for the benefit of Ohio, which are now operating most beneficially under the superintending care of his friend and successor Bishop M'Ilvaine, Bishop Chase now appeals to the liberality of British Christians, in behalf of a similar object to that on which Bishop M'Ilvaine successfully appealed on a late visit. These New Dioceses are formed among fresh settlers, exposed to the contagion of pernicious principles and evil example; and especially to the assiduous efforts of Romish Emissaries sent and supported by European Romanists: the great and pressing want of these Dioceses is, therefore, the means of raising, from the sons of the soil, a Native Ministry, which shall in due time be adequate to the supply of the spiritual necessities of the people. The appeal on behalf of our countrymen is strong indeed: whether it be choice or necessity which has led them to abandon their homes, let us heartily aid in the benevolent design of supplying to them the Means of Grace and Salvation. Bishop M'Ilvaine has returned with funds wherewith he will be enabled to attain his object—let us renew our liberality to our primitive and apostolic friend Bishop Chase, and afford him the means, in conjunction with the local supplies, of forming an efficient Theological Seminary for the Diocese of Illinois.

Church Miss. Soc.—On the 29th of September, the Instructions of the Committee were delivered to Rev. Charles L. F. Haensel, Rev. William Morse, Rev. Henry L. Dixon, and Messrs. Samuel Holt, Everard Newman, James Paul, and James Pollitt, on occasion of their departure to the West Indies. Mr. Haensel having acknowledged the Instructions, the Missionaries were commended in prayer to the favour and protection of Almighty God, by the Rev. Joseph Fenn. The Rev. H. L. Dixon and Mrs. Dixon embarked at Gravesend, on the 22d of October, on board the "Millicent," Captain Cousens, the Rev. C. L. F. Haensel, on the 23d, on board the "Planet," Captain Barclay, and the Rev. W. Morse, on the 26th, on board the "Vere," Captain Roberts, for their respective Stations.

Wesleyan Miss. Soc.—On the 29th of August, Mr. and Mrs. Hornby, Mr. and Mrs. Williams, Mr. and Mrs. Seccombe, Mr. and Mrs. Hodgson, and Mr. Harding, embarked for Jamaica. On the 15th of September, Mr. Robert Spence Hardy and Mrs. Hardy embarked for Ceylon, whither Mr. Hardy is returning to his labours, having been first appointed to that Station in 1825. On the 12th of October, Messrs. Sharrocks, Simons, and West sailed for the Bahamas; and, on the 13th, Mr. and Mrs. Brooks, Mr. and Mrs. Wilson, and Mr. and Mrs. Spinney, for the Friendly Islands.

"Memoir of Mary M. Ellis."—This is a tribute, worthy of the writer, to the memory of his Wife, by the Rev. W. Ellis, late Missionary to the South Seas, and now Foreign Secretary of the London Missionary Society. Mr. Ellis justly remarks—

It was at first intended to prepare the following narrative with a view to its being confined to the members of the family bereaved by the departure of the endeared subject of its pages; but it was afterward considered that it embraced walks of life, in which the most ample information is required: the benefits of experience under varied circumstances are of great importance; especially in connexion with the increasing interest now taken in the cause of Christian Missions.

"Christian Keepsake and Missionary Annual"—This elegant Volume contains thirteen pieces in prose and forty-seven of poetry. Many of them are Missionary or have an important bearing on Missions. Among the Engravings, which are all admirably executed, there are Portraits, highly characteristic, of Dr. Morrison, Mr. Wilberforce, Mr. Buxton, and Mrs. Fry. The Editor, the Rev. W. Ellis, says—

Encouraged by the favourable attention publicly bestowed on the Volume for 1835, greater exertions have been made to render the present publication increasingly welcome to the Christian Reader of intelligence and taste. Its pages are still carefully devoted to the interests of piety and benevolence at home, and the records of the progress of Christianity abroad; the latter furnished by Missionaries who have dwelt among the people to whom the notices refer, or by individuals whom professional or scientific pursuits had led to the countries which they describe.

With a trifling addition to the price, the number of Plates has been extended to seventeen; and the size so enlarged, as to exceed, in this respect, the most costly and attractive of its contemporaries.

WEST INDIES.

Baptist Miss. Soc.—Mr. and Mrs. Quant (p. 295) arrived at the Bahamas on July 13.

Wesleyan Miss. Soc.—Death has renewed its ravages among the Society's Missionaries. Mr. Price, of the Bahamas, died on the 9th, and Mr. Walters, of Jamaica, on the 11th of July. "It is no small consolation," the Committee remark, "that their end was most blessed, and worthy of the Great Cause in which they died"—The Society's Stations in St. Kitt's have suffered severely by one of those destructive hurricanes, to which the Islands are so fearfully liable. The Committee state—

The Negroes, for whose welfare we have all felt so much, have an irresistible claim on our sympathy and assistance, in their present circumstances; because the very fact of their recent happy emancipation from their former slavery will tend to prevent them from receiving that local relief from their recent losses and sufferings, which, under the ancient system, they had a right to expect.

Miscellanies.

ASSISTANCE WHICH MISSIONARIES MAY RENDER TO THE ELUCIDATION OF THE PHYSICAL HISTORY OF MAN.

DR. Hodgkin, of Finsbury Circus, offers some suggestions on this subject, in a Paper "On the Importance of studying and preserving the Languages spoken by Uncivilized Nations, with the View of elucidating the Physical History of Man," which is printed in the "London and Edinburgh Philosophical Magazine and Journal of Science" for July last.

Missionary Societies have far more extensive relations with some parts of the globe, and the feeble races inhabiting them, than any other bodies or associations. The zeal and devotion of their Missionaries, which prompt them not merely to visit but to reside among the uncivilized or half-civilized families of the human species, would enable them to collect more extensive and more accurate information than can be collected by the traveller transiently passing through the district, whatever may be the superiority of his talents and acquirements. We are already indebted to some of those Missionaries for most important and valuable information of the very kind which it is so desirable to collect.

Dr. Hodgkin observes, that the zeal of Missionaries has often led them — to destroy the existence and recollection of those relics and traditions, which, in conjunction with the affinities of language, afford the best, it may almost be said the only, materials among which we can hope to find any satisfactory solution of the obscure question of the origin and history of the nations alluded to.

He bespeaks their forbearance from this work of destruction, in order to the preservation of evidence against

— the skilfully directed attacks of sceptics, whose fine talents and cultivated abilities are prostituted to the evil work of undermining the sacred authority of Religion. The most powerful of such attacks are those, which are set forth in the guise of appeals to matters of fact. The enlightened advocate of the cause of Christianity must, therefore, look with jealousy at the destruction of whatever may tend to throw light on those points on which he is at issue with the sceptic. Among these, he must regard every thing which tends to elucidate those parts of the history of the human race which are most obscure. He must, therefore, value and desire to preserve, rather than seek to destroy, the Works of Art, Traditions, and Mythology of Uncivilized Nations. He will rejoice in the industrious collection and preservation of them; and be more zealous in accumulating facts of this description, than in employing his imagination in devising explanations from imperfect data, the fallacy of which time will reveal, to the injury of the cause which he had inexpertly espoused.

If we can succeed in placing this subject in its proper light before the Missionary Societies, we shall have rendered them an important service; and shall receive, in return, the most valuable co-operation which we can at present seek.

CHURCH MISSIONARY STATION OF PAIHIA, IN NEW ZEALAND*

PAIHIA is situated on the south-west side of the Bay of Islands, on a very small plain, bounded by high barren hills on three sides. In front is the anchorage-ground of Kororarika, where there are always a number of vessels lying. Here the Bay is not more than two miles and-a-half wide. The prospect from Paihia is magnificent; commanding a view of the entrance and of the whole of the splendid harbour, rightly denominated the Bay of Islands, from the number of little rocks and islands with which it is studded. This Settlement has always been of importance, from the number of strange Natives who are constantly visiting it, on their expeditions for trading, fishing, or fighting. There are three good substantial houses, a lath-and-plaster Chapel, and several native cottages.

CHURCH MISSIONARY STATION OF PAIHIA, IN NEW ZEALAND.



Missionary Register.

NOVEMBER, 1835.

Biography.

FOUR ASSISTANTS IN THE BRETHERN'S NORTH-AMERICAN INDIAN MISSIONS.

THE Brethren's Mission among the North-American Indians, which completed its First Century in November 1834, "has been equally distinguished," the Secretary states, "with those in the Danish Islands and in Greenland"—see our Biography in the Numbers for November and June—"for the remarkable Christian experience, faithful and self-denying services, and steadfastness under reproach and suffering, of the individuals who exercised the important office of Assistant". The following Memorials are extracted from the Periodical Accounts; and are derived, originally, from Loskiel's History of the Mission.

TSCHOOP.

TSCHOOP, of the Mahikander Tribe, was one of the first-fruits of the ministry of the Brethren among the Indians. When introduced, along with his friend and countryman, Shabash, to Br. Chr. Henry Rauch, he readily answered in the affirmative the question put to him by Br. Rauch, whether he wished for a Teacher, to instruct him in the way of salvation: at the same time, he assured the Missionary, that he frequently felt desirous to know better things than he did, but could not tell how or where to find them: if any one would come and instruct him and his acquaintance, he should be thankful: they were all poor and wicked; but he thought it might answer a good purpose, if a Teacher would come and dwell with them.

Br. Rauch accordingly repaired to the Indian Town of Shekomeko, where Tschoop and Shabash resided, and began to preach the Gospel to them with simplicity and fervour of spirit; but his testimony was generally received with scorn and contempt. Tschoop, the greatest drunkard among them, was the first whose heart was awakened, through the grace of Jesus Christ. He asked the Missionary, what effects the blood of the Son of God, slain on the Cross, could produce on the heart of man: had the Missionary received the most valuable present, it would not have afforded him a pleasure at all to be compared with
Nov. 1835.

that which he felt, on hearing this question put by a Heathen. The Divine Blessing accompanied his testimony of the love of Jesus; and both Tschoop and Shabash became, not long after, genuine converts to the Christian Faith.

In 1741, Tschoop dictated to Br. Rauch the following Letter to the Brethren in Pennsylvania, descriptive of his past experience:—

I have been a poor wild Heathen; and, for forty years, as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the Devil; and as I knew nothing of our Saviour, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was also the Saviour of the Heathen, and that I ought to give Him my heart, I felt a drawing within me toward Him: but my nearest relations, my wife and children, were my enemies; and my greatest enemy was my wife's mother: she told me, that I was worse than a dog, if I no more believed in her idol; but, my eyes being opened, I understood that what she said was altogether folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum; and she, being the oldest person in the house, made us worship it: which we have done, till our Teacher came, and told us of the Lamb of God, who shed His blood, and died for us ignorant people. I was astonished at this doctrine; and, as often as I heard it preached, my heart grew warm. I even dreamt often, that our Teacher stood before me, and preached to me. Now I feel and believe, that our Saviour alone can help me by the power of His blood, and no other. I believe that He is my God and my Saviour,

who died on the Cross for me, a sinner. I wish to be baptized, and frequently long for it most ardently. I am lame, and cannot travel in winter; but, in April or May, I will come to you. The enemy has frequently tried to make me unfaithful; but what I loved before, I consider more and more as dung. I am, your poor wild Tschoop.

On the 16th of April 1742, his baptism took place at Shekomeko, on which occasion he received the name of John. This man, who formerly looked more like a wild bear than a human creature, was now transformed into a lamb; and whoever beheld him, was amazed at so evident a proof of the efficacy of the Word of the Lord. The savages in the neighbourhood were astonished at what they saw and heard; and many came from a distance of 25 to 30 miles, to hear the Missionary, and to converse with the Indian Converts. Of these, none were so remarkable as John for the peculiar gift which he exhibited of expressing himself on religious subjects, in a plain, intelligent, and convincing manner. In a Letter addressed about this time to Count Zinzendorf, he concludes a description of the uneasiness and anxiety of his heart, occasioned by his former abominable course of life, with these words:—

But now, I am happy; for I know that our Saviour has done much for me. I am now as much humbled, as I was sorrowful. As soon as I felt that I loved Him, I wished for Brethren, who loved Him also. Therefore, I love my Br. Rauch, and you, and all my Brethren here, and all Brethren everywhere; even those whom I shall never see in this world. All who love the Lord Jesus, I love and salute. I rejoice more and more, because our Saviour makes others likewise happy, and not me only. I am always glad when our Brethren make known to us His Word: it is sweet to my taste; and I attend closely, that I may be as the Bible directs—and it is easy. There are men, who say the Bible is a hard book; but I have not come so far, as to find it hard: it is all sweet and easy. I therefore wait patiently, till I come to the hard part: as yet, I only know that it is easy and sweet; and can add nothing more, except that I feel the power of our Saviour's blood.

This remarkable man was called into eternal rest, at Gnadenhütten, in 1746, by means of the small-pox. The following testimony to his character and services, as an Assistant in the Mission, is borne by the Missionaries:—

As a Heathen, he had distinguished himself by his sinful practices; and, as his vices became the more seductive on account of his natural wit and humour, so, as a Christian, he became a most powerful and persuasive

witness of our Saviour among his nation. His gifts were sanctified by the grace of God; and employed in such a manner, as to be the means of blessing, both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian Oratory: his discourses were full of animation; and his words penetrated, like fire, into the hearts of his hearers. His soul found a rich pasture in the Gospel; and, whether at home or on a journey, he could not forbear speaking of the salvation purchased for us by the sufferings of Jesus; never hesitating a moment, whether his auditors were Christians or Heathens. In short, he appeared chosen by God, to be a witness to His people; and was four years active in this service. Nor was he less respected as a Chief among the Indians: no affairs of state being transacted without his advice and consent.

Shortly before his last illness, he visited Bishop Spangenberg, and addressed him thus:—

I have something to say to you. I have examined my heart closely: I know that what I say is true. Seeing so many of our Indians depart this life, I put the question to myself, Whether I could resign my life to the Lord, and be assured that He would receive my soul. The answer was, Yes; for I am the Lord's, and shall go and be with Him for ever.

During his illness, the believing Indians went often, and stood weeping round his bed. Even then, he spoke with power and energy of the truth of the Gospel; and in all things approved himself, to his latest breath, as a Minister of God. His pains were mitigated by the consideration of the great sufferings of Jesus Christ; and his departure to Him was gentle and placid, like that of a faithful servant entering into the joy of his Lord.

The Editor of the "Periodical Accounts," in the Preface to the Thirteenth Volume, says, in reference to a narrative of Tschoop's conversion given by himself—

At the hazard of repeating what by some may be deemed a very familiar story, the Editor will venture to subjoin the whole of this narrative—the narrative, let it be remembered, of a man, once a wild and ferocious enemy of the Gospel and its professors; afterward, through Divine Grace, a zealous preacher of the faith which he had before laboured to destroy, and, to the day of his death, the brother beloved, and the faithful coadjutor of the Missionaries among his countrymen. At a conference held with the Indian Assistants by the venerable Bishop

Spangenberg, from whom this anecdote is derived, the following testimony was delivered by Tschoop:—

Brethren! I have been a Heathen, and have grown old among the Heathen: therefore, I know how Heathen think. Once a preacher came, and began to explain to us that there was a God. We answered—"Dost thou think us so ignorant, as not to know that? Go back to the place from whence thou camest." Again, another preacher came, and began to teach us, and to say—"You must not steal, nor lie, nor get drunk, &c." We answered—"Thou fool, dost thou think that we don't know that? Learn first thyself, and then teach the people to whom thou belongest to leave off these things. For who steals, or lies, or who is more drunken, than thine own people?" And thus we dismissed him. After some time, Br. Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—"I come to you, in the name of the Lord of Heaven and Earth. He sends to let you know, that He will make you happy, and deliver you from the misery in which you lie at present. To this end, He became a man—gave His life a ransom for man—and shed His blood for him, &c." When he had finished his discourse, he lay down upon a board, fatigued by his journey, and fell into a sound sleep. I then thought—What kind of man is this? There he lies and sleeps. I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words: they constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place among us. I say, therefore, Brethren, preach Christ our Saviour, and His sufferings and death, if you would have your words to gain entrance among the Heathen.

NICODEMUS.

The Assistant NICODEMUS departed this life at Gnadenhütten, in August 1749. He was a man of distinguished character; and his conversion was a miracle of grace. As a Heathen, he was exceeded by none in the practice of evil; and was much given to drunkenness. On hearing the Word of the Cross, he was one of the first who experienced its saving power; and was baptized in December 1742. From a turbulent spirit, he became patient, lowly, and humble in heart, but strong in faith. He was an example to all; and whoever knew him before, beheld him now with amazement. By degrees, he became enlightened in the Divine Truths of the Gospel; and was appointed Elder of the Congregation at

Gnadenhütten, in which office he was universally respected. His walk with his God and Saviour was uninterrupted; and his faith was daily strengthened, by contemplating the sufferings and death of Jesus. He prayed without ceasing, both for himself and his countrymen, whom he greatly loved. If he perceived any insincerity among them, his concern was evident: he was very attentive to new objects; and, as his manner of speaking was very figurative, his conversation proved highly instructive and useful. Once, looking at the mill at Gnadenhütten, he addressed a Missionary—

Brother, I discover something that rejoices my heart. I have seen the great wheel, and many little ones: every one was in motion, and seemed all alive; but suddenly all stopt, and the mill was as dead. I then thought—Surely all depends upon one wheel: if the water runs upon that, every thing else is alive; but when that ceases to flow, all appears dead. Just so it is with my heart: it is dead as the wheel; but as soon as Jesus' blood flows upon it, it gets life, and sets every thing in motion; and the whole man being governed by it, it becomes evident, that there is life throughout: but when the heart is removed from the Crucified Jesus, it dies gradually, and at length all life ceases.

On another occasion, he said—

I crossed the Lehigh to-day, in a boat; and, being driven into the rapid current, was forced down the stream, and nearly upset. I then thought—This is exactly the case of men who know not the Lord Jesus Christ: they are irresistibly hurried away by sin—cannot help themselves—and are in danger of being eternally lost; but, as soon as our Mighty Saviour takes the helm, we receive power to withstand this rapid stream of the world and sin.

When the doctrine of the Holy Ghost became more clear to his mind, he once compared his body to a canoe, and his heart to the rudder, adding, that the Holy Ghost was the master, sitting at the rudder, and directing the vessel.

He was very diligent in his attendance on the Heathen Visitors; and his unaffected and solid conversation, but especially his fervent prayers in their behalf, made a lasting impression on them.

In his last illness, he thought much of the Resurrection, and said—

I am now an old man, and shall soon depart to the Lord: my body will soon be interred in our burial-ground, but it will rise most glorious; and when our Saviour shall call all those who have fallen asleep in Him, they will rise to newness of life and glory.

His countenance appeared at the same time as serene as that of an angel: he

repeated his ardent desire to be at home with Jesus; and assured his friends, that his joy in the Lord had almost overpowered all sensation of pain; adding—

I am poor and needy; and therefore amazed at the love of my Lord Jesus Christ, who is always with me.

Thus he remained cheerful till his happy departure, which fully proved the reality of his faith.

PAPUNHANK.

PAPUNHANK, of Machwihilusing, was long held in high estimation by his Heathen Countrymen, as a teacher of morality; but, as both he and his hearers were addicted to the most abominable vices, several of his hearers began to doubt whether Papunhank were indeed a teacher of truth. Being questioned on this head, he at length frankly confessed, that he could not act in conformity with his own doctrines.

When he heard the Gospel of the Crucified Jesus preached at Nain—an Indian Settlement, then newly formed, about a mile from Bethlehem—he observed, that he had always believed in a Supreme Being: yet he never knew, that, from love to man, God Himself had become a man, and died to save sinners; but that now he believed that this was the saving doctrine which he wanted: then, bursting into tears, he exclaimed, “O God! have mercy upon me, and grant that the death of my Saviour may be made manifest unto me!” Under these impressions he went home—called his people together—and, in a most pathetic manner, related what he had experienced; adding—“My dear people, I have told you many good things, and pointed out a good way; but I have now learnt that it was not the right one. If we wish to be saved, we must look to that Jesus whom the Brethren preach.”

Yet, though the conscience of this man had been touched, the Missionaries soon perceived that he was not yet in a state of heart to receive the Gospel: he was evidently desirous to retain his authority as a teacher of his own people, and to persuade them that he was sound in the faith. Br. Shmick, therefore, told him the truth in private; expressing, at the same time, his earnest desire, that the Holy Ghost would impart to him a true sense of his unbelief, and of the great depravity of his soul, and that he might have an earnest desire for the par-

don and remission of his sins in the blood of Jesus: “Then,” added he, “you will soon learn to know your God and Saviour Jesus Christ, as your Creator and Redeemer; and experience the saving power of His precious blood, to deliver you from the fetters of sin.” Joachim, an Assistant, entering the room, added: “Papunhank, you speak much of your faith, but you have not a grain. Your faith is much the same as mine would be, if I should now pretend to believe that I had a pair of stockings on, when my legs are bare and cold. What kind of faith would that be?”

In 1763, that eminent servant of God, David Zeisberger, was providentially directed to Machwihilusing, where his testimony made a powerful impression on the minds of the Indians. Papunhank, who was mainly instrumental in bringing him thither, was also one of the first to be savingly affected by his ministry. Though naturally vain in his own conceit, he was in a short time so overcome by the Divine Power, attending the Word of the Cross, that he cast all his own righteousness aside; bemoaning his wretched life, and the total depravity which he found within himself, with true contrition. The extraordinary change wrought in him was obvious to all: he would hardly eat or drink; and, at length, came to Br. Zeisberger, confessing the gross sins which he had been guilty of in his former life, though a preacher of morality, and begging earnestly to be baptized. His request was granted, on the 26th of June. At his baptism, he made a solemn declaration of his faith before all the people; relating how his Almighty Saviour had convicted him of his sinfulness and depravity. He added, that he had formerly preached to them, believing himself to be a good man; not knowing that he was such a miserable creature, yea, the chief of sinners among them; and now begged them to forgive and forget every thing which he had formerly done. After this affecting address, Br. Zeisberger baptized him into the death of Jesus. This transaction was attended with so powerful a sensation of the presence of God, that the whole assembly seemed overcome with awe and devotion, and the Missionary was filled with praise and thanksgiving. He was named John; and his whole demeanour bespoke the regeneration of his heart.

In the month of November, the same year, he came to Bethlehem, with twenty-one Indians; to solicit protection against the evil-minded persons, who, at that critical period, seemed bent on the destruction of the Mission, and the expulsion of the Indians from Pennsylvania; and, early in March following, at the request of his fellow converts, he undertook the honourable office of peacemaker between the warring Indian Tribes.

In 1771, his faith and constancy were subjected to a severe trial. An accusation was brought against him by some of his enemies, that he had caused the death of several of his countrymen by poison; and the slanderous charge was so far credited by some, as to excite a very distressing commotion in the Settlement of Friedenshütten. Papunhank defended himself with vigour, and, eventually, with success, against this wicked indictment; and, during the whole period of trial, he was enabled to manifest a firm and steadfast reliance on the Divine Protection. He once said, "If the Lord permits, that, by these base lies, I should lose my life, I shall at once be delivered from all misery, and go to my Saviour: I should only pity my wife and child." The result of the investigation which took place was most satisfactory: not only was the innocence of Papunhank clearly established; but his very accusers were brought to acknowledge their transgression, and publicly to ask pardon for it of the whole Indian Congregation.

In 1772, he was deputed to accompany Br. Ettwein from Schoenbrunn to Gekelemukpekink, the seat of the Delaware Council, to obtain from that body a renewed assurance of their disposition to befriend and protect their Christian Countrymen. He availed himself of this opportunity, as speaker of the embassy, to give the Council a full explanation of the sentiments, constitution, doctrine, and worship, of the Converted Indians: he did this in a solemn and manly style; relating how he had lived formerly, and how God had shewn mercy to him. The answer was kind; and a promise was given, that, in return, an embassy should be sent to Schoenbrunn.

At that Settlement he spent the three remaining years of his life; having been appointed Warden of the Indian Congregation, and exhibiting the greatest faithfulness and activity in the management of its outward affairs. The consis-

tency of his character and conduct obtained for him universal respect; for he truly cleaved to the Lord, and, in every trial, gave evident proofs that he was established in the true faith. During the latter period of his life, he was remarkably cheerful; and, in his last illness, never expressed a wish to recover, but rather a longing to depart and to be with Jesus. In this blessed hope, he fell happily asleep, and his end was edifying to all present.

GLIKKIKAN.

Among the many Indians who visited the Mission-Settlement of Lawunakhannek, on the Ohio, in the year 1769, the most distinguished was GLIKKIKAN, an eminent captain and warrior, and the counsellor and speaker of the Delaware Chiefs at Kaskaskunk.

This man came purposely to dispute with and confound Br. Zeisberger; as he had formerly served the Romish Priest in Canada—the Chiefs having appointed him, as the most able speaker, to refute their doctrines. He was, likewise, a teacher of his people; but never adhered strictly to one opinion, changing his faith as he received new impressions. He afterward confessed, that, before he left Kaskaskunk, he had well considered what he intended to reply, by way of confounding the Brethren; and came, as he thought, completely armed at all points. When he arrived at Lawunakhannek, his courage failed; and he resolved to hear the Brethren first, and then to consider his reply. Anthony, an active and cheerful witness of Jesus, whose heart continually burned with desire to lead souls to their Saviour, so that he often forgot to take food and rest in attending to this blessed work, invited Glikkikan, and the Chiefs who had come with him from Goshgoshink to be witnesses of the Missionary's defeat, to dine with him; after which, he addressed them in the following manner:—"My friends, listen to me. I have great things to tell you. God created the heavens and the earth, and every thing therein; and there is nothing existing which was not made by Him." He then paused for some time, and proceeded—"He also created us; and who is there among you that knows his Creator? I tell you the truth—no one knows his Creator by his reason alone; for we are all fallen from God, and rendered blind by sin." Here he made a longer pause, to give them time to

consider his words, and proceeded—"This God, who created all things, came into the world, and became a Man like unto us—only He knew no sin. But why did He come down from heaven, and become a Man? consider this a little." After a long pause, he added—"He became a Man, and took upon Him our nature, that He might shed His blood for the remission of our sins, and suffer death on the Cross; by which He has purchased for us everlasting life and happiness, and delivered us from eternal condemnation." Thus he continued to disclose the whole will of God concerning our salvation, in short sentences, interrupted by pauses for contemplation. Glikkikan's heart was captivated: he felt the power of this precious word; and confessed, before the Chiefs of Goshoshink, that all which they now had heard was true. He now frequently went to Lawunakhannek, and conversed earnestly with the Brethren: he even once reproved the unbaptized Indians who lived there, for the slow progress which they made in their conversion: "What," said he, "have you heard the Word of God upward of a year; and not one of you believe, and is baptized? You are certainly not in earnest about your faith, for such a long time is not required to turn unto the Lord." On his return to Kaskaskunk, he honestly related the unexpected result of his undertaking; and delivered a noble testimony concerning the Brethren, and their labour amongst the Heathen.

The following year, he removed to the newly-formed Settlement of Friedenstadt; much to the dissatisfaction of the Chief of his tribe, by whom he had always been greatly respected. His baptism followed on the 24th December, on which occasion he received the name of Isaac. From this time, observed the Missionaries, he remained a living and distinguished example of that Divine Truth, that no sinner is so proud and depraved, but he may be thoroughly humbled, changed, and converted to God, by the power of the blood of Jesus. In conversation with one of his visiting countrymen, he bore a striking testimony to the experience which he had had of the power of Divine Grace. "You were a captain," remarked the stranger, "before you believed the Gospel, and you are a captain still. This you cannot deny; but how was it possible for you to remain a captain. after you believed?" "True,"

answered Isaac, "I was formerly a captain, but I was always conquered: sin always overcame me; and yet, a brave captain ought never to be overcome, but should come off victorious. Though I frequently resolved not to get drunk, I could not leave it off, but was obliged to be a slave of the Devil; but now I first know what it is to be a brave soldier, and, through Christ, I can always overcome: sin has lost its power to force me into its service; for now I desire no more to attend any of your feasts. I have no relish for them, having found something far better, which I wish to see you likewise in possession of."

In the year 1773, Isaac Glikkikan was employed on several negotiations with the Councils of the Delaware and Shawanose Tribes; on which occasions he rendered important service to the Mission. A similar embassy of the Half-king and other Chiefs of the Hurons, in 1777, afforded him the opportunity of delivering the following Address to the Council, summoned by the Hurons:—

Uncle! we, your cousins, the Congregation of Believing Indians at Lichtenau and Gnadenhütten, rejoice at this opportunity to see and speak with you. We cleanse your eyes from all the dust, and whatever the wind may have carried into them, that you may see your cousins with clear eyes and a serene countenance. We cleanse your ears and hearts from all evil reports, which an evil wind may have conveyed into your ears, and even into your hearts, on the journey, that our word may find entrance into your ears, and a place in your hearts.

Here he delivered a string of wampum, and proceeded:—

Uncle! hear the words of the Believing Indians, your cousins, at Lichtenau and Gnadenhütten. We would have you know, that we have received and believed the Word of God for thirty years and upward; and meet daily to hear it, morning and evening. You must also know, that we have our Teachers dwelling among us, who instruct us and our children. By this Word of God, preached to us by our Teachers, we are taught to keep peace with all men, and to consider them as friends; for thus God has commanded us, and therefore we are lovers of peace. These, our Teachers, are not only our friends, but we consider and love them as our own flesh and blood. Now, as we are your cousins, we most earnestly beg of you, Uncle, that you also would consider them as your own body, and as your cousins. We and they make but one body, and therefore cannot be separated; and whatever you do unto them, you do unto us, whether it be good or evil.

Hereupon, another string of wampum,

several fathoms in length, was delivered. The Half-king hereupon returned a favourable answer, and the negotiation terminated to the satisfaction of both parties.

When the Settlements of Gnadenhütten and Schoenbrunn were attacked by the Hurons in 1781, and the Missionaries made prisoners, this faithful Assistant was not exempt from his share of suffering. While the savages were binding him, perceiving that they seemed very much terrified, he encouraged them, saying, "Formerly, when I was ignorant of God, I should not have suffered any

one of you to touch me; but now, having been converted to Him through mercy, I am willing to suffer all, for His sake." After experiencing much cruel and ignominious treatment from his captors, he was, in a short time, set at liberty; only, however, to be reserved for the dreadful fate which befel the Congregation of Believing Indians the following year, at Gnadenhütten. Among the Ninety-six Indian Converts who were involved in that inhuman massacre, were Five valuable Assistants; and, of these, none was more universally or deservedly regretted than Isaac Glikkikan.

Proceedings and Intelligence.

United Kingdom.

**GOSPEL-PROPAGATION SOCIETY.
REPORT FOR THE YEARS 1834-35.**

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions	8956	1	6
Donations	1869	18	5
Collections	1423	14	1
Legacies	501	10	0
Dividends, Rents, & Annuities,	5211	5	8
	17,962	9	8
Grant by Parliament in aid of the Expenses in the North-American Colonies, for the Year ending 25 March 1835,			
	4000	0	0
Codrington Trust, Barbadoes—			
Consignees	1732	18	5
Dividends	570	0	0
Archbishop Tenison's Fund—			
Dividends	370	10	0
Vaudois-Clergy Fund—			
Dividends	325	1	10
Debritzen College, Hungary—			
Dividends	75	0	0
American Colonial Bishops—			
Dividends	439	10	0
	Total...£.25,475	9	11
Payments of the Year.			
North-American Colonies—			
138 Missionaries	12,677	16	5
Grants for Catechists in Canada			
	600	0	0
84 Schoolmasters	1130	0	6
Three retired Missionaries	200	0	0
15 Widows of Missionaries	750	0	0
7 Scholars, 6 Exhibitioners, and 5 Divinity Students	484	14	5
Chaplain of King's College	50	0	0
For building Churches	501	0	0
King's College, Windsor	250	0	0
Bermuda—			
One Missionary	62	10	0
Two Schoolmasters	32	0	0

Barbadoes—

Passage Money for two Missionaries	80	0	0
Cape of Good Hope—			
One Missionary	83	6	8
New South-Wales—			
One Schoolmaster	10	0	0
East Indies—			
Principal of Bishop's College,	1210	0	0
Two Professors	1550	0	0
Current Expenses of College,	1200	0	0
Superintendent of Press	450	0	0
Twelve Missionaries	2940	15	3
Five Catechists	425	13	9
Grant to Bible Translation Fund			
	2000	0	0
Passage Money	120	0	0
Books for Chapel	100	0	0
Sundries	298	5	6
Codrington Trust, Barbadoes—			
Supplies of the College	500	0	0
Salaries	1651	13	4
Exhibitioners & Foundationers,	581	9	11
Repairs, Books, and Sundries,	103	12	5
Archbishop Tenison's Fund—			
Two retired Missionaries	145	0	0
Vaudois-Clergy Fund—			
Thirteen Pastors	322	0	0
American Colonial Bishops—			
Bishop of Nova Scotia	200	0	0
Salaries	669	15	9
	31,379	13	11
Printing Reports and Extracts,	747	2	6
District Committees	237	13	1
Sundries	432	13	8
	Total...£.32,797	3	2

Increase of Contributions.

In presenting its Report for the year 1834-35, the Society has to thank its Committees, Subscribers, and Friends, for the satisfactory answers which have been made to its Appeal for increased support. Since the beginning of 1834, seventeen additional Committees have

been instituted; besides various Associations not formerly united to the Society, but contributing a large portion of their collections to its funds, and assisting in the circulation of its Reports. By these means, together with the increased exertions of the Committees previously established, an addition has been made to the Society's resources, which was hardly anticipated by the most sanguine of its members.

In the year 1832, when His Majesty's Government announced their intention of withdrawing the Parliamentary Grant for the support of the Clergy in British North-America, the income, arising from subscriptions, donations, and parochial collections, was 7621*l.* 4*s.* 2*d.* In the year 1834, the sum received from the same sources was 12,249*l.* 14*s.* And although a portion of this last amount was derived from donations contributed in consequence of the severe distress of the Colonial Clergy, and cannot be reckoned upon as a permanent item of receipt, yet is there reason to hope that the gross income for the year 1835 will not fall short of the sum realized in 1834.

Appeal for still-enlarged Contributions.

It will be evident, however, on the most cursory perusal of the following statement, that there is nothing in these facts to abate the exertions of the Society's friends, or to authorise any diminution in the zeal which has been shewn in its behalf. The expenditure in the year ending on the 31st of December last exceeded the ordinary income by the sum of 7330*l.* 17*s.* 10*d.*, and was met by a sale of stock to that amount. In the current year, the expenditure will be still greater than in the preceding; and the proposed enlargement of the East-India Missions, together with the extension of the Society's operations to the West Indies, on a scale not altogether unsuited to the wants of the Emancipated Negroes, will hereafter produce a heavy additional charge.

In order, therefore, to meet the present and future demands upon its funds, the Society throws itself upon the Christian Liberality of the British Public, with more especial reference to the Members of the Established Church. It feels that adequate support cannot be procured, until a just sense of what is due from this country to its Colonies and to the Heathen shall be entertained by the great

body of the people: nor can it expect that help which may enable it to carry its various plans into effect, unless it can render a satisfactory account of the funds already entrusted to its care; and can shew that it is proceeding in the sacred task of propagating the Gospel throughout the world. By planting Christian Churches among our fellow-countrymen in foreign parts, and supporting them until such time as they may reasonably be expected to support themselves—by procuring the Word of God to be faithfully preached to Natives of India, and gradually raising up congregations of Christians from among the Hindoos and Mahomedans—the Society endeavours to discharge the arduous duty in which it has engaged. It ventures to hope that a favourable construction will be put upon the different measures which it may adopt, with a view to the furtherance of its designs—that due allowance will be made for the extreme difficulties by which its path is beset—and, above all, that the pious and charitable will unite in fervent prayer for that Divine Blessing, which can alone cause the seed to swell, and the fruit to ripen, and the harvest to be gathered in its season.

Augmentations of the East-India Fund.

A communication has been made to the Archbishop of Canterbury by the Bishop of Calcutta, stating that her Highness, the Begum Sumroo, now residing in Bengal, had remitted to England the sum of 50,000 rupees, as a donation to such Religious Society or Societies as his Grace may be pleased to select; the proceeds of such donation to be laid out in good security, and the interest only to be expended by the Societies: it was also stated to be the wish of her Highness, that the fund should be called, "The Begum Sumroo's Gift." The Archbishop of Canterbury has been pleased to appropriate the whole of this sum to the Society for the Propagation of the Gospel. It has been invested in the Three per cents., and will be applied in aid of the Society's expenses in India.

Another contribution on behalf of Missionary Establishments has been announced to the Society by the Rev. Dr. Niemeyer, of Halle, in Saxony. He states, that there is at his disposal, for the benefit of the Christian Churches and Schools in Southern India, a fund amounting to 100*l.* a-year; which sum he

proposes to remit to the Society, in order that it may be applied toward the support of such Churches and Schools in the Madras territory as the Missionaries, with the consent of the Bishop of the Diocese, may select; such Missionaries rendering an account of the expenditure to the Society, or its representatives in India, and transmitting copies thereof, together with reports of the Missions and Schools, to Dr. Niemeyer and his successors at Halle. The Society has thankfully accepted this trust; and has assured Dr. Niemeyer, that if, as he believes, persons properly qualified for the office of Missionaries to India, and willing to apply for Ordination to the Bishops of the Church of England, can be found in the Universities of Germany, it will readily entertain their applications for employment in its service.

Intercourse with Bishop Corrie.

Two remarkable events in connexion with the propagation of the Gospel in India have occurred in the course of the years 1834 and 1835—the visit of the Bishop of Calcutta to the ancient Protestant Missions in the South; and the Consecration of the Rev. Dr. Corrie, late Archdeacon of Calcutta, as Bishop of Madras. From each of these events, the Society confidently anticipates most important advantages, both as regards its own means of sustaining and strengthening the Christian Congregations in India, and still more with reference to the superintendence which will henceforth be exercised over the complicated affairs of the Native Churches.

The Society, as may be supposed, did not fail to take advantage of the presence of the Bishop of Madras in this country, in order to consult him respecting the measures best calculated to promote its object in his Diocese: and it had the happiness to be assured, that it might rely upon the continuance of that attention to Missionary Operations by which his Lordship's whole course in India has been distinguished. Several Resolutions were agreed upon, under the Bishop of Madras's especial sanction; and the Society promised his Lordship, that it would always be ready, as far as circumstances allow, to attend to his valuable suggestions and recommendations; and would require strict obedience to his authority, and respectful deference to his wishes, from all persons under its controul.

Nov. 1835.

Summary View of Proceedings.

In the three great fields of the Society's labours—North America, India, and the West Indies—there is an earnest demand for more help; while, under the able superintendence of the Bishops of the respective Dioceses, much effectual aid is even now afforded to thousands and hundreds of thousands, whose souls would otherwise be perishing for lack of knowledge. The Society humbly trusts that it may be enabled to continue its present operations; and even to grant a portion of that further assistance which is so sadly wanted, and so earnestly implored. Its prayer to God is—that, in every quarter of the world, the light of the Gospel may shine brighter and brighter unto the perfect day—that His Name may be hal- lowed, and His Kingdom come, and His Will be done on earth as it is in heaven.

BAPTIST MISSIONARY SOCIETY.

REPORT FOR 1834-35.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions.....	9773	17	10
Special Contributions—			
For Translations.....	250	11	6
For Schools.....	37	6	0
For Female Education.....	76	11	7
Widows' and Orphans' Fund,	57	0	0
For rebuilding Chapels.....	13,327	18	3
For rebuilding Schools.....	665	6	6
Sale of Publications.....	5	9	3
Government Grant, for rebuild- ing Chapels and Schools.....	11,705	0	0
Total....	£35,899	0	11

Payments of the Year.

Missions:	£	s.	d.
South-Africa.....	114	11	10
India within the Ganges....	2691	5	2
Ceylon.....	460	9	0
Java.....	203	0	0
Sumatra.....	10	0	0
Jamaica.....	4186	18	3
Bahamas.....	686	10	11
Honduras.....	809	1	6
Returned Missionaries.....	442	15	6
Missionary Students.....	119	1	0
Books for Missionaries and Stu- dents.....	94	3	7
Widows and Orphans.....	227	10	0
Paper, Printing, and Stationery,	364	16	9
Salaries and Poundage.....	420	0	0
Investment for Widows and Or- phans' Fund.....	702	10	6
On Acc. of rebuilding Chapels..	13,539	18	0
Legacy Duty.....	586	0	8
Journeys, Rent, Taxes, Car- riage, Postage, and Sundries,	894	16	5
Total....	£26,555	9	1

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Remarks on the Funds.

In adverting to the subject of funds, we recur, with much grateful satisfaction, to the noble and generous contributions for the restoration of our demolished Chapels in Jamaica; begun at our last Anniversary, and so soon brought to a happy conclusion. A concurrence of events, distinctly marking the interposition of Providence, enabled us then to bring the subject before the Christian Public; and the Appeal was so favourably received, that nearly Fourteen Thousand Pounds were subscribed, making, with the Government Grant, more than 25,000*l.*, furnished for this object. This sum, indeed, falls far short of what is required to provide Places of Worship at all the Stations where they are needed; but it is cheerfully hoped that the remainder will be gradually furnished by local contributions, of which a commencement has already been made, both at Falmouth and at Montego Bay.

It will excite no surprise, that such an unusual effort should affect, in some degree, the amount of our ordinary income; especially as the departure of our Jamaica Brethren has considerably lessened the agency for travelling and collecting on behalf of the Society. The deficiency thus occasioned has, however, been fully made up, by a large increase under the head of Legacies, including the very generous bequest of Horatio Cock, Esq., late of Colchester, amounting to upward of five thousand pounds.

Influence of Negro Emancipation on the Cause of Missions.

In the quarter which has, of late, attracted the greatest share of public attention, there is especial cause for gratitude and praise. A great victory has been gained over some of the worst evils which can afflict humanity: a measure of justice, too long delayed, has been awarded to a large number of our fellow-subjects: the direct tendency of Christian Missions to promote social happiness has been clearly demonstrated; and principles of the utmost value, as bearing on the future destinies of our race, have been recognised and established, as the basis of National Legislation, before the whole world. Without pretending to calculate the full effect of these auspicious movements, it is obvious that they must contribute to advance the Spiritual and Holy Kingdom of our Redeemer—a re-

flection, which may well inspire his servants with gratitude, hope, and joy.

Changes among the Society's Missionaries.

The following Missionaries, with their families, have returned to the field of labour, or entered upon it, during the last year—Mr. Pearce, together with Mr. Harjette, the printer, to Calcutta; Mr. Henderson, to Belize; Mr. Quant, to New Providence; and Messrs. Barchell and Knibb, to Jamaica: more recently, Mr. W. Shotton has embarked for Kingston, having been engaged to take charge of the school at Spanish Town, in connexion with Mr. Phillippo. No Missionary has been summoned to his eternal rest, except Mr. Pearson; but the Society has lost a valuable and devoted Christian Female in Mrs. Anderson, who died on the passage to Calcutta, shortly after leaving the island of Madeira. Several applications have been made to the Committee from persons inclined for Missionary Service, and a few are preparing to engage in it: whether the number shall be enlarged, and new efforts be made to meet, in some degree, the urgent demands pressed upon us from every quarter, must depend upon the resources to be placed at the disposal of the Committee.

Duty of Enlarged Liberty.

The facts which have been stated will strengthen the conviction, that the work in which we are engaged is sanctioned by the command, and prospered by the blessing, of Almighty God. That its progress should be comparatively slow—that it should have to encounter fierce opposition—and be alloyed by manifold imperfections on the part of its conductors—is quite in analogy with previous occasions, on which the Divine Purposes have been accomplished by means of human agency. But if it is no longer necessary to argue, with serious and humble-minded Christians, the obligation laid upon us to aid in propagating the truth to the widest possible extent, there may yet be reason to desire that the admitted principle may exercise a stronger practical influence on our hearts and lives. And the necessity for this becomes more apparent year by year, as the movements of Providence shed increasing light on the misery of a world estranged from its Maker, and disclose new facilities for operations calculated to mitigate and remove that misery.

From a variety of causes, this Society will require increased activity on the part of all its friends, in order to maintain its present scale of operations. But surely we ought not to be satisfied with doing this: recent proof has been given, how easily the usual standard of contribution can be exceeded, when the affections are engaged in a laudable object. But it is good ALWAYS to be zealously affected in a good thing, and not merely when some temporary circumstances exist to produce more than usual excitement.

May the spirit of holy love, in which alone acceptable service can originate, abound among us more and more; till, under its sacred influence, we can truly affirm, with the Church in ancient days—*None of us liveth unto himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.*

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JEW'S SOCIETY.

TWENTY-SEVENTH REPORT.

Increase of the Funds.

WITH much thankfulness to the Author of all good, the Committee present to you the Report of their proceedings. When they met you a year ago, they had the painful duty of reporting a considerable diminution of their Receipts; and the consequent necessity of placing a restriction on their Labours among the Jews in all parts of the world, with a view to the diminution of expenditure. They have now the satisfaction of stating, that the funds at their disposal have experienced a most satisfactory increase; and, although they have not yet been enabled to resume their suspended labours to the full extent, yet they are encouraged to look forward to the prospect of doing so at no distant period, and even of entering still more vigorously, under the blessing of Almighty God, on those fields of labour among God's ancient people, which are *already white unto the harvest.*

At no period have the Committee been more encouraged, by the counsel and assistance given, and by the kindly spirit manifested in the exertions and in the correspondence of your various friends throughout the country. In the recollection of it, and in the hope of its continuance, they tender their sincere thanks to the friends in question; and, above all, they would *thank God and take courage.*

Home Mission.

Your Missionaries in London are employed in prosecuting the Society's work among the Jews in England, by public preaching and discussions, and by private conversations: they are also engaged in revising the Society's editions of the Scriptures, and of the Hebrew Translation of the Liturgy, and in superintending its other publications; and render much assistance by attending the public meetings of the Auxiliaries in various parts of the country. The Rev. J. C. Reichardt likewise superintends the Operative Jewish Converts' Institution; which, though unconnected with the Society in a pecuniary point of view, has proved an important Auxiliary, and thus strongly recommends itself to the support of the public.

Mr. Reichardt's Report of this Institution appears at pp. 303, 304 of our Number for July.

Schools.

The Committee have to report, with much satisfaction and thankfulness to God, the continued prosperity of your Schools for Jewish Children; although the number is not so large at present, as at some former periods. There are now thirty-one boys and thirty-two girls in the Schools. Since the last Anniversary, seven boys and five girls have been admitted, three boys have been apprenticed to very eligible situations, eight girls have left for service or been provided for by their friends, and one boy has died.

Care of Scholars after they have left the Schools.

The Committee are accustomed to keep a watchful eye over the children for some time after they have left the Schools. In the case of the Boys who are put apprentice, they make regular inquiries into their conduct and progress during the whole period of their apprenticeship: twenty-one boys are serving their apprenticeships to various trades, with satisfaction to their masters; and of seventy-two boys who have left the Schools during the last thirteen years, the Committee, after particular inquiry, are only acquainted with eight cases in which they are not conducting themselves in a creditable manner; and even of these, none have relapsed into Judaism. Among the many who in their general conduct give satisfaction, there are several who are affording pleasing evidence of their genuine

piety. The Girls are superintended by a very efficient Committee of Ladies; who not only take a lively interest in the Schools, and provide for the girls suitable situations in Christian Families, but also continue to direct and counsel them as much as possible after they have left the Schools.

Publications.

The Psalms, with Hebrew and Jewish on opposite pages, have been published at Warsaw during the past year.

The Committee have lately undertaken another work of considerable importance, with reference to the circulation of the New Testament among the Jews. Some years ago, a learned Jewish Convert was very anxious to have the Syriac New-Testament printed in Hebrew characters, for the use of the Chasidim and Cabalistic Jews, who form a large portion of the Jewish Population in Poland, and also are very numerous in Constantinople and the East: he justly thought that the similarity of the language to that of their beloved book, the Holy Sohar, would be a great inducement to them to read it. This work is now in progress; and promises to be deeply important to all, as it is one of the most ancient translations, if not the most ancient of all, and is, therefore, a very considerable witness for the genuineness and authenticity of the New Testament.

The commencement of the printing of the Liturgy of the United Church was announced at the last Anniversary, and its great importance was then stated. A portion of this important work is, at length, published; containing the Morning and Evening Prayers, with the Athanasian Creed, the Litany, and the Prayers and Thanksgivings for several occasions. The remainder of the work is in progress.

Conferences in London with Jews.

On Saturday, the 11th of November, the conferences at No. 18 Aldermanbury were resumed, and continued to the 21st of March. At first, the attendance of Jews was small, and there seemed, on their part, no inclination to speak: the number, however, gradually increased; and some of the speakers at the former Conferences appeared to advocate Judaism, or to offer their objections against Christianity.

It had been the intention of the Christian Speakers to go regularly through the

objections advanced by Rabbi Isaac, in his famous book called the Chizzuk Emunah; and a great number of these objections were actually brought forward and replied to — one Christian Speaker taking the objections derived from the Old Testament, and another those directed against the New Testament, as they are found in the first and second parts of the above-named book. It was not possible, however, to adhere strictly to this plan, as the Jewish Speakers brought forward many independent arguments: one, for instance, attacked the authenticity and genuineness of the Gospels: another adopted the Socinian line of argumentation; and endeavoured to shew that the doctrines of the Trinity and of the Divinity of the Lord Jesus Christ are not to be found in the New Testament: a third endeavoured to shew that the New Testament was invented and written by persons who did not understand Hebrew, but had been misled by the Septuagint Version. These objections all required distinct answers, and this interfered with the plan originally proposed; at the same time that it afforded an opportunity of exhibiting the great variety and power of the evidences of the truth of Christianity.

Some of the speakers seemed to think, that an attack on the London Society was more easy and more profitable than a discussion of the arguments on which Christianity rests. They, therefore, endeavoured to shew that it is not an efficient instrument in promoting Christianity among the Jews; and gravely marked out a different line of operations, which, as they thought, the Committee ought to adopt. All such attacks are, in one point of view, regarded with pleasure by the Committee, and hailed as a token of the efficiency of those means which they employ. Systematic opposition proves two important facts: first, that the Jewish Nation is awake and sensible of the efforts which are making to spread the knowledge of Christ among them: secondly, that they do not disregard them as powerless or contemptible, but think it quite worth their while to attempt to put them down.

Hostility on the part of the Jews to the London Society is one of the most decided testimonies to its efficiency, and this testimony is now abundantly given. But your Committee does not need evidence of this sort. Believing the New

Testament, they are convinced that the Gospel is the power of God unto salvation; and therefore rejoice that, at these Conferences of the past season, all the leading and saving truths of this Gospel have been faithfully and uncompromisingly proclaimed to many Jews, who would otherwise, perhaps, have had no opportunity of hearing them. The whole Jewish Congregation have thus had a public testimony to the fact, that there are some at least in the Christian Church who are deeply interested in their temporal and eternal welfare; and even those who have never been present, have had a weekly admonition to repent and believe in the Lord Jesus Christ. Your Committee rejoice to add, that the Conferences closed in a most kindly spirit on both sides, and that many Christians have been led to feel a deeper interest in the spiritual welfare of Israel.

Missionaries.

The Missionaries and Missionary Agents of the Society, besides the Schoolmasters and Schoolmistresses, and other individuals employed in its service, are thirty-eight in number, twelve of whom are Converted Jews.

Openings for enlarged Exertions in behalf of the Jews.

Notwithstanding the increase of funds which the Committee have announced, the means at their disposal are still inadequate to the demands made upon them. There is a pressing call for a large and liberal diffusion of the Word of God among His ancient people: there are openings for Jewish Schools: there is a great want of Tracts, and other suitable Publications, in Hebrew and other languages, to meet the inquiring spirit of the Jews: there is a demand for Missionary Labourers, especially Clergymen of the Church of England, to occupy some of the most important posts in the Jewish Missionary-Field.

Your Committee cannot but see, in common with many pious and distinguished friends of the Jewish Cause, and they may almost add, in common with all who seriously study the Word of God and attentively mark the character of passing events, that this is peculiarly the time for active exertion among the Jews. The history, condition, and prospects of the Jews are exciting increased attention in the world at large—great changes are taking place in the Jewish Mind—and

the eyes of serious Christians are opening more and more to the great purposes of Jehovah respecting this wonderful people, as revealed in the Scriptures.

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE Thirty-sixth Report of the Religious-Tract Society supplies the following notices. Appropriate assistance was granted to the various Societies.

France.

The last communication received from the Paris Society states that the issues for the present year will amount to nearly 500,000 Publications; being an increase on the preceding year of about 170,000. The total issues, since the commencement of the Society, have been 3,500,000.

A Society has been formed at Lyons. The Committee have placed at its disposal about 10,000 Tracts, in English, Italian, and Spanish; and have granted 20*l.* for printing Handbills and small Tracts in French, being faithful translations of the Society's publications.

Messrs. Courtois, of Toulouse, the zealous friends (see p. 450 of our last Number) of the Bible Society, render most efficient aid in the circulation of Tracts. Of these Gentlemen it is stated—

The Committee have corresponded with several friends at Toulouse, who are extensively engaged in mercantile pursuits, and devote much time also to the spread of Evangelical Truth in their country. In reference to the efforts of these friends, a Correspondent remarks—

Through the blessing of God, they are evidently doing great things; not only in this place, but they have rendered Toulouse a central point for the diffusion of Christian Truth over great part of France. From the extensive business and high character of their house, and their great connexions, their influence is very great and wide; and they are most zealously disposed to use it to the utmost, in the promotion of every good work.

Among other good works, they, together with some friends, are the managers of a Society for printing, selling, and disposing of Religious Books AT VERY LOW PRICES: they also print and distribute a great number of Tracts. They are very desirous to have books translated from the English; and many

of the works published by your Society are exactly suited to their views. At very little expense, by means of the "Canal du Midi," they can transmit their works with the greatest facility to Bourdeaux and the other cities in the south-west of France on the one hand, and to Carcassonne, Beziers, Montpellier, Nismes, Marseilles, &c. on the south-east. They have already established agencies, by means of Christian friends, in twenty towns; and they have published editions of different works, of 2000 and 3000 copies. Reading, whether good or bad, must soon become very general in France, from the multiplicity of Schools, which are everywhere established; and it is of most vital importance that sound and wholesome nourishment should be plentifully supplied, in place of the existing and superabounding poison.

A friend, on proceeding to the South of France, received a grant of French Tracts. During his tour, he left copies of the publications with the booksellers in the principal towns. He remarks—

In many places, the Tracts, which were distributed openly or in cafés and hotels, were received with great avidity; and I have no doubt but that, through the Divine Blessing, their general distribution throughout France at the present moment, by any means, would be of incalculable benefit. In this country, there is yet the grossest darkness; and thousands are perishing for lack of knowledge. But, though not universally, there is generally, especially in the villages and small towns, an extreme desire for receiving Religious Tracts; and they might with ease be distributed, to a vast extent.

The Catholics at the present time are evidently rallying; and trying to regain where lost, and to keep where they yet retain, the kingdom which must be taken from them. And that they may not make THE RELIGIOUS TRACTS SUBSERVIENT TO THEIR PURPOSES, I would beg leave most earnestly to suggest, that, though without entering into open controversy, which the Society forbears from doing, every Tract published in French should have a clear and decided reference to the Christian Duty of searching the Scriptures—to the doctrine of Justification by Faith—or to the Mediation and Intercession of Christ ALONE: and thus the strong-holds of superstition would the better be undermined or pulled down.

The Committee have also placed French Publications, to the value of Twenty Pounds, with the Geneva Evangelical Society, for circulation by the colporteurs of France; many of whom are active in making known Christianity in various parts of the country. Several extracts from Letters, received from the Society's Correspondents, will shew the value of these efforts, and the great opposition that is still manifested to the spread of Scriptural Truth:—

Our colporteurs are kept constantly provided with a stock of Evangelical Tracts; and nothing seems more desirable, next to the dissemination of the Holy Scriptures themselves, than an increased circulation of Scriptural Publications of every kind.

Those indefatigable ministers of Scripture Truth circulate, besides great numbers of the Bible itself, about 10,000 Evangelical Tracts every year; and that BY SALE, which proves the estimation in which these publications are held by the people.

The priests are very angry with us; and resort to the most unhandsome and even unjust means for the suppression of Evangelical Truth. The burning system is not forgotten: it is a far more easy matter to burn a book than to refute the truth which it contains.

One of our colporteurs writes, that, the other day, on going from house to house in a small neighbouring town, he found a family, who, though willing to receive and read the Bible, were greatly discouraged by the severity of their Curate; who, seeing that they possessed this treasure, took the Sacred Volume, and "threw it," said the mother of the family, "into the fire blazing on the hearth before you, sir"—pointing to it with her finger.

One of the tricks played off by these men, to impose upon an ignorant and superstitious multitude, will amuse you. A number of little figures are placed upon a table, around a priest seated before it: the priest begins to converse with these images, which are considered as representing Luther, Calvin, and other Reformers and Martyrs, and as pleading in favour and defence of Protestantism; always, however, in such words as the priest, who is the only speaker in this otherwise DUMB show, chooses to make them pronounce. Of course, he himself replies in defence of Popery, and is ALWAYS triumphant in his combat; celebrating his victory over each conquered Reformer, by giving him a blow that knocks him off the table, which in this manner is entirely cleared of every vestige and image of Protestantism; the Pope, represented by his faithful and valiant servant, remaining undisputed victor on this most singular field of controversy! One can hardly help laughing at so paltry a subterfuge; while in reality, however, we ought to weep over the souls which are thus deceived and deceiving.

The press is our only refuge. The fierceness and audacity of the priests, in withdrawing and burning the Word of God, seem to increase; and that so alarmingly, that we hardly know how to face the evil. The idea of publishing a Tract, or a succession of Tracts, if the first Number succeed, has presented itself to our minds; the publication to contain extracts from the Fathers in favour of the universal dissemination and study of the Scriptures, &c.

The grants made to France, during the year, have amounted to One Hundred

Pounds, a sum which the Committee are anxious to exceed in the coming year.

Belgium.

The Rev. P. Bouchier, in announcing the establishment of a New Society at Brussels, remarks—"The Institution has been formed with the most encouraging and pleasing prospects. A considerable number of converted Roman-Catholics have desired to become both subscribers and distributors." They have printed a Flemish Tract, calculated to do much good.

Switzerland.

Bâle—The Secretary thus details the recent operations of the Society:—

Since last March we have received from Hamburg 18,157 Tracts, the greatest part of which have been already distributed: a fresh supply of 6600 copies has just arrived. Besides, we have struck off, in the course of this summer, 11,000 copies of the first four numbers of our new stereotype Tracts, which in various parts have already found a good reception.

Berne—The Rev. D. Morlet has reported the proceedings of the Evangelical Society: from his communication the following extracts are made:—

During the last year, many circumstances have facilitated the distribution of our Tracts; and these little messengers of mercy have not confined their course to the narrow limits of the Canton of Berne, but have penetrated to the extremities of Switzerland—awakening, comforting, and edifying many souls.

The colporteurs whom we have employed in the Catholic Cantons, in selling the Word of God, have found numerous opportunities of distributing Tracts. They are, in general, well received, and read with avidity.

But it is not by colporteurs alone, that your Tracts have reached beyond the frontier of our Canton. The Federal Camp, which was stationed at Thun last year, afforded us an excellent opportunity of disseminating Tracts in all the Cantons. These distributions produced an effect far greater than we had dared to hope; for we have seen soldiers of Catholic Cantons, who had not received Tracts or Testaments, ask leave to come to Berne to procure for themselves these precious books.

In our Canton, the Tracts still continue to be sought after; and, from time to time, facts come to our knowledge, which prove that the reading of them is blessed. A new undertaking of our Committee has been singularly blessed: it is, the publication of a Christian Almanack, of which we have been obliged to print two successive editions: for the year 1836 we hope to publish 12,000 copies.

St. Gall—Nine New Tracts were published during the year, which have had a considerable circulation.

Zurich—The circulation of German Tracts, sent last year, has led thoughtless

sinner to listen attentively to the preaching of the Gospel.

Geneva—The Secretary of the Evangelical Society reports—

Our issues have amounted, during the last nine months, to nearly 3000 copies of our Tracts. These have been distributed on public roads—in private dwellings—on board the steam-boats, which ply on our beautiful lake—in the Sunday School connected with our Society—and in watering-places. They are also useful to our Theological Students; for they confirm and enforce the addresses which they deliver to the rustic audiences among whom they labour on the Sabbath.

Germany and Prussia.

The "Evangelical Hymn Book" continues to have a considerable circulation, and has furnished some Scriptural truth to many minds. Of the Tract "On Reading the Holy Scriptures," 20,000 copies have been printed. "The Christian House-Friend" has been continued during the year, and is likely to be beneficial to many families. "Andrew Dunn," which was translated into German, at the Society's expense, has produced a good impression on some minds. A correspondent remarks—

We have received the 1000 copies of "Andrew Dunn." It has already proved a welcome present to a peasant in a neighbouring Catholic Village, where the priest and people are now in a high state of excitement on the subjects treated on in that Tract. When a copy was given to him, after examining it a little he exclaimed, "This is just what we want! This book is come in right time for us!"—clapping his hands for joy.

Another friend urges the importance of increasing the circulation of Tracts in Germany, and particularly in Bavaria. He remarks—

Of 70,000 Tracts which have been distributed, perhaps 1000, through the influence of Roman Catholics, have been burnt or torne in pieces; but, now, the desire to read Tracts is so great, as to render large additional supplies immediately necessary. The champions of infidelity, also, are making all possible efforts to prevent the spread of true religion. And many, who claim to have embraced the great doctrines of the Gospel, entertain erroneous sentiments on many points; as, transubstantiation, future punishment, holidays, confessions, and especially the Sabbath. The Tract "Sabbath Occupations" has occasioned much opposition. A Tract, "Future Punishment Endless," and the broad sheet, "Ten Commandments," retaining the second, it is expected will give offence. The Second Commandment is generally omitted, and the Tenth divided into two: the fourth (3d) reads—"Thou shalt keep holy the holiday;" and, alas! holidays are, throughout

the whole of Germany, much more attended to than the Lord's Day.

Denmark.

The Society's Grants have enabled the friends at Copenhagen to distribute a considerable number of useful publications during the year. These efforts are the more necessary at the present time, because many of the people are dissatisfied with the unscriptural statements which they hear from many of the pastors. They often edify themselves at home with their books of Scriptural Religion; particularly the translations of Luther's Postils, Short Sermons, and their old Evangelical Hymns. To such persons the works of the Copenhagen Society will be truly acceptable.

Iceland.

The Rev. John Jonson has translated three New Tracts into Icelandic: 4500 copies have been printed at the expense of the Parent Society,

Norway.

The Society at Drontheim has printed 24 Tracts. Two New Tracts have been received from the Society at Stavanger: a considerable number of its publications have been distributed. Upward of 4000 Tracts have been sent to Christiansand, Christiania, and Bergen, for distribution among the crews of English Vessels, which visit those ports.

Sweden.

The friends connected with the Stockholm Evangelical Society have re-organized their institution, which is likely to increase its efficiency.

The Rev. George Scott hopes to have soon ready for the press a new translation into Swedish of Doddridge's Rise and Progress: he has widely circulated the grants formerly placed at his disposal, and has been supplied with 4500 more Swedish Tracts, and stereotype plates of two New Tracts printed in England. In reference to the little works which he has printed, he remarks—

On the appearance of Cholera here, I printed and put in circulation 1000 Handbills. I have also finished a second edition of 22,000 of Ten Handbills, of which 20,000 formerly passed through my hands.

Poland.

The anxiety of the Poles for Christian Books is very great. The Rev. Mr. Wermelskirch, of Posen, having informed the Committee that Arndt's work, entitled "True Christianity," with his "Book of Prayers," had been printed in

Polish, the sum of 20*l.* has been paid, to assist in its circulation. In his Letter, he remarks—

If one of your Committee could have been with me on my last tour to Cracow and through Upper Silesia, and had heard the requests of poor pious people, begging most earnestly for THEIR ARNDT—the book which has for so many years been the food which nourished the souls of their ancestors during Popish Tyranny—or that you could read their heart-rending letters, which they write now and then, asking if the printing had not yet begun—you could not withhold your help from such petitioners. They do not desire to have the work gratis, but will pay what is in their power.

Russia.

From the Third Report of the Society at St. Petersburg, it appears, that, during the year 1834, Twenty-one Tracts and Children's Books were printed in Russ, Finnish, and Mongolian; and two Tracts in Swedish. The total number of Tracts printed during the year, or received from other Societies, amounted to 214,140; which, added to those on hand at the commencement of the year, made the total supplies amount to 387,037 Tracts and Books. The issues amounted to 140,481; being an increase, beyond the preceding year, of 44,105. The total number of Religious Publications sent from the Depôt, since its formation, was 565,970. The Receipts of the Society for the year, including the amount of sales, were 17,247 rubles.

The progressive increase in the sales of Tracts and Books is an encouraging feature in the Report; and affords a convincing proof that Religious Publications are extensively sought after in the Russian Capital. In 1830, the sales realised 10 rubles; in 1831—116 rubles; in 1832—2115 rubles; in 1833—3188 rubles; and in 1834—5198 rubles.

It is a pleasing fact, noticed by Mr. Knill, that, in the Society's little Depôt, "a General in the army, a Priest, and a poor Peasant have been seen together, obtaining the spiritual food which is needed by all ranks, to make them wise unto salvation."

Upward of 80,000 Publications have been sent from the Depôt to various parts of the Empire, for gratuitous circulation; and the great Lord of the Harvest has followed them with his Divine Blessing.

During the year, the Committee have granted Fifty Pounds to the Society at St. Petersburg, to increase the circulation of

Russian and Finnish Tracts; and have also placed at its disposal 6000 Danish, Swedish, and Dutch Publications, with an assortment of Children's Books and English Tracts. English Books, to the value of Fifty pounds, have been sent on sale.

In concluding these statements, the Committee unite with their friends at St. Petersburg in gratitude to God

—for the readiness with which permission has been granted to print the Tracts presented to the Censor. This, it is hoped, may be taken as a proof, that the Authorities are convinced that the Society's Publications are suited to the wants of the people, and calculated to be a blessing to them.

In addition to the information which has been given from St. Petersburg, Dr. Pinkerton, in his account of Russia, mentions, that from the year 1813 up to his departure from Russia, the Princess Sophia Mestchersky had published Ninety-three different Tracts, among which were some of the most valuable publications of the Religious-Tract Society, amounting to upward of 400,000 copies, on religious and moral subjects, forming together eight volumes octavo, and which were gratuitously distributed, or sold at low prices.

Western Africa.

Gambia.

WESLEYAN MISSIONARY SOCIETY.

MR. DOVE, of Macarthy Island, reports an

Atrocious Act of Mahomedan Superstition.

During the last months, we have been greatly annoyed by Kimmington, the King of Upper Ganne; a cruel and wicked tyrant, who murdered his two brothers and gave their bodies to his eagles.

You perhaps are aware, that a Mahomedan King never thinks about going to war, or of engaging in any enterprises, no, nor even digging a well, without calling in the Bushereen, or Conjurer, for him to make a Greegree for the purpose; and sometimes a King pays as much as ten slaves for a Greegree, or as many horses, and sometimes he pays in ivory and gold. The above-mentioned Chief, only a few weeks ago, sent messengers to Woolley, to call on the Bushereen, for him to make a Greegree, for the purpose of keeping the war from his territory. The Bushereen informed him, that he could not make a good Greegree without receiving ten slaves and five horses for his

Nov. 1835.

trouble. The whole was paid to the Bushereen; and what, suppose you, were the means used? I tremble while I tell you:—two holes were dug in the earth near Kimmington's Fort, about two feet in depth, and about the same distance apart. After this, a Young Female was selected, of the age of twelve or thirteen. She was taken to the place: her feet were made fast in the holes; and, notwithstanding the bitter lamentations of the mother and the loud screams of the unfortunate sufferer, men continued to bring stiff clay, while others were employed in working it round the body, till it was ultimately worked over the head; and thus the poor creature was smothered to death.

This awful monument of Mahomedan Superstition and Wickedness is still standing; and was seen by Mr. Grant and others, who were there a short time after the horrid scene took place. May the Lord of Hosts speedily overthrow and destroy the power and dominion of the False Prophet; and may *Ethiopia soon stretch out her hands to God!*

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

A SUMMARY of the Mission, at Lady Day last, appears at p. 322. The following extracts are from the Reports, made by the Missionaries and Catechists, of their labours during the quarter ending June 24, 1835. They give clear evidence that the blessing of God continues to rest on the persevering labours of His servants.

Religious State of the Mission.

Gibraltar Chapel—During the first two months, the Sunday-morning Service was conducted, in my absence, on the plan alluded to in my last Report; the Liturgy being read by a Native Helper, and, after it, a Homily selected for the occasion. Thus have some important doctrines been expounded to the people, and applied to their consciences, in a manner somewhat different from that to which they have been accustomed; but not, I trust, without benefit, especially to the more intelligent among them.

The other Services, though often amidst much weakness of body, I have been enabled to hold, during the quarter, with but little interruption. The attendance

in the morning cannot be fairly reckoned at less than 180, including a few on the outside; in the evening, it varies from 50 to 80; and on Thursday evenings, from 30 to 50. The deportment of the congregation, generally speaking, is not only becoming, but devout; and the fixed attention with which numbers hear the Word is very encouraging. On the other hand, there are a few Apprentices and young persons, who occasionally require to be rebuked for their levity. This, however, is a subject of regret, rather than of surprise; when we reflect that they probably receive scarcely any instruction at other times. The thirty-three Communicants have, so far as I know, walked consistently with their Christian profession. During the quarter, one of them has been removed to the eternal world; and, I firmly hope, has entered into rest. It was very satisfactory to observe her resignation to the will of God, under great bodily pain; while her humble trust in the Saviour afforded a pleasing proof that she had committed her soul to Him, and found Him an all-sufficient helper.

A weekly meeting for Candidates has been held during the quarter, which has afforded room for the exercise both of patience and humility, owing to the very imperfect knowledge of English possessed by most of those who attended, and the necessity of explaining, in the simplest manner possible, the leading doctrines of the Gospel.

[Rev. J. Raban.]

Kissey—I gratefully acknowledge the mercy of God, in having enabled me, during the quarter, to visit this parish twice a-week, for the performance of ministerial duties. It being more convenient for the people of the neighbouring villages to come to this church on Saturday, I fixed on that day for the solemnization of marriages, and the baptism of infants; improving, at the same time, the opportunity to inquire into the conduct of the Communicants and Candidates for Baptism, and admonishing those who had strayed to repent, and to regulate their life by the precepts of the blessed Gospel. Matrimonial union appears to be increasingly regarded by the people of the River District: not less than seventy-two couples have been joined together in holy wedlock, within the last three months: some of them had been living in an unlawful state for several years, without being sensible, until of late, of its sinfulness.

Twelve of the fourteen Candidates for Baptism, whom I mentioned last quarter, in the Report of this Station, as being under special instruction, have been admitted to the number of Communicants. Nine of them I baptized on Whitsunday; three having received that holy ordinance in their infancy. It was indeed a season of abundant favour and mercy with us. My heart was filled with gratitude to the Lord, when bringing these first-fruits, on the day of Pentecost, before Him;—for first-fruits I may well call them, as they were the first who were added to Christ's Church in this parish, since my appointment to the same. Their regular attendance on the means held out for their instruction, and the steadiness of their conduct during the six months that I had my eye particularly upon them, shewed that they were sincere in their inquiries after the truth of the Gospel: and it affords me additional satisfaction, that all of them have learnt to read the Holy Scriptures, and that thus the rich fountain of blessings is opened unto them.

[Rev. G. A. Kissling.]

Mr. Kissling notices a circumstance relative to these Candidates, of a nature well calculated to encourage hope and perseverance, in those who commence their Missionary labours at a time, and in a sphere, of apparently little promise. He remarks—

I believe it will tend to display the wonderful and glorious operation of God's grace in saving sinners, when I relate, that most of these persons, lately received into the body of Christ's Church, were placed, as little children, under the care of the Rev. Messrs. G. R. Nylander, L. Butscher, and J. G. Wilhelm, who endeavoured to sow the seed of the Gospel into their little minds. However, as they grew up, they immersed themselves in the sinful pleasures of this world, and the early instruction imparted to them appeared to do them no good. But it pleased the Lord here to make that saying true, *One soweth, and another reapeth*. The dying seed was revived by the power of sovereign grace, to the conversion of their souls. We have here another instance, dear Brethren, that the Lord does not suffer His servants to labour in vain, nor to spend their strength for nought; though He be pleased sometimes to try their

faith, and to hide the fruits of their labour from their eyes, to keep them in humble dependence on Him.

It appears that the Lord is pleased to continue adding to His people: nineteen new inquirers have applied repeatedly for Christian Instruction: they were accordingly added to the Candidates for Baptism, their number now being 115: they are divided into several classes; learning the Lord's Prayer, the Creed, the Ten Commandments, the Church Catechism, and being catechized on the same, as well as on certain portions of the Scriptures.

The Communicants, now 118 in number, have regularly attended the Means of Grace: one of them has caused me pain and grief by his conduct: he has, however, manifested a penitent state of mind, which I hope is sincere. No blame has been attached to the rest of the Communicants.

Wellington—The people of this village are exceedingly anxious again to have a European residing with them. The Candidates for Baptism have continually entreated me to provide means, that they might learn more perfectly the Way of Salvation. I am sorry that it was not in my power to comply with their request. Mr. E. Collins has generally performed one Religious Service at the place on Sunday: I have also visited the people several times, performing Divine Service, and administering the Lord's Supper at their chapel. [*The Same.*]

Gloucester and Wellington — The Means of Grace have been afforded to the inhabitants, both on Sundays and on week-days; and I have had repeated opportunity to observe that the Word of God made an impression on many a heart, and that some were inquiring after the Way of Salvation. Divine Service has been well attended by the people, without interruption; and their conduct at the same was satisfactory. I am happy to say, that, with the exception of one, who was excluded for a breach of the Seventh Commandment, nothing has been alleged against the Communicants of impropriety in their conduct; and of many I have had the pleasure to see, that, in every respect, they are good examples to others. I was often gratified with their willingness to do something for me, or, as they say, for the Society. To quote one instance: the house in which I am living wanted some repairs:

the Government offered to defray the expense for the materials which were required, provided the carpenters would do the work gratis. About eight or ten of them instantly agreed to do it, that I might feel more comfortable in the house; and, indeed, spent nearly a fortnight of their time in repairing it.

When I speak of Communicants or Candidates of this Station, I always include those of the neighbouring hamlet, Leicester, in their number; as they always meet together in classes, and the inhabitants thereof likewise attend the Public Services at this place. But, as there are many who cannot attend at Gloucester, Service is kept up in the Leicester School-house, chiefly by Matthew Thomas Harding, twice a-week. The congregations were not always encouraging. I solemnized twenty-eight marriages, of which only a few belong to this village: the remainder, coming from Wilberforce, York, the Bananas, and other places, were married by licence. I baptized eight infants. [*Rev. J. F. Schön.*]

It is particularly satisfactory to see the good-will and diligence with which the Native Converts attend, not only to Mr. Schön's spiritual instructions, but, as a fruit of this, to his necessary temporal wants.

Regent—I complained much, in my last Quarterly Report, of the ill-behaviour of many of this parish; but I am happy to say, that their conduct has since appeared to me more consistent. I had many applications, before I administered the Sacrament last time, for re-admission of such as had been suspended for several years; but only a few were admitted. It sometimes grieved me to observe how little they had thought of the enormity of their former conduct, for which they had been excluded. When I inquired their reasons for expecting re-admission, many had nothing else to plead in their favour, than the length of time they had been separated from the Church. Two men, indeed, told me, that they had been wronged by the Missionaries, who excluded them without a cause. May they be renewed in heart, taught to bewail their sins, and see from whence they are fallen, by the effectual working of the Holy Spirit! The Public Services have been extremely well attended, particularly on Sunday mornings. The church could not contain more. As

in former quarters, I have endeavoured to hold one Service at this Station every Lord's Day. I have continued to meet the thirteen Candidates, of whom I wrote something the preceding quarter, every Saturday morning; and have now gone through a practical exposition of the Ten Commandments with them. Their hearts seemed, now and then, to be touched by the application made of them to our own circumstances and condition: they evince, on the whole, much desire for instruction; and most of them use the means offered for that purpose, and attend the Sunday School.

[*The Same.*]

Bathurst and Charlotte—Divine Service has been regularly performed, either by Mr. Young, or, when he was laid up, by one of our Native Brethren, or by myself. It was reported some time ago, that the people attended the Means of Grace more numerous than they used to do formerly: no reduction in their number has been observed during the last quarter. The Sacrament of the Lord's Supper has been administered to the Communicants of both places, Bathurst and Charlotte; and no charge has been advanced against them. Mr. Young continues to meet them in distinct classes once every week.

[*The Same.*]

The Liberated African Boys seem to be stimulated at the moment with a promise of promotion: they, however, do not aspire to attain it as could be wished, but soon fall back into the same careless spirit out of which they were apparently roused: but they fear being degraded.

[*Mr. Young.*]

STATE AND PROGRESS OF EDUCATION.

Freetown Sunday School—The business of the School has been conducted in the manner described in the last Report. An attempt is made to communicate Divine Truth to the minds of the scholars (most of whom are very scantily furnished with the means of instruction on week-days), by an exposition of some part of the chapter read in class, in as familiar a manner, as the sacredness of the subject will permit. The attention observable in some leads to the hope, that, through Divine goodness, the attempt is not wholly in vain.

Colonial Boys' School—The Special Meeting, considering that there was little prospect of good resulting from the School, unless it could be more efficiently superintended, and that the Society's funds might be better bestowed elsewhere, than

in Freetown, where many of the inhabitants can afford to educate their children and dependants, have determined on closing it with the present quarter. It affords some relief to find that the 227 scholars belonging to the School will not be left unprovided for, the Colonial Government having resolved to take up the school, and carry it on, immediately after the close of the quarter.

Fourah Bay—The state of the Institution, during the last three months, has been such as to give some encouragement, on the one hand, and to exercise our patience and faith on the other; as will be observed by the following account.

Two Liberated Africans, of the Society's School at Bathurst, have been admitted on probation, to fill up the places of those who had left us. Considering that it is not more than two years since they were brought to this Colony as recaptured slaves, we cannot expect that they should be sufficiently prepared for the Institution; but, from the rapid progress which they have made in learning within so short a period, we may conclude, that, by the aid of extra instruction, they will soon make up their deficiency: it is also hoped that their conduct will continue as consistent as it has hitherto been: having no acquaintances, there is the less danger of their being led away by enticements; nor have we to fear that they will get spoiled, like many of the Colony-born Children, as fondlings of their ignorant parents.

The number of students at Fourah Bay is the same as stated last quarter—eleven. The studies of some of them have been a little impeded by indisposition; but, on the whole, we have reason to be thankful for the measure of health which the Lord has been pleased to grant to them. With regard to their behaviour in general, I am sorry to state, that, on several occasions, I have missed that love and forbearance toward one another, which ought to exist in a Christian Institution. Trifling things have sometimes set their little minds at variance, and caused their passions to rise to a high degree: the pride of their hearts also has been manifested, when called upon to be reconciled to each other: but I must not omit mentioning, that the method of reading and explaining to them such passages of the Holy Scriptures as immediately referred to their conduct, had a powerful effect on their minds: they respectively acknowledged their faults, while tears

trickled down their black faces. May they be tears of repentance, such as leads to an amendment of conduct and life !

There are some of the students who give evidence that God's grace has commenced its work in their hearts ; which proves no small encouragement in my labours among them. May they become His Children, and walk in the light of His Truth !

[*Rev. G. A. Kissling.*]

Kissey—The Sunday School in this village has engaged a part of my time. It is opened at nine o'clock in the morning, and closed at ten, just before Divine Service ; and in the afternoon it commences at two o'clock, and closes at half-past three o'clock. The whole school is divided into two parts. While the classes of one division are learning the Alphabet, spelling, and reading, those of the other are engaged in committing to memory the Lord's Prayer, Creed, Ten Commandments, and Catechisms, so as to prevent their interrupting each other. They attend pretty well, and advance steadily. Several classes are now reading the Bible.

[*The Same.*]

Of this Sunday School, Mr. E. Collins, the Catechist at this Station, remarks—

I know not that it falls under my province to report of the Sunday School established in this village, having been but very little in it during my residence here. But I cannot refrain from expressing the gratification I have at all times felt, when I have had an opportunity of entering it. This school is established exclusively for adults and Liberated African Apprentices, and is attended by 414 scholars. It is really an interesting sight, to witness so large a number of adult Africans assembled together, Sunday after Sunday, for the purpose of learning to read the Scriptures ; and attending, too, with a regularity, diligence, and self-denial, that would put many students in civilized countries to the blush. Ordinary impediments are not regarded ; and young married females, who have infants, with their little-ones at their backs, are to be seen in the group, standing in their classes. What an encouragement does such a scene afford to a Teacher to persevere in his labours !

Of his own particular department of labour at this Station, Mr. Collins relates as follows :—

The *Day School*—Our Day School

contains 366 Colony-born Children ; 191 boys, and 175 girls, the offspring of Liberated Africans ; and all, six excepted, under fifteen years of age. Of these, 91 read the Scriptures, 97 read elementary books and cards, and 170 are in the Alphabet. The Alphabet Class contains many very young children. The children have not attended school very well of late, much sickness having prevailed among them. It is pleasing, however, as well as encouraging, to find, for the most part, where no impediment presents itself, that the people shew a desire for the instruction of their little-ones ; and that the children themselves, too, appear to second the wishes of their parents, by taking a pleasure in coming to school. Many of them are at the school-door long before the time ; and when the bell is rung for the purpose of assembling them, they stand to watch its motions, and seem highly delighted on the occasion. The school commences at nine o'clock : 200 of the children are formed into an Infant School, and are taught for an hour and a half daily, according to that system. Twelve of the elder girls learn spinning, for an hour and a half daily. At twelve o'clock, fifty of the girls are instructed in needle-work, by the wives of two of our Native Assistant-schoolmasters, who also teach the spinning class. There are three Native Assistant-schoolmasters connected with this Station, all of whom render very essential service in the school, as also in other departments of the Mission ; and it is but justice for me to add, that I have reason to believe their conduct is such as adorns their profession. Two of them are married ; and the time of their wives is wholly devoted to the Society. The school closes at two o'clock. At five o'clock, our Evening School for Adults and Apprentices commences, which continues until six o'clock. There are but fifty who attend at this time—all adults.

Concerning the progress of Education at *Gloucester*, it is reported, that the different classes are employed with the spelling-cards, and Watts's Catechism, and so on, to the higher parts of their reading in the Old and New Testaments ; and also that the superior classes are, in arithmetic, learning Simple and Compound Interest. The girls receive instruction in needlework : seven of

them are spinning cotton. At *Leicester*, it is stated that the number on the list is 37, average attendance 29, all of whom are infants. They make good advance in those branches of learning in which they are instructed.

Regent—From the report of John Attarra, the Native Catechist, the Schools appear to be making a satisfactory progress in their learning; the course of which is the same as that already stated concerning Gloucester.

A circumstance is stated by Mr. Schön, which shews manifestly the

Interest felt by the Natives for their own Improvement.

That the people of Bathurst and Charlotte value the Means of Grace, will be seen by the exertions they made in order to have the continuance of the same secured to them. It will be recollected, from former statements, that the old school-house at Bathurst was taken down, and that a new one was commenced; but the work was stopped, and there was, for some time, little prospect that it would be finished at all. The inhabitants well knew that the church was in a dilapidated state too; and that unless something material was done on their part, there was danger of the school being given up altogether. To avoid so injurious an alternative, they came forward of their own accord, collected money to the amount of about 24*l.*, and offered to do something of the work themselves. A representation of the circumstance having been made to His Excellency the Lieutenant-Governor, by the Special Meeting, directions were given to complete the new school-house; and though it is not likely that it will be of use in the present rainy season, we rejoice in the favourable prospect we have for the coming season. A similar spontaneous effort has been made by the inhabitants of Charlotte. A prospect being held out to them that the church, commenced about ten years ago, would be finished, and that a school would be established in their own town, they, immediately on hearing it, were anxious to do something toward so desirable an object. Mr. Young and myself went to Charlotte one morning, to ascertain the minds of the people more fully. We had scarcely explained our object to them, when they

commenced collecting money. Some of them brought a Spanish dollar, 4*s.* 4*d.*: persons poor or sick would pay half as much: there came several Apprentices, who had just served their time, with 1*s.* 1*d.* in their hands; others brought boards, shingles, or lime, of the same value; and after a few days, Mr. Young had about 40*l.* in hand, in cash and materials. Nothing can be done for them in the present season; but a hope is entertained that the work will be done after the rains; and I sincerely wish, that a people who manifest such a regard for the means of instruction, and who can deny themselves, by offering the last penny in their possession for building churches and school-houses, may not be disappointed in their expectations.

The following scene at Kiskey is described by Mr. Collins, of the

Activity of Sabbath Employments.

Sunday here is no idle day. It is fully, and, I trust, profitably employed, by those who frequent church. At daylight, the people assemble for Morning Prayer; at nine o'clock, the Sunday School commences; and at half-past ten, the bell rings for church. At two o'clock the people again meet for school, which continues until half-past three o'clock. At five o'clock the Evening Service commences. At the intervals of Worship, the people meet at each other's houses, for the purpose of talking over what they have heard at church; the more intelligent giving the sense, as they express it, to the word spoken. Our church is considerably elevated, and presents a commanding view of the village and river. It is cheering to witness from it, on a fine Sunday morning, at the ringing of the bell for Service, the people ascending the hill in little companies, bending their way to the House of Prayer. Such a scene naturally brings to the mind the language of David, in reference to Jerusalem: *Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord.*

We close with some statements, written by Mr. J. Weeks during his present stay in this country, describing various

Evidences of Improvement in Sierra Leone.

The few following facts will shew what a high value the natives in Sierra Leone set on their present privileges of the

the House of God is a *House of Prayer for all people.*

In the evening, I had the pleasure of tolling the passing-bell for Slavery; declaring that, on the clock striking twelve, it would expire.

The end is near—it will not wait:
Bands, yokes, and scourges have their date.
Slavery itself shall pass away,
And be a tale of yesterday.

Dec. 1, 1834—I awoke about two o'clock this morning, with the words, **AFRICA IS FREE!** strongly impressed on my mind. May this circumstance tend to the spread of the Gospel among them, that they may be *free indeed!*

Feb. 16, 1835—I rode to the Eerste River, in search of a place where I might hold Divine Service for the Apprentices. Here are various farms within a short distance of one another, where their people are still in thick darkness. At two of the chief places I asked permission to preach to their people, and was refused at both. I returned to my home sorrowful; but, at the same time, resolved what to do.

Feb. 22—I kept school, this morning, in our Chapel at Somerset. In the afternoon, I preached to a most attentive congregation; and then rode to the seaside, and held a Service with the fishermen. Two of their companions were drowned a few days ago; and some who had also been in great jeopardy being present, I had an opportunity of giving them a faithful warning. I published today, that, on the next Sabbath, I should preach in the open air, at the Eerste River, by the Company's Drift.

March 1, 1835: *Sunday*—I arrived at the Company's Drift by one o'clock, an hour before the time appointed for the commencement of the Service. Many people were already assembled, some of whom had come the distance of eight or ten miles. I took my stand under a large spreading oak, and the people delightfully united in singing—"Hallelujah, lof sy den Heer!" or, "Hallelujah, praise ye the Lord!" The shade of the royal oak on the banks of the river, and the stream running over the rocks beneath, were favourable to devotional feelings; so that every succeeding verse of the hymn seemed to create a new interest, and swell the song of praise. After reading the Tenth Chapter of Romans and prayer, I gave out the text as appropriate for the occasion, *Go ye into all the world, and*

preach the Gospel to every creature. The deepest attention was manifested by all the Heathen. The Field-Cornet stood at a distance, a great part of the time; and, with several other Christians, so called, came up to me, and charged me not to come to that place again without his permission. I informed him, that it was not requisite for me to ask his permission, or that of any other man; seeing that I had the authority of the Bible, and the sanction of the Government, for what I did. He was exceedingly angry, and threatened the Apprentices. So, to end the matter, I published, that on the First Sabbath in April, my life being spared, I should preach there again.

March 8—(Somerset.)—I went and preached under the kloof of Sir Lowry's Pass. The congregation consisted of about 28 persons, who were very attentive. At the Chapel in the afternoon, the congregation was large, embracing persons of all colours, and of almost every age: there were faces fair as the whitest European, and sable as the blackest son of Mosambique—children, also, of three or four years of age—and men bending under the weight of sixty or seventy. How encouraging is that promise of Jehovah—*It shall come to pass, that I will gather all nations and tongues, and they shall behold My glory!*

March 10—A number of the Apprentices came to be catechized this evening, and several had learned most of the answers to the questions in our little book. They appeared to be mightily pleased with the attention paid to them, and went away rejoicing.

April 4—Left Cape Town this afternoon, and reached Diana's a little after sunset. Diana was formerly a slave; but was so happy as to procure her freedom, and obtain a small grant of ground, on which she and her husband laboured hard for many years, till it pleased God to remove her husband, and she was left to struggle with a large family of children: she is, however, quite cheerful and happy; serving God with all her house. Her cottage stands in the midst of the Cape Flats, about half-way to Stellenbosch. On my arrival, I found about 14 children and young persons busily engaged in repeating hymns and passages of Scripture. When they had finished, Diana prayed for them in the Dutch Language; and a more fervent, scriptural.

and appropriate prayer I never heard. It was soon agreed that I should preach to-morrow morning; and she sent to inform her neighbours.

April 5, 1835 : Sunday—I preached at Diana's, in a house full of people; and then set off to the Eerste River, to preach, according to appointment, in the open air. On my way thither it began to rain; and, while crossing the wilderness, thus solitary and alone, I was greatly cast down with the idea that I could have no congregation, and that our enemies would triumph over us. On my arrival at the place, there was one aged black man walking up and down beneath the trees, but several others soon arrived. The Field-Cornet, who had behaved so unkindly the last time I was here, now sent a messenger, with an order that we should go on the other side of the river. I told the messenger to give my compliments to his master; and to inform him, that, as we should not trespass on any private property, but keep our Service on the King's highway, we did not need his interference on the occasion, but should choose our own place. The Field-Cornet soon arrived, when the following conversation took place:—

Field-Cornet.—What kind of message was that you sent me?

Missionary.—I sent my compliments, and desired the messenger to inform you that we should choose our own place.

F.-C.—The other side of the river is the proper outspanning or halting-place, and there you ought to go.

M.—The last time I was here I engaged to preach beneath this tree, under the shade of which I am now standing.

F.-C.—But why not go on the other side of the river?

M.—Because myself and the people here assembled have equally as much right here as you have. These Apprentices have as much right, being His Majesty's subjects, to walk, or stand, or sit here, as you or any other person.

F.-C.—But this was my father's ground: he only allowed Government the use of this road.

M.—Your father either gave it or sold it to Government, according to your account: I care not whether of the two. It is now the King's highway. I have measured it, and there is room enough for our congregation: so here we shall remain; and it will be at the peril of any man to molest us. I have permission

Nov. 1835.

from His Excellency the Governor to preach through this whole country.

F.-C.—I know it; but the horses are standing on my ground. If they are not immediately taken away, they will be sent to the pound.

M.—Place all the horses in the middle of the road, and some one of you (to the Apprentices) stand by, and take care of them.

A woman of colour now came through the river, well mounted; and rode up beneath the trees, where the other horses had been standing.

F.-C.—If you do not take that horse away, he shall be sent to the pound.

Woman.—You send my horse to the pound! He cost me the sum of two hundred rix-dollars; and I have come all this distance (about fifteen miles) to hear the Gospel, which you wish to prevent being preached.

Addressing herself to me, she said, "Can we not sing a Psalm, Sir, and put a stop to him?" I answered, that our people were not acquainted with the Dutch Psalms, so as to sing them; but, as soon as they should be collected together, we should commence by singing a hymn. The woman now sat down with the rest; but it was not long before she rose up, and said, "My beloved sisters and brothers, by your permission, I will sing a Psalm suitable to the occasion;" and, after giving out a verse, she began and sung, with a loud voice, the Ninth Psalm, from the twelfth verse to the end.

This Psalm, for a time, drove the Field-Cornet from us; and the weather having cleared up, we commenced our Service, while he sat on his horse at the distance of about forty yards. Had this been a fine day, we should have had a large audience, as it was known all around. There were, however, many more than I had expected. I suppose about two hundred were present, while I proclaimed—*Behold, now is the day of salvation!*

Treachery of the late Chief Hintza to a Missionary.

The Rev. John Ayliff, stationed at Butterworth under the late Hintza, writes, on the 18th of May, from the River Gwanga, in the country west of the Keiskamma River—

When the irruption first took place, Hintza professed to be wholly unconcerned in the affair; and employed me to

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write to the Colonial Authorities, stating his determination of living on terms of peace with the Colony: but we afterward discovered, that, instead of his being unconcerned, he was living in constant communication with the Frontier Chiefs, who were destroying the Colony, and was receiving into his tribe Colonial Property to a great extent. I acted faithfully with the Chief and his people; and complained of Hintza's insincerity, in saying that he took no part in the war, while he thus acted.

However, it was not long before the Chief's real sentiments were seen, in the plundering of my Station, both by night and day; and in the repeated reports which reached us of Hintza's intentions of killing me with his own hand, taking my property for himself, and then of destroying the Mission Station.

Having laid my circumstances before those of my Brethren with whom I was in communication, it was thought best, after much prayer for Divine direction, to leave Hintza to his doom, and his people, who, with himself, had for many years rejected and opposed the Gospel of Christ.

With my family and people I retired to Clarkebury; and was received with brotherly kindness by Br. and Sr. Davis and their people. Here I remained until Sir Benjamin D'Urban sent an escort to take us and our Brethren to his camp.

I need not say that our situation was trying. It was so: yet not more so than I had anticipated, when, to save the perishing souls of men, I gave myself to God and His Church, as a Missionary to the Heathen. The Lord graciously supported us in our troubles, and in His own time and way delivered us.

When the British Troops had driven the Caffres from the Colony, the Governor, with the first division of the army, penetrated into the very heart of Caffreland, and encamped at Butterworth; and before the troops began extensive operations, he kindly sent Captain Warden, with a body of the Kat-River Burghers, to escort myself and family, with my Brethren and their families, from Clarkebury to his camp, and from his camp to Grahamstown.

On our arrival at the Governor's camp, we were received by many of our personal friends, and some of our Albany members, with great joy. The officers,

non-commissioned officers, and privates shewed us no small kindness: this, with the fatherly attention of the Governor, and the circumstance of our being in a place of safety, caused us to feel grateful to the Preserver of our lives.

The design of Government to place friendly Caffres on the frontier was noticed at p. 391. In the Letter, just quoted, is stated the

Settling of the Fingoes under Mr. Ayliff's Care.

The Governor spoke to each of my Brethren personally: to me he spoke on the subject of the Fingoes residing in Hintza's Tribe. The substance of what he said is as follows:—

When I entered this Tribe, and it became necessary to make war upon Hintza and his people, finding the people called Fingoes living among them in a state of the most grievous bondage, and seeing them anxious to be delivered, I at once declared them a Free People and Subjects of the King of England; and it is now my intention to place them in the country on the east bank of the Great Fish River, in order to protect the Fish-River Bush from the entrance of the Caffres; and, by bringing a large working population into the Colony, the Colonists may supply themselves with Free Labourers. Finding the Fingoes attached to your Ministry and Family, I have to request that you will take up your residence among them, as their Missionary.

To this I consented, provided the appointment met with the approval of the Conference.

The Governor estimated the Fingoes at 5000 souls; but this, I am certain, is by far too low an estimate: it was made from the number of men, averaging one woman and one child to each man; but, as the greater part of the race are polygamists, and it abounds with children, there cannot be less than 10,000 souls.

On the 9th of May, Col. Somerset was ordered to move with the Second Division of the Army to Grahamstown, with 10,000 captured cattle; and to take the whole of the Fingoes under his protection, and place them on the lands assigned for them.

When all left, the sight was most imposing. Some mothers were seen carrying two little children, with a burden on their heads, and two or three larger children walking before them; while the men were driving the cattle or goats, with their shields and assagais in their hand, and sometimes a child or tired

goat upon their shoulders. But there was no complaining: the loads were lightened, and the journey shortened—though 100 miles long, and through the heart of the enemy's country—through the prospect of liberty before them. On the morning of the 15th, all arrived on this river: not a child nor an old person was missing! It was, I think, impossible for an Officer to have a more important and interesting charge, than the conveyance of 10,000 souls from a state of bondage, to a place and state of liberty, and that through the heart of an enemy's country; but, through the direction of Col. Somerset, and the kindness of Mr. Trotter, Commissary, with the protecting care of Divine Providence, all got through safe and well.

On the same day, the Colonel, with the troops and our families, removed to Grahamstown, leaving the Fingoes here; when he requested, as a favour, that I would superintend their little concerns till he returned, and proper persons should be appointed for that purpose.

Thus, by an astonishing Providence, the people who were willing to receive the Gospel are inheriting the land in which they were in bondage, while the rejecters of the Gospel are being scattered and destroyed.

To the attention of the Christian Church I wish to bring this Infant Settlement. Their prayers are needed in a special degree.

Of the Fingoes it is said—

They are the remnants of numerous Tribes, conquered and dispossessed of their country by the celebrated Chaka, King of the Zoolahs. They are a fine race of people, and further advanced in civilization than the Caffre Tribes. Since their dispersion, they have lived in a state of vassalage among the Caffres.

A British Officer, in the Grahamstown Journal of the 8th of May, gives the following description of a body of Fingoes, whom he met on their way to join the army:—

April 23, 1835—I witnessed this evening a beautiful scene. At a drift, we met a body of Fingoes, in their complete war-equipments, with ornamented head-dresses, shields, and assagais; singing in chorus a war-song, the most harmonious thing I ever heard. When they came through the drift, they held their shields over their heads, so as to

cover and protect the whole person from any thing thrown down upon them while in the drift. They first quivered an assagai in their right-hand, then collected in a dense mass—formed in a line two deep, then into three divisions—collected again, danced, whistled from a faint soft strain until it ended in a roar—shook their shields and assagais in such a manner, that, at first, it seemed like the wind rustling a few leaves, until it rose to the deafening noise of a storm raging amidst the dense foliage of a large forest.

African Islands.

Madagascar.

LONDON MISSIONARY SOCIETY.

THE Directors thus speak of the

General Interest excited by this Mission.

Ever since its commencement, in 1818, the Mission in Madagascar has been regarded with lively concern, by a large portion of the Christian Community. The events, which have marked its progress, have been more decisive and striking than those which usually attend the early history of Missions to the Heathen; while the multitudes involved in the occurrences by which the Mission has been affected, the sanguinary character of some of those events, and the startling rapidity with which the prospects of the Mission have undergone the most entire change, have given intensity to the interest with which tidings of its progress have been received.

They added, at the close of last year, the following summary view of the

Spiritual Results of the Mission.

The Letters from the Brethren, published in the Missionary Chronicle for the month of July last, announced the pleasing tidings that the attendance on the means of public instruction was increasing; and, corresponding with this augmented attendance, had been the growing attention paid by many of the hearers to the Word of Life, and afforded grounds for hope that the general attention given by the Natives was the result of a deep conviction on their minds of the truth, the value, and the excellency of the Gospel. The Preached Word was listened to attentively, and the Scriptures were earnestly sought and diligently examined.

There were, also, several Prayer Meet-

ings held in the town during the week evenings. The two principal circumstances which the Brethren noticed in connexion with these Meetings were—first, that a spirit of prayer was increasing among the people; and, secondly, that these Meetings were convened and conducted by Natives themselves. They frequently requested the attendance of the Brethren to give an exhortation and to lead the Service; but the Meetings were held in their own residences: the Native Christians considered themselves as acting on their own convictions, and from a consideration of personal obligation to employ the means in their power for spreading around their respective neighbourhoods the knowledge of the True God and of eternal life.

It was not, however, exclusively in connexion with the Stations which fell immediately under the personal observation of the Missionaries, that a spirit of hearing and inquiry was awakened. God appeared to manifest his purposes of mercy to the Malagasse, in raising up an agency of His own from among themselves to carry on His own work; thus supplying the exigencies of His Cause by their unexpected instrumentality, and so compensating for the lack of foreign labourers. Applications from the Natives for books, especially for the Scriptures, were very numerous.

The Directors have lately announced a fearful change in the circumstances of the Mission, in the

Determination and Efforts of the Government to suppress Christianity.

The aspect of the Mission, lately so bright with promise, has undergone a melancholy reverse. The latest intelligence which has reached us is peculiarly distressing; and it is our painful duty to announce to the Friends of Missions, that the visible progress of the Truth is, for the present, to all human appearance, and so far as the power of man can prevail, entirely interrupted in Madagascar.

By accounts forwarded in March last, we learn that the Queen and the Government had received reports from different parts of the country, of the decline of all respect for the objects of religious veneration and the established usages of superstition, long regarded as sacred—the neglect of sacred places—and the freedom with which the people dared to speak of the light esteem in which they

held the charms, amulets, and other symbols of superstitious power; together with the multitudes who were seeking after a knowledge of the True God, and the extent to which Meetings for Prayer prevailed.

These reports, together with some discovery of the effect of the principles of Christianity on the minds of the people—that they were regarded by those who embraced them as supreme, and raised their professors above the fear of death, when life could not be preserved without dishonour to God—excited the alarm and the anger of the Queen. All amusements, music, dancing, &c., ceased at the court-yard for nearly a fortnight, as if some fearful calamity had befallen the nation; and, after the first paroxysms of anger had subsided, and the suspense and silence which followed had passed, means of a most decisive character were taken, to stay the progress of change. The Queen issued her Solemn Edict against Christianity—forbidding, under the most fearful penalties, all measures for its promotion; and proclaimed her determination to revive to the utmost the ancient customs and established superstitions of the country.

On the 1st of March, a public Kabary, or National Assembly, was held; at which the Sovereign proclaimed formally, with all the means of intimidation which the Government could command, her determination to suppress Christianity. The whole population, from an immense distance around the capital, male and female, old and young, civil and military, was collected on the occasion. The day was ushered in by the tremendous firing of cannon—not to excite feelings of joy, but to strike terror into the hearts of the people. The message was announced and enforced by the Judges and chief Military Officers. The Queen sent to express her indignation, that any of her people had dared to depart from ancient and established usages—to despise the idols—to neglect divinations—to pray in new and unheard-of names (Jehovah and Jesus)—to observe the Sabbath—to imitate the customs of Europeans in those things; using forms of expression about faith, obedience, &c.; assembling for Prayer Meetings in private houses; changing the mode of swearing; and ALLOWING THEIR SLAVES TO LEARN TO READ. Every thing of the kind was then most solemnly and authoritatively forbidden;

together with whatever, whether distinctly named or not, had a tendency to change established usages in religion. One month was given to the people to come forward and accuse themselves of whatever they had done in connexion with all these things, particularly all who had been baptized—all who had attended Evening Prayer Meetings—all who had voluntarily learned to read, or attended Public Worship. All in possession of honours, civil or military, who had done more than simply learn to read—all who had attended, with any frequency, Places of Worship, especially private Prayer Meetings, were degraded in rank. The mass of the people who had become implicated were to pay a fine according to their districts; the most diligent, to lose more than half their rank, and the senior teachers the same. The punishment may, in some sense, be considered moderate: no life is taken away: and this may be accounted for by the fact, that the law, now implicating so many, is an *ex-post-facto* law, and could not well be made severe; and a future reason may be, that such great numbers of all classes were involved, including many of the principal families in the country. The only thing allowed was, teaching the children, in the schools, numeration on the slate. The Name of Jesus must not be invoked. The very recollection of the instructions given by the Missionaries is forbidden—all this under pain of death to the offender, confiscation of property, and slavery to the wife and children. The Missionaries, as foreigners, are allowed to practise their own forms of worship.

Stedfastness of the Native Christians under Persecution.

Under trials so unexpected and severe, it is cheering to believe, that many of the Native Christians exhibited the utmost firmness of principle; and, though strongly urged by admonitions and threats to renounce belief in the True God, and worship the idols, sun, moon, &c., they stood firm, and unhesitatingly declared that their minds were made up: they would pray to none but God, and they would suffer death rather than render to idols the homage due to Him... Many are the idolaters of rank, who feel that it is indeed too late to make the most despicable Slave who can read his Testament dread the block, at which the idolater, however terribly armed with human power, trembles.

Encouraging Considerations, and Appeal for Earnest Prayer.

These tidings have been received by the Directors with those feelings of devout submission to the Divine Will, who has thus seen fit to allow the faith and patience of the Missionaries in the field to be brought to these painful trials; and of sincere and affectionate sympathy toward the Brethren, their families, and the afflicted and persecuted Native Christians, which, they believe, will be very generally shared by the Members of the Society and the friends of Missions throughout the land.

It is just cause for grateful thanksgiving unto the Most High, that our Brethren have been safe amidst the storm; and that they had no reason to apprehend any personal injury, and were not obliged to fly from their post. It is earnestly hoped that they will be able to remain, and cheer, by their presence, the scattered and defenceless flock, whom the Great Shepherd has honoured them as the instruments of bringing to His fold; until the present calamity shall be past, and these events, painful as they now appear, shall, as we know they ultimately will, turn to the furtherance of the Gospel there. *Why do the Heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He, that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

The Brethren in Madagascar have often implored the prayers of the British Churches, but they never needed them more than at the present time: and, besides remembering them at the footstool of mercy on ordinary occasions, the Directors would earnestly recommend, that, at the Monthly Missionary-Prayer-Meetings, the circumstances of this important Mission be made the subject of special petitions to the Most High—that He would continue His precious care over our Brethren and the afflicted Native Christians, unto whom *it is given, in the behalf of Christ, not only to believe on him, but to suffer for his sake that they may be preserved and stand fast in one spirit, with one mind, and be in nothing terrified by their adversaries*—that He would change the hearts of those who now persecute them, and make them

partakers of the blessedness of that people whose God is the Lord.

The Friends of Missions, deeply as they may mourn over this calamity, will neither be surprised nor discouraged. They will regard it, taken in connexion with other circumstances, as a confirmation of the good work which the Lord has been carrying forward in Madagascar; and, while they call on Him in their day of trouble, they will rejoice in the assurance, that the wrath of man shall finally praise Him, while the remainder of that wrath He will restrain. That His Son shall have *the Heathen for His inheritance, and the uttermost parts of the earth for His possession*, is an irreversible decree; and, in effecting this, the most High, Himself, hath declared, *I will work; and who shall let it?*

Mauritius.

Statistics of the Colony.

WE collect the following particulars from a Statement addressed to R. M. Thomas, Esq., late Protector of Slaves in Mauritius, by the Rev. John Le Brun, whose return to his labours was noticed at p. 42 of the last Survey:—

Districts, 9—Population: Free, 23,121; Apprentices, 70,871—Places of Worship, 3 Protestant and 4 Roman-Catholic—Number of Attendants at Public Worship, about 750 Protestants and 1900 Roman Catholics—Schools, 4—Scholars, 298—Clergymen: Rev. Mr. Denny, Civil Chaplain; Rev. Mr. Banks, Second Civil Chaplain; Rev. Mr. Jones, Chaplain to the Forces—Protestant Missionary, Rev. John Le Brun.

Appeal in Behalf of the Coloured and Negro Population.

The Statement just given too feelingly speaks for itself, as to the Moral and Religious State of the Colony. Mr. Le Brun, in addressing a Lady who left the island in March, and is deeply concerned for its spiritual welfare, thus invokes her aid:—

When enjoying the consolation of true friendship, do not, I pray you, forget those whom you leave behind. Be not like the Officer of the King of Egypt, who, when he was exalted, forgot poor Joseph in his prison and fetters. Remember that you

leave, even in this barren place, some who are the Servants of your exalted King and Saviour. I hope you will meet with friends, whose hearts and hands will be toward the benighted population of this too-long-neglected Isle; and that soon there will be formed a Committee of Ladies, to supply us with Lessons for Infant Schools, and little fancy-works to be given as rewards; and also Reward Books in French, to be given to the children, to encourage them to apply themselves to their instruction.

It appears to me, that all the good which they do at home is for the West Indies: the poor Mauritius is altogether forgotten. Pray ask them, if they have no pity for SEVENTY THOUSAND poor Emancipated Negroes. All the good things are for the West: nothing for the East!

The Second Civil Chaplain thus addressed the same Lady:—

I feel a sad want of a few religious and entertaining books, to form a small Lending Library for Young People, and for the Soldiers who are continually applying to me for a loan of some books. I had not an idea of the destitute state of the Island in this respect, or I should have come better provided. Such books as I have of my own, I lend; and they are frequently and extensively read. You might, perhaps, get me a few select volumes: they would, I promise, be well taken care of, and well read. The Tract Society gave me a grant of Tracts when I was coming out, which have been very useful, both in the Civil Hospital and in the Prisons, as well as generally. You may use this Letter, as a request from a Minister situated in one of the darkest parts of the earth.

The Lady, to whom these communications were addressed, writes—

An Orphan Asylum, for the destitute Female Children of the Coloured and Negro Population, would be a very effectual method of introducing that morality, which at present is almost unknown. They live in the most dissolute manner. In nineteen years, Mr. Le Brun married four couples: at the Episcopal Church, I know of only one marriage in seven years; and, among the Roman Catholics, I should think the ratio the same—I mean among the Negroes—and I should think the Coloured Population very little better. I do not mean the Indian Christians (converted Aborigines), who

certainly set the best example in the island.

A subscription has been opened in furtherance of the objects of this Appeal. Contributions, and Donations of suitable English or French Publications will be thankfully received by Mrs. R. M. Thomas, 14 Great Dean's Yard, Westminster. All the funds received, beyond what may be necessary for the purchase of Books, will be applied to the founding of an Asylum for the Destitute Female Children of the Coloured and Negro Population.

India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

ON occasion of Bishop Wilson's visit to the Society's Southern Missions, he delivered, in February last, a Charge to its Missionaries, first at Tanjore, and afterward at Vepery: from this Charge, and from his Lordship's communications to the Society, we make the following extracts. The Charge thus opens with a reference to a recent

Ordination of Missionaries at Tanjore.

After the solemn duties which have engaged our attention for the last few weeks, I cannot prevail on myself to leave you without this official occasion of mutual counsel and communication. The Charge delivered to the Clergy of the several Archdeaconries will, indeed, inform you of my wishes and sentiments on a variety of points of doctrine and discipline: but it is impossible for me coldly to refer you to that general statement. Your circumstances are altogether peculiar. You have a claim on every thing, and more than every thing, which a Bishop can do for you. The Ordination just held in these Missions, for the first time since the establishment of the Protestant Episcopacy in India, gives me a nearer relation to you.* The very tombs† of

* At the Mission Church, Tanjore, on Saturday, January 31, 1835, the Rev. Messrs. Thompson, Coombes, Simpson, and Jones were ordained Priests; and the Rev. Mr. Irion, Deacon. The Priests who assisted in laying on of hands, were the Ven. the Archdeacon, the Bishop's Chaplain; the Rev. Mr. Kohlhoff, of the Lutheran Church; the Rev. Mr. Deane, Chaplain of Trichinopoly; the Rev. Mr. Mohl, of the Danish Episcopal Church at Tranquebar; and Njansparagasen, Native Priest of Tanjore.

those departed Missionaries, on which we now tread, and the walls of the sacred edifice, reared by their zeal, within which we are assembled, unite to urge me to the duty which I am now attempting.

Causes of Decline in the Southern Missions.

The vast extent of these Missions—the length of time, a century and a quarter, since their commencement—the wide ramifications of the chief question which has sapped their Christian Simplicity—the cursory attention only which I had been able to give to the details connected with them—and the short period which I have now had for actual inquiry and observation on the spot—all persuade extreme caution on my part, in suggesting, as well as on yours in receiving, what I may offer for your consideration.

Difficult indeed has been the crisis through which these Missions have passed. The brilliant prospects, which presented themselves half a century since, have, undoubtedly, been long obscured; but from circumstances, which, when calmly considered, admit of the hope of a restoration of the Sacred Cause to much of its pristine vigour.

The Missions stretch over a tract of country from Vellore to Cape Comorin—about three hundred miles by two hundred or two hundred and fifty. About ten thousand Christians, and one hundred and forty Towns and Villages, or more, with as many Congregations, are scattered over these regions; and two hundred Native Catechists and Schoolmasters are employed in their Christian Instruction, under the European Missionaries of the Incorporated Society.

It is quite obvious, to those who know India, that every thing must depend, under God's blessing, on the number, health, talents, and piety of these European Missionaries. Soon after the death of Swartz and Gericke, however, the supply of these holy men seems nearly to have failed. Germany, corrupted for a time by neological principles, furnished with difficulty the Venerable Society with a few more men like those of the former

Twelve Clergy, four European Catechists—of whom three were of Bishop's College—and about fifty Native Catechists and Schoolmasters, were present.
† The tombs of Swartz, Horst, and Gericke, at Tanjore. The Churches of Cuddalore, Tanjore, and Vepery, were built by the Missionaries; and the last two rebuilt and enlarged, partly by the aid of Government, and partly by a donation of 2000*l.* to each, from the Society for Promoting Christian Knowledge.

age: and, of those who were obtained, it pleased God that many fell, by the sudden stroke of sickness or death, early in the course of their labours. With the utmost care in the selection, disappointments also occurred in the characters of others—disappointments, indeed, few in number, and shewing, by that very circumstance, the general excellency of the Society's choice—but of widely-spread mischief—of such mischief as to account but too well for much of what we now witness.

When, to these sources of decline, the general tendency of our fallen nature is added; the encroaching character of the heathen usages connected with caste; the weaker hold of Christianity on the descendants of the first converts in the second and third age; and the low state of morals and civilization in India all around—no standard of truth—no Christian habits—no tone of virtue—no Christian Sabbath—nothing to fall back upon—the step from Christianity to Heathenism with all its pollutions immediate—when all these things are considered, and when the state of any widely-scattered parish at home, if it be only comparatively neglected for a few years, is recollected, I think we may discern the chief causes of the decline; and need not be too much dejected at the present condition of the Missions, if those causes can be removed. The Apostolical Churches during the life of St. Paul, and those of the Lesser Asia to whom the Seven Letters in the Apocalypse are addressed by St. John, may teach us what the corruption of human nature can do, even against inspired instruction and miraculous authority.

It will quite astonish you to hear, that, about three years since, on the arrival of a Reverend Missionary from England, he found himself totally alone in Tanjore; without a single companion in vigour, to labour, while he was acquiring the native language, or to assist in managing the ordinary perplexing secular concerns of the Mission, or superintend the crowds of Catechists and Congregations—the venerable Kohlhoff himself being at the coast for his health. In such a state of things, what could follow! To me it is a matter of surprise and of gratitude, that things have kept together as they have.

Indications and Beginnings of a Revival in these Missions.

When, indeed, I am present at the immense congregations assembled in the

Churches—when I witness the order, the devotion, the death-like attention, the echoing responses, which put to shame the tame whispers of European Auditories, in every Station—and especially when I see the crowds of Communicants at the awful mysteries of the Body and Blood of our Lord—I still say, with the first eminent Prelate of this See, “These Southern Missions form, in a Christian View, the noblest memorial of British Connexion with India.” I still say with the second Prelate, “Here is the strength of the Christian Cause in India”: and I add, with that beloved Bishop, “It would indeed be a grievous and heavy sin, if England, and all the agents of her bounty, do not nourish and protect these Churches!”

But England will not neglect them. England only requires the case to be fairly laid before her by the Venerable Incorporated Society, in order to send out her sons and pour out her treasure.

Help is already coming in. Two most promising Missionaries, within about two years, have arrived from England. Bishop's College has presented the fair first-fruits of that excellent Institution, by enabling me to ordain and despatch three more. Instead of one or two solitary Missionaries in the South, I shall have the happiness of knowing that seven, and, by the end of the year, eight, and including the aged fathers of the Missions, ten, will be in these fields of labour.* It is true, that many more are most urgently required, to supply the places of those venerable fathers incapable now of much active exertion, and to fill adequately the numerous Stations... But these will, we doubt not, be gradually raised up by the Great Lord of the Harvest, under the paternal care of the Incorporated Society, if we are not wanting to ourselves here in the fields of labour. All will then begin to spring with verdure. The frame-work is sound. Churches are reared, in most of the Stations—many of them beautiful and spacious like the present. School Houses, Mission Residences, Mission Gardens, Mission Villages, Mission Property, with an excellent press at Vepery and ample buildings—all stand erect and ready. Nothing is needed but the internal grace of our Saviour, working in His Gospel, by the voice of His faithful Ministers, to fill all with animation and life.

* At Vepery, 3; Cuddalore, 1; Tanjore, 3; Trichinopoly, 1; Tinnevely, 2

*All Influence of Casts in Progress of
Extinction among Christians.*

The main barrier to all permanent improvement is, as I trust, in the way of removal—THE HEATHEN USAGES OF CASTE IN THE CHRISTIAN CHURCHES. When this case was laid before me, a year and a-half since, I had not a moment's hesitation as to my duty; and all which I have seen, since my arrival here, has strengthened that conviction; which indeed had been fixed in my mind from the time when I first turned my attention to Indian Missions, nearly forty years since. But I wonder not, that the decisive step was not taken sooner. It was natural, it was proper, it was necessary, to try every other expedient, before so violent an one—for such it appears to the Natives—was adopted. While the master minds of Swartz and Gériclé remained to keep down the attendant heathen practices, caste was comparatively harmless: it seemed more of a civil distinction. But I rejoice to find that the judgment of all my Brethren, and of the whole body of Christian Protestant Missionaries without exception, concurs now with my own—that the crisis had arrived; and that nothing but the total abolition of all heathen usages, connected with this anti-christian and anti-social system, could save these Missions.

A nucleus is now formed, as I hope, in all the Stations, for a sound and permanent Christian Doctrine and Discipline. One of the grand artifices of Satan is, I trust, discovered and laid bare. The new converts before they are baptized, and the catechumens before confirmation, will readily submit, from the first, to the undeviating rule now established. The whole congregations will be treated with the extraordinary tenderness which the habits of India for 3000 years, and their own low state of Christian Faith, require. It will suffice, as to them, that all overt acts, as respects the Church and the Public Worship of God, be discontinued. For the rest, we must wait. In proportion as new Missionaries come out, and true Christianity revives and spreads among their flocks, they will understand the grounds of my conduct; and rejoice in the paternal, though strong, resolution which dictated it.

You will continue to watch with unceasing anxiety the progress of things. What has been effected is only a begin-
Nov. 1835.

ning. The large number of our Christians who have openly acceded to my wishes far exceed, indeed, all which I had hoped for, when I first arrived among you. But much of the impression will fade away, unless you follow it up with a series of kind and wise measures, adapted to varying circumstances; and all directed to one end—THE SUBSTITUTION OF CHRISTIAN FOR HEATHEN PRINCIPLES AND HABITS. The feeble state of practical religion, which has partly led to these heathen usages and been partly generated by them, will remain, and remain long. We can only raise the tone of piety by the bright effulgence of the Gospel of Christ, made effectual by the Holy Spirit, and sustained and adorned by the meek and consistent conduct of the Ministers of His Word.

The Bishop adds this salutary counsel in reference to the newly-converted:—

The converts will have a double need of your care, as the heathen caste distinctions are broken down, and the gentle gradations of rank, as in Christian Countries, are substituted. Presumption or forwardness in the Wife, the Sister, the Child, the Disciple, the Scholar, the Subject, would more obstruct the peaceful abolition of caste than any other thing that could be named. While the pagan barriers are being removed, and all the old notions of defilement in the touch of another, or in the eating with him, or entering his house and intermarrying in his family, are being banished, let the due reverence for age and station, and learning and piety; let the Scriptural, conscientious submission to the magistrate and the laws, prove how little those unnatural barriers were required.

The Bishop proceeds, in his Charge to the Missionaries, to suggest the Measures and the Course of Conduct which should be pursued. This is done under Eleven Heads; the whole of which we would gladly put on record, as they have a very important bearing, not only on the Missionaries more immediately addressed, but on all engaged in the work in India.

Australasia.

New South-Wales.

CHURCH MISSIONARY SOCIETY.

A GENERAL notice of the Mission appears at pp. 468, 469. We now add extracts from recent communications, which exhibit the very interesting picture, of the incipient but gradual influence of Divine Light on the minds of some of the wildest and most forlorn of the human race.

Report of the Mission for 1834.

The Missionaries thus sum up their general views of the state of the Mission in their Second Annual Report to the Governor of New South-Wales. While their difficulties are great and exceedingly discouraging, the dawning of the *True Light* cheers their toilsome path; and here, as elsewhere, that declaration of the Inspired Word will doubtless be made good—*in due time we shall reap, if we faint not.*

Mission-House, Wellington Valley, Dec. 3, 1834.

The Missionaries, in presenting a Second Annual Report of their labours among the Aboriginal Natives of New Holland, are happy in being able to state, that their prospects of being useful to these so deeply degraded and so long neglected Tribes are more cheering than when the former Report was drawn up.

The prejudices which formerly were so strong against the Missionaries are, in a great measure, removed; and many of the Natives have acknowledged that the design of the Mission is a good one, and they believe that, by and bye, "black fellow make a light." They have left their wives at the Mission House, in large numbers, for months successively, when they have gone on their expedition into the bush. The Natives in general have come to the Establishment in larger numbers than in the preceding year; occasionally to the amount of eighty or a hundred: they have also remained there longer, and evidently with more confidence. Many have been induced to work in the Mission garden, in the paddock, &c. In the spring, one youth was engaged in driving bullocks at plough, and occasionally in ploughing: during the harvest, eight natives were daily em-

ployed in reaping: several have planted maize-corn, melons, and pumpkins, and sown tobacco seed for themselves: some of the children have each a small plot of ground in the Mission garden, which they respectively cultivate for themselves.

The Missionaries have itinerated, on several occasions, to the distance of from forty to seventy miles, in each direction. On these journeys, when they have met with Natives who had seen them at Wellington Valley, the most friendly disposition has been invariably manifested toward them: they have also given sufficient evidence, that they had not forgotten the daily custom at the Mission House of presenting prayer and praise to the Great God and Saviour of mankind, by readily kneeling down and uniting with their Christian Teacher in this sacred duty.

The Missionaries, by holding frequent intercourse with the Natives, have obtained more accurate views of their opinions on various subjects. It is now proved, beyond dispute, that they believe in the existence of a spirit, distinct from the body, and which survives its dissolution. Though there are among them, as indeed among all nations, some professed unbelievers on this subject, who frequently say, "Black fellow die altogether;" yet, like the infidel in the storm, from this position they are easily driven, by reference being made to their constant fear of death, and their dread of going near a grave, or a hut where a person, lately dead, formerly resided. They say, that "Byamy, who sits down long way off, over the great waters, near to England, made every thing, and every body first time." It may, eventually, appear, that they do believe in a First Cause.

There have been at, different times, on the establishment, during the past year, thirty children, to whom instruction has been given. Some have remained but a short time; others, longer; and some have continued with the Missionaries. It has been remarked, that the Native Children might be taught to imitate certain sounds, or to remember those imitations, and no more; but the Missionaries are happy to say it is far otherwise. The gate to knowledge is, in a great measure, secured against their admission; and they manifest no curiosity to know what is contained therein. Learning to read appears to them a work of

impossibility, and therefore they have no heart to it; but when they have once become able to read, and, their minds being thereby expanded, they become inquisitive, learning is no longer looked on as a task, but esteemed as a privilege, as well as a source of delight.

The Missionaries close their Report with these touching remarks—

It is not in the power of the Missionaries to record in a Report all the pleasing features of their Mission, or all the trying scenes through which they have to pass. It will never, to a reflecting mind, appear, that the path of a Christian Missionary among savages is bestrewed with flowers, or that his mind is the seat of calmness and tranquillity. In this Mission, where Natives of both sexes are under instruction on the same spot of ground, the Missionary is called to witness painful, yea, heart-rending circumstances, which can never be recorded for the perusal of an enlightened and Christian Public. Cradled in prostitution, as it were, and fostered in licentiousness, the female children brought under instruction in the families of the Missionaries do not lose their propensity to vice, as with a charm. Nothing but Divine Grace can eradicate those propensities, by the regeneration of the soul; and until that glorious change be effected, the minds of the Missionaries will be constantly exercised with anxiety.

Incidents illustrating the State of the Natives, and the Influence of the Mission upon them.

Oct. 5, 1833—Seven Natives at work for us to-day, in digging a trench. One of the youths uttered a very bad word. Some of the others immediately cried out: "Carrea Yalla (Don't speak that way)! wirri murrumbahng (no good that)." Oorimbildwally said, that he often spoke to his native brethren on the impropriety of their conduct; but that he was now tired of it, and would do so no more, because they too much say, "Don't care for God; don't care." He advised me to forbear saying any more to them about God, as they were so very stupid. I told him, that both he and myself must continue reprovng them, hoping that, by and bye, they would care for God, and think much about Him. They are to have a corrobora (native dance) this evening, respecting Thannah Thannah (the small-

pox): they say it will never come here again. While working, some of them said repeatedly: "Good many white fellows, Mr. Watson, get work it now"—meaning themselves. Whether they thought it disgraceful to work like Europeans, or whether it arose merely from pleasantry, I cannot say. I was much affected, as I frequently am, on looking at them, and thinking, 'Here are immortal souls, and which of them shall become acquainted with God his Saviour? or shall they all, like so many of their ancestors, live and die altogether destitute of the blessings of salvation?' We sometimes hope that there is a breaking of the clouds; and, indeed, we must say, that, notwithstanding continual discouragements and disappointments, we have some pleasing circumstances to cheer our minds. We cannot but believe that some, who occasionally leave us for a season, do repeat their prayers and grace in the bush, or they would not remember them so perfectly when they return.

Oct. 9—There are nineteen Natives here now, most of whom not only attend Family Prayer, but also attend with the children afterwards, and repeat what they are taught.

Nov. 17—Some time ago, we had a servant whose hair had been lost through disease, and the Natives gave him the name of Gunagal Bob: Gunagal is the native term for a plain. This evening, I was surprised at hearing one of the boys tell the other Natives that it was wicked to say, "Gunagal Bob." It appeared that he was led to say so from having learnt the hymn of Dr. Watts, referring to the children mocking the Prophet, *Go up, thou bald-head!*

Nov. 19—This morning, several of the boys refused to grind the wheat which had been given them for themselves: they were not satisfied with having beef for their breakfast, and so they went away from the Mission House; but returned in the evening, and stood outside, near to the window, when the children were at their prayers, repeating after them. They afterward came to the lodging-room window, and said, several times: "Give us this day, all day, our daily bread, and forgive us our trespasses." This circumstance proves that they understand some part of what they are taught. They take advantage of our evident desire to keep them with us; which, in connexion with their

vagrant habits, render them very impatient of controul.

Jan. 1, 1834—A man came over from Goboleon, to say, that seven armed Bush-rangers had robbed a hut at a short distance, and had intimated their intention of coming to Wellington. We have, indeed, more danger to apprehend from such characters than from the untutored Natives around us.

Jan. 12—Only eight of the Natives attended Church to-day; but they seemed to pay as much attention as if they felt deeply interested in the Service. We have repeated evidences of their remembering many things which they hear at Church and at Family Worship. We have never taught them the Apostles' Creed as part of their prayers; but when I have read over my translation of it into their language, they have immediately repeated it in English, which they have learnt only by hearing it at Church.

Jan. 31—Goongeen and I left home, to go into the bush, in a south-westerly direction. After travelling for some time, we arrived at a sheep station, where we found two Europeans: both of them could read, but they possessed no book of any kind. One of them, an Irishman, paid no attention to what I said on the subject of Religion; but the other, an Englishman, entered freely into conversation on the subject: I gave them some Tracts. We travelled on, till we arrived at another sheep station, where we found two men, who had only a Tract, respecting a Pious Negro, which they said they had read over so many times as to remember almost the whole of it. I had seen one of these men before, on the Sunday which I some time ago spent among the shepherds: he had received religious instruction at a Sunday School, and seemed to be affected when I spoke to him respecting his soul. I gave them some Tracts. Hoping to find water, we travelled till it was quite dark, without success; and the difficulty of proceeding through the bush compelled us to stop. We had considerable difficulty in erecting our tent, as the night was so dark that we could not see to cut poles for it.

Feb. 1—Rose this morning about four o'clock. We had much rain during the night, attended with thunder and lightning. We placed our pannakins outside the tent, in order to catch a little of the rain to quench our thirst, but did not

succeed. This morning, however, Goongeen found water at some distance, which was a seasonable relief to us. Having sought Divine direction, we recommenced our journey; and proceeded till we came to a sheep station, where there were three Europeans. I gave them some Tracts, and spoke to the one who remained on the subject of Religion. In a few hours we came to another hut. I alighted, and went in; but the conversation of the four or five white men there was of the most vicious kind. I spoke to them on the subject. One of them acknowledged that it was an unprofitable practice; but another kept pacing the room, whistling aloud, as though he did not regard what I said. After leaving this station, we had not proceeded many miles before we reached another, where we found between twenty and thirty Natives. One little native girl, who had been with us a short time, came running to meet me, saying, "Now, Parson; now, Parson." I was acquainted with nearly all the Natives that I found here. There were several children here; but I could not succeed in persuading any of them to go with me. There was also a fine boy here, about twelve years of age, who had been some time with us at Wellington Valley; but he would not return. We left a short time before sun-set; and reached a station, where we purposed spending the Lord's Day. Goongeen asked me to travel all night, in order to get to Church at Wellington to-morrow. We arrived at the hut, and had Family Worship; after which we erected our tent at a short distance. Goongeen wished to sleep in the tent with me; but as it is a very small one, made to be carried on horseback, I could not accommodate him. He said that he was afraid of Wandong (the devil). I told him that he ought to pray to God to take Wandong out of his heart, as it was his being there that he ought to be concerned about. He said he would go and sleep in the hut, and then croppies (thieves) would immediately come and take me. I told him, that he might go into the hut, as I was not afraid. He, however, laid down, and was very soon asleep.

Feb. 3—Having had Family Prayer, and given a Testament to one of the men, we commenced our journey homeward; for in no other direction would my native companion proceed one step;

and as I was not able to take my tent &c. on my mare, I was compelled to yield. We reached home in the afternoon, having travelled, during the journey, eighty or ninety miles. I cannot be sure that any good has been effected by this short tour. I have seen some of the Natives, and spoken to them respecting their souls: I have also visited many of my own countrymen, who are scattered *as sheep having no shepherd*; and have admonished them, and given them Tracts. The Lord, in infinite mercy, grant that these may be made instrumental to the good of their souls, in this wilderness!

March 11, 1834—At night, our children were speaking to each other in the hut: we overheard them: their subject was, Jesus Christ and Heaven. They said: "Jesus Christ is all over, and sees every thing;" and then they endeavoured to recollect all the places and persons and houses with which they were acquainted, saying: "And Bathurst too; and Sidney too; &c." They then attempted to consider who there were in heaven: among them, they mentioned God, Jesus Christ, Methuselah, and Moses.

March 16—Eight Natives at Church to-day. Eramdiul came up this afternoon. I spoke to him on the subject of Religion, and told him that he should be getting ready to die. He said: "Do not say any more about dying: I shall not die yet." I told him, that if he knew God and Jesus Christ, who died to take away his sins, he would not then be afraid to die. So true it is, that, *through fear of death, they are all their life-time subject to bondage*. Nothing can deliver them from this, but a saving interest in Christ.

Some time ago, some of the Natives went to Mr. Fisher, at Goboleon, three miles from this place, and asked for some tobacco. Mr. Fisher very properly told them to go to Wellington. "Oh no," they replied; "too much Mr. Watson pyhalla (a vulgar word for 'to speak'). That fellow always pyhalla. We don't want pyhalla: we want tobacco, pipes, bread." A Native came up to our house this evening, to join the others at prayers: he had brought a number of opossums' skins for an European. I told him that it was very wicked to do so on Sunday. He said he did not "make a light" (know) what day it was; but white fellow did, he believed.

March 17—Left home this morn-

ing, with one of our Native Boys, for the bush, for a few days. We reached Murrumbirdthree about three o'clock. I erected my tent, and, having made a fire, took a pannakin of tea. There are many Natives in this neighbourhood, several of whom soon congregated around my tent. Two of them paid particular attention to what I said, and asked some pertinent questions. I always endeavour to preach Jesus Christ, never forgetting the instructions on this head given in the history of the Greenland Mission. Seven or eight attended prayers in the open air at night, and said their prayers afterward.

March 18—There are about twenty Natives in this neighbourhood, several of whom are very ill: many attended prayers at night. I administered medicine to the sick Natives, and also to an European, who has been confined to his bed for a long time. How much was I affected this day at the expression of a Native Youth, when speaking to him on the subject of Religion! He asked, in a quick manner: "What for you not tell me that, when I come up Wellington?" I was affected at the question as it regarded the youth, for it seemed that he felt an interest in the subject; and also as it regarded myself, to think that I could have been guilty of allowing a Native to come up to Wellington, if only for an hour, and to go away without having heard something respecting Religion. The Lord help me to be instant in season and out of season!

March 31—Ten Natives here. After prayers, I endeavoured to direct the attention of the elder ones, who had not been with us so much as the others, to the subject of Religion, and a future state; but they begged that I would talk no more about that, as they should live a long time yet. I referred them to some who had died rather suddenly; and endeavoured to remind them how I had spoken to them in this manner, and how they replied that they should live a long time, but were now dead. They would not converse on the subject.

April 26—Nearly forty Natives came up to-day, several of whom are very ill. I would fain have spoken to them on the subject of Religion, but they only expressed anxiety after pipes and tobacco. I told them that they were always ready to ask for a pipe; but they felt no desire to pray to God to make them good, and

to take them to heaven when they died. Most of them went away: a few only of the sick remained.

June 10, 1834—It is quite clear that the Natives have an idea of a spirit separate from the body, and which survives the dissolution of the body; though they often speak of body and soul, or, in their own phraseology, say, "Black fellow die altogether." Since Dixon's death, they will not go near his hut. To-day, being exceedingly rainy, and the Natives not knowing where to find shelter, as our huts are not waterproof, I told them to go to Dixon's (a servant who had died). They answered: "Oh no: too much Dixon sit down." I asked how he could sit down there, when he had been deposited in the earth. They said, "Oh, soul come up."

July 29—When speaking to the Natives this evening on the subject of Religion, one of them asked, "What for you speak much about God, and devil, and dying? No other white fellow, no other master, talk that way?"—It seems strange to them, and well it may, that we should be always speaking to them on those subjects which persons, even of respectability, never mention in their hearing.

Aug. 5—Some of our Natives appear to pay more attention to our instructions than they formerly did. May the Holy Ghost become their Teacher! then they will learn to purpose. I have not been able to ascertain whether they have any sense of guilt, or uneasiness of mind on account of their conduct: their frequent sighing when we speak on Religion, and their constant fear of death, would lead us to imagine that they felt all was not right.

Oct. 4—I was much pleased this evening with the distinct and solemn manner in which the Natives repeated their prayers; and particularly with two old men—one of whom has been notoriously wicked—who never before attempted to pray. I can scarcely help believing that the Lord is doing something for us.

The difficulty of holding intercourse with *people of a strange speech* is confessedly great; and this must be peculiarly felt, when the subject of conversation is of a spiritual and religious kind. Even in such cases, however, the impediments gradually give way to persevering efforts. The remarks made by the Natives often

wear an appearance of childishness: this must be attributed partly to their real ignorance of things Divine, and partly to the narrow compass of language which, as yet, forms the medium of intercourse between them and our Missionaries. Yet something of an increase, both of intelligence and of interest, concerning Religion, will appear in the following extracts from Mr. Watson's accounts of

Conversations indicating the Inquiring Spirit of the Natives.

April 26, 1834—When I was in the garden this evening, the following conversation took place between Goongeen, one of my Native Youths, and myself:—

Goongeen. "The black fellows are going to fight to-morrow: I shall go."

Mr. W. "No; you must not. To-morrow is Sunday: it belongs to God. You must go to Church, and pray to God to take all evil from your heart, and to make you good."

G. "I will go after prayers, I believe."

Mr. W. "No: the whole day is sacred; and it is your duty to remain at home, and learn respecting Jesus Christ, who died for you."

G. "To-morrow Sunday! Hy! hy! Great Sunday in Sydney; great church there. Every body go to Church, in Sydney. Great music too—boom, boom, baa! (meaning the organ.) What for not make great church here, like at Sydney?"

Mr. W. "When the Natives are desirous of coming to Church, and have become acquainted with Religion, we shall erect a church for them here, and in other parts also."

This young man has been with me to Sydney, and often speaks of the church and organ, and of Mr. Hill. At the same time he saw several New Zealanders; many of whom, I told him, sit down and read the Bible, and many of them are very good: this, also, frequently forms a topic of conversation between him and his native brethren.

July 5—Goongeen and another youth have been cutting bark to-day; but they would not come to the hut for their suppers, because the mother of one of them was at a short distance; so it was taken to them. This evening, I said, "Nanny, you must go with me to teach Mary Buckley her prayers." Goon-

geen said, "What is that?" I replied, "We must go and teach your mother to pray to God: you do not wish her to go to that bad place when she dies, do you?"

Goongeen. "Oh, black fellow die altogether: does not go anywhere."

Mr. W. "If black fellow dies altogether, why are you afraid of going into the hut belonging to the man that was drowned?"

G. "Oh, that soul: it goes somewhere; I do not know where."

Mr. W. "If the soul knows God and Jesus Christ, it goes to heaven: and if it be wicked, it goes to hell."

G. "Who puts wicked soul into hell?"

Mr. W. "Satan."

G. "Who puts good soul into heaven?"

Mr. W. "Angels, who are good spirits."

G. "Where Satan sit down?"

Mr. W. "In the hearts of wicked men, and all over where wicked people are."

G. "Where is heaven? — In the clouds?"

Mr. W. "No: beyond the sun and stars."

G. "Have you ever seen something like stars fall? That always come down when black fellow going to die."

Mr. W. "Pshaw! Not so, I think."

G. "Hy, hy, hy! You won't believe black fellow: black fellow won't believe you."

The conversation again turned on the subject of the soul. I told him that it was Satan that made their souls blind and deaf, and that hardened their hearts, so that they did not feel any desire to know God and Jesus Christ—that Satan wished to keep them from God. He again asked: "Where Satan sit down?" I replied: "In the hearts of wicked men." He observed: "I don't see him. You don't see him, I believe." —One of the boys said: "O yes; Mr. Watson doctor." (They suppose no one can see the devil but their doctors.) I told them that it was not my being a doctor that made me acquainted with these things, but the Bible, God's Book: that the Natives could not know these things of themselves, as they had no Bible, nor a Minister to teach them, and as they only lived a short time: but that God had always lived, and knew every thing; and that He had told good men what to write in the Bible. I told him that he ought to pray to God to cast

Satan and all evil out of his heart. He said that he did pray to God; but that God had not done so. I told him that he prayed in a careless manner, and did not feel a desire for God to do so. He said, that a very, very long time ago, all black fellows died. I inquired where the others came from. He replied, that only one old man and an old woman "sit down," or lived.

Aug. 11, 1834—As I was sitting in the kitchen with my children, writing, one of them said: "Mr. Watson, what does that mean—*Forty years long was I grieved with this generation?*" By way of explanation, I gave them a brief account of the deliverance of the Israelites, &c. The girl has remembered this, from hearing it at church.

Oct. 26—I had a long conversation with our Native Youths this evening. I found it extremely difficult to understand them. *Kabarhrin* was the chief speaker. The following is a part of the conversation:—

Mr. W. "Does your devil ever die?"

Kabarhrin. "No, never."

Mr. W. "Do not your doctors sometimes kill him?"

K. "O yes."

Mr. W. "How is it that the devil is sometimes killed, and yet never dies?" —To this he made no reply; but the other Natives laughed aloud.

K. "Baggeen (a name we have always supposed belonged to the devil) belongs to the soul: every black fellow has got a baggeen. Baggeen, belonging to some Natives at a great distance, have made young man Billy ill at Goboleon: he will soon die: very large stone sit down in him."

Mr. W. "How did baggeen, belonging to those Natives, come so far, and leave their bodies behind?"

K. "Oh, come up when sleep: very great stone they put in young man Billy."

Mr. W. "When the doctors say that they have taken a stone out of the body of a sick person, had they not the stone in their hand first?"

K. "O no."

Mr. W. "When you see a doctor about to take a stone from a sick person, look into his hand, to ascertain whether the stone is there."—At this, the other Natives again laughed aloud.

K. "Oh, black fellows are not deceitful."

Mr. W. "I did not say they were: I

only said you ought to watch the doctor, to see whether he does not pick up a stone, as you know he looks all around for one."

Though I made many inquiries respecting this "baggeen," I could not understand Kabahrin on the subject. The conversation then turned on "Byamy."

K. "Byamy made all—black fellows, and white fellows, and every thing."

Mr. W. "Where does Byamy live?"

K. "Oh, a long way off, across the great waters, near to England."

Mr. W. "Do the Natives pray to him, as we do to the Great God?"

K. "O yes."

Mr. W. "Do you pray to him?"

K. "O yes." [I do not believe that to be the case.]

Mr. W. "Has any one ever seen Byamy?"

K. "O yes, when dreaming."

Mr. W. "Did you ever see him?"

K. "I do not like to talk about him: he will be very angry."

Mr. W. "Does he hear you speak? How will he know you are speaking of him?"

K. "I do not like to talk about him."

The following incident, from Mr. Watson's Journal, is a clear and encouraging instance of the manner in which Christian Education develops

The Power of Conscience.

Nov. 23, 1834—Ten Natives at Church to-day. Two of the adult females are learning to read. One of my girls (Ebatha) was reading a lesson which runs thus: "A good boy will not lie, swear, steal, &c." When she came to the word "lie," she suddenly stopt short, and would not proceed. I asked why she did so? She hesitated answering; but at length acknowledged that she did not like to read it, because it condemned her conduct.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Exploratory Visit to Waikato.

It having been considered desirable that the Rev. A. N. Brown and Mr. Hamlin should proceed from Paihia, to explore the District of the Waikaito, in subserviency to the object of forming Missionary Stations, they

proceeded, together with some of the Native Youths attached to them, overland, on this difficult expedition. It occupied them from the 26th of February to the 17th of May of last year.

Setting forth from Waimate, they proceeded by the Wairo River, passing Mangakahia and Aotahi, to Kaipara Harbour. Landing here, they travelled by compass through the broken and trackless country in the direction of Waikato; often making their way, with great difficulty, through fern and bushes. A journey of between 70 and 80 miles, and which occupied seven or eight days, brought them to the Waikato River. Having proceeded for ten days more, they found, as will appear from the following extracts of Mr. Brown's Journal, the

—Readiness of the Waikato Natives to receive Missionaries.

March 31, 1834—In the evening, at Native Prayers, about 200 assembled; the great majority of whom were women and children, most of the men being absent at their cultivations. They listened attentively while Mr. Hamlin addressed them; and I had a party afterward assembled round my tent door, asking a variety of questions relative to what they had been hearing. We had many anxious inquiries on all sides, as to when Missionaries would come and reside among them.

April 6: *Lord's Day*—Pehitukorehu, Haupokia, and Rangituatea, with nearly a hundred of the Nga-ti-maniapoto, arrived this morning; and, after the ceremonies of crying and eating were over, we held Service with them.

Pehitukorehu, who seems to be the principal Chief, is a tall, stout, venerable-looking old man, with a white beard and hoary head. He observed—

The land is large: the men are numerous: come and sit with us. I will listen, if the Missionaries stop among us, and let us see their faces; but if they come but once and do not return, I shall not perhaps attend to what they say.

Haupokia told me that his heart was in great haste to go and fight again at Taranake; but if Missionaries came and stopped with them, he would listen to their words, and give up fighting.

In the evening, while Mr. Hamlin was holding Service with our Natives, I was engaged conversing with Kanawa and his son, Werowero, and a few other Chiefs. Werowero said that he too would leave off fighting, when Missionaries came and resided with him: he desired to be at peace with the Ngapuhi; and if Pomare and Marunga would come up to Waikato, in company with some of the Missionaries, it would put an end to their fighting, for he would be friends with them.

May the precious seed which, in weakness and fear and trembling, we have endeavoured to scatter this day in our Master's Name, be watered by the dews of the Holy Spirit, and bring forth abundant fruit to the glory of God!

The following Extracts give some intimations of the

Expectations of Benefit from Missionaries cherished by the Natives.

Hou, a Young Chief, said that his legs were strong, and he should continue to fight till the Missionaries came and, by their preaching, broke his feet. How mournfully characteristic are the words of Holy Writ, as descriptive of the state of this people: *Their feet are swift to shed blood: the way of peace have they not known!* Yet would I trust that the time to favour these poor Natives is not far distant, when our Missionaries, in simple dependence on Divine strength, will be enabled to "break their feet," and make known among them the only way of peace, even Jesus Christ.

Manoa, a principal Chief, seems very desirous for Missionaries to settle among his tribes; and much amused us by requesting, that, if a Missionary could not be spared, one of the Missionaries' children might be sent to reside with him. In the course of conversation, he observed—"The Missionaries should have come and lived among us years back, and then the large tribes at Taranake would not have been cut off by us; but we shall continue to destroy each other till Missionaries do reside with us." His words fell on my ear as a severe, though, on his part, an unintentional, reproof of the supineness and lukewarmness of the Christian Church. She has not yet taken up her proper position in Missionary Exertions; and, to a large proportion of her members, might our Lord, even in the present day, address the reproof which He gave of old to the

Nov. 1835.

shepherds of Israel—*My sheep wandered through all the mountains and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.*

A passage from Mr. Hamlin's Journal painfully illustrates the

Dread of one another in which the Native Tribes live.

In order to cross the Waikato River, the travellers tied up the raupo, or rushes, which grew in abundance on its banks, into bundles, to float them over. On ten of these rudely-shaped floats they paddled across; and found them to answer so well, that they proceeded some miles in them, on the river. The friendly influence which the Missionaries have acquired will be noticed with pleasure. Mr. Hamlin writes—

I thought I saw a canoe, but said nothing. I told our Natives, before starting, not to run one from another, lest we should fall in with Natives, who would most probably think we were Mangakahia Natives, come again to fight: I said—"Let Mr. Brown and me go first, and all will be well." Notwithstanding which, the two Natives, who were with us from Waikato, pulled on: when the canoe, which I thought I saw, proved to be a boat full of Natives, pulling toward us; in which was a younger brother of Werowero, the principal Chief of Waikato, and a European. When the boat met the moki (our float), the Chief in the boat said to the two men upon the moki—"Where are you from?" "From the Ngapuhi," they replied. Seeing our mokis behind, he said—"You are a fight." He then told the men in the boat to load their muskets, and fire on those in the moki, and take them at any rate. The two men called out—"We are not a fight; but are come on a visit with some Missionaries, who are close behind." He would not believe them; but told the European to sling round the boat. Although I could not distinguish what they said, I could see that there was something the matter. I therefore called out to them as loud as I could, to wait till we came up: the Native with me cried out also, in English, "Halloo!" which the European recognised, and said—"There are some Europeans behind." They then

pulled toward us; and when they saw who we were, they entered freely into conversation with us, and said they were very anxious that Missionaries should come among them. They said we had kept ourselves at the Bay so long, that surely our children were grown large enough to become Missionaries. The Chief said—"If some of you had come among us some time ago, Taranake would now have been alive; but now they are nearly all cut off by us." No Natives could behave better than they did to us; for they offered us a passage in the boat to Waipa; and, what was still better, they pulled on shore, and gave us nearly all the potatoes which they had, and said that we should not want while they had any to give us. Thus God provided for our need, in a way and manner which we least expected, and was better to us than all our fears.

On a subsequent occasion, Mr. Hamlin gives this further illustration:—

Struck our tents, and proceeded through the wood; at the other side of which sat two men, with their cartridge-boxes girded on, filled with ammunition, their muskets loaded with ball, and they sitting in a fighting position: at the approach of the first of our Natives, the men trembled so much, that they seemed to have no strength left for any thing. It seems that two Natives saw us coming yesterday, at a distance; and supposing us to be "a fight" from Waikato, went and spread the news that it was so; and hence arose the fears of these men. The Native assured them we were not "a fight," but Missionaries passing on to the Thames. At the Thames, it seems, they are always expecting Waikato Natives to fight; and at Waikato they are in dread that the Thames and Ngapuhi are coming to fight; while, in fact, neither party has any intention of so doing.

Notices of the Population and Country.

The Missionaries calculate, that the population of the various districts which they visited is such as to send into the field 6580 fighting-men.

The Mission is now penetrating to the bottom of the long and irregular neck of land, which stretches north-westerly from the great body of EAHEIOMAUWE, or the Northern

of the two New-Zealand Islands. From a hill in the Waikato Country the Missionaries had a distant view into the centre of the southern part of this island. Mr. Brown writes—

Ascended Kakepuku with Mr. Hamlin; from whence we saw Tongariro, bearing S.E. by S. about seventy miles off: our guide informed us that there are Natives living in the neighbourhood of that mountain, which has a crater still burning: the sides are covered with white ashes, and there are hot springs at its base. We saw also Ruapaka, bearing S.S.E. This immense mountain is covered with snow, and looked like a brilliant bank of fleecy clouds cradled in the rays of the setting sun. Ruapaka cannot be seen either from the eastern or western coast, but is visible from Cook's Straits.

Second Visit to Waikato.

It appearing expedient that another visit should be paid to Waikato, with the view of determining on the proper site for a New Settlement, the Rev. W. Williams, the Rev. A. N. Brown, and Mr. Morgan, proceeded thither; and, during an absence of four months and three days, took the requisite measures, as will appear from the following extracts from their Journals, for the

Formation of a New Settlement at Ngaruawahia.

We commence with the communications of the Rev. W. Williams, at the period of their arrival at Ngaruawahia, at which place it appeared the most expedient to form a New Station.

Aug. 16, 1834—As soon as we had breakfasted, we pulled toward the Pa; and had not proceeded far, before we were met by nine canoes, which came out to meet us. There was an immediate discharge of muskets on both sides; which we were glad to have concluded, as many of the balls from the opposite party passed close by us. We remained in our canoes for some time, opposite the Pa; when an old priest, besmeared with oil and red ochre, paddled himself across the river toward us; and having landed, he called Kati and his companions on shore, to have a ceremony performed, in consequence of their narrow escape at Wakatiwai. Before the priest began, they

threw off every garment, and even divested themselves of the ornaments in their ears; and remained seated for some minutes before him, while he repeated his *karakia*. This concluded, we passed over to the Pa; where the usual ceremony of crying was gone through, which was followed by a plentiful supply of food.

Aug. 17, 1834—We pitched our tents last night about half-a-mile above the Pa, near to the house occupied by Captain Kent, who has treated us with great civility. After breakfast, we passed over to the Pa, and assembled upward of 200 Natives to Service; at the conclusion of which, nine canoes, containing about 120 men, came from the higher part of the river. These also heard us with much attention; and we then passed on to another party of equal number. They all said it was very good to listen to our instruction; but that if we staid only for a day or two, and returned, it would be of no service to them. I told them, that I was sent to remain with them, and that others are to follow.

Aug. 18—To-day I have had much conversation with Werowero, who is the principal Chief of Waikato, relative to the place at which I am to reside. He is anxious for me to remain near him, and is willing to give up any situation I may select; but the body of the Natives live further up the river, and it will be necessary to select a central position.

Aug. 21—Left Ngaruawahia this morning; and had not proceeded far up the river, before the land was pointed out which Werowero wished to assign to me; but there are no Natives living within three miles, which is a great objection. We proceeded about fourteen miles, the banks on either side being lined with cultivations nearly the whole distance; but, for the most part, having but few inhabitants, except in the planting season.

Aug. 23—We continued our course to day up the river, against a strong current; passing, on our way, two places which have been rendered memorable by the wars of the Ngapuhi. The first is called the Rore; and is the spot where Pomare, the last of the Ngapuhi who did any mischief here, met with his death. He had committed many depredations, killing a number of people and destroying much property; when at length a large body of men waylaid him on either side of the river, and succeeded in cutting off

the greater part of his people. The second place is called Matakiki. It was formerly a Pa, containing 5000 people. It was taken by Hongi, at a time when this people had no fire-arms. They fell an easy prey, not being able to make resistance, and great numbers were slaughtered. We landed in the afternoon at a village called Mangapouri, not being able to proceed so far as we wished. We were afterward much pleased with the spot; so much so, that we considered it a providential circumstance that we were not permitted to proceed further.

Aug. 26—This evening, a messenger returned, who had been to fetch the Chief. He says, that, on his arrival, the people were talking about setting off to fight; but that as soon as the Chief heard that the Missionaries had sent for him, he said he would return, and leave the rest to settle the dispute.

Allotment of House and Garden.

Aug. 27—This morning, Awarahi and his party arrived. He is a young man, with much vivacity in his manner, and his appearance is prepossessing. He says, that if I like to remain here, I shall have a house erected immediately; but that, with respect to himself, he is a man of war, and to war he must go at present. "Perhaps," said he, "you may have one little boy to believe on your preaching now: and by and bye, we may, perhaps, all believe. The Ngapuhi did not listen till the Missionaries had been long with them; neither can we." On telling him I had made up my mind to remain, he directly got up, and asked me to point out the spot for my house; and, in five minutes, about forty men were employed in clearing the ground upon which it was to stand, and the dimensions were marked out. In the evening, I had a long conversation with them: at the close of which, Awarahi observed, that they should soon all believe, and that our instruction is good, because it tends to their benefit.

Aug. 28—This morning, Mr. Brown and myself were employed in planting the fruit-trees we had brought with us, in a spot of ground near to my projected dwelling, while the Natives of the place were gone in quest of materials for the house. In the course of the day we heard a salute of three guns, which announced the arrival of the Chief; who, hearing that we had arrived, had come some distance, in the dark, to see us. With him I had a long and very interesting conversation.

He had previously expressed a wish for Missionaries, and seemed somewhat disappointed that I was not going to live a little nearer to him. But when I explained that we wished to have access to as many tribes as possible, he observed: "You are right: the place you have chosen is the channel of the river," alluding to the position of the Natives on either side. Asking what he had to say to our errand, he replied: "We have nothing to say: it is for you to speak: our part will be to listen to you."

The Missionary Promise performed.

Aug. 30, 1834—We had a good deal of rain in the night; which gave us a bad prospect for the morning, as want of food would oblige us to continue our route to the next village. We were thankful, to be able to accomplish the greater part of our distance this morning without much rain, until we reached the opposite side of Maungatautari: here we found Mr. Morgan, having his tent pitched, at a place where there is a party of 200 men, belonging to the Chief Waharoa. The appearance of the people does not much recommend them; but they have been civil, and have made several inquiries after the Missionary, whom, they say, my brother promised they should have. They say, that when he was here, nine months ago, he requested the old Chief to give up his hatchet, which was an implement of great renown; telling him, that if he gave up fighting he should have a Missionary:—that he gave up his hatchet, and has been living quietly ever since, waiting for the completion of the promise.

Sept. 2—Arrived about noon at Matamata; where we found old Waharoa, seated at the outside of the Pa to receive us. This old Chief is one of the finest specimens of a Native I have yet seen. He is of middle stature, with small features, well formed: his beard is grey; and his hair, which is partially so, is exceedingly neat; while his dress and general deportment mark him out among the multitude as the superior Chief. He has long been celebrated as a warrior; but his manners are mild, and the expression of his countenance prepossessing. I had expected to find a surly old man, not very well pleased, because he had not yet got a Missionary to reside with him. He soon began to talk upon the subject, but it was in a very quiet way. He said, that he had heard of Jesus Christ; and that, in consequence of what the Missiona-

ries had said to him, he had refrained from going to fight, under circumstances which called for him to rise up. "But," said he, "how can I believe? I have no one to teach me; no one to tell me when it is the Sabbath Day; no one to direct me what to do: and the people around begin to jeer, and to tell me I am sitting still in vain, for that no Missionary will come." I explained to him our plans for Waikato and Tauranga; and said, that, when a Mission was established at the latter place, we hoped to do something for him. Our Settlement in the Thames, and those projected at Waikato and Tauranga, form a triangle; and Matamata lies between the three, but nearest to Tauranga. The people here behave exceedingly well; and in the evening we had a very attentive audience.

Earnest Requests to Increase "the Missionary Tribe."

Sept. 9—We passed on to Maungatapu, and met with a better reception from the Chief than at Otumoetai. He seemed to take much pleasure in shewing all that was to be seen about his fortification; describing the position held by the Ngapuhi when they made their attack last year, and relating various incidents which occurred at that period. He observed to his people: "Now the Missionaries are coming, we shall, for the first time, become a people. Other Europeans stay for a time only; but if these people come, they will continue with us." At prayers, we assembled about 150 Natives.

Sept. 13—Arrived within two miles of Matamata, when the rain came on heavily; and we were glad to take refuge in a small village near at hand, where we pitched our tent, and sent to Waharoa for some food. The food came; and was soon followed by the old man, who wished us to have proceeded on: but finding we were comfortably fixed, he staid with us. He soon resumed the subject which seems uppermost in his thoughts—that of having a Missionary. "The Thames will believe," said he, "and Tauranga will believe, and Waikato; but what am I to do?" In the evening we had prayers; when I spoke of the happiness to be enjoyed in heaven, and said that it was God's wish that they should all go there; and that to this end, He had sent His Son to die for us. The old man looked deeply interested, and exclaimed: "That is the reason I wish for a Missionary, in order that I may be instructed."

Sept. 14—The continuance of rain to-

day has prevented me from going to the Pa, where the body of Natives are; but the few who are at this place came together, morning and evening, and paid very great attention. After the hymn, with which we commenced, Waharoa again exclaimed: "This is the reason I wish for a Missionary, that we may have some one to teach us." Having read the 13th and 14th verses of the 7th chapter of St. Matthew, he observed: "The narrow road is the road to Jesus Christ, and the broad road is the road which leads to Wiro." Speaking again of the great love of God toward us, he added: "And do you shew some love to me, by giving me a Missionary: if we are left by ourselves, these people you now see will die, and go the road which leads to Wiro."

Sept. 20, 1834—Proceeded to Waiharakeke; where, though there was time enough to have reached Matamata, we were obliged to remain over the Lord's Day. At prayers in the evening, poor old Waharoa continued in the same strain, directly I mentioned the name of Jesus Christ. "The people at the Thames, at Tauranga, and at Waipa, will believe, and go into the presence of Jesus Christ; but we at Matamata shall be left to go to Wiro."

Sept. 24—Proceeded to another village, distant about four miles; where we remained, that our Natives might rest their backs. We had thus an opportunity of repeating our Message to many who can but seldom listen to it. I extracted a musket-ball from the thigh of a Chief, which immediately procured me several patients labouring under different complaints. I overheard a man inquiring the number of the Missionary Tribe. "If there are many," said he, "we may have one here."

Sept. 27—I told Awarahi, our Chief, of the difficulties we have in bringing our supplies by way of the Thames; and that I was ashamed that I had nothing to give, at present, to the people who are at work on the house. "Oh," said he, "we do not think of that: we have got you, and that is the taonga nui" (great possession).

Oct. 18—Being unable now to reach Waipa by Sunday, I determined to lengthen my stay, and visit the opposite side, where the Ngatimaniapoto live; and reached the abode of Haupokia, the Chief, in the evening. He is a fine

young man, of very pleasing manner and much intelligence; but he is a great warrior, and has been represented as the main-spring of his party, which numbers 1000 men. He told Messrs. Brown and Hamlin, when here a few months ago, that if the Missionaries would come and live with him, he would give up fighting. I reminded him of what he had then said, which he allowed was correct; and I felt myself now at liberty to say, that Missionaries were coming to him. The people paid much attention at prayers.

A brief extract from Mr. Brown's narrative of the same visit will further exhibit the great

Importunity of the Chiefs to have Missionaries.

Aug. 17—Went with Mr. W. Williams to the Pa: most of the people were at work upon different houses; but on my going round and telling them that it was the Lord's Day, they left their work, and assembled for Divine Worship. They were very attentive while Mr. Williams addressed them. Many old friends, whom I saw in my last journey with Mr. Hamlin, were among the group; and they all seem highly delighted at the idea of Mr. Williams residing at Waikato as their Teacher. Nearly 500 Natives, in three parties, have this day had the Gospel proclaimed among them: many have, probably, for the first time heard the glad tidings.

Aug. 22—Continued our course up the Waipa: called at the Horo Pa, and saw a large party of Natives. After leaving that place, we met Kauae at a short distance, who urged us to return with him to the Horo; but, being pressed for time, we deemed it unadvisable to do so, and requested him to go with us up the river; which he did, to another of his residences, where we staid for the night. Kauae is the Chief who led the fight against Wakatiwai; and, if report speaks true, is a very desperate character. There is nothing however in his countenance which indicates this, although much energy and determination are displayed in it. We mentioned to him the names of the Ngapuhi Chiefs who had embraced the Gospel, "They have Missionaries," was his reply: "can I believe, through the trees?" The indignation which at first it is difficult to repress, at finding ourselves in the presence of a murderer, was softened, on this occasion, by the recollection, that, in past years, no man

had cared for his soul; and that he had been left fast bound in the chains of Satan, with little effort on the part of the Church to break them. Now, however, the news of Salvation is, as it were, brought to his house, by the proposed establishment of a Missionary Station in this district; and I trust that that Gospel, through whose power murderers have been saved, will prove effectual to the turning of even him from the slavery of Satan, to His service, whose *yoke is easy, and whose burden is light.*

Sept. 3, 1834—We went this morning, at Waharoa's request, to a plantation in the woods, near the Pa, where about 600 Natives were assembled. The men were engaged in planting potatoes, with long pieces of wood, answering the purpose of spades; the old Chiefs were sitting under the trees; and groupes of children were playing around. When they had finished planting, Waharoa proposed our returning to the fence of the Pa, in order that his people might assemble there, "to hear the talk of the Missionaries." After sitting a short time, the people rushed from the plantation in native style, and began dancing and making a few speeches, the principal topics of which formed a strange contrast: they were, War, and Missionaries. Old Waharoa said, that his residence was at a cross-path; and that, while sitting there, he should see a white man coming toward him, whom he should find to be a Missionary from Tauranga, passing through his place on a visit to the Missionaries at Waipa: that afterwards he should see another white man coming along, who would prove to be a Missionary from Waipa, going to Tauranga, or else to the Thames Station; and that when we passed by him, and saw that there was no Teacher living with him, we should be "*bad, with exceeding shame.*" I feel that something must be done for this powerful and well-disposed Chief.

Mr. Morgan, who had been sent for to join Messrs. W. Williams and Brown in this undertaking, met with some troublesome circumstances on the way, both going and returning; his manner of dealing with which, as described in the following passages, shows the

Necessity of quiet Firmness with the Natives.

Thought it probable that we should find a party of Natives at the river,

with their canoe, and be able to obtain a passage with them to Ngaruawahia, which would save us the trouble we had contemplated of making a "moki" (a kind of rush raft), to go down the stream. Divided our stock of potatoes into three lots. Found one lot, together with my tent, rather a heavy burden; but cheerfully put it on my back, hoping that I had not far to carry it. In about half an hour, we met the party. They informed me that they had come from Ngaruawahia, and had landed from their canoes, to procure potatoes. On inquiring about my Brethren, they told me that they had left that place for Onepaka, and would proceed on to Tauranga, by way of Maungatautari. As they were going to the latter place, I thought it would be better to accompany them; and wait there the arrival of my Brethren; and therefore made arrangements with them to that effect. After spending about half an hour in conversation with them, on looking around, I saw a Chief of the name of Kupa, who appeared to be the leading man of the party, examining a bundle which contained the blanket of one of my Natives. Said nothing to him at the time, but thought I would watch his motions a little longer. In a few minutes he gave a signal to strip me, by saying that I should be "dead for my things," and immediately took up a large corded bundle. I walked up to him, and, taking hold of the cord, took it out of his hand: he gave it up, without offering any resistance. On turning about, I saw two or three others decamping with some articles; but on my following them, they gave them up also.

I then collected my luggage together, and spoke to them about their evil intentions toward me as a Messenger of God; and asked them what evil I had done, as they sought to take the few things I had with me. They replied, that I came from the Thames (the enemy's country), and therefore to strip me would be "straight," as a payment for the stripping of their Chief, Kati, by the Wakatiwai Natives, a few weeks ago. I told them that they were acting wrong; but they replied: "It is quite straight, according to our native custom." I answered: "God says, 'Thou shalt not steal';" and requested them to listen to the Word of God, and not to Satan. From their conversation, they appeared to think that I had with me a number of blankets, and a quantity of tobacco; and, in the

absence of the leading man of their tribe, sought thus unlawfully to enrich themselves. After some further conversation, they informed me, that the "Tinorangatira" (principal Chief) was with the canoes, at a short distance. I said: "If it will be well for me to accompany you peaceably to Maungatautari, I will go with you." They replied: "It will be good for you to go peaceably." Engaged two of the party to assist in carrying my luggage, glad to be relieved of my own burden; having been obliged to carry, more or less, every day since I left the boat, as well as to lighten the burdens of my two lads. After a smart walk, reached the canoes. When Puke, and other of the leading men, heard of what their party had done, they were very angry, and said, "It is very bad." There were four or five canoes, and from seventy to eighty Natives, including the women and children, embarked. After contending for some time against a stream, running four miles an hour, we reached the place where they had determined to spend the night. They assisted me to pitch my tent, and spoke of starting in the morning. I told them that it would be the "ra tapu" (sacred day); that God commanded us not to work on His day, and therefore it would be better for us all to sit still. In the evening, assembled them for prayers, in the front of my tent. In the course of my address, I alluded to what they had done in the morning; and told them that I did not fear them; and that if they wished to strip me, to do so. I again said: "Although I have no means of defending myself, I do not fear your anger, because God is the guardian of His Messengers; and, should you kill the body of the believer in Jesus, his spirit would go to its rest in the kingdom of heaven." Kupa, the Chief who gave the signal in the morning, sat on my left hand: he appeared much ashamed, and hung down his head while I spoke.

Oct. 28, 1834—Morning, prayers with the Natives. I read the Ten Commandments, and closed with the usual prayers. Returned to my tent, and we sat down

to breakfast. Sent for Awarahi, and informed him about the tobacco. On my handing out the package from which it had been taken, a Native, who was sitting at the tent door, said: "That is my burden: nothing has been taken out of it." He denied any knowledge of the theft, but his countenance betrayed him. We were then informed that he had given away six figs yesterday. A small bundle was handed to me, containing a few pieces, with the confession that he had opened the bundle, and had taken out twelve figs. Awarahi said: "Who would steal a little?" Tana, on hearing his confession, pulled his garments from his back, threw them on the ground, kicked and struck him several times, and said: "Had you been one of our party, we would have killed you immediately." We now thought it time for us to interfere; and we told them that their talk was very bad. Mr. Stack, who was sitting near the door, went outside, and told them that they must not hurt him. For some time he continued to deny having taken more than the twelve figs; but at length it came out, that he had taken all, and left them behind at Matamata. It was then agreed, that one of our party and a Chief from that place should return for it, and follow us to Maungatautari. Awarahi behaved very well. We have every reason to believe that neither of our principal Chiefs was concerned in the theft. Struck the tents; and, at noon, reached Maungatautari. When Service was concluded, a man said: "I have listened to your talk, and you ought now to give me some tobacco for doing so." Dined; and proceeded on for about two miles. The Natives then sat down on the grass; and told us that we must pitch our tents, and wait the return of the two Natives from Matamata. Service in the evening. Awarahi requested Mr. Stack to talk about the Judgment; and said: "Since I have heard of the fire to which the souls of the wicked go after death, I have felt concerned for my child, because he died an unbeliever."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 3d of November, the Instructions of the Committee were delivered to the Rev. C. F. Schlenker and Mr. Walter Croley, on occasion of their pro-

ceeding to Sierra Leone; and to the Rev. Messrs. Eckel and Muhlhauser, on occasion of their departure to Trinidad. The Rev. C. F. Schlenker having acknowledged the Instructions, the Rev. Dr. Steinkopff addressed

a few words of counsel and encouragement to the Missionaries; and they were commended in prayer to the favour and protection of Almighty God, by the Rev. W. Sharpe—On the 8th, the Rev. Alfred Eckel, the Rev. John George Muhlhauser, and the Rev. Christian F. Schlenker, were admitted to Priest's Orders, by the Bishop of London—On the 17th, the Rev. Messrs. Eckel and Muhlhauser embarked at Gravesend, on board the "Tancred," Captain Crosby, for their Station; but the "Tancred" having been run foul of by another ship, below Gravesend, received so much damage, that it became necessary to put back for repairs.

London Miss. Soc.—The NEW MISSION HOUSE (see p. 216) having been completed, the Directors assembled in it on Monday, the 5th of October, for the purpose of dedicating the building to the glory of God, and of supplicating His special blessing on their labours to advance His Kingdom in the world.—On the 4th of October, Mrs. Mault, with her daughter, who had visited this country for the restoration of health, together with Miss M'Gregor, who expects to enter the marriage relation with the Rev. Charles Miller, one of the Society's Missionaries at Neyoor, sailed from Portsmouth in the "Palmyra," Captain Loader, for Travancore.

United Brethren—Dr. Lees, of Gnadenthal, has lately visited this country, where he married. He left the Avon on the 15th of July, in the "St. George" Indiaman, for the Cape.

FRANCE.

Multitude of Laws since the Revolution—A statement on this subject, which appears in a French Paper, deserves notice, as a Sign of the Times. From 1789 to 1835, there were 76,758 Laws and Ordinances enacted, not 20 of which have been formally repealed. They are thus divided: Under the Constituent Assembly, 3402—Legislative Assembly, 2078—National Convention, 14,034—Directory, 2049—Consulate, 3846—Empire, 10,254—First Year of Louis xviii., 841—Hundred Days and Provisional Government, 318—Louis xviii., after the First Year, 17,812—Charles x., 15,801—Louis Philip, up to September of the present year, 6323. This shews an average of 139 Laws per month during the last 46 years!

CHINA.

Chinese Metal Types—The Rev. John Dyer, in addressing the American Board of Missions for pecuniary aid in preparing Chinese Metallic Moveable Types, states, that 3000 characters are very near the maximum required for all Missionary purposes: as punches are made at an expense of 68 cents each, the cost of the punches would be 2040 dollars. We apprehend that there must be some error in this estimate, as the price stated is very disproportionate to the labour required in cutting Chinese punches. A writer in the Chinese Repository for March, thinks

the disadvantages attending stereotype plates from Chinese blocks so considerable, as to leave the preponderance greatly in favour of metallic moveable type, the pages of which may be stereotyped if thought expedient: he states, that not much fewer than 4000 separate characters would be desirable, though fewer would answer for necessary purposes: founts, in three different sizes, would be required; forming a total of 12,000 characters.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—We regret that we are under the necessity of announcing the *dissolution of the Rev. C. T. E. Rhenius's connexion with the Society*. The circumstances which have led to this event are thus stated by the Committee:—

Communications have been received from Madras to the 9th of July last. From these it appears, that the Rev. C. T. E. Rhenius had left the Tinnevely Mission, and arrived at Madras. Early in the present year, the Committee found themselves laid under the very painful necessity of adopting a Resolution, dissolving their connexion with Mr. Rhenius. This decision was communicated to the Madras Corresponding Committee, in a Letter dated Feb. the 13th; and the Rev. J. Tucker was requested to proceed to Tinnevely, in execution of the Committee's instructions. This Mr. Tucker did, at the latter end of May; and after lengthened communication with Mr. Rhenius and the German Missionaries associated with him in the Mission—the Rev. Messrs. Schaffter, Müller, and Lechler—these Brethren quitted the Mission along with Mr. Rhenius. The Committee regret, both on their own account and on that of the Mission, that these Brethren should have done so; as there was no subject in discussion with them, to render it necessary. Convinced as the Committee were of the necessity of terminating their connexion with Mr. Rhenius, they, nevertheless, took this step with the utmost reluctance; esteeming him an able and laborious Missionary, and one whom it has pleased God highly to honour, by the large and manifold blessing bestowed on his labours. A full statement of the particulars connected with Mr. Rhenius's separation from the Society will be laid before the Members, either in the Church Missionary Record, or in an Appendix to the present year's Report. The Committee have the satisfaction to state, that, on this trying occasion, Mr. Tucker was enabled to bring the painful business, with which he was charged, to its termination without any interruption of those feelings of personal good-will which subsisted between the Missionaries and the Committees of the Society both in India and at home. Mr. Tucker intended to remain for some time at Tinnevely; and had made the best arrangements in his power for carrying on the Mission, until additional Missionaries should arrive from home: but it is evident that the circumstances under which the Mission is placed call for earnest prayer to the Great Head of the Church, for His gracious interposition in its behalf. The Committee understand that Mr. Rhenius, and the German Brethren connected with him, had it in contemplation to form a Mission at Wallajabad, about forty miles west of Madras.

London Miss. Soc.—The Rev. Alexander Fyvie, on his return (see p. 343) to Surat, with Mrs. Fyvie, reached Rio Janeiro on the 18th of August—Mr. and Mrs. Kenyon (p. 343) arrived at Berbice on the 24th of June.

Missionary Register.

DECEMBER, 1835.

Biography.

OBITUARY AND NOTICES OF TUPAPA,

AN AGED NEW-ZEALAND CHIEF.

MR. DAVIS has given the following relation of a scene, eminently calculated to encourage every Christian Labourer who *soweth in hope*, but who is not always permitted speedily to see the fruits of his labour.

Nov. 2, 1834—At Broughton's Chapel, the congregation was very large, and somewhat attentive. After Service, they asked me to go and visit a sick man, who was lying in a house near at hand. I went: and found him lying in a verandah, with a dirty garment over him as a covering, and a dirty mat under him, rolled up as a pillow, on which he rested his dying head. He was an old man: his beard was grey: he was fully tattooed. His countenance had been remarkably fine, but it was now being fixed in death. I knelt over him, with deep feelings of regret and sorrow of heart. Surely, thought I, this poor man's glass is run out, and his spirit is about to appear in the presence of the Maker of heaven and earth. Alas! alas! what can be done for him now? After these feelings had passed through my mind as I hung over the dying man, I spoke to him. He tried to speak, but his pale blue lips refused to perform their office: he tried again; and, after a weak hollow cough or two, he at length succeeded. As his power of speech returned, his countenance brightened up: he raised his dying arm, and, letting it fall upon his breast, exclaimed: "My mind is fixed upon Christ, as my Saviour."—"How long have you been seeking Christ?" "From the first," he replied. "Christ is in my heart, and my soul is joyful." I requested him to keep a firm hold of Christ, as the language expresses it, and to beware of the tempter. He replied: "I have no fear: Christ is with me." I read to him a few verses of the 14th chapter of St. John's Gospel; spoke a few words on the great love of God in the redemption of sinners by the death of Christ; and engaged in prayer, in which he appeared to join with earnestness. After prayer, he told me

Dec. 1835.

how much he blessed God for sending His Messengers to him with the Message of Salvation. He told me he was dying, and seemed to long to be with Christ. I told him not to be impatient. "Oh," said he, "I shall die to-day: this is the sacred day." We now took leave of each other, until we should meet in our Heavenly Father's house.

The relief which I felt to my mind, while I knelt over the dying man, on hearing him express his faith in Christ, can be better conceived than expressed. I looked upon him as a poor, ignorant, dying savage; but, oh, the infinite riches of sovereign grace! I was kneeling over one of God's dear children, who seemed to be resting firmly on His omnipotent arm, even in the midst of the river of death: his views of the Saviour seemed clear, his evidence bright. During our short conversation, his countenance, which was no doubt previously settled in death, beamed with lively joy, and evidently betokened his faith as being in lively exercise: in short, the savour of the name of Jesus seemed, as it were, to bring him back for a few minutes into life, in order that he might leave a dying testimony behind him, as to the power and value of Religion to support the soul in death. Nearly the whole of my congregation was around me while we conversed and prayed together; and it was remarked, that they had never seen the like before. To God's name be all the glory, for ever and ever! It appears, on recollection, that this poor man came to me, with many more of Broughton's people, some little time since, to make some inquiries respecting the salvation of his soul; but, at first sight, I did not recognise him again. His conversation then, as far as I can recollect, was pleasing and satisfac-

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tory; but I cannot recollect particulars. Surely, if this were all, my poor Missionary toil would be fully repaid.

Nov. 3, 1834 — This morning, some Natives came pretty early, with the measure for a coffin for Tupapa, the man mentioned yesterday. It appears his happy soul took its flight to the bosom of his Saviour soon after I left him yesterday.—Happy saint! When I took leave of him, he was peaceful, for he was near his Father's home.

The remaining particulars, given by Mr. Davis, concerning this Chief, present a lively picture of the Divine Mercy overruling for good the catastrophes of war:—

The history of poor Tupapa is by no means without interest to the observant Christian. He was originally a Chief of considerable note and family, of the Tainaki tribe; but being always involved in war with the large district of Waikato, he was, with his wife and daughter, in one of their engagements, taken prisoner, with a great number of others. At this time, the man and his little family were preserved, by an all-wise Providence, from the general fate of their prisoners of war, viz. from being cooked and eaten. But, however, this does not appear to have been a merciful act on the part of the bloody victors; for he and his family were preserved, with a few others, and brought to the Bay of Islands, where the greater part of them were sold as slaves to the Ngapuhi tribes, for muskets and

powder, and other instruments of death. On the arrival of the captive Chief and his family in the Bay, the hand of Providence did not leave him there; for not being able to dispose of the family, or any branch thereof, his merciless victors undertook to march them over the island to the heads of Hokianga, to a Chief called Moitara, when they were to have had some muskets for them: but, as they passed through Broughton's place, being recognised by some neighbours, who had previously arrived there from the southern part of the island, they were persuaded by them to run away, and secrete themselves in the woods, until their masters should have returned. This advice they took: and not being found, after the Waikato Tribes returned from the Bay, they came forth from the woods; and he put himself under the protection of Broughton's Tribe; where he lived in peace; where he heard and received the glad tidings of peace and salvation; and from whence his soul, after having been purified by the blood of Christ, winged its way to the Paradise of God. From what I can learn, it is about four or five years ago that Tupapa and his family were brought to the Bay: his wife did not live long after her arrival: his daughter is still alive; but as she is young, I hope to be able to succeed in getting her to live in the Settlement, in order that she may be brought up in the fear of God. The dying father expressed great affection for her.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

THE Total Receipts of these Societies, in the last years of which we have been able to procure statements, amount to a larger sum than on any former occasion: some very considerable contingencies, forming a total of little less than 85,000*l.*, have contributed to this result: these are—upward of 33,000*l.* in part of the Legacies of the late Mr. Cock, of Colchester, mentioned at pp. 172, 215; those to the United Brethren and the Wesleyan Missions not being yet brought to account—11,705*l.* granted by Government for rebuilding the Baptist Chapels in Jamaica, and 1045*l.* for the Wesleyan—13,993*l.* 4*s.* 9*d.* Special Contributions to the Baptist, and 5647*l.* 5*s.* 4*d.* to the Wesleyan, West-Indies' Missions—15,007*l.* 18*s.* 7*d.* to the Bible Society's Negro Fund—and 4000*l.* Parliamentary Grant to the Gospel-Propagation Society.

It should be noticed also, that a considerable portion of the whole amount consists of payments for Books sold; those sold by the Bible.

Christian-Knowledge, and Religious-Tract Societies, and the Sunday-School Union, amounting to about 140,825*l.*; and those by the American Bible, Tract, and Sunday-School Societies, to 23,962*l.*

BIBLE.		Year.	Income.			Year.	Income.		
		£.	s.	d.			£.	s.	d.
American	1834-35	22679	3	0	German Evangelical	1833-34	3537	0	0
British and Foreign	1834-35	167928	1	9	Gospel-Propagation	1834-35	25475	9	11
Edinburgh	1834-35	2986	7	3	London	1834-35	84091	2	3
French Protestant	1834-35	1091	15	10	Rhenish	1833-34	1440	13	4
French and Foreign	1834-35	1154	17	6	Scottish	1833-34	6149	4	9
Hibernian	1833-34	5220	2	8	Serampore	1833	4212	7	2
Merchant Seamen's	1833-34	849	6	4	United Brethren	1833	11846	7	11
Naval and Military	1834-35	2991	0	8	Wesleyan	1834-35	60130	0	6
Trinitarian	1831-35	2467	13	9	SEAMEN'S.				
EDUCATION.					American Seamen's Friend	1834-35	3782	15	0
American	1834-35	18689	2	0	British and Foreign Sailors'	1834-35	1663	8	10
American Presbyterian	1834-35	10358	14	3	Destitute Sailors' Asylum	1834-35	700	0	0
American Sunday-School	1834-35	20700	0	0	Sailors' Home	1834-35	2120	14	0
British and Foreign School	1834-35	2645	10	0	TRACT AND BOOK.				
Chinese & Indian Fem. Educ.	1831-35	1118	5	6	American Tract	1834-35	29769	14	0
Irish Sunday-School	1831-35	3238	7	2	Church-of-England Tract	1834-35	487	15	9
Kildare-Place	1833	4392	5	7	French-Protestant Tract	1834-35	1023	8	4
Ladies' Negro Children Educat.	1831-35	2556	7	0	Irish Tract and Book	1834	2871	0	5
National	1834-35	1989	10	5	Prayer-Book and Homily	1834-35	1960	1	10
Newfoundland & Br. N. A. Sch.	1834-35	2612	10	2	Religious Tract	1834-35	66411	16	4
Sunday-School	1834-35	269	7	6	MISCELLANEOUS.				
Sunday-School Union	1834-35	7600	13	7	American Colonization	1834	5133	10	0
JEWS.					British & Foreign Temperance	1834-35	1313	1	6
London	1834-35	12458	16	11	Christian Instruction	1834-35	1041	19	4
MISSIONARY.					Christian Knowledge	1834-35	71833	15	5
American Board	1834-35	36751	10	0	Continental	1834-35	1639	15	1
American Baptist	1834-35	11601	18	0	District Visiting	1834-35	426	1	2
American Episcopal	1831-32	603	9	0	Hibernian (London)	1834-35	9037	8	1
American Methodist	1834-35	900	0	0	Irish Scripture Readers'	1834	1856	12	1
American Western For. Mis.	1834-35	3977	2	0	Irish Societies of Dublin & London	1834-35	5336	0	2
Baptist	1834-35	33899	0	11	Lord's-Day Observance	1834-35	385	8	2
Baptist (General)	1833-34	153	1	1	Peace	1834-35	700	5	10
Church	1834-35	69592	6	8	Reformation	1834-35	2650	0	0
Church-of-Scotland	1834-35	2500	0	0	United Brethren's Irish Readers'	1833-34	193	8	8
French Protestant	1833-34	1404	7	6	Total	£ 778,135	17	5	

United Kingdom.

WESLEYAN MISSIONARY SOCIETY.

FROM a recent Circular we extract some interesting notices.

Embarkation of Ten Married and Nine Unmarried Missionaries.

In pursuance of a Resolution of the last Conference, in conformity with the previous recommendation of the Committee, to strengthen the force and enlarge the sphere of labour on several of the Foreign Stations, and in other cases to fill up the vacancies occasioned by the sickness or death of Missionaries, a considerable number of Brethren and their Families (in addition to those whose departure was announced in the Missionary Notices for October*) have recently embarked, and are now proceeding on their respective voyages.

On the 13th of October, Mr. Shar-

* See p 477 of our Number for October. — Editors.

rocks embarked for Turk's Island, Mr. West for New Providence, and Mr. and Mrs. Simons for Abaco in the Bahama District. Very shortly afterward, Mr. and Mrs. M'Kenny and family embarked for Sydney, New South-Wales: they were accompanied by Mr. and Mrs. Draper for Sydney, and Mr. Lewis for Bathurst, in the same Colony; by Mr. and Mrs. Brooks and Mr. and Mrs. Wilson, who are proceeding to the Friendly Islands; and by Mr. and Mrs. Spinney, appointed for the Feejee Islands. On the 16th, Mr. W. Sanders embarked for Sierra Leone; on the 17th, Mr. Abraham Cooper for Tobago; and, on the 26th, Mr. and Mrs. Parkes for Tortola, Mr. T. Waymouth for Nevis, and Mr. and Mrs. Gregory and Messrs. Foster and Fullager for Jamaica. On the 27th, Mr. and Mrs. Hodgson and family embarked for the Cape of Good Hope, Mr. and Mrs. Jackson for Great Namaqualand, and Mr. and Mrs. Garner for the Mantatees. On November 12th, Mr.

Fox embarked for St. Mary's in the Gambia, and Mr. Macbrair for Macarthy Island on the same river.

Notices relative to these Labourers.

Several of these Brethren are honourably returning to the field of Missionary Toil, after visiting for a time their native land: their names and character are known to many thousands of God's people, who have been interested by their former communications, or have listened to the details of their trials and successes which they have given personally in different Missionary Meetings. Mr. M'Kenny has been twenty years abroad, chiefly in the island of Ceylon: Mr. Hodgson was formerly many years in Southern Africa: Mr. Parkes has completed his period of probation in the Antigua District; and Mr. Fox is returning to his useful and important labours in Western Africa, after a short visit only to this country, occasioned by domestic affliction. Mr. Macbrair has passed some time in Egypt and in Malta: his appointment to Macarthy Island is with especial reference to the translation of the Scriptures into the language of the Foulahs, the people for whose direct benefit the Mission was established: his acquaintance with Arabic, and his other attainments, will be found of importance in this great undertaking; and, having been inured to the climate of Northern Africa, it is hoped, that, by the blessing of God, his health and his life will be preserved.

The other Brethren, at their several Ordinations, witnessed a good confession before many witnesses. Ardent prayers were then offered for their preservation and usefulness; and we now call on our friends generally, to unite in fervent supplications, that all these Ministers of Christ may have prosperous voyages, by the will of God; and, in their personal and official character, may maintain the honour of the Christian Name, and be the means of extending more widely the knowledge of the Gospel of our Lord and Saviour.

The Continent of India, Gibraltar, Cape Coast, Hayti, and other Stations, yet remain to be supplied. The selection of suitable men for these very important places is a work of great responsibility. For the direction needed for this purpose, the Committee humbly look to God: for the increased support which the Society's Funds will require, for the supply of passages and outfits, and for the main-

tenance of those who go forth, taking nothing of the Gentiles, they rely on the conscientious liberality of the Church at home, which has pledged itself to afford all necessary aid.

Recent Liberal Contributions.

The pledge of liberal assistance to the Funds of the Society, to which we have referred at the close of the preceding paragraph, our friends have already begun to redeem in a manner the most noble and encouraging; as the following Letters will evince:—

To Dr. Huntlag.

I have been a Member of the Wesleyan-Methodist Society for nearly forty years; and, by the blessing of God on my connexion with it, I have been led to seek, and, I trust, in some measure, to work out the salvation of my soul; and my temporal comforts have been perceptibly and greatly multiplied. In testimony of my humble gratitude, as well for my past experience of these benefits, as for the prospect which I can now confidently indulge that they will be perpetuated to me and to my children, and of my earnest desire that they may shortly be diffused throughout the world, I send you the inclosed sum of FIVE HUNDRED POUNDS, to be appropriated toward the objects of the Wesleyan-Methodist Missionary Society.

To the Secretaries.

I have great pleasure in forwarding to you TWO HUNDRED POUNDS, the proceeds of a Bazaar, which was conducted by the Ladies of this City, for the benefit of the Wesleyan Missions; the application of which is, with the fullest confidence, entrusted to the Committee and Secretaries of the Wesleyan Missionary Society, to be employed as they may think best for the furtherance of the great and important Cause which that Society has espoused. Permit me to subjoin my prayer, that the blessing of God may accompany this expression of benevolence and labour of love of the Ladies of York. Your acknowledging the receipt of this Remittance will oblige,

Your most obedient Servant,

JAMES MEEK.

York, November 14th, 1835.

To the anonymous Donor of the munificent sum inclosed in the first of these Letters, and to Mr. Sheriff Meek and the Ladies of York for the handsome contribution announced in the second, the best thanks of the Committee are most respectfully tendered. They trust that examples of Christian Liberality so noble, and, in the present circumstances of the Society, connected with the recent additions to the number of its Missionaries, so peculiarly seasonable and acceptable, will not fail to be imitated by other generous friends, according to their respective degrees of ability.

NATIONAL EDUCATION SOCIETY.

TWENTY-FOURTH REPORT.

State of the Funds.

THE Receipts of the Year amounted to 1989*l.* 10*s.* 5*d.*: and consisted of 1530*l.* 3*s.* 3*d.* from Contributions, Dividends, and Legacies, and 459*l.* 7*s.* 2*d.* under the King's Letter. The Payments amounted to 1929*l.* 17*s.* 10*d.*

Central Schools and Training Department.

The Central Schools contain 407 Boys and 213 Girls. The following summary view is given of the total results of the Training Department:—

Teachers received on probation at their own request, 690 Masters and 488 Mistresses; received into training from Local Schools, 650 Masters and 317 Mistresses; making a total of 2145. Of these, there were provided with permanent Situations, 522 Masters and 431 Mistresses; and sent out, while in training, for the temporary charge of Schools, 442 Masters and 240 Mistresses.

Country Central Schools.

Under the superintendence of Sixty Diocesan and District Societies, there are Forty-three Central Schools, which exhibit the National System with more or less exactness; and serve to stimulate the Country Schools to greater activity and energy than the Teachers, without such a specimen in their neighbourhood, might be disposed to exert. These Schools also serve for the training of such persons as are unable to come to London, of whom above 2000 have been specifically reported to this Society as having been so trained.

Enlarged Operations by Aid of the Parliamentary Grants.

The succour of Parliament has, in some measure, relieved the funds of the Society from a weight and pressure which they were growing unequal to bear; and the Grants of the Committee during the last year have, in consequence, been happily confined much within their average amount: a sum of 2126*l.* has been sufficient to satisfy the direct demand upon them.

But the extent of the Society's Grants must not be made a criterion of the pro-

gress of National Schools during the year: on the contrary, the funds distributed by the Lords of His Majesty's Treasury, and the applications which the Committee have been called on to transmit and recommend in that quarter, and not their own Grants, have now become the correct measure on this important subject; and never was there a time when the Committee had a more satisfactory statement to make on the progress of Schools. Since the last Anniversary Meeting, the Second Grant of 20,000*l.* has been appropriated; and the Lords of the Treasury, being unable to meet the whole demand which was made upon their funds, adopted two principles of distribution—the first having reference to the smallness of the amount which was solicited at their hands, and the second to the extent of the population from which the application came. On these two principles, 122 cases, transmitted through the Society, have been satisfied; and the proportion of the Parliamentary Vote assigned for their use, amounts to 13,610*l.* But applications from 89 places for 8014*l.* still remained undisposed of when this decision of the Treasury was announced; and, including the applications which have been subsequently laid before their Lordships, the Society is at this time a petitioner upon the public funds to the extent of 20,904*l.* A grant from the Treasury to this amount would secure an immediate outlay of above 50,000*l.* in building School Rooms, and provide accommodation in 213 places for 31,375 Children.

Total Expenditure on School Rooms.

A few years since, the Committee had a fair opportunity of judging of the actual fruits, which had been reaped from the funds collected and distributed by themselves. It then appeared, that they had been compelled to restrain their Grants, on an average, within the limit of one-fourth of the outlay which was required to be made; and a subsequent examination of their proceedings has shewn, that the Committee have been instrumental in distributing, on this plan, during the 24 years that the Society has existed, a little more than 105,000*l.*: to which must be added above 20,000*l.* voted by the several District Societies throughout the country, in furtherance of the same work. And this expenditure, on the principle just mentioned, aided during

the last two years by the Parliamentary Bounty, has secured a total outlay in building considerably exceeding Half a Million of money. This is independent of the occasional assistance given to Schools for the training of Masters, and on other accounts; and also of a very large number of National Schools, which have been established and provided with School Rooms by private persons; and of many endowed Schools, which have been enlarged and thrown open to the public by the Trustees, who, although they are acting generally on the Society's principles and plans, have not hitherto entered formally into union.

Total Number of Children under Education in England and Wales.

In 1833, Circulars were issued from the Home Department to the Overseers throughout the Kingdom, in order to ascertain the actual amount of Children under Education. Two volumes of an Abstract, formed out of the Replies from Thirty-three Counties, containing a population of 10,117,800 souls, have just appeared. This is a very little less than three-fourths of the Kingdom; and, if an average be formed from this large proportion, it will appear that the total number of Children who are receiving DAILY instruction, is about 1,277,000, and the total number receiving SUNDAY instruction is about 1,548,000. But the Abstract does not enter sufficiently into particulars to make it appear to what extent duplicate entries have occurred in regard to the Daily and the Sunday-School Returns. The Committee, therefore, have not any sufficient data for ascertaining the exact amount of Children now under a course of instruction in England and Wales. The gross total of these Scholars, according to the Abstract, must be somewhere between the amount of Sunday Scholars and the joint amount of Sunday Scholars and Daily Scholars, diminished by the Daily Scholars comprised in the Sunday-School Returns.

It appears, from the Parliamentary Abstract, that the Daily Schools consist of 2985 Infant Schools with 89,005 Scholars, and 35,986 other Schools containing 1,187,942 Scholars; forming a total of 1,276,947 Scholars. The same document states the Sunday Schools at 16,823, and the Scholars at 1,548,890.

Acceleration of the Work of Education in the Society's Hands.

The circumstance which must be chiefly gratifying to the friends of the National Society is this, viz. that while the Abstract states the gross increase of Schools, between the years 1818 (when the last Parliamentary Inquiry was made) and 1835, to have been, in the 33 Counties, 1,276,706 out of 2,014,144, or somewhat above 100 per cent., an examination of the accounts of the Society, at the same interval, shews that National Schools have been advancing, at the rate of above 300 per cent. In fact, that the work of Education in the Society's hands has been carried forward with an acceleration three times greater than that which has been created by the exertions of the Public at large.

At the period of the Society's incorporation in 1817, the amount of Children in National Schools was 117,000; and, allowing for the increase which was made in the subsequent year, and comparing these with the amount to which the Society's Scholars have now arrived, at the present time, viz. 516,181, the Committee feel no difficulty in establishing this fact, so highly creditable to the District Societies and the local Superintendants of Schools, and so truly a subject of thanksgiving to Almighty God.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTIETH REPORT.

Participation in the Parliamentary Grant.

SINCE the presentation of the last Report, a second Grant of 20,000*l.* has been made by Parliament toward the erection of School Houses, which your Committee regret to state has been accompanied by a material change in the mode of distribution. Schools on your system have obtained only 6800*l.*

The mode of distribution alluded to appears to be one thus laid down in the Treasury Minute:—

My Lords regret, that, from the inadequacy of the funds at their disposal, it is not in their power to comply with the wishes of all the Memorialists.

They feel it their duty to distribute the sum now remaining in the manner which will most conduce to the object for which it was granted. With this view, they are disposed to give priority

to those applications, where, by a smaller expenditure, they can forward the education of the largest number of Scholars; and, having attentively considered the schedule of claims, they are prepared to sanction at once a Grant to all those Schools where the number of Scholars proposed to be educated is in proportion of two to every 1 $\frac{1}{2}$ applied for.

State and Results of the Model Schools.

The condition and high character of these Schools is a source of much gratification to your Committee. Whether viewed as local institutions, dispensing their important benefits in a very poor and thickly-populated district, or regarded as Model or Normal Establishments, their importance can scarcely be overrated. Since they were first opened, 32,260 children have been admitted to receive the blessing of a plain, useful, and Scriptural education; and, during the past year alone, 975 have partaken, in some degree at least, of their peculiar advantages.

Progress of the Training Department.

During the past year, 103 Young Persons have been gathered from different parts of the country; and received from the Society that assistance, without which they could not have been introduced to active usefulness. Since the establishment of the Society, upward of One Thousand Teachers have been sent forth to spread the knowledge of the system; independently of those who have, during the past year, been added to that number. Of these last, 65 were in training for boys' schools, and 38 for girls' schools: 18 Missionaries have also attended to learn the system.

The instruction imparted is adapted to their circumstances, and intended to fit them for the right performance of the precise duties which they may be called upon to fulfil. The course embraces Reading, Writing, Arithmetic, English Grammar, Geography, and the Elements of Geometry and Astronomy; to which are added, daily instruction in a Bible-Class, and occasionally familiar Lectures on the Evidences of the Christian Religion, on Natural Philosophy, and on various modes of imparting Instruction to the Young.

While, however, every effort is made to improve the capabilities of the Teach-

ers, your Committee feel it to be necessary to impress on their friends the importance of securing for them, in their respective schools, such a remuneration as shall be, in some measure, adequate to the services which they have been fitted to render. Unless an equitable remuneration be afforded them, they will naturally seek more profitable pursuits; and the object of the Society, in educating them, will be wholly defeated.

Efficient State of the Schools.

The Local Schools, both in London and the Country, are, for the most part, in an efficient condition. Some of them, indeed, are conducted in a manner highly creditable to the Teachers employed, and calculated to secure the good opinion of all classes of the community. If it were not for the invidious character of such distinctions, several might be pointed out as eminently illustrative of the extent of blessing which may be spread over a district, by means of a well-conducted British School.

The reports received from the country bear explicit testimony to the generally-improving character of all the schools, and especially to the increased attention which is now paid, both to the intellectual and moral results of education.

The labours of the School Inspector in London and the Vicinity have been continued with increasing evidence of valuable results: 237 visits have been paid to schools, and 21,176 children brought under course of examination. He has also attended 21 Public Meetings, and delivered Addresses or Lectures on the benefits of education. In several instances, these visits have been of great value, in exciting Local Committees to increased exertion; and, in some cases, schools have been preserved from falling, by the attention which in this way has been given to their interests. It is very gratifying to your Committee to know that the Teachers have invariably received the Inspector with cordiality; and not unfrequently expressed their thanks for visits, which they have wished might be more frequently repeated.

The Travelling Agent, in the course of his journeys, has visited 38 schools, containing 5708 children; and the course of inspection, to which by this means they have been subject, has been attended with the happiest results.

CHRISTIAN-KNOWLEDGE SOCIETY.
REPORT FOR 1834-35.

Issue of Books, Tracts, and Papers : from
April 1834 to April 1835.

	Sold.	Gratis.	Total.
Bibles.....	90,096	1109	91,205
Testaments.....	80,965	1327	82,292
Psalters.....	14,875	123	14,998
Common Prayers	186,601	11,524	198,125
Other bd. Books..	110,561	2283	112,844
Tracts & Papers	1,715,069	63,515	1,778,584
Grand Total....			2,278,048

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions.....	13,015	15	1
Benefactions	4391	14	6
Legacies	1344	9	5
Dividends	8972	0	4
Rent of Land.....	131	8	7
	27,855	7	11
On account of Books.....	38,616	11	2
Ditto from Government, &c... 1664	9	5	
Discount from Booksellers.... 3091	9	8	
	71,227	18	2
Translation Fund	605	17	3
Total....	£.71,833	15	5

Payments of the Year.

Books sent to Members—	£.	s.	d.
Charge to Members, 48,152	8	5	
Loss to the Society, 26,392	18	5	
	74,545	6	10
Books issued gratuitously.... 2297	18	8	
Books for Government, &c... 812	8	0	
Books for Charities..... 112	1	9	
Sundry Books	115	9	8
Irish Common-Prayer	26	5	0
New Edition of Bible..... 700	0	0	
Welsh Bible	1350	0	0
Spanish Prayer-Books	10	0	0
In aid of Armenian Publications, 50	0	0	
Scilly Mission..... 508	16	9	
Gibraltar Committee..... 80	11	0	
On account of India..... 2537	9	8	
Printing Reports, &c..... 1112	1	3	
Salaries, Taxes, Office Expenses, Repairs, and Sundries 2432	8	6	
Grant to Committee of General Literature .. 2000	0	0	
Total....	£.88,690	17	1

Change in conducting the Financial and Commercial Transactions.

These transactions have been for some time past undergoing revision : and, after much deliberation and discussion, the Board have Resolved, that, at the close of March 1836, the existing engagements between the Society and Messrs. Rivington shall cease ; and that, from that time, the Society shall undertake the sale and management of the Books and Tracts by Agents of its own. A Depository is now erecting, on a part of the Society's premises, in Great Queen-street, on the site of the offices lately occupied by the

Society for the Propagation of the Gospel; where the Books and Tracts will be furnished to the Members of the Society and the public.

Enlarged Supply of Books of Education.

The Society has taken such measures, by the extension of its own publications, and by the adoption of a Second Supplemental Catalogue consisting of works published by the Committee of General Literature and Education, as will provide an ample supply of books, both religious and secular, for the purposes of General Education.

The Committee of General Literature and Education have made their Report to the Board, as in previous years : but the province of their operations has been somewhat altered by the Resolutions of the Board at the General Meeting in January. At that Meeting, a Report was made by the Standing Committee, in which they stated that they had deemed it necessary, on various accounts, to confer with the Committee of General Literature and Education, especially as to the necessity of enlarging the list of works of education now on the Society's catalogue ; and, as the result of that conference, and with the concurrence of that Committee, they thought proper to recommend to the Board certain Resolutions. These Resolutions, as adopted by the Board, were as follow :—

1. That the Committee of General Literature and Education be requested to direct their special attention to the object of providing such Books and Tracts of a Christian tendency, but not being on subjects directly religious, as may be considered suitable for the use of Schools and Lending Libraries, and for Rewards to children and young persons.

2. That the Committee of General Literature and Education shall engage not to put forth hereafter works on directly religious subjects.

3. That the publications of the Committee of General Literature and Education, excluding those of a directly-religious character now on their list, do form a Second Supplemental Catalogue of the Society.

4. That, in case any question should be raised in any particular instance, as to whether a Book or Tract is on a directly-religious subject or not, within the meaning of this recommendation, such question be referred to the Standing Committee.

Notices of the First Report of the Translation Committee.

On this Report, which is given at pp. 403—406 of our Number for September, the Board remark—

The Committee have obtained much valuable knowledge respecting Foreign Versions; and are already engaged in several new ones, which promise to be of considerable importance, both to the cause of Sacred Literature and the promotion of Christian Knowledge. The plan for a new Sanscrit Version of the Holy Scriptures has been received with great satisfaction by many Oriental Scholars; and, when accomplished, may be expected to produce beneficial effects on the Indian Versions generally.

The projected revision of the best of the existing French Versions may be expected to furnish such a Version of the Bible and Liturgy, as will be satisfactory to the Clergy and people in the *Channel Islands*, and in other places where the French Language is used in connexion with the Services of the Church of England; and may tend to remove the inconvenience and hindrance to Religion, which results from the use of so many different versions in that language, and which is felt so severely in the French-Protestant Churches. The announcement of the Dutch Version of the Liturgy, which is in the press, under the superintendence of the Rev. Dr. Bosworth, has excited considerable interest in Holland; and the views of the Committee, with regard to devotional feeling, as well as the standard of style to be aimed at in this and other Versions of the Liturgy, will, it is hoped, meet with the approbation of the Members of the Society. The Modern-Greek Version of the Liturgy will be executed under the superintendence of the Rev. H. D. Leeves; whose biblical learning and knowledge of the language pointed him out as the person best qualified for such a work, and who has kindly undertaken the duty: the native scholars employed in the work will be Professor Bambas and Mr. Nicolaides, whose talents are well known. The Report announces that a New Arabic Version of the Liturgy was in a state of forwardness, under the superintendence of Mr. Schlien; but, from subsequent advices, it seems likely that there will be some delay, in consequence of the native translator having been engaged to accompany Colonel Chesney's expedition to the Euphrates.

Proceedings of the Committee of General Literature and Education.

We extract the following notices from the Third Annual Report of that Committee:—

Dec. 1835.

The "Saturday Magazine" still maintains its place in the public estimation; and the Committee continue to receive the most gratifying assurances of its usefulness. The number of the copies sold during the past year is 4,553,767. In addition to the circulation in Foreign Parts specified in their last Report, the Committee learn that arrangements have been made, in the past year, for its being regularly reprinted in the United States of America. The wholesome influence of this work, it may be trusted, will thus receive an additional impulse, which will extend it still more widely: for the check, which has been given to the circulation of cheap noxious publications in the Metropolis, has already shewn how much may be done, by encountering the enemies of order on their own ground; and by judiciously applying to the defence of Religion and Truth the indirect instrumentality of the press, which has so often been employed to impair and undermine them.

The total number of the Committee's Publications sold during the past year, exclusive of the Saturday Magazine, is 193,420; and, including the Magazine, 4,747,187.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-THIRD REPORT.

Issues of Books and Tracts.

THE issue of Bound Books, during the Year, has amounted to 13,247; and that of Tracts, to 82,260: making the total issue of Books, during twenty-three years, 293,402; and that of Tracts, 1,822,987.

Evidences of Usefulness in various Quarters.

In the Port of London, 2237 ships have been visited. The proportion of those commanders who do not assemble their crews for prayer when at sea, even on the Sabbath, is very great; and the instances, in which a total disregard to Religion is to be seen, and is even avowed, are very numerous. Yet, certain it is, that the general character of English Seamen, estimated with reference, not only to moral decency, but to the fear of God and devout profession of faith in Christ Crucified, is greatly improved. The Christian, who visits the shipping in the Port of London, or in any English Port, may indeed, in many cases, find—as he also may on entering

some house, or village, or town—much that disgusts the eye or shocks the ear, and which constrains him to lament the fallen state of man; but he may, far more frequently than some time since, be accosted or answered by those who honour God and love the Saviour—who welcome him as a servant of one common Lord, and cheer his spirit with some simple testimony borne to His grace.

The efforts made by some of the Clergy, and other friends, in Associations connected with this Society, in towns and parishes, are, through the Divine Blessing, productive of the happiest effects. The Report of an Association of this kind at Lynn says—

The system of reading and lending the Homilies to the poor is still in the most satisfactory progress; and the opinion of those who are connected with this branch of the Society's proceedings is, that it is doing much good, in a silent way—by bringing some to the House of God who were not in the habit of attending—by giving clearer and more spiritual views to others, who once were mere formal worshippers, but who now worship God in spirit and in truth—by engaging the distributors themselves in more extended and effectual efforts for the spiritual welfare of their poorer brethren, than they had entered upon before.

By an Association at Wells, also, a similar report has been made—

A marked and daily increasing improvement is observable, both in the number of persons attending Church, and in the manner in which they make the responses, and attend to the Services of the sanctuary. This the Secretary attributes chiefly to the exertions which have been made in connexion with the Prayer-Book and Homily Society.

Acceptableness of the Homilies.

The Committee continue to receive very cheering assurances of the acceptableness of the Homilies, not only among sailors and other navigators, but also among the poor, especially, on land. A correspondent writes—

They say that they are the best of all Tracts, because they are so plain. One man declared, that, in all his life, he had never met with such a book for explaining; and added, "That's what we all think."

Any one accustomed to cottage reasonings will admit, and others may soon discover on trial, that the kind of argument pursued in the Homilies, and the style which pervades them, are admirably calculated to excite attention among cottagers; especially that constant reference to Holy Scripture, by which they are characterized. I am accustomed to hear the opinions of the labouring class; and I am convinced that a Cottage Allotment WITHOUT, and the Book of Homilies, added to a Bible and Prayer Book,

WITIN, would go farther to settle the agricultural poor, than any thing which falls within the scope of my knowledge. There is a great regard for the Church among these people: the distribution of the Homilies, therefore, is viewed by them with MARKED approbation: they are much interested in them.

Upward of 10,000 Homily Tracts have been sent to Ireland, on urgent application from different friends.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-THIRD REPORT.

State of the Funds.

THE Contributions of the Year have amounted to 152*l.* 19*s.* 11*d.*, and the Sales to 32*l.* 9*s.* 10*d.*

Printing and Issue of Tracts.

The total number of Tracts published during the Year is 142,000—those issued. 134,219; being 116,925 by sales as separate Tracts, 4359 in bound Volumes and 12,935 by Grants.

New Tracts.

The New Tracts published during the Year, are—of the Larger Series. "An Important Enquiry from a Parishioner to his Pastor, stated and explained: or, The Means of obtaining the Spirit of Prayer;" "A Clergyman's Address to his Parishioners, on the Danger to which the Church is exposed;" and, "I am a Churchman."

EDINBURGH BIBLE SOCIETY.

TWENTY-SIXTH REPORT.

State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Subscriptions.....	234	9	8
Donations.....	100	2	6
Collections.....	74	5	6½
Societies which formerly re- mitted.....	1572	8	6½
Societies now first remitting...	43	13	7
For Specific Purposes.....	11	0	0
Legacies.....	49	8	6
Interest.....	34	6	8
	2119	15	0
Sale of the Scriptures.....	866	12	3
Total...£.	2926	7	3

Payments of the Year.

Printing, Binding, and Purchase of the Scriptures in English, Gaelic, French, and German, 3355	2	0
Agents, Salaries, Reports, and Sundries.....	387	6 3
Total...£.	3742	8 3

Issues of the Scriptures.

	Bibles.	Tests.
Scotland—English	7117	5127
Gaelic.....	1988	2492
Ireland	2472	677
Germany	3427	4525
North America	433	402

IRISH SOCIETIES.

SUMMARY OF PROCEEDINGS.

SUMMARIES of the last year of several of the Irish Societies appear at pp. 226, 230, 232; and the Year's Income of those and others has been stated at p. 531. We subjoin some further summaries.

Twenty-first Year of the Religious Tract and Book Society.

Issue of Publications, gratuitously, and at full and reduced prices: Books, 135,318; Tracts and Handbills, 286,611: making a total, from the beginning, of 7,677,092 Books and Tracts—*Lending Libraries*: Grants made in the year to 137, of which 129 were newly formed; making a total of 815 (erroneously stated 807 in the Report, by adding 129 instead of 137 to the previous total of 678) on the Society's list.

Reports have been received from 65 Lending Libraries; from which it may be collected, that, through the establishment of such Libraries, a desire for reading Religious Publications, and especially the Holy Scriptures, has been extended—that the circulation of Books of a pernicious tendency has been lessened—and that the attendance in Schools has been improved.

The Village or School Library seems, indeed, to hold no insignificant place in the great system of means, which has been so providentially put in operation in this country, where ignorance, ungodliness, and crime so lamentably prevail. [Report.]

Twelfth Year of the Ladies' Hibernian Female School Society.

Schools, 229: of which, 13 were opened during the year—Scholars, 11,367.

The proportion of Roman Catholics varies according to local circumstances: when opposition prevails, they are withdrawn; but the first opportunity is embraced for returning, when the storm subsides. It must, however, be acknowledged, that the establishment of schools under the "National Board of Education" has lessened the numbers in attendance; the hands of those who are hostile to the use of the unmutated Scriptures being now strengthened by the Government Plan of Instruction. Yet the Roman Catholics love the Word of God, and are anxious to read and learn it.

Numbers of Young Women have been res-

cued from ignorance, poverty, and vice; and are fulfilling the relative duties of their sex and station with credit and respectability.

The list of Schools has not increased during the last six years, to the extent of which the preceding years gave promise: not because the field has been occupied by other labourers, nor the desire for instruction become less on the part of the Irish Peasantry, but because the support which has been given to the Society has not been commensurate with the demands upon it: 90 applications, since 1832, are unanswered from this cause alone—many of them of an urgent and interesting character, and the majority from Irish Clergymen. [Report.]

Twelfth Year of the Scripture-Readers' Society.*

Readers: in Ulster, 16; in Connaught, 6; in Leinster, 13; in Munster, 12: Total, 47.

For having raised up such a band of men, so fitted for their difficult work, as well as the blessing vouchsafed to their labours, the Committee would render devout thanksgivings to God. Without men thus qualified by the Divine Spirit, no sums of money could have availed, to carry on this benevolent attempt.

The employment of Scripture Readers does not interfere with any other plan of doing good to the souls of our fellow-men. On the contrary, it proves a most efficient aid to every means of effecting their spiritual improvement already in operation. The Pastor finds, in the Reader, a most able auxiliary: who can give him authentic information of the effect produced on the people by his ministerial labours; and, from entering into familiar converse with the flock, ascertain their real sentiments, and discover how much they understand of the instructions given from the Pulpit—can make intelligible to them the things which they have misunderstood—and deepen the impression, which salutary truth may have made on their hearts. The Sunday School has, in the Reader, the accession of a valuable Teacher; and his weekly visits tend to keep alive the anxiety to learn, while he remonstrates with the infrequent attendant, and refreshes in the memory of the diligent the lessons of the Sabbath Day. The Bible Society possesses, in the Scripture Reader, a most trust-worthy distributor of the Book of God—it being one of the especial objects of the Reader's visits, to ascertain if the families in his district are possessed of the Sacred Volume; and, wherever he meets with any destitute of it and anxious to receive it, to communicate their wants to his Superintendent: and often the Roman-Catholic Peasant, who is unwilling himself to run the risk of openly coming forward to purchase the Scriptures, has that treasure conveyed to him, unobserved by his neighbours, through the hands of the Reader. Thus, without disturbing any of those valuable means of usefulness, the Scripture-Readers' Society mate-

* The "Fifth" Year, a tp. 532 of our last Volume, should have been the "Eleventh," as the Society was formed in 1832.

rially assists them; while it fills its own peculiar sphere, and moves on in the lowly and secluded path which the Lord has opened for it.

This Society, established in the year 1822, is principally directed by a Committee belonging to the Established Church: the Readers—all pious, so far as human judgment can ascertain—are placed, wherever it can be done, under the superintendence of Ministers of the Establishment. Forty-seven Readers are stationed in 27, out of 32, of our Counties. The reports are most encouraging. In several instances, the Churches, which used to be scarcely at all attended, are filled: and the sick, and many who from destitution of clothing would not attend any Place of Worship, admit the Readers. No less than 58 Stations in 24 Counties are now requiring Readers to be sent; from which it may be judged how highly their labours are esteemed.

[Secretary.]

Continent.

JEW'S SOCIETY.

FROM the Twenty-seventh Report we have compiled the following

ABSTRACT OF THE SOCIETY'S LABOURS
AMONG THE CONTINENTAL JEWS.

France.

Marseilles—The Rev. Mr. Oster has enjoyed many valuable opportunities of proclaiming the Gospel to the Jews.

Strasbourg—The Rev. Mr. Hausmeister's Journals afford satisfactory evidence that a door is opened to him for preaching salvation, through Christ, to his Brethren of the House of Israel. He has travelled through Alsace, and the adjoining parts of Germany; and has also maintained a friendly and profitable correspondence.

Holland.

Amsterdam—Mr. Davenport and Mr. Bellson have not found in Amsterdam those opportunities of intercourse with the Jews which they desired. They have translated and printed one or two useful Tracts in Dutch.

Germany and Prussia.

Hamburg—Mr. Moritz and Mr. West have resided here during the year; and have had frequent opportunities of making known the Gospel. They have also established a School; but, through the combined efforts of influential persons among the Jews, most of the parents have withdrawn their children.

Cologne—Mr. Stockfeld has been enabled to establish a system of regular intercourse with the Jews, who are scat-

tered throughout the surrounding districts, and among whom he is extensively engaged in distributing the Word of God. In his periodical journeys, he not only visits the Jews, but has likewise succeeded in engaging many Christian Friends to co-operate in his labours. A contribution from private friends, in aid of the circulation of the Scriptures in Mr. Stockfeld's district, enabled the Committee to furnish him with 2000 copies of the Psalms, printed with Hebrew and German on opposite pages; and they have since resolved to send him a supply of copies of the Book of Deuteronomy, printed in the same manner.

Berlin—The Rev. W. Ayerst, like all faithful Labourers, meets with many things to try his faith and patience, though he has experienced much of a very encouraging nature. He states the baptism of Israelites, whom he had instructed: on these solemn occasions, many of their Jewish Brethren attended, and heard the Gospel preached to them.

Dessau and Magdeburg—Mr. Charles Becker, obliged to leave his station at Dessau, removed first to Berlin, and from thence visited Frankfort-on-the-Oder, during a great Fair much resorted to by the Jews: here he was enabled to speak freely to this people, in their houses and in the streets: he distributed the New Testament and Tracts very extensively among them; and, on several occasions, addressed large assemblies of Jews, who listened with calmness and attention to his testimony concerning the Messiah: though compelled to quit Dessau, he has received pleasing intelligence of the result of his labours there: a remarkable movement among the Jews has taken place in that town: most of them read now, very attentively, Christian Books; and some have, of late, expressed their wish to be baptized: one Jewess, whom he had instructed, was baptized after his departure. With the consent of the Committee, Mr. Becker removed to Magdeburg, where several Jewish Converts had already been baptized, and where a considerable Jewish Population invited the labours of a Missionary: he has there met with frequent opportunities of intercourse with the Jews; and it is a peculiarly encouraging fact, that in this city he found ten Jewish Converts ready to welcome his arrival, and of whose piety he was led to entertain a very favourable opinion.

Halberstadt—From this place, Mr. C. Noegen has made three journeys during the past year, to visit the Jews in the neighbouring towns.

Lippstadt—Mr C.G. Petri has, for some years, occupied this Station. The town itself, from the small number of Jews residing in it, affords him but little opportunity for work : yet among them, and the Jews in the neighbouring towns, he has been blessed ; for, to a great extent, he has found access to their hearts : so that he is beloved among his Nation ; and has not only become instrumental in making them better acquainted with the nature of the Gospel, and in removing their prejudices against Christians and converted Jews, but also the means of bringing some to a saving knowledge of the Lord Jesus.

Dresden — Mr. Goldberg has again made an extensive tour through Bavaria and Wuerttemberg : he found many Jews willing to listen to the Message of Salvation ; and not a few who are secretly persuaded that Jesus of Nazareth is the true Messiah, while the fear of men and the certainty of losing their livelihood prevent their making a public confession. The friends in Dresden and Saxony, after a suspension of their labours for about five years, have again set their hands to the work, and have re-organized their Society for promoting true Bible Knowledge among the People of Israel.

Breslaw—Dr. Neumann, who holds a public situation in the University, has, for some time, been engaged as an Agent of the Society : from his connexions and situation he has many opportunities to come in contact with the numerous Jews of this city. There are several converted Jews at Breslaw, some of whom fill very respectable situations : they form a small band of Christians, and may be considered as the salt of the earth in those parts.

Koenigsberg—The Rev. J. G. Bergfeldt still occupies this Station, where he has so long laboured with many proofs of the Divine Blessing. Like most of his Brethren, he lamented that his means of usefulness were greatly circumscribed by the restriction which it was necessary to lay on Missionary Journeys. About 53*l.* was received during the year, from Jews, for copies of the Scriptures.

Prussian Poland.

IN PRUSSIAN POLAND your Committee have a most valuable Auxiliary, in the

Society which is there established for promoting Christianity among the Jews. That Society has established Nine Schools for Jewish Children : your Society has for some years contributed the sum of 160*l.* per annum for the support of these Schools ; and it is matter of great thankfulness to see this grant so usefully and so judiciously expended for the instruction of Jewish Youth. For the past year, the average attendance at eight of these Schools has amounted to 349. The progress of the children in the knowledge of the Scriptures, and the diminution of their prejudices against Christianity, have been most decidedly marked in the examinations which have taken place.

Posen—Mr. Wermelskirch continues to give instruction to inquirers ; and has opened another Service for the Jews on Saturday Morning : he mentions the baptism of a Jewess. The sum of 86*l.* was received, in the year, in the district of Posen, for copies of the Scriptures.

Fraustadt—This town, in the south of the Duchy of Posen, has, from the number of Jews living there, and its central situation in the midst of several towns inhabited by many Jews, been deemed by your Committee a place of sufficient importance to become one of the Society's Stations, at least for the present. Messrs. Graf and Hartmann, who had hitherto resided chiefly at Posen, removed to Fraustadt last autumn ; and their Journals and Letters bear already ample testimony to the importance of the field assigned to them, and the justice of the expectation which, in humble faith in God's blessing, might be entertained with regard to this new Station. The number of Jews in the Duchy amounts to upward of 50,000 ; and Fraustadt, with the surrounding towns, contains from 15,000 to 20,000.

Cracow—The Rev. Dr. Gerlach resides in this city ; and will, God willing, soon be joined by the Rev. T. Hiscock. The Mission at Cracow has the full sanction and protection of the reigning Senate. The number of Jews in Cracow and its small territory is estimated at 20,000 ; among whom the Scriptures have been distributed as extensively as the small means would allow ; and your Missionary has had his hands so full, that the want of a fellow-labourer was much felt. Thus a new and an effectual door has been opened.

Poland.

Warsaw—For some time past, your

Mission in POLAND has been placed in a situation of some difficulty, in consequence of requisitions made by the Government; which threatened to obstruct both the work itself, and also the free intercourse of the Missionaries with your Committee. In the course of last year, some useful journeys were undertaken; and it appears that four converts have been baptized; while the total number of Jewish Converts, by the instrumentality of your Missionaries, amounts now to about one hundred.

The Rev. W. F. Becker, Mr. Lange, and Mr. Deutsch are more particularly engaged in preaching to the Jews in Warsaw, distributing books, instructing inquirers, and in making alternately Missionary Journeys through the country: while the Rev. R. Smith conducts the English Service; and, together with Mr. Lawrence, superintends the Institution. Mr. Smith states, that, at one period, he had as many as twenty Jewish Converts and Inquirers residing and learning useful trades in the house of the Warsaw Institution. At the printing-press of this Institution the Psalms have been printed in Hebrew and Jewish, besides several useful Tracts for distribution among the Jews.

Lublin—The Rev. L. Hoff resides in this town, which is inhabited by upward of 8000 Jews: in the course of last summer he was joined by Mr. Waschitscheck, who was for some time stationed in Warsaw. This arrangement has been made, to allow two of the Lublin Missionaries, the Rev. G. Wendt and Mr. Rosenfeldt, to occupy a new station in the south-west of Poland. The Missionary Field connected with Lublin is so extensive and so important, that your Committee have it in contemplation to strengthen this Station, by sending another Missionary, and, if possible, a Hebrew-Christian, in order to allow frequent journeys to be made, which cannot be done with the same effect when only one Missionary travels, as one is generally required to remain at home, to receive visitors and to instruct the inquirers.

Kielce—The Rev. G. Wendt and Mr. Rosenfeldt have been recommended by your Missionaries in Poland to reside in this town in the south of the kingdom; and your Committee could not but approve of such a suitable arrangement, especially since that part of Poland, although very thickly inhabited by Jews, had been but seldom visited by your

Missionaries, on account of the distance from Warsaw. Kielce is nearly the same distance from Warsaw as from Lublin, and these three towns form almost a complete triangle in the midst of the kingdom of Poland: to Cracow, also, is about the same distance; and the direct road from Warsaw to Cracow leads through Kielce.

While the Committee consider this the best arrangement for the present, they are far from thinking that the POLISH MISSION is sufficiently supplied. To make it more efficient, there ought to be several more Stations; at least three—Kalisch, Plock, and Augustowo, or Suwalki; each Station having three Missionaries. This will appear evident, when the large mass of Jews is considered: they live in all parts of Poland; and amount, in that kingdom alone, to about half a million. A great deal remains yet to be done there.

And if the eye gazes on the vast fields of

Russia,

where more than a million of Jews live and die without having the Gospel made known unto them, the heart is ready to faint. Shall that million remain in ignorance for ever?

Your Committee, deeply impressed with the importance of a Mission into Russia; and having little doubt of being as easily permitted, by the condescension and kind feeling of his Imperial Majesty, to carry their operations among the Jews on into Russia as they are permitted and sanctioned in Poland, they would long ago have sent some Missionaries into this important but yet unoccupied field, had they had the means to carry such a plan into execution.

South Africa.

WESLEYAN MISSIONARY SOCIETY.

RECENT communications from the Rev. John Ayliff furnish the following particulars in reference to the Caffre Mission, in addition to those which appeared at pp. 505—507 of our last Number. They display, very affectingly, the trials and the supports of the Missionary.

BUTTERWORTH.

Prosperity of the Station at the Time of the Caffre Irruption.

At no period of my work, as a Missionary in the tribe of Hintza, had we

enjoyed such great prosperity, as just previous to our being compelled to fly. Our Schools, both Day and Sabbath, were in a flourishing state: our Chapel was generally crowded with attentive hearers: so many new Members had been added to our class of catechumens, that it became needful to divide the class; and we had encouraging proof, that the influence of the Gospel was spreading in the tribe, particularly among the Fingoes.

Just at this time, when all was hopeful, when we were rejoicing in our prospered work, when we were expecting to see the Word of the Lord have free course and spreading from one end of the tribe to the other—the arch adversary of God and men stirred up opposition, persecution, and war—scattering our schools and people; and, to all human appearance, most effectually hindering the Gospel of Christ, by driving the Missionaries from their post of labour, destroying the Mission Villages and the Places of Worship, and laying the whole land waste.

But the circumstance of our being preserved alive, while the traders in the land were murdered in cold blood, and while the Caffres were carrying destruction through the whole of the line of the colonial frontier, is to us a matter of humbling and grateful astonishment; and, perhaps, may be considered as an encouraging token that we have yet more work to do, and the Christian Church more fruit to reap, among the savage tribes of Caffraria, when these calamities shall be overpast.

Settled Hostility of Hintza to the Mission.

Sept. 3, 1834—Hintza came, with his Council, to the Station, to give me formal information of his intention to leave this part of the country, for the vacant country to the north, called the Armavar. I advised him not to go; and indeed complained of his conduct, as it would leave the Station unprotected: as the corn, also, through the whole of the tribe, is coming forward, were the people to leave now, they would have no time for plowing again in the new country this year, and the consequence would be, that thousands would be starved. I urged him to wait till next year; but it was to no purpose. It is a most strange circumstance, that Hintza should be leaving this river, which has been the residence of his family for some generations past, and is in the centre of his people: still

further, when the corn is in a state of forwardness; the leaving of which will subject numbers to great want.

I have no doubt that this removal is intended to get himself and his people as far away from me as possible. This I was told by one of his Counsellors, who spoke to me in confidence. Caffre Chiefs are often great oppressors, and very cruel. The Missionary is, and must be, the friend of the oppressed; the consequence of which is, that the Missionary has sometimes faithfully to deliver his own soul in reproving the Chief, and, at other times, to use his influence in interceding for the oppressed; so that, in such cases, the Chief is led to consider the Missionary, not his friend, but the friend of his people. Hintza, I know, is jealous at the growing influence of the Station in his tribe: it appears to him impossible, that his people can embrace Christianity, and at the same time remain faithful to his interest. These feelings and fears are strengthened by the conduct of his Doctors, who oppose the Gospel, because by it their craft is in danger.

I feel much on account of this removal of Hintza and his people, seeing it breaks up our school, and scatters our congregations; and at present it will be impossible to leave this part, for the country whither Hintza is going.

Sept. 10—Finding that Hintza was greatly displeased that all the people from the lower country had not left and gone to him in the new country; and fearing that the people, who were just receiving the light of the Gospel in their hearts, should think that they were justified in resisting the will of the Chief, in not leaving this part of the country, because of their attachment to the Gospel of Christ; I expressed my views freely to all parties, saying—“Hintza is Captain of the land: God’s Word demands obedience to Captains: Hintza requires you to go: you must, therefore, listen to his word, and go whither he requires you:” adding, “I cannot leave now: but I will visit that part of the land as often as I can; and then, if the men, who are our fathers in England, say I must follow Hintza, I will do it willingly.”

Sept. 18—This has been to us a day of great trouble; the greatest, I think, which was ever endured on the Butterworth Station.

An effort has been made by Hintza to drive the Missionary out of his tribe.

We have heard, from various quarters, that both Hintza and his Council are completely tired of the Missionary, and of his words and ways. He came, in the morning quite early, with a strong party of armed men—surrounded the cattle kraal—and sent for three families which had lately come to reside with us, giving an order to them in the following words: "Take your assaigais and all your property, and go from this place immediately." One of the men replied, "Captain, why must I leave this place? what evil have I done?" To which the Chief replied, "You have run away from me and my service, and from my people." Hearing this, I said, "Hintza, you must not say that: these people have not run away from you, nor from your people: have you not said that this place was your own place—that it was part of your own family—that this Station belonged to the House of Kauta?" He replied, "I have said so." I then said, "How then can you say that he has run away from you and your people, because he has come to live close to me, your own Missionary, and on your own place, for the purpose of hearing the Word of God, and having his children instructed? No, Hintza, they are your people now as much as ever they were. Have not the people of this place served you? Did they not go to your cattle-places on the coast, and make you traps to kill the wild beasts which were destroying your cattle? Did they not take their spades, and enclose you a corn-field?" He replied, "They did." "How then," I asked, "can you say that they are running away from you, your people, and your service, because they have come to live with me?" Hintza said, "They have come to this place to live, without first asking my permission: in this thing they have guilt." I replied, "Hintza, this is a new word: we only hear it to-day. Was it ever said to the people, or to the Missionary, that it was necessary for a person to obtain your permission before he could reside on this place?" He said, "It is an old well-known custom, that, when persons remove from one place to another, they first obtain my permission." I replied, "But even this custom does not make us guilty, for I never knew it: and I have many times said to you, 'Hintza, I am the child of another land: I am ignorant of your customs: therefore tell me all your customs, that I may do no

wrong:' this thing you never told me; and, still further, these people have not gone to another place, but they have come from another place to your own place, to a part of your family: therefore neither they nor myself have any guilt, that they should be driven away." Hintza replied, "No, no: to run away from me have they come to this place."

This discussion was continued for about two hours, first by one Counsellor and then another, then by Hintza himself; during which time many grievous things were laid to our charge—things which they could not prove. One was, that we were attaching the people to the Station for the purpose of forming a party against Hintza; and that we were nothing more than Colonial spies, living in the land for the purpose of observing and reporting to the Colony on the conduct of Hintza.

I was persuaded, that, if I told the people they ought to comply with the order of Hintza, and leave the Station, Hintza and his people, being so full of rage, would soon despatch them: I, therefore, maintained my right; and said, that, as neither myself nor the people had broken any law, I could not consent to their going away.

Hintza, finding me determined to stand to this point, then made a demand of the cattle of the people: this I also disputed, on the same ground; till, at length, the Chief, who had never known what it was to have his will opposed, in great anger said, "Well, then, I swear by Caleka, that if the cattle are not given to me, these people shall never tread the earth." Finding things had come to this dreadful point, I said to the people, "Give the Captain all your cattle, in order to save your lives; and look to me for food." This they did; but, as might be supposed, with great reluctance, as it was all their living. It grieved me to see the milch cows driven out, which constituted all the support of the three families: but, though I wept, yet the Chief and his Council enjoyed the circumstance; and, as he was going off with the cattle, he called to the Station-people—"Thus shall you all be served, if you remain with that fellow." This was spoken in reference to myself.

For two things I desire to be especially thankful to God: First, for the timely assistance which I received from the Lord, enabling me, in the midst of so

much confusion, to speak such words as completely confounded the Chief and his party; and, secondly, for the Christian spirit manifested by our people: they appeared without fear, notwithstanding the danger to which they had exposed their lives, through their having cast away the maxims of their fathers and embraced the Word of God.

After the Chief had left, the members of society met together for the purpose of talking over the matter; and they unanimously came to the determination to leave Butterworth: they requested me to come to them, and hear their determination. I went: when they said—"Teacher, we love the Word of God: we respect you: but we must go from this place, in order to find a place of rest, where we can enjoy the fruit of our labour. Hintza is tired of his Teacher, and he wants him away: hence he takes from us all our little property. When we had a few goats, he coveted them, and would have them: he had them. Our cattle, he covets in the same way; and threatens to kill us, in order to make us afraid: so that when he asks for the cattle, we may be afraid to say no: whatever we have, when he passes the Station, he takes it away. The people from the neighbouring kraals are afraid to come on the Station, to sell any thing to us; because, if he sees them, or if any of his great men see them, they take all their things from them. These things compel us to come to the determination of leaving: but," said they, "remember, we do not cast you, nor the Word of God away."

Sept. 21, 1834—To-day, Hintza left this part, for the north country. The trouble which he has given us this week has been greater than I ever endured since my residence in Caffreland: however, I am thankful that our trials have not arisen from the misconduct of our people, but from the out-breakings of the carnal mind, which is enmity against the blessed cause of Jesus. It is our support to know, that the Cause which is thus persecuted is the Cause of God; and, as this is the first out-breaking of persecution, we hope that the foundation of a Church is being laid in Caffraria, which shall outlive all the blasts of Hell.

Visit of the Missionaries to Hintza.

These things caused me to write to my Brethren, Palmer and Davis, stating fully our circumstances: they kindly
Dec. 1835.

came to the Station: we then unitedly came to the determination of visiting Hintza in the north country.

After a fatiguing journey, we reached his place, and were received by him with every profession of respect. We stated the cause of our coming; and wished him to tell us plainly, whether he was tired of us. He professed the greatest friendship—said I was to him as a wife, and my place was his place, &c. But, even here a circumstance took place which threw some light on the false part that Hintza was acting towards us. At night, after the men had left the hut where we were lodging, Nomsa, the great wife of Hintza, and the mother of the young Chief, came to the hut, with another of his wives, named Noloko. Nomsa said, "Sing us one of your songs." We sung a hymn, and entered into conversation with them on the subject of their souls: then Nomsa commenced a lengthened speech, in rather a low tone of voice; and, among other things, she said: "You have done well in coming, as now you can return in peace, having heard the word of your father: but you will do well to take care, for you can die, the same as other men: you may tread on a snake in the grass, and die." Nomsa has always proved herself a friend to the Station; and Noloko was particularly attached to Mrs. Ayliff.

My Brethren felt satisfied that evil had been working against us; but hoped that our visit to the Chief had quite disarmed him: the people of our Station complained of our conduct, in venturing ourselves into the presence of Hintza and his Council, in so unprotected a state, when there was such manifest proof of his evil disposition toward us.

Determination to abandon Butterworth.

Besides the above-mentioned circumstances, we had no rest for seven weeks previous to our leaving, so that we were completely worn out with watching and anxiety. Day and night the Caffres attempted to plunder us of our cattle: twice they succeeded in carrying off part of our cattle, and twice several of our horses; and, had it not been for our vigilant watching, being greatly assisted by the traders who were with us, they would have succeeded in carrying off all our property, and thus prevented our flight to Clarkebury.

Such was the state of things, that

nothing but an attack was expected; and that, too, from the people among whom we were living. Guns, assaigais, shields, &c., constituted the subject of conversation; every one expecting and preparing for the attack. Such was the concern of the people of the Station for my personal safety, that they used to rebuke me very often for being out alone: if they saw a Caffre come to speak to me, they would come and stand near to us: the same when I went out any little distance from the house. Sometimes, in looking out of my bed-room window in the night, I have found one or more watching there, while the others were watching at the cattle-kraal.

Our situation at this time was very trying; and particularly so, from the circumstance, that the greatest evil which we were anticipating was working in the dark, under the cover of friendship. I felt it my duty to preserve our lives, with that of the people residing with me: but, then, it became a question, how that was to be done; for we well knew that nothing would bring down the Caffres upon us so soon as the appearance of attempting to fly; and yet we saw that every succeeding day, if we continued, our difficulties would become greater.

Day and night we called on God for protection, as also for a knowledge of our providential path: for we greatly feared leaving one moment too soon; not so much for the danger, as the circumstance of removing the Gospel from the tribe of Hintza. I looked for the will of God in the advice of my brethren and our people, though these had grown sad at our stopping so long. They would say, "We know the Nation among whom we are living: we have seen the danger long since: we have told you of it: we have recommended an immediate removal: you will not listen to us: we shall now give you no more advice; but, when the thing comes, remember it will all lie with you." The traders expressed their desire, that I and Mrs. Ayliff should remove to Clarkebury, to which place their families had been removed. My Brethren also approved of a removal; though, like myself, they trembled at the consequences.

Melancholy Departure of the Mission Family from the Station.

Feb. 17, 1835—This night, I left Butterworth, with my wife and family, the

women and children of the Station, and some little moveable property; being compelled to take the solemn step, for the preservation of the lives of myself, family, and people, by thus leaving the tribe of Hintza for the Tambookie Mission-Station.

About sunset, I gave the word for the women and children to leave, with the Mission Family, at midnight. This to me was a most heart-rending word: but not so to the people; to them, it was a most pleasing order. In a moment, all was joy: the women ran to their gardens—loaded themselves with pumpkins and green Indian-corn—and were all ready, long before the time of leaving.

I, with my wife, wept, at being compelled to leave a place endeared to us by so many ties—to leave our comfortable house and fruitful garden—all of which greatly affected us: but these things, though painful, were not equal to the thought of leaving the Chapel, and the numbers of Fingoes who on the Sabbath Day worshipped God there. When leaving, the sight of the Chapel filled our minds with great sorrow: *We wept when we remembered Zion!* None but a Missionary, placed in similar circumstances, can intermeddle with the feelings of our minds, when casting a look—a last look—on the House of the Lord, as the moon was shining, and all nature was wrapped in the stillness of midnight.

March 3—We received intelligence from the neighbourhood of Butterworth. The man that came said, as soon as it was known that I had removed, the Fingoes became greatly distressed. They assembled on the Station, for the purpose of protecting the premises; and several times had fought with those who had come for the purpose of plunder. The man most feelingly said, "Now that you are away, the whole land is dark—it is quite dark! The first Sabbath after you left, we assembled in the Chapel, but we had no Teacher; so that we could do nothing BUT LOOK AT ONE ANOTHER AND WEEP!"

I love the Fingoes; and trust to be made useful to them, when the war shall cease.

After our arrival at Clarkebury, a traveller, passing through the Station, informed us, that he had come from the residence of Hintza; where it was currently reported, that Hintza was intending to attack the Mission, but that the

protracted illness of Notonda, his favourite wife, had prevented it. It is the custom of Caffre Chiefs to cease from all business when their wife is ill, or any member of their family lately dead. In this illness is seen the finger of God!

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Some Account of the Fingoes.

In addition to what is said at pp. 506, 507, of these people, who appear to be more numerous than was at first stated, we subjoin further information, given by Mr. Ayliff in the *Grahamstown Journal*:—

Having just returned from my unsettled residence among the Fingoes, and finding that their emancipation from their previous state of galling bondage has excited great and general interest in the Colony—all acknowledging their satisfaction and pleasure that so great a portion of their fellow-men, as sixteen thousand souls, should be rescued from slavery, and put in possession of all the rights and immunities of freemen and fellow-colonists—I have thought that some account of this people may prove interesting.

“Fingoe” is not their national name; but a reproachful epithet, denoting the extreme of poverty and misery—a person having no claim to justice, mercy, or even to life. Hence the British Trader, Eccles, who resided in the tribe of Hintza at the time of the irruption, after having endured the greatest possible sufferings during the period of thirty days—being repeatedly threatened with death, and sometimes almost killed with excessive fatigue and hunger—was, at length, subjected to the degradation of being treated as a Fingoe; being compelled to stand at the door of the calf-kraal, with no other clothing than a shirt—to turn out the calves, at the call of the Caffre Boys, while they were milking the cows just brought from the Colony. This man, while thus employed day by day, was called, by the people of the place, the “White Fingoe”; so that, while the poor trader was thus degraded, he was subject to mortification of mind, in hearing the people call to passengers, saying, “See our White Fingoe!”

The Fingoes of the tribe of Hintza, among whom I resided during a period of five years, as a Missionary, are the remains of Eight different Nations.

These eight Nations lived in the

vicinity of Port Natal, to the north-east of the Colony; and were dispersed, from ten to twenty years since, by different conquerors, chiefly by Matiwanua. They had all significant names, derived from some circumstance attaching to them: of one of them, the “Amazisi,” or “The people who bring,” Mr. Ayliff says—

From all that I have been able to learn, this Nation, before its dispersion, was as large as the two Nations of the Amatembu, or Tambookies, and the Amapondas, or the people of Faku. All travellers know, who have visited the tribe of Faku, that the population is very numerous. I was present on one occasion at the great place of Faku, when he had only fighting-men present, armed with the stabbing spear and shield. This party of men, from the ground which they occupied, could not have numbered less than twenty-five thousand men.

Remarks by the Committee.

—On the Settling of the Fingoes and Friendly Caffres.

The deliverance of the Fingoes from a state of slavery under Hintza, their settlement within the Colonial boundary, and the appointment of Mr. Ayliff as their Missionary, form a series of highly interesting events.

These people are the mere remnants of several tribes and nations, which have been almost exterminated by the murderous native wars of the last twenty years. A Caffre Chief is ever anxious to increase the number of his dependants: and Hintza had received, at different times, a number of these wretched fugitives into his territory; but their condition there was that of slavery. They were styled by the Caffres, their “dogs”; and were frequently subjected to much hardship and cruel treatment. Among these suffering outcasts, the labours of the Missionary were attended with considerable success; and to some of the Fingoe Converts, under Divine Providence, Mr. Ayliff ascribes, in part, the preservation of his family and of the Mission Station. When the English forces entered Hintza’s country, the Fingoes applied to the Governor for protection; who, collecting them, to the number, as it is now ascertained, of sixteen thousand, sent them, under an escort, to

the Colony, accompanied by the Missionaries and their families.

At the date of the latest Letters, Mr. Ayliff and Mr. Shepstone had been appointed by the Governor to assist in the settlement of the Fingoes, and of the tribe of Pato and his Brothers, in the territory assigned to them. The Committee are anxious that the Missionaries of the Society should ever avoid, as completely as possible, any interference with civil affairs; but the very peculiar circumstances, in which these Brethren were placed, appear to have rendered it almost necessary that they should take part in a work of so great humanity.

Whatever difference of opinion may prevail on the subject of the New Province of Adelaide, to the plan of THIS settlement no valid objection can be offered. Pato, as we apprehend, is to be placed again upon HIS OWN LAND, and the Fingoes are to have a portion of the NEUTRAL Territory. There is, surely, as much justice in giving the Neutral Territory in part to the Fingoes, as in peopling it with Hottentots from the Colony, which was a plan recommended, even by the excellent Mr. Pringle.

On the Character and Death of Hintza.

Hintza had no personal grievance to be redressed: his territories were too remote to suffer from any incursions from the Colony. On one occasion, when threatened with invasion from other tribes, he had been defended by the Colonial Forces; and he had always the means at command for protecting his people against the wrong-doings of any English Trader, who might visit or reside among them.

It would not really serve the cause of humanity to deny, that his native cupidity had no small share in prompting him to cherish and promote the war. It would be a palpable contradiction of the Apostle's description of the Gentile World, to represent mere Heathen Men as combining in their character all that is noble and excellent. It is not their virtue, which entitles them to our sympathy; but their bondage to demoralizing and cruel superstitions, and their need of that Gospel which alone can save fallen men: the fearful energy even of their vices tends only to strengthen the appeal of their behalf.

The death of Hintza is an event deeply to be deplored. Christian Charity would have rejoiced in his preservation,

and final subjugation of the Gospel; yet his murderous intentions toward the Missionary can scarcely be doubted. His growing dislike to *the Truth as it is in Jesus*, united with other motives, had evidently placed the Mission Family in imminent peril; and their providential deliverance is cause of gratitude. The heroic firmness of the Missionary, which proved, most probably, the means of preserving the lives of the new converts from the vengeance of the Pagan Chief, will be duly appreciated by our readers; and the friends of the Society will offer their fervent prayers to the great Head of the Church, that the scattered flock in the late Hintza's territories may speedily be collected again, and that the hopeful work which had been begun among his people may be prosecuted more successfully than ever.

India within the Ganges.

In a Note to one of the Charges of Bishop Wilson, lately published, we find an appalling

Enumeration of Fifty Instances in which Christianity has been corrupted by Caste.

A Christian Missionary, first arrived in India, would not and could not credit to what extent the Heathen Practices connected with Caste extended.

As to RELIGIOUS SERVICES:—(1) The different castes sat on different mats, and (2) on different sides of the Church—(3) to which they entered by different doors: (4) they approached the Lord's Table at different times; (5) and had once different cups, or managed to get the Catechists to change the cup before the lower caste began to communicate: (6) even the Missionary Clergyman was persuaded to receive the Holy Supper last. (7) They would allow no sponsors at Baptism of an inferior caste: (8) they had separate divisions in the burial-grounds; (9) and none of inferior castes could perform the Service—(10) after which, they were all compelled to bathe, as being unclean; (11) and, for eight days, the howling women continued their heathen custom of mourning. (12) The country Priest or Catechist would not reside in a village of Pariars, (13) nor receive them into his house for instruction; (14) nor would a Soodra Congregation receive a Pariar Teacher—(15) and when a congregation was convened, the inferior classes were all excluded. (16) Separ-

tions between the children, after eight years of age, were insisted on.

In the DOMESTIC CIRCLE, (17) the wife was not allowed to sit or eat with her husband; but was treated as his slave, or rather a part of his goods and chattels: (18) nor was she permitted to sit with her husband at church. (19) No inter-marriages were allowed between different castes: (20) but illicit connections, intemperate feasts, &c. were readily connived at; and the Christian married his daughter to a Heathen of his own caste, rather than to a Christian of a lower one. (21) The widows of Soodras were not allowed to marry again. (22) Virgin widows of betrothed husbands were subject to the same law. (23) Brahmins were consulted as to the lucky time for marrying. (24) The Christian put away a Christian Wife whom he did not like; and took a second, Heathen, one. (25) The ill effects of their going to a Christian Church to be married, were removed by charms; (26) and by the custom of tom-toms and heathen processions, after they left the church. (27) Ceremonies of purification, as to females, were retained as among the Heathen. (28) The children were marked with various heathen insignia: (29) these marks they wore when among Heathen, and obliterated them in Christian Society: (30) so they had Christian Names; but also Heathen Names, for passing current in the world, often after Heathen Gods.

As to GENERAL SOCIETY, they considered (31) themselves as of a superior race, (32) and the Pariars born to be their slaves. (33) They would not drink of the same well, (34) nor live in the same street, (35) nor take food from the same vessel; but broke all the earthen vessels which a Pariar had touched, as being defiled: (37) they would not receive from him even the sacred waters of the Ganges, to save their own lives. (38) The touch of a Pariar made them unclean. (39) Christians who retained caste were admitted to the festivities, often indecent, of the Heathens; (40) paid reverence to their gods; (41) made vows at the Pagodas; (42) and called for the Brahmins to exorcise the sick.

As to the LAWS OF CASTE, they proceeded (43) from the Shasters or pretended sacred books: (44) the initiation was according to the Shasters: (45) the determination of offences was according to the Shasters: (46) the Caste Tribunals

judged according to the Shasters. (47) These tribunals were sometimes held in Christian Churches; and, (48) on their decision, the condemned Christian was forbidden to partake of the Lord's Supper.

Finally (50) as to the DUE ORDER OF SOCIETY, the lowest vagabond, a filthy, drunken beggar or thief, might contemn the most pious, learned, respectable man—a possessor of land and property—attired in the most becoming manner—and sustaining the office of a Catechist perhaps, if of an inferior rank—and all this was unchangeable, from age to age, from generation to generation.

This is a mere specimen, gathered from my own inquiries.—Instead of fifty, five hundred similar circumstances might be easily discovered.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WHILE the Mission is extending itself through the island, it becomes increasingly important to seek that blessed influence from above, without which *they labour in vain* who are endeavouring to build the Temple of the Lord in this land. We shall, by a considerable variety of extracts from the Journals of the Missionaries aim at exhibiting the

Evidences of Spiritual Influences on the Mission.

Spirit of Hearing and Inquiry.

Aug. 22, 1834—In the afternoon, an old man and five youths, from Tepuke, came to have a little conversation. I was very much surprised at their questions and answers: they appeared perfectly acquainted with that portion of Scripture which they possess.

Aug. 31—We came to Hihi's place, and were all greeted with feelings of affection. Their Service was over, which I conjectured would be the case. After a little conversation, and some refreshment, I crossed over to Hiamoe and his people. All well on my arrival. I congratulated them on their change, and exhorted them stedfastly to embrace the offer of the Gospel. I held Service with them, at their especial desire; as the flood was too high to admit of their assembling together for Evening Service.

On taking leave, all flocked around, to shake hands, which, in their estimation, is a very necessary evidence of the feeling of the heart: consequently, they require the hand to be fully grasped, and to have three or four good shakes given. This is rather inconvenient, as it occupies a good deal of time, besides rendering the hand "tapued," owing to the filthy state of their habits, which we hope will gradually fall off as the dead leaves of autumn. However, it is cheering to witness their change. They observed, that vegetation was now beginning to shew itself, after a long drought; i. e. that the Word was beginning to spring up in their hearts, after the many years wherein they had rejected it. The old man, Hiamoe, desired us not to leave them. I passed on to Pakututu: he and his wife were in their house: they invited me to enter. After some conversation, they desired to have Service. This is one of the places which has been under the particular dominion of Papauriia, an impostor, who has aimed at making the Natives keep the Sabbath on the Saturday. After Service was concluded, Pakututu said that he must have a relative of his, one of our youths, to live with him, as domestic chaplain. The youth is a Candidate for Baptism, and in a very pleasing state. He observed, that his wife, and nearly all the others, had gone over to us, and he would not be left alone—that the tide was rising higher and higher, and that it was needful for him to flee for his life. This man appeared in great earnest. His wife accompanied us on our way toward the boat. We were required to call at Hoari's house, where a good congregation of about forty were assembled. They had concluded prayers, but waited for me to address them. The portion which they had been reading was Matthew ii.—the Star of Bethlehem; to which I directed their attention.

[*Rev. Henry Williams.*]

June 29, 1834—I started early for Kaikohe. In my way, met old and young going to the native chapels for Morning Service, with their books under their arms: cheerful countenances indicated the pleasures they anticipated from the duties of the day. We passed our usual salutations; and I proceeded on to Kaikohe, where I met about 200 Natives assembled, in a commodious native chapel, for Service, waiting my arrival. Their deportment during the Service was pleasing: there are, I hope, a few decidedly

serious Natives in this congregation. From Kaikohe I returned to Mawe, where I found about 150 Natives assembled. After Service, spoke to several Natives privately: one man seemed a good deal concerned at his state as a sinner. From Mawe I returned to Totaka, where from 30 to 50 Natives assembled. In my little congregation, I observed an old Chief, who had formerly very much opposed us, and the cause of Christ among his countrymen. I spoke to him after Service, and told him I was glad to see him at chapel. He asked me if I knew his name; which I repeated. He replied, that that was his old name, but he thought of having a new one. I advised him to seek a new heart.

Nov. 12—After breakfast, visited the Natives of the Ahuahu and Maungakawakawa. A Christian Native, who accompanied me from the Ahuahu, proposed some very interesting questions to me; viz. "What is the duty of a Christian with regard to thefts committed in the days of ignorance? Is that the universal principle named by Zaccheus—of restoring fourfold after conversion?" His conscience, he said, had given him a great deal of trouble on this point: he had been a thief, in his days of ignorance; and if fourfold were the principle, he would, as far as he could, adopt it. I told him, that if he mentioned any particular circumstance to me, I should be better able to advise him. He said, when living with us at the Kerikeri, he stole an axe from me: he had also pilfered many little things on board ships which visited the Bay. There, he said, he could make no compensation, not knowing the names of the vessels; but he was very willing to make a fourfold compensation for the axe. Believing the young man to be very sincere, and truly sorry, I gave him St. Paul's advice, viz. *Let him that stole, steal no more; but rather let him work, &c.* He said he should bring me some corn, in the autumn.

Nov. 14—After school, visited Ngaitewake Village, to see a young woman who was suddenly taken very ill. After giving her some medicine, I addressed about twenty Natives, who were gathered around. They confessed they were thoughtless and secure, till aroused by some afflictive dispensation; that we were at all times their friends, in giving them instruction and advice for both soul and body; and promised to be more

attentive in future. From thence I visited the Natewii, with whom I spent several hours, instructing them in their present and future interests: with two Christian Natives I had some conversation on the Ordinance of the Lord's Supper: while they confessed their unworthiness, they saw it a duty and a privilege to become partakers of that Ordinance. [Mr. G. Clarke.]

Feb. 2, 1834—This morning, some of our Natives being in from the sea, where they have lived for some time, on account of the scarcity of food, we had a full chapel. At Taiamai, my congregation consisted of about 100 people, including children. This evening I had also a pretty large congregation. At chapel, this morning, I could not but remark the different appearances of the countenances of the Natives. In the middle of the chapel sat a Chief from the northward, who had just arrived with letters from Mr. Matthews, surrounded by a few of his people: this man's countenance appeared sullen and heavy, accompanied with a savage ferocity, such as was depicted in the countenances of almost all the Natives a few years ago; whereas the countenances of the congregation, generally, appeared lighted up with desire after Divine Instruction; which had a tendency to produce an appearance of placidity, to which the others seemed to be utter strangers. At Taiamai also, after Divine Service, a young man followed me, to ask me how he should find out Christ.

Feb. 9—At Taiamai, this afternoon, my congregation consisted of about 130 people. After Service, one man followed me, to ask what a talent was; and what St. Paul meant, when he said, *O wretched man that I am! who shall deliver me from the body of this death?* Another person followed me further, to express his desire to be made acquainted with the things that pertain to the salvation of the soul. Blessed be God, that they are inquiring! may His Holy Spirit be poured out abundantly upon them! Temorenga seemed much pleased at the largeness of the congregation, and expressed himself in a pleasing way. Motoi, the Chief whom I before mentioned as coming and sitting at the window during Service, came again to-day. Poor fellow, he sticks very close to his superstitions; but even this Dagon must fall before the Ark.

July 11—Several Natives have been with me, and, among them, a lad, who appears to have suffered much in his mind from a sense of sin: he told me he had been much wounded by Satan.

Another young man told me he felt himself like a person who had fallen over-head in a bog; and that his state was such, that every person who wished to help him out, shared the same fate with himself; so that it was in vain for him to expect help from man. [Mr. R. Davis.]

A Blind Native reading the Scriptures!

Aug. 29—My attention was called, in the course of the day, to a blind man reading the Scriptures. Kari, a near relation of Tetuorenga, has for several months been quite blind: he has, nevertheless, paid great attention to the school, in order to learn the Catechism, the Service of the Prayer Book, and the various chapters of the Scriptures in print. He came to me some time since, and requested that I would let him have a complete book. I asked of what use a book would be to him, as he was blind. He replied, that it would be of great use; for though he could not see, he could hear; and by possessing one, he could let others read to him, until he should see it with his heart. I let him have one, desiring him to inquire of the Lord his Redeemer; and have to-day witnessed a gratifying sight. I saw the poor fellow lying on the ground, with his book open before him, as though he was pondering over its contents, repeating aloud verse by verse. I inquired of him what he was doing: he observed, that he was reading the 4th Chapter of St. Matthew. I told him to continue; which he did, with great ease, and much to the gratification of my heart. By this I learnt an important lesson—never to hesitate in giving the word of life to an earnest inquirer, though it might appear as bread cast upon the waters.

[Rev. Henry Williams.]

Gracious Influence on a Sick Native.

Mr. Davis writes—

Jan. 28, 1834—The following is a literal translation of a Letter, which I received, yesterday, from a young man at Kaikohi:—

“Here am I lying ill, praying to God to give me a new heart. I am praying to the Spirit of my Lord Jesus Christ, to give it to me now, whilst I am lying here ill. My prayer to the Spirit of my Lord is, that, if he loves me and wishes to take me to Himself, or to allow me to stay longer here, it is for Him to say. But if he sees fit to take me, I shall be gone in

haste from thence: great will be the love of my Saviour to me.

Here the Letter becomes a prayer; and the sense, as I understand it, is—
“When I first heard of Thee, my heart &c.”

“My heart thought whether thou wert not a true God; but I have heard now, that thou wipest away the sins of man in this world; and that is the reason why I come to thee, to have my sins rubbed out, and my wickedness washed away.

“Thou camest to this world to fetch me, to purchase me; but if the payment with which I was bought was a perishable one, I should not think toward thee: but it is a payment which endureth unto eternal life; and therein is shown the love of Jesus Christ to this world. My heart thinks, what am I, Lord, that thou shouldst save me, now I have been so sinful towards thee!

“I have been watched over by my God, by the Spirit of my Lord Jesus Christ. And I now pray the God of Heaven, to still spare me, lest I should be carried away by the currents of hell, which are continually running around us in whirlpools: yea, the currents of this world run in whirlpools to hell.

“This is all I have to say to you, Mr. Davis, my Elder,
“From MURA.”

July 12, 1834—Visited Na-te-tiru, to see some sick Natives: went, with a small party of the tribe, to make peace with the Natives who a few days ago came and killed their pigs. I could but admire the influence of the Christian Religion upon these poor Natives. Contrary to all Native customs, the party who went to offer peace were the suffering party; those to whom peace was offered, the aggressors. In going along, they said one to another: “We are commanded to let our light shine before men; and to forgive, as we hope to be forgiven.” On our arrival, we were very well received by the offending party; and matters, I hope, were fairly adjusted: there was, however, a moroseness in the appearance of the Chief, who was the principal aggressor; and I afterwards heard, that he would not speak to some of our little party, who have suffered for the Gospel’s sake.

Sept. 20—After Service, a Native followed me some distance, to tell me of the inconsistencies of some of the Christian Natives. I told him I could not listen to whisperers, pointed out to him the unkindness of his proceedings, and charged him with his general vile conduct. “Yes,” he replied, “but I make no profession of Religion.” How striking the features of all unregenerate men, whether in New Zealand or England! I have a thousand times heard similar remarks by

our own unthinking and ungodly countrymen.
[Mr. G. Clark.

From the Journals of the different Missionary Labourers, we shall next select a few instances, exemplifying the

Levity and Ferocity shewn by Unconverted Natives.

On occasion of concluding the purchase of land in the New Settlement, Kaitaia, in the Northern Part of the Island, Mr. Davis, who had accompanied Mr. Matthews and his son-in-law, Mr. Puckey, thus describes the closing display of the

Fickle and Selfish Spirit of the Multitude.

March 17—This morning we had purposed to return home; but as Messrs. Puckey and Matthews seemed a little fearful that something unpleasant might take place when the land was paid for, we agreed to stay, and help them through the business.

Early in the morning, the Natives began to assemble from different parts, to see after the payment for the land, which was given out to them in the afternoon. After having staid with them some time, and seeing them in the act of dividing the trade in a very agreeable manner, we went to get a little tea; but had not left them many minutes, before the impatient creatures made a rush upon the trade, and seized, each for himself, as much as they could: but many, being obliged to go without any thing, felt themselves dissatisfied; and some of them jumped over the fence, and went to strip the Missionaries’ house: others immediately followed, in order to protect the Missionaries, and their property; so that there was nothing, for some time, but a complete hubbub and uproar. Naked savages were flying in all directions, armed with great pieces of wood, hatchets, &c., holding out threats one to another. This circumstance would have had a most appalling effect on a stranger; and I cannot but own that I felt my own nerves pretty much shaken, during the first few minutes, until I had ascertained the nature of the quarrel. I much fear the effect it may have on my daughter Mary Ann. After the tumult had subsided, the Natives met together, danced, and many of the Chiefs spoke, and all favourably toward the Mission. Thus the Lord, in mercy, preserved us from the

jaw, of what appeared to be, the devouring lion. The Natives of the place, and the principal Chief, Panakareao, behaved exceedingly well throughout the affair; and showed a determination, on their part, to protect the Missionaries, as far as it lay in their power.

Mr. W. Williams has recorded the following singular expressions of a Native Chief, exhibiting a kind of

Savage Reverence for European Bravery.

Oct. 11, 1834—Proceeded to the village of another tribe, the Chief of which is Pehitukorehu, a very fine old man, with a long hoary beard; but a great warrior, and a desperate savage. He says the people will not listen at present; and that he is going to fight, very soon, at Taranake, to obtain revenge for his relatives. I reminded him, that he had already nearly destroyed the people of that place: to which he replied, that he must go and kill the rest, and then the land would be clear for him and me. Taking hold of my hand, he expressed his admiration; telling his people, that when the Natives of Taranake lately killed an European, and ate him, they could not eat the lower part of the arm and hand.

The following passages from Mr. J. Stack's Journal describe the

Atrocities attending the Belief in Witchcraft.

Dec. 9—The Native from Port Jackson, said to be bewitched, called to-day, and received some medicine. His coming led to a conversation on witchcraft, and to a further development of Awarahi's character. He said, Horeta, a Native from the Thames, visited Tamarere's brother (I understood him about four or six years ago); who, during the time of his visit, was taken ill. It was recollected that a child of the sick man had, in childish simplicity (such as it is in New Zealand), talked of eating Horeta's head; it was therefore immediately suspected, that he had been practising incantation against the child's father, out of revenge; and some advised to kill him. His death, however, was deferred, that the result of his witchcraft might be seen. Tamarere's brother, finding himself getting worse, sent for Awarahi, and asked him to kill Horeta, who, he positively asserted, had bewitched him; and added, that his only chance of life was by killing the wizard. Horeta, considering himself among his real friends, felt perfectly safe; and the knowledge of

Dec. 1835.]

this fact operated upon the feelings of Tamarere so much, that he would not consent to kill a man who was confiding in his honour and friendship, and who, I believe, was in some way related to him. The sick brother's importunity, however, prevailed over all natural sense of right and wrong, and Awarahi was fixed upon as the executioner; who immediately sharpened his hatchet, and prayed to the "atua maori" (native god), for success in his intended bloody design. Tamarere, who is naturally of a less cruel disposition than Awarahi, deferred the deed, from a natural reluctance to deal treacherously with a visitor, till the sick man lost all patience; when, by a previously-arranged signal between Awarahi and Tamarere, by the light of the morning-star, Awarahi rushed into the hut, seized Horeta by the hair of his head, and dragged him outside the hut, who cried, "Ekohuru e-Ekohuru!" (a murder! a murder!) His voice was soon lost in death; the powerful arm of Awarahi burying his hatchet in Horeta's temples.—All that I could say had no effect in convincing Awarahi that he had done wrong, in killing a stranger, who was confiding in his friendship, on mere suspicion.

Dec. 12—To-night we assembled all our domestics, for private spiritual instruction. Tamarere was present, who, this evening, confessed that he had committed two murders in his life-time. He said, if Horeta had been killed sooner, his brother would not have died.

Dec. 14: *Lord's Day*—Mr. Morgan and I travelled together to-day to One-Matua, where we addressed about twenty Natives. Showing them their transgressions, we happened to touch upon witchcraft. As the young man from abroad, who is said to have been bewitched, was present, we urged him not to allow Awarahi to hurt any one on his account, if he valued his character with Europeans. His companions immediately told us, that a woman had been murdered on Friday, not far from where we stood, a slave, wife of one of their tribe—a young woman, who had borne him one child, and of comely person; her only crime being that which we tried to prove she could not commit. We wished to ascertain the fact; and, after declaring our abhorrence of such conduct, and its enormity in the sight of God, and the punishment awarded by Him for such crimes, we took a lad, as guide, to show us the remains of the

unfortunate deceased; which we found near a beautiful run of water, about a mile from One Matua, in a secluded place; no Natives living in the immediate neighbourhood. The spot, on which she had slept the night before, was shaded by the overhanging of a spreading tree, and tall fern. Marks of a considerable quantity of blood, recently spilt, were visible in the grass near where her head had lain. A few feet from this lay a heap of white ashes, with several pieces of the skull of a human being, burnt almost to lime; here and there a portion of the back-bone, not reduced to powder; and a very small portion either of the intestines or windpipe. The standers by, who were chiefly female slaves from Taranaki, the ill-fated birth-place of this unfortunate young woman, told us, that the murder was committed by a Native from Kawia, by the particular wish of her lord and tyrant, because he supposed she had bewitched another of his wives, who was sick. While our hearts mourned over this victim of cruelty and superstition, we could do no more for her than cover her ashes with large stones, as a tribute of respect, and to mark the infamy of him who had violently cut off, in the prime of life, one who had claimed his protection and safeguard.

But a description yet more terrific is given by Mr. Davis, in the following account of the

Diabolical Bringing-up of the Child of a Native Priest.

June 30, 1834—Several Natives here for instruction. This evening, one of the Kaikohi young men, who has lived with me from the first, has been here, and given the following interesting account of himself; that is, interesting, as far as a development of true devilism may be so considered:—

“While I was yet in my mother’s womb,” said he, “my father devoted me to the Powers of Darkness. As soon, after my birth, as I was able to struggle for my mother’s breast, I was kept therefrom, and teased by my father, in order that angry passions might be deeply rooted within me: the stronger I grew, the more I was teased by my father, and the harder I was obliged to fight for the nourishment of my mother’s breast: this was done, in order that my angry passions might be fostered in their growth, so that I should be well grounded and, ultimately, become matured in desperate wickedness. “All this,” said he, “was

done,” (to use his own expression) “before I had seen the plants which are produced by the earth.

“As soon as I saw the world, and was able to run about, the work of preparation went on more rapidly; and my father kept me without food, in order that I might learn the art of thieving, and so, at length, become an adept in that vice; not forgetting, at the same time, when opportunities offered, to stir up the spirit of anger and revenge, which he had so assiduously endeavoured to implant in my breast. My father also taught me the New-Zealand Black Art,” (his father being a great priest,) “so that I might be able to bewitch or destroy people at my pleasure.

“My father told me, that to be a great man, I must be a murdering warrior, a desperate and expert thief, and be enabled to do all kind of wickedness effectually.

“I recollect, that, while I was a child, my father went to kill pigs. After they were dead, I tried to get a leg, or a limb; but my father beat me away, and did not allow me to eat any part thereof, because I had not shown myself desperate in endeavouring to catch and kill them.

“When the tribe went to war, and I was able to go with them, I endeavoured, in all things, to fulfil my father’s wishes, by committing acts of wickedness; and considered that I was quite right in so doing. When I became a man, and capable of committing acts of violence, catching slaves for myself, &c., my father was pleased, and said, ‘Now I will feed you, because you deserve it—now you shall not want for good things.’

“In this way I went on, firmly believing I was doing right, until the Chief, Broughton, visited us. Broughton told us we must not work on the Lord’s Day. Soon after, Abraham visited us; and told us, that we must not only not work on the Lord’s Day, but pray to God, and think of God, on that day.

“The Missionary visits now became more frequent to our tribe; but I still followed my ways of wickedness. When some of the young men began to think on the nature of what they had heard, and to speak about it, I began to listen to them: when they came to Waimate, I came also, but was still held in the bonds of wickedness. After a time, I began to question whether it was right, or not, for me to proceed as I had begun, under my father’s tuition; but it was not long

before I saw how exceedingly wicked I was, and soon possessed a hatred for the sins of my past life. My father, finding how matters were going on, separated himself from me; and is now living at a distance from Kaikohi, in order that he may not hear the Word of God."

Mr. Davis adds—

Thus far his narrative goes: his conversation this evening was pleasing; he seems to be now seeking an interest in Christ with all his heart. May the Lord direct him in the way he should go! When he first came to me, he seemed to have the devil's mark on his forehead; desperate wickedness was delineated in his countenance. Such was the effect which the appearance of the young man had on my mind, that it was some time before I could bring myself to speak to him with freedom; but, now, his countenance is quite changed, and, I trust, he carries the mark of the Living God on his forehead. In this case, we may truly say, "*Is not this a brand plucked out of the fire?*"

The following incident describes the prevalence of a cruel superstition of the Chiefs, in respect to their slaves. It seems to be grounded partly in the pride of human-nature, and partly in the idea of some unseen and malignant influence, of which man, in his unenlightened state, is continually apprehensive.

Sept. 22, 1834—Reached Matamata at noon. Obligated to leave a few of our things at the Pa, in charge of one of the Chiefs, not having Natives sufficient to carry them. Some of the young Chiefs who accompanied us were very particular as to what burden they carried. One of them said: "If I was to carry a bag of flour, and a slave should afterward eat of it, I should die in consequence of his having partaken of it." Waharoa did not accompany us to day, having heard that a vessel had arrived at Tauranga.

[Mr. Morgan.

Considering the character, as it has been already so frequently described, of this people, the following circumstance, mentioned by Mr. H. Williams, will point out the necessity of

Caution, in the Intercourse of Europeans with the Natives.

April 18, 1834—Two Captains came on

shore, to mention that three casks had been seized up the Kawakawa, whither they had been taken for water; and to request some advice, and assistance, if they could be recovered quietly; otherwise, the various crews of the fleet would go up armed, and get them by force. I advised them to let the crews attend to their own ships, and not to attempt so hazardous an undertaking, as they would meet on very unequal terms: they might go up, but would not return. I told them I would accompany them, in our boat; and that what could be done, I would do. We went accordingly; and found one raft, with several butts, much larger than I had expected. We passed on to the Settlement: the Natives soon showed themselves, and told us that the casks were some in one place and some in another. After a long talking, scolding, and joking, we succeeded in recovering all, keeping them in good humour. Their demands were high for the water; and it was not until we were well down the river that I considered we had full possession, as they expected that we should return previously with the required payment. We parted, however, on very good terms. We did not arrive at the ship before we were well wetted, as it rained all the afternoon.

Our readers will again notice, with the deepest concern, what is related concerning the

Introduction of Ardent Spirits.

Jan. 17, 1834—Went to Wangai, to attend the Hahunga, where the bones of our friend Tohitapu were laid in state, beside twenty heads of his relatives. About thirty baskets of potatoes were turned over for us. Pamuka made an especial application for a stream of water on our land: we did not comply with his desires, as it was for the supply of the shipping, and would subject us to encroachments. Learnt that some Natives from Waitangi had been in the Settlement, with bottles of rum, to sell to our boys.

Jan. 18, 1834—Four women were found in the Settlement, with bottles of rum for sale. Sent out some special constables, to apprehend them; but they were gone, at the first whisper of what was about to take place. I trust this may be our last visit from these disturbers of the peace, for they well know they can expect no quarter, if they are found here. It is grievous to see their growing propensity for spirits, and the pains our countrymen

take to shew them their delight in this intoxicating draught.

The Missionaries often meet with vexatious and trying circumstances, which show them the necessity of mingling patience and discretion with zeal. We select an instance.

Jan. 29, 1835—Left Puriri this evening at five o'clock, with Mr. Wilson, for Matamata. We were previously informed that the Natives at the Kari Pa would not let our boat pass up the river without paying a toll; an imposition which we determined not to submit to, if we could possibly avoid it. When we got in sight of the Pa, we saw the Natives bustling out, with their paddles in their hands, ready to jump into their canoes and give us chase. We therefore shortened sail; and pulled alongside the Pa, to hold a conversation with them. One plea upon which they urged their claim was, that a slave of theirs, who had been at Port Jackson, had seen the pilot there receive some money when the ship entered harbour. I told the Chief, that that was not for the liberty of sailing up the river, but for the pilot pointing out the rocks, &c.; and that, as we were our own pilots, we could not give them any thing. We told them, that we did not mean to speak angrily to them, and we did not wish to excite their anger;—that if they told us we should not pass, we would return, and try to find some other way to Matamata. They at length consented to our passing; but requested that we would not give any information respecting their numbers, the state of their Pa, &c., to the tribe to which we were going, as they were their enemies. We of course promised to comply with their wishes; and endeavoured to explain to them, that, although we were going to reside with Waharoa's tribes, we were Missionaries to them as well as to the Natihaua, and would visit them as we passed up and down the river. I was much pleased that our interview terminated so amicably; because I looked beyond the opposition of these poor Natives, to that wicked spirit who holds them in thralldom, and who would have triumphed at throwing in their way any obstacle to the introduction of the Gospel in another portion of his dominions. We kept on till eight o'clock, and then pitched our tents by the river-side.

[Rev. A. N. Brown.

We add a few particulars, evincing

the manner in which the enemy is permitted to harass and corrupt the Infant Churches of New Zealand. This is to be seen both in

Satanic Delusions, and Persecuting Encroachments.

Sept. 5—Heavy rain all night. Hamu was evidently much concerned, and had much to say about Wara's dreams. I sent for him, to hear what he had to say. He related, that, in his dream, he heard a voice call to him, saying: "Sanctify the water! sanctify the water!" He inquired, "What water?" but received no answer. I cautioned him to take heed to himself, lest he be led away in these matters; for though, in old times, God revealed himself in dreams and visions, it was not so now: that he must strictly confine himself to the Word of God, and live in close communion with Him.

Oct. 4—Several of the strangers came to make inquiries as to the instruction of Wara, who, it seemed, had been putting himself forward as a teacher among them, whereby much confusion had arisen. We met in the chapel to hold our conference, which was conducted in a very quiet and correct manner. I had to correct many serious errors; but all were well disposed to pay full deference. The baptized Natives were present, as a kind of jury: they pronounced Wara's case bad; to which he submitted in a very proper manner. I took the opportunity to give to all a few words of exhortation, to watch and pray, that they enter not into temptation. Some applications for books, which are to be paid for at harvest. As they were very earnest, I gave them a few, with the understanding that they would bring their full value. [Rev. Henry Williams.

July 3, 1834—Visited Taiamai: spent the evening with Mr. Williams.

July 4—In the morning, at school: after dinner, visited the Na-te-tiru with Mr. Davis. We found them in a good degree of agitation; just returned from a squabble they had had with some of their unprincipled neighbours, who had been destroying their pigs: their neighbours thought, that, because the Na-te-tiru were professed Christians, they might take their property with impunity, without any danger of opposition: they, however, found their mistake; for, though four large pigs were killed by their imposing neighbours, the Christian Natives would not

allow them to be taken away. Their conduct in this unpleasant affray was pleasing.

A fact is related by Mr. Davis, evincing the influence of the Gospel, in a manner which might put to the blush some of the semi-barbarous and licentious festivals of Christendom. It refers to the

Abolition of a Native Feast.

May 30, 1835—A few days ago, a considerable victory was obtained over the Prince of Darkness. It is the custom of the Natives, at this season of the year, when provisions are plentiful, to call their friends together at the removal of the bones of those of their relatives who have died during the year, and to feast them, for several days together, on pigs, sweet-potatoes, &c.; at the same time, making them large presents of guns, powder, garments, and a quantity of food, when they leave, to take away with them. As much wickedness is practised during these seasons, and as a meeting of the kind has just taken place at Waimate, we used all our interest to endeavour to do away with this fruitful source of evil. In this we succeeded, far beyond our expectation: the greater part of the leading Chiefs paid great attention to every plea made use of to induce them to discontinue the custom; and, finally, agreed among themselves, that this should be the last feast of the kind that should take place among them; and gave notice accordingly to that effect. Some of Satan's more faithful ones endeavoured to make a stir, but were overruled. To the Most High be all the glory, for His loving mercy and truth's sake, so signally displayed toward this poor despised people! Some of the Chiefs made excellent remarks on the occasion. It will be a time long to be remembered, in the annals of this country.

The superstitious feelings of barbarous nations, with regard to places of reputed sanctity or religious awe, are well known. The New-Zealanders have theirs also, in common with other countries of modern or ancient fame. A particular mountain is by them supposed to be the place whither the souls of the deceased retire. Mr. W. G. Puckey determined on performing an exploring

visit to this mountain. His account will much interest our Readers: a few such visits may tend to loosen the hold which this superstition has on the minds of the Natives.

Visit to the Reinga, the reputed Dwelling of Departed Spirits.

Having long felt a desire to visit the poor benighted Natives who are living at the very extremity of the island, and who are a remnant of the vanquished tribe, the "Aupouri," I set out on the 4th December 1834, taking with me six of my Natives; and Pacrata, an old Chief, as a guide. This once bloodthirsty warrior and superstitious Heathen, who was partly the means of annihilating this once powerful tribe, is, we hope, through the grace of God, becoming as gentle as a lamb; and bids fair to become as bold and useful in the cause of the Redeemer, as he has been in the cause of Satan. The first day, we walked over about eight miles of land, till we arrived at the western coast; where we took a repast, and commenced our march along the beach, which is remarkably fine, reaching, at low water, 150 yards from the bank; and extends in length, with the exception of rivers, from Cape Maria Van Dieman's nearly to Cook's Straits. We brought up at night at Hukatere, an old fortified place, where our guide (Pacrata) once fought, and was wounded. After prayers with my party, we retired to rest, but were much annoyed by the mosquitoes. At five o'clock we were on our way across the island, to Houhora, on Mount Camel; as we intended to spend the Sabbath at this place. This native village, which is on the eastern coast, is not more than six miles from the western; but the weather being so very hot, and the road lying over sand-hills, which were so soft that we sank in, up to our knees, nearly every step we took, we were from five o'clock in the morning till two in the afternoon before we arrived; during which time we had no water to drink; and we were all so fatigued, and faint with thirst, that when we sat down to rest, it was with difficulty that we rose up again. At this place we were cordially received by Witi, an old venerable Chief, one of the principal heads of the Rarawa tribes. This old man, on learning where we were going, said: "Of what use is your going there; for the people of that place are very few, and they

have nothing for you to eat?" We replied, that it was not for food that we were going; that our object was to declare to the Natives of that place the glad tidings of Salvation.

Dec. 6, 1834—Witi, on learning that we intended, on this our route, to explore the Reinga, communicated the news to a Chief of another village; who immediately came, and said to Pacrata,—“ I am come to send you and your white companion back again; for if you cut away the ‘aka,’ or roots of the Reinga, the whole island will be destroyed; but your white friend will not.” He moreover said to Pacrata, “ Do not suffer your friend to cut away the ladder by which the souls of our forefathers were conveyed to the other world.” The whole body of New-Zealanders, although composed of numerous tribes, who, for the greater part, are *living in malice, hateful, and hating one another*, yet firmly believe in the Reinga (which is at the North Cape), as the one only place for their departed spirits. It is their belief, that as soon as the soul leaves the body, it makes its way with all speed to the western coast: if it be the spirit of a person who resided in the interior, it takes with it a small bundle of the branches of the palm-tree, as a token of the place where it resided: if one who lived on the coast, the spirit takes with it a kind of grass which grows by the sea-side, which it leaves at different resting-places, on its road to the Reinga.—In the forenoon, the Natives of Mount Carel assembled, and I held Divine Service with them. They were very attentive to the things spoken. We also assembled again in the evening.

Dec. 7.—We returned to the western coast by a much better road than that by which we came. On our way along the beach, we saw many fragments of the wrecks of vessels, and pieces of skeletons of whales, which had been driven on the coast. At night, we brought up at a place called Waimahuru, a small creek, where there are a few houses, which are considered sacred. One or two of my lads, in collecting fire-wood, took some wood which was near to those houses; and no sooner was the fire kindled, than the long grass (which was in great abundance) took fire, and one of our packages was burnt; which called forth a remark from our guide, that, had he not begun to believe in the True God, he should have said this accident befel us because we made a

fire of some of the sacred wood.

Dec. 8—At break-of-day, we proceeded on our way, about three miles; when we came to one of the resting-places of the spirits, where we were told we should know if any Native had lately died, as there would be a green “wakaau,” or token, of his spirit having rested there, on its way to the Reinga: but we found none. Here we took breakfast, and departed. About three o’clock, we arrived at the end of the beach, where I pitched my tent for the night: at this place, called “Kahokawa,” resided all the Natives of the North Cape, not exceeding in number twenty-five. I had Service with them; and talked with them, till late at night, of the things of God. After I had done speaking, one of them observed to another sitting by him, “ It will be well for us to pay attention to these things: we can keep the Sabbath, if we can do nothing else.”

Dec. 9—We proceeded to explore the Reinga. After walking about half an hour, we came to another and the last resting-place of the spirits, which is on a hill, called “Haumu”; from whence they can look back on the country where their friends are still living; and the thought of this causes them to cry, and cut themselves. Here we saw many dry “wakaau”; which, as a Native, whom we took as a guide for the last place, said, were the tokens of the spirits who had rested at this place. I asked him, if it were not possible for strangers, who passed this way, to do as my Natives were then doing; namely, twisting green branches, and depositing them there, as a sign that they had stopped at that notable place—a general custom with the Natives, whenever they pass any remarkable place. After this, we went on our way, over sandy hills and sandy beaches, till we came to a fresh-water river. Here we took breakfast: after which we ascended a very high hill, composed of craggy rocks, on which were growing patches of slippery grass, over which it was very difficult to walk; and the precipice, over which the road lay, hanging over the sea, made the travelling very dangerous. When we arrived on the summit of this high hill, we gradually descended, by a much better road, till we came to the water-edge. Here there is a hole through a rock, into which the spirits are said to go: after this, they ascend again, and then descend by the “aka,” which is a branch

of a tree (projecting out of the rock), inclining downwards, with part of it broken off by the violence of the wind; but said to have been broken off by a number of spirits, which went down by the aka to the Reinga some years ago, when great numbers were killed in a fight. After we had looked a while at the aka of the Reinga, our new guide took us about 100 yards further along; when he directed our attention to a large lump of sea-weed, washed to and fro by the waves of the sea, which he said was the door which closed in the spirits of the Reinga. This latter place is called Motatan; where, our guide remarked, they caught fish, which always are quite red, from the Kokowai, or red ochre, with which the Natives bedaub their bodies and mats: the Natives believe that painted garments go with the departed spirits.

The scenery around the place where I stood was most uninviting; and not only so, but calculated to inspire the soul with horror. The place has a most barren appearance; while the screaming of the numerous sea-fowls, and the sea roaring in the pride of its might, dashing against the dismal black rocks, would suggest to the reflecting mind, that it must have been the dreary aspect of the place that led the New Zealanders to choose such a situation as this for their Hell.

We now returned to Kahokawa, and remained there for the night: the following day we began to retrace our steps; and arrived in safety at our Station, on Saturday the 12th.

During the time I was absent, great rumours were spread among the tribes, that I had gone to cut away the aka of the Reinga. Many angry speeches were made; and some said they would go and way-lay us, as we were returning. It, in fact, roused all the affections of those who had any, for their old Dagon; while numbers, who began to feel a little enlightened, would say, "And what of it, if the ladder be cut away? it is a thing of lies: the spirits never went there." On being asked, "What, are you afraid of having no place of torment to go to?" some of the old men would touchingly say: "It is very well for you to go to the Rangi (or Heaven): but leave us our old road to the Reinga; and let us have something to hold on by, as we descend, or we shall break our necks over the precipice." Many, moreover threatened to take a fight to Pacrata,

as they laid all the blame on him: so accordingly, on Monday, the 14th of January, a body of about forty men came, the distance of ten miles, to inquire into the truth of the matter. A notable Chief also, whose name is Huhu, came the distance of twenty miles, in order to see if it were true; and to stop the fights, if there were any. When about 100 Natives had assembled, speeches on the occasion of the visit to the Reinga were made: this was done in a running posture. After two old Chiefs had spoken their minds on the subject, and had declared it was "a very wicked thing to cut away their ladder to the Reinga, and nothing but right that Pacrata's property should be taken as a payment," Pacrata then rose, and made an animated speech in defence of his new belief, which lasted two hours. His audience formed a circle around him, and the attention was profound. His speech commenced with the setting out; and took in every little incident, and every conversation which passed among ourselves, and the Natives with whom we met. He also gave his own ideas at large, on the absurdity of their believing in such a place as the Reinga for their departed souls. He moreover said, with great feeling, "There is another Hell, which I am afraid of—the one which burns with fire and brimstone:" and with regard to the spirits walking along the beach, and leaving tokens at the different resting-places, he asked, sarcastically, which way the soul of the man went who died while we were on the road, as we saw none of his wakaas and blood. They replied, "He must have gone the other road," (that is, to Heaven). "No;" said one, "how could that be? for the man was not a believer." Pacrata gave great satisfaction to his hearers, by assuring them that their old Reinga had not been disturbed by us, and that the road still lay straight before them. The Natives were so unarmed by Pacrata's celebrated speech, that they all dispersed to their homes in great tranquillity, not one being able to speak an angry word against him.

Guiana.

LONDON MISSIONARY SOCIETY.

Summary View of the Mission at New Amsterdam, in Berbice.

Site—The Colony of Berbice forms the

south-eastern part of British Guiana, extending along the sea-coast, a distance of about 150 miles. The population is computed to be about 25,000, of whom the Whites are about 3000. New Amsterdam is situated on the east side of the River Berbice, extending about a mile and a half along the same, with the houses facing the waters.

Labours of Rev. John Wray — It has been already intimated, under the article on *Le Resouvenir*,* that the Society's Mission in Berbice originated in an invitation given to Mr. Wray (who had until that time laboured in Demerara) by the Commissioners of the Crown Property, to instruct the Negroes belonging to the Winkel Estates, situated in the vicinity of New Amsterdam. It was also at the same time stated, that Mr. Wray accepted this invitation; and removed, toward the end of 1812, to this new field of operation.

Mr. Wray, during 1813, being the first year of his labours in Berbice and of the Society's operations in that Colony, although he encountered serious difficulties, was greatly encouraged in his work by the earnest desire manifested by the Negroes to receive instruction, and by their progress in learning: in pursuance of an application made by Mr. Wray to the Governor, the Negroes were allowed every fourteenth day, for the cultivation of their provision-grounds; thus putting an end to the plea of NECESSITY for doing so on the Lord's Day. In 1814, Mr. Wray continued to pursue his labours, chiefly catechetical; still encountering difficulties, yet still encouraged to proceed. In 1815, he baptized 14 Negroes; and, on the last day of that year, admitted 11 to the privilege of Christian Communion: a School, which he had established, was in a prosperous state; and many adults, as well as children, had learnt to read. In 1816, he was gratified by seeing his Place of Worship filled on the Sabbath with well-behaved Negroes; but suffered a severe trial, in consequence of the British Government restoring a moiety of the Crown Estates to the Dutch Company, to whom they formerly belonged: the consequences of this arrangement were, for a time, fatal to Mr. Wray's usefulness on the Estates thus restored, the Managers thereof being averse to the instruction of the Ne-

groes: this abridgment, however, of Mr. Wray's labours on the Winkel Estates enabled him to direct his attention to the instruction of the Crown Negroes in New Amsterdam; who were chiefly employed as mechanics, and in number about 300: the attendance on his ministry continuing to increase, he, this year, formed the design of erecting a Chapel for the accommodation of his hearers, who had, hitherto, assembled in a spacious room.

His First Visit home—Serious impediments having been thrown in the way of his labours, by individuals inimical to the instruction of the Negroes, he was induced to visit England for the redress of these grievances.

Returns to his Labours—On his return to Berbice, in July 1818, he was cheered by improved prospects of usefulness: his Ministry, on the Sabbath, was well attended; and the Negroes manifested a thirst for Christian Instruction, which he characterized as unquenchable: applications for Testaments, Catechisms, and Spelling-Books, were made to him daily: on the west coast of the Berbice River, also, numbers were learning to read; and scarcely a week passed without his receiving similar applications from them: during this year, the projected Chapel was erected; toward the expense of which upwards of 400*l.* were subscribed by individuals on the spot, and 200*l.* voted by the Directors: a respectable planter, favourable to the religious instruction of the Negroes, during this year purchased the Crown Estates which had been restored to the Dutch Company, as already mentioned; and invited Mr. Wray to resume his labours thereon, requesting him to pursue them, as he had done while the Estates were in the possession of the British Government. The Chapel, erected at New Amsterdam, was opened for Divine Worship in February 1819: during this year, 14 Negroes were baptized, and 7 were admitted to communion: the attendance on the several Religious Services, and Catechetical Exercises, both on the Sabbath and on Week Evenings, was good: the School, which was under the immediate superintendence of Mr. Wray, contained about 80; consisting of the children of the Slaves, and poor Free People: in August this year, an Auxiliary Society was formed at New Amsterdam, chiefly composed of Free People of Colour. In the

* See p. 252 of our Number for May — *Editors.*

former part of 1820, the labours both of Mr. and Mrs. Wray were interrupted by ill health; but a visit to George Town, in the autumn, proved very beneficial to them: a report of the Berbice Mission, made by Mr. Wray to the Directors after his return to his own Station, was of a favourable character: the several Religious Services and Catechetical Exercises were well attended; and in the School there were 96 children, most of whom attended with regularity. In 1821, the church, from time to time, continued to receive additions, and the congregation considerably to increase: the School, which contained between 70 and 80 scholars, was in a prosperous state; some of the children apparently advancing in piety as well as Christian Knowledge: the inhabitants of New Amsterdam manifested, generally speaking, an increased attention to the means of religious instruction, while the improved behaviour of the Negroes in the vicinity of that place attracted common observation: during this year, the debt on the Chapel was liquidated; and the erection of a new School-Room, capable of containing 200 children, commenced. In 1822, the congregation so much increased, as to render an enlargement of the Chapel necessary; the Mission, in general, being in a flourishing state: several were, this year, added to the church; making the total number of members 40: in the Sabbath School there were 100: Mr. and Mrs. Wray were assisted in the work of instruction by some of the elder children in the school, and other young persons: they also engaged separately in the religious instruction of adults, some of them aged persons: this year the new School Room was finished. For some time previous to the breaking-out of the insurrection in 1823, the prospects of the Mission had been progressively improving, and Mr. Wray had entered into engagements to instruct the Negroes on several additional Estates; one of which contained upward of 1600, when the lamented events in Demerara not only seriously interrupted his labours, but exposed him to unmerited reproach: he was unhappily compelled to have recourse to legal means of redress, which issued in an honourable and public vindication of his character: this cloud, however, had scarcely passed, but it was succeeded by another: the Mission Chapel, which had now been a second time enlarged, together with the School House, was destroyed by fire; and the

Dec. 1835.

Dwelling House of Mr. Wray, from the same calamity, received considerable damage: these painful events happened on the 22d of September 1823: toward the re-building of the Chapel and School House, the Directors immediately voted 500*l*. The disasters above mentioned for some time necessarily circumscribed the labours of Mr. Wray, who, however, availed himself of all suitable opportunities to convey religious instruction to the Slaves and Free People of Colour; and, although the members of his church, during this period, did not increase in number, he was gratified by observing that they advanced in piety. The New Chapel, of which the foundation was laid on the 1st of March 1825, was opened for Public Worship on the 12th of June following; and the Mission soon re-assumed its former progressive character: there were considerable additions to the congregation; while the members in church-fellowship increased to 53, with several candidates for that privilege: the attendance in the Sabbath School amounted to 125; and an increased desire for religious instruction was manifested by the Negroes. During 1826, the attendance on Public Worship, generally speaking, was good: 41 adults were baptized, and 12 new members admitted to communion: the attendance in the Sabbath School increased to about 230: almost daily applications for books evinced the thirst of the Negroes for knowledge, and their desire to be taught to read. In 1827, 20 members were added to the church, and a greater number of learners instructed in the Sabbath School. During 1828, the Chapel was usually crowded; and the instances of the happy effects of the Gospel on the hearts of the hearers were numerous: 22 adults were baptized: 24 members were added to the church, and there were several candidates for communion: the attendance in the Sabbath School did not exceed 170: in the School, there were 100 scholars, whose progress was encouraging: a larger and more commodious School Room, built underneath the Chapel, was opened on the 1st of June this year. In 1829, several more additions were made to the church, which now consisted of upward of 90 members: the attendance in the Sabbath School was 160: in the School, there were 90 children, including girls. In 1830, the general aspect of the Mission was very encouraging: the increase in the congregation rendered an enlargement of

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the Chapel necessary: 18 members were added to the church, which now consisted of 107, exclusive of 9 occasional communicants: the Sabbath School was also well attended. The total number, who, at this period of the Mission, had been baptized, amounted to about 450, and the total number admitted to communion to about 150.

His Second Visit Home—In 1831, the impaired state of Mr. and Mrs. Wray's health rendered it necessary for them to visit their native country. They arrived in England on the 14th of April. Their health, through the Divine Blessing, having been restored, they embarked, on their return, on the 5th January 1832, and arrived in Berbice in the following March.

Labours of Rev. Michael Lewis—During the time of Mr. Wray's absence from his Station, it was efficiently supplied by the late Rev. Michael Lewis; who had previously laboured, in connexion with the Society, in Demerara. Toward the end of 1831, Mr. Lewis reported, that 14 members had been added to the church; that the Sabbath School was in a flourishing state; and that the impressions made on the minds of the Young People, in particular, belonging to the congregation, were of a powerful and salutary character. An Infant School was formed during this interval.

Return of Mr. Wray—Mr. Wray resumed his labours in March 1832, with a church consisting of 155 members, and with encouraging prospects of usefulness: at the close of the year, he reported, that, subsequently to his return from England, he had baptized 65 adults; that 42 had been added to the church, of whom 8 were Teachers in the Sabbath School; and that the attendance in the Sabbath School was increased to 325, exclusive of adults. In 1833, the work of the Lord was progressive, not only in New Amsterdam and its vicinity, but in various other parts of the Colony. Mr. Wray, who had laboured for many years under circumstances, in some respects, of a painful and discouraging character, was now cheered with the greatly improved aspect of things around him; and with the prospect of prosecuting his Missionary Labours, in future, under more favourable circumstances: the passing of the Act for the Abolition of Slavery in the Colonies of Great Britain by the British Parliament afforded Mr. Wray the highest satisfaction; as he had been led to an-

ticipate the happiest consequences from the adoption of this important measure in regard to the success of Missionary Operations, as well as in all other respects: encouraged by the passing of this Act, and by the thirst increasingly evinced by the Negroes for instruction, the Society, during the past two or three years, have occupied several New Stations in this Colony: the Missions at these Stations have been progressively advancing, as well as the Original Mission in New Amsterdam, with evident tokens of Divine Favour and the promise of the happiest results: during this year, 62 members were added to Mr. Wray's church; but, as it was reduced nearly in the same proportion, by the union of 61 members of his church with other churches formed at the New Stations to which we have just referred, it remained, of course, notwithstanding the large accession just stated, as to number, nearly in the same state in which it was at the close of the preceding year: the attendance in the Sabbath School had increased to 363: the Infant School contained 40: a School in the Winkel Village contained 72 scholars. During 1834, the labours of Mr. Wray prospered greatly: his Chapel was crowded to excess, and a further enlargement of it contemplated: the total number of adults baptized during this year was 73; the members of his church amounted to 154: the attendance in the Sabbath School, including 66 adults, amounted to 467, under 28 Teachers: the Infant School had increased to 90: in short, whether Mr. Wray contemplated the prosperity of his own particular branch of the Mission, the encouraging prospects presented at the newly-occupied Stations, or the late political measures affecting the condition of the Negro Population, alike favourable to moral and religious improvement, individual and social happiness, and to civil order and stability, he felt his heart overflow with gratitude to the Almighty, who, in His infinitely wise and gracious providence, had brought so important a change to pass—rejoicing that he had lived to see accomplished an event (we allude to the Abolition Act) which, however earnestly he had desired it, or with whatever fervour he might have prayed for its accomplishment, he did not, a comparatively few years ago, expect to see realized during his life-time. [Directors

North-American States.

BIBLE SOCIETY.

Summary of the Nineteenth Year.

Receipts: 100,796 dollars; being an increase, in the year, of 12,196 dollars: 34,918 were for Sales of the Scriptures, 3873 from Legacies, 34,021 for the Distribution of the Scriptures in Foreign Countries, and 27,984 were General Contributions—*Books issued*, in Eleven Languages: 47,703 Bibles, and 75,533 Testaments; being an increase, in the year, of 12,404; and forming a Total, from the beginning, of 1,767,736 copies.

Appropriations for Foreign Scriptures.

The Board granted to different Societies and Missionaries the following sums, in aid of the preparation and circulation of the Scriptures in Foreign Parts: France, 1500 dollars—Finland, 300—Turkey, for Hebrew-Spanish Psalms, 1000—Persia, 500—Syria, for Arabic Scriptures, 800—Syria, for Syriac Scriptures for the Nestorians, 500—China, 11,000—Burmah, 7000—India, 3500—Ceylon, 6000—Sandwich Islands, 3000. These sums form a Total of 35,100 dollars.

TRACT SOCIETY.

Summary of the Tenth Year.

Receipts: 92,307 dollars; of which, 33,962 (8800 being collected by Ladies) were for Foreign Objects, and 31,580 from Sales: the amount from Sales is nearly the same as in the Ninth Year, but there is an increase of 25,515 dollars in the Contributions—*Publications printed*, including 109,000 Volumes: 2,777,117 copies, containing 53,804,652 pages; making a Total, from the beginning, of 39,090,618 copies, containing 610,560,066 pages—*Publications circulated*, including 95,873 Volumes: 2,911,130 copies, containing 53,916,358 pages; and making a Total of 35,743,830 copies, and 542,309,847 pages—*Gratuitous Distribution*, in 309 distinct Grants: 6,006,477 pages—*New Publications*, of which eight are Volumes; 55—*Total Publications*: 792.

If the number of copies and pages, here stated from the Tenth Report to have been printed and circulated in the year, be added to the Totals as stated at p. 556 of our last Volume up to the end of the Ninth Year, it will be found that the following Totals will arise, instead of those above mentioned: *printed*—

39,080,368 copies, and 608,711,063 pages: *circulated*—35,760,830 copies, and 544,787,755 pages. The difference probably arises from the documents which we used being afterward found to require correction.

Notice of the most Popular Tracts.

The Christian Almanack is published in 17 distinct editions. Of the American Tract Magazine, 7000 are issued monthly; of the Monthly Distributor, containing specimens of New Tracts, 1000.

Of the Tracts, "Barnes on the Traffic," "Great Alternative," "Amiable Louisa," "Harvest Past," "Fool's Pence," "Mischiefs of Slander," "Conviction at the Judgment," and "John de Long," from 52,000 to 68,000 have been printed during the year: of the Tracts, "What art thou?" "Aged Penitent," "Horrors of Heathenism," "Whole Family in Heaven," and "Where is He?" from 76,000 to 96,000. [Report.

"Evangelical Family Library."

The Society is about to issue, under this title, eleven of its standard Works in a series of Volumes, of about 400 pages each, in 18mo. They will include Doddridge's Rise and Progress, Wilberforce's View, Edward on the Affections, Pilgrim's Progress, and Baxter's Saints' Test.

Appropriations for Foreign Publications.

There have been remitted, during the year, 30,000 dollars as follows:—

France, 1000—Germany, 1000—Russia, 1500—Turkey and Asia Minor, 2000—Greece, 1000—Syria and Persia, 1000—China, 5000—Singapore and Indian Archipelago, 1000—Burmah and Siam, 5000—Northern India, 500—Orissa, 500—Mahrattas 3000—Ceylon, 3500—Sandwich Islands, 3000—North-American Indians, 300—United Brethren, 700.

The Report notices the following

Foreign Proceedings.

In Greece, 2,703,945 pages have been put in circulation by Dr. Robertson. Among the Mahrattas, 28,300 Tracts have been printed during the year. Nineteen Tracts have been adopted during the year in Tamul. At the Sandwich Islands, 1988 pages have been prepared and printed in Hawaiian; and 166,000 copies issued the last year.

At Ceylon, Rev. Mr. Knight, of the Church of England, Rev. Mr. Daniel, of the Baptist Church, and Rev. Messrs. Scudder and Winslow, constitute a Committee to examine original publications in Tamul; reporting their character to the publishing Committee, that they may be approved without being translated into English. A similar Committee for China consists of the Rev. Mr. Gutzlaff, Rev. Mr. Bridgman, and Rev. Mr. Jones, at Bankok.

Resolutions at the Annual Meeting.

—That, in accordance with suggestions of

Auxiliary Societies, Public Meetings, and respected individuals in various parts of the country, this Society will endeavour, as soon as practicable, to supply with its STANDARD EVANGELICAL VOLUMES the entire accessible population of the United States.

—That, as a scriptural and successful means for bringing the truths of the Gospel to exert an influence on the consciences and hearts of INDIVIDUALS, Personal Christian Effort, connected with Tract Distribution, has a just claim on the services and prayers of every friend of the Redeemer.

The "Volume Enterprise," as the object of the First Resolution is denominated, with the Tract Effort for Individuals, and Foreign Distribution, form THREE PROMINENT OBJECTS now before the Society.

BOARD OF MISSIONS.

Receipts of the Twenty-sixth Year.

THERE were 163,340 dollars: the amount, in sterling money, at 4s. 6d. a dollar, is given at p. 531 of the present Number. We regret that further particulars of the Twenty-sixth Year have not yet reached us.

It may be noticed, that, at p. 523 of our last Volume, the Income of the Twenty-fourth Year, 1832-33, is repeated from the preceding Volume, the Report of the Twenty-fifth not having then arrived: that Report reaching us a few days afterward, the Income of that Year was stated at p. 556.

BAPTIST MISSIONS.

Summary of the Year.

Receipts: 51,564 dollars — *Payments:* 54,917 dollars — *Stations,* in Burmah, Siam, and among the American Indians: 25 — *Labourers,* male and female, of whom about 40 are Natives, 112 — *Communicants:* about 1350 — *Scholars:* about 600 — *Printing Presses:* 5.

METHODIST-MISSIONARY SOCIETY.

Sixteenth Anniversary.

THE Sixteenth Annual Meeting, held at New York on the 11th of May, exceeded in interest and success every preceding Meeting. The Rev. John Seys, Missionary from Liberia, was present, attended by a Native African. On this occasion, Mr. Beverly Wilson, a pious Man of Colour, who had returned from Liberia for the purpose, was appointed a Missionary. The Income of the last year is stated at about 40,000 dollars; and the sum of 2592 dollars was contributed at the Meeting.

Resolutions at the Anniversary.

—That the Aboriginal Missions should be prosecuted with increased vigour; and that this Society views with renewed interest the establishment of the Flat-Head Mission, beyond the Rocky Mountains, as a pledge of the future conversion of those numerous tribes of our wilderness.

—That the thanks of this Society are due to the American Colonization Society, for the favour shewn to our Missionaries on the Coast of Africa: and that the present prospects of the Liberia Mission are such as to call forth ardent thankfulness to God for what He has done; and should inspire all the friends of the African Race with increased activity in prosecuting that important Mission, both in raising money for its support, and adding to the number of Missionaries and Teachers already employed.

—That, while we view with gratitude to God the enlargement of the Missionary Field among the Aborigines of our country and in Africa, it is no less gratifying to witness the success of our efforts among the destitute White Population in different sections of our country, but more especially on the frontier of the west, as well as among the Slave Population of the south.

—That, while we thus look to the means to be brought into requisition for the attainment of the end which we have in view, our chief dependence is on the Divine Blessing; and that, therefore, it becomes the duty of the whole Church to pray for the Holy Spirit to accompany our efforts, and particularly that it be poured out upon His servants the Missionaries.

Call for the Enlargement of the Society's Exertions.

It was remarked, in reference to the last Anniversary—

And if our whole Church throughout this country were filled with the Missionary Flame, such as burned on a thousand hearts in this Anniversary, an impulse might be given to this work, which would be felt in a single year to the very ends of the earth.

We have, indeed, felt surprise that the Methodists of the United States, who far exceed in number that body in the United Kingdom, should raise so small a sum for Foreign Missions. In the year before last, their expenditure amounted but to 3684l. 7s. 6d.; while that of the Wesleyan Missionary Society in the United Kingdom was 47,715l. 12s. 7d. It might have been supposed that the attention of the Methodist Church in America would have been drawn to this fact; but, from some unexplained cause, this does not appear to have been the case. Their Missionary Efforts in behalf of the Heathen World were till very lately limited to the Indians of their own continent; and the question of Missions among the countless multitudes of Asia and Africa seems never to

have been seriously taken up among them. From the "Christian Advocate," which is the accredited organ of the Methodist Church, it appears that some of the leading Methodists in New York and Philadelphia have acquired, from intercourse with the Rev. George Marsden, on his return home from consolidating the union between the British and Canadian Conferences, some views on the subject, which will lead, we hope, to exertions which will rescue that great body from the charge of supineness. In speaking of the information derived from Mr. Marsden relative to the British Methodists, it is stated that the most important was the secret of their success in their Missionary Operations. The employment of Secretaries, with the different Departments assigned to them, in conducting the official business and travelling through the kingdom, appears to have struck the parties as a novelty; and it is stated, with great naïveté—"It has occurred to us to ask, How far a similar Secretary for our Missionary Society, and one for our Bible, Tract, and Sunday-School Society, would be proper?" We confess ourselves altogether at a loss to account for it, that, with such an excellent organization and such vigorous and noble efforts as the American Board of Missions has for several years displayed before the eyes of their countrymen, the largest body of Christians in the United States should have to gather, from a casual conversation with an Englishman, the first rudiments of an efficient organization. These remarks are made in the most friendly spirit; and we trust that they will be taken in good part. A noble field lies before the Christian World; and we would be earnest with every Community of Christians to rise to their full share in the work assigned to them.

WESTERN FOREIGN MISSIONARY SOCIETY.

Summary of the Third Year.

Receipts: 17,676 dollars; with a balance from the Second Year, of 4965—*Disbursements*: 12,000 dollars—*Stations*, in Liberia, Northern India, and among the American Indians: 5—*Labourers and Candidates*: in reference to these, the Report states—

Within the little circle of our own consecrated band, out of Seven Ordained Ministers of the Gospel and Eleven Assistants, actually in the field at our last Annual Meeting, three of the Missionaries and one of the Assistants have closed in death their

Career when just on its threshold; and five others, from the change thus produced, from impaired health or other causes, have been withdrawn from the field of action—thus making the additional Labourers actually sent into the field during the past year, to exceed only by three or four the number then reported.

Besides two or three Assistants, the Committee have under their care, including one Student of Theology, six Ordained Ministers of the Gospel and Licentiatees, devoted to the Missionary Work; and a number of others are known, who will become connected with the Board, as soon as their preparations shall have approached sufficiently near their anticipated entrance on the work to make it expedient to form the connection.

Organisation of the Society.

This Institution, whose object it is to aid in conveying the Gospel to Pagan and Antichristian Portions of the Globe, was organized by the authority of the Synod of Pittsburgh, in November 1831. Its organization is ecclesiastical; its Boards of Directors, to whom the appointment of all its executive officers and the general superintendence of its concerns belongs, being chosen, a part of them by the Synod, (while the Society remains in its bounds,) and the remainder by the several Presbyteries connected with the Society. The Synod elect two Ministers and two Elders, annually, to serve three years; and each Presbytery belonging to the Society appoints one Minister and one Elder, to serve for two years. The Annual Meetings are to be held at any place which the Board may appoint; and no alterations in the constitution can be made without the concurrence of a majority of the Presbyteries connected with the Society.

[Report.

COLONIZATION SOCIETY.

Summary of the Eighteenth Year.

Emigrants—Under the pecuniary difficulties of the Society, a very small number of Emigrants, not more than 14, were sent, last year, to Liberia. The Board thus enumerate those sent in former years:—

The Society, since its organization, has sent to Liberia the following emigrants:—86 in 1820; 32 in 1821; 36 in 1822; 60 in 1823; 108 in 1824; 66 in 1825; 181 in 1826; 222 in 1827; 164 in 1828; 150 in 1829; 315 in 1830; 414 in 1831; 795 in 1832; 257 in 1833; in all 2886. Of these, 1197 were from the State of Virginia; 582 from North Carolina; 387 from Maryland; 201 from South Carolina; 106 from Georgia; 103 from Kentucky; 70 from New York; 65 from Pennsylvania; 55 from Tennessee; 40 from the District of Columbia; 32 from Rhode Island; 21 from Louisiana; and the remainder, in small numbers, from other States.

Funds—*Receipts*: 35,415 dollars; being 22,904 by Contributions, and

12,511 by Sale of Stock—Expenditure, including 17,538 dollars in part discharge of Debt, 35,203 dollars—The Stock here mentioned is a Stock of 50,000 dollars, bearing 6 per cent interest, and redeemable in 12 years by annual instalments, which Stock has been created by the Board for the prompt payment of the debt and the discharge of pressing demands: see p. 558 of our last Volume.

Resolutions at the Eighteenth Anniversary.

—That, notwithstanding the subject has repeatedly been urged on the Agent by the Board of Managers, Agricultural Pursuit have been too little attended to in the Colony; and that no further time ought to be lost in introducing such working animals as are best suited to a tropical climate, in order to bring into use the plough, harrow, and cart, without which Farming cannot be successfully carried on: and that Women and Children may, in future, be usefully employed, it is proper that wheels, cards, and looms should also be sent to the Colony.

—That the exploration of the Interior of Africa, contemplated by the Board of Managers, promises great advantages to the Colony of Liberia: as it appears that Millsburgh, its most easterly settlement, is found to be very salubrious; and it is believed that the interior portions of the country will, hereafter be the most desirable situation for such emigrants as intend to devote themselves to the cultivation of the soil.

—That the difficulties, which have thus far attended the proceedings of this Institution, furnish no reasonable ground of distrust or discouragement, in regard either to the soundness of its principles or the final and total success of its scheme.

—That the Colonization of our Free People of Colour on the Coast of Africa deserves the patronage of American Philanthropists, as the only hopeful method of elevating their character, while it promises to confer the greatest blessings on the African Race.

—That, in the opinion of this Meeting, the exclusion of Ardent Spirits from the commerce of our Colony is essential to its prosperity and permanence; and that we rejoice in the prospect of obtaining this result, with the consent of the Colonists, through the successful efficiency of the Liberia Temperance Society.

—That this Meeting regard the late intelligence from Liberia, touching the Medical Department of the Colony under the direction of Dr. Skinner, as of the highest importance to the interest of our Great Cause. The improvement in the health of the Colonists, and the successful treatment of their prevailing diseases, encourage us to believe, that, under the blessing of Providence, we shall be preserved from the afflicting mortality which we have heretofore suffered at Monrovia.

—That, while this Society again disclaims, as it has always done, the design of interfering with the legal rights and obligations of Slavery, it still is, as it has always been, ani-

mated in its exertions by the belief that its operations would be productive of unmixed good to the Coloured Population of one Country and of Africa.

—That the great and beneficent results, which may be expected from the successful operation of this Society, ought to call forth the united efforts of the Wise and Good of every portion of our country to increase its influence and resources.

—That the single object of this Society, namely, the Colonization of Free People of Colour on the Coast of Africa, is large enough to command the highest energies and the warmest aspirations of Christian Philanthropy; and that, in the prosecution of this object, we will, undaunted by opposition and unmoved by reproach, stedfastly and patiently and perseveringly go forward, with a firm reliance on Divine Providence that we shall, in due season, reap, if we faint not.

EDUCATION SOCIETY.

Summary of the Nineteenth Year.

Receipts: 83,062 dollars, being upward of 25,000 more than in any preceding year: of this sum, 29,829 dollars were earned by the Students; making a total of 132,623 dollars earned, in nine years, by manual labour, school-teaching, and other services: a further portion of the receipts consisted of 2957 dollars refunded by 50 individuals; making a total of 14,111 dollars refunded, in eleven years, by such as had been beneficiaries of the Society—*Expenditure*: 73,669 dollars; including Grants, averaging about 53 dollars, to each of 200 Young Men connected with 17 Theological Seminaries, 538 with 37 Colleges, and 302 with 93 Academies and Public Schools: forming a total of 1040 connected with 152 Institutions. Of these, 300 are *New Beneficiaries*; which is a larger number than were admitted in any preceding year—*Entered the Ministry*: about 100—*Deceased*: 3—*Dismissed*: 15.

Summary View of the Society.

Appropriations have been made to Young Men of different Evangelical Denominations from every State in the Union. The whole number aided since the formation of the Society is 2258. The number assisted in each succeeding year is as follows, 7, 138, 140, 161, 172, 205, 195, 216, 193, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1040.

The number of Ministers raised up through the instrumentality of this Society is, probably, not far from 700.

There are now 82 Colleges and 30 Theological Seminaries in the United States. Of these Colleges, 46 have been erected since the formation of the Ame-

rican Education Society; and most of them with a view to increasing the number of Ministers, and to some extent in the way of charitable education.

Urgent Appeal for the Increase of Ministers.

The claims of this Institution must be more deeply and more generally felt. Christians must look abroad, and behold the desolations of Zion in our own country. They must survey the multitudes in Heathen Lands, who are perishing for lack of knowledge. They must behold the World lying in wickedness and their eyes must affect their hearts. With fervency and importunity, they must address to Heaven the prayer of faith, that the Lord of the Harvest would send forth Labourers into His harvest. They must, too, increase their efforts to seek out pious youth of good promise, and induce them to prepare for the Sacred Office. They must enter on this business with deep seriousness; viewing it to be of vital importance, and feeling that they are accountable to God for the discharge of this duty.

There are now, in the United States, 1,900,000 males between 14 and 30 years of age: one in fifteen, or 126,000, may be considered pious: one in ten, or 12,600, ought to prepare for the Ministry. Of these 12,600 males, there are 8400 between the age of 14 and 24: these, generally speaking, ought to take a regular Collegiate and Theological Course, to qualify themselves for the Ministry. Of these, also, 2940 are between the age of 24 and 28: these, probably, ought to take a Shorter Course of Education; that is, attend to the study of the languages and other important branches two or three years at some Academy, and then pursue the study of Divinity regularly at some Theological Seminary. And of this class, too, there are, between the age of 28 and of 30, 1260 who, by reason of their advanced age, ought not to pass through a regular course of education either at College or at a Theological Seminary, but to study Divinity with some private Clergyman, a year or two, and then enter on the Ministry of Christ.

If there should be any subtraction from this number on account of domestic connection or peculiar engagements in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought in this way to prepare for the Ministry. Some few of those who entered on the work of preaching the Gospel at this time of life, have become eminent in their profession, as John Newton and others.

Of the 12,600, not 4000—not one third—are preparing to preach the Gospel of Christ! This ought not so to be. Awful responsibility and guilt rest somewhere. Is there a Church of Christ, which has not some of the description mentioned, who, if encouraged to come forward, would prove valuable Labourers in the vineyard of the Lord?

It has been obvious, that, as the Education Society has with energy pushed forward the

claims of the Lord Jesus on the talent and piety of the rising generation to serve Him in the Gospel Ministry, many Youth have responded to the call. This is highly encouraging to the patrons of Education Societies; as is also the fact, that, connected with Evangelical Churches, are at least 20,000 Young Men hopefully converted within five years; and that, between the ages of fourteen and twenty-five, there are not less than 70,000, who are already enrolled as disciples of Christ. By judicious agencies, thousands of these may, in a single year, be selected and put in a course of thorough preparation. [Report.

PRESBYTERIAN BOARD OF EDUCATION.

Summary of the Year.

Receipts: 46,016 — *Beneficiaries*, under care of the Board, 641: these are placed in 128 Academies, Colleges, and Theological Seminaries. Other Beneficiaries, not reported, are under the care of Auxiliary Societies.

The following passages are extracted from the Report:—

Demand for Ministers for the whole World.

What then is the work to be done? The number of our fellow-men now ignorant of the Gospel cannot be definitely ascertained. The common estimate, which fixes the number of Pagans and Mahomedans at 600,000,000, is probably not far from correct. The number of Papists and other Nominal Christians, who are almost without exception destitute of the Bible and of the spirit of Christianity, is about 150,000,000. The whole number is about 750,000,000. These must all, without exception, receive the Gospel. They must be instructed in all the essential doctrines of Christianity, or furnished with the means of acquiring a knowledge of those doctrines themselves. A Bible must be placed in every family; and men, capable of guiding them to a right understanding of the Scriptures, must be sent forth or raised up among them, in sufficient numbers to make known the Gospel to every individual.

This is the work to be done.

How soon can it be done? In attempting to answer this question, we would not estimate the work too low, nor the ability of Christians too high.

The number of those to whom the Gospel is to be made known, we have supposed to be 750,000,000: this is considerably above the average estimate of the geographers. Take also the highest estimate of the proportionate number of families, and of Missionaries wanted: allow only five persons to a family, and a Missionary to every twenty thousand souls; making the number of Families 150 millions; and that of Missionaries wanted, 37,500.

Share which the United States may take in the Supply of Missionaries.

Suppose the United States to contain one third of the whole number of Christians in the world; and that they are able to do twice as

much in this work as Christians in other countries, in proportion to their number. Christians in the United States, then, have half of the whole work to perform—the one-third of the whole number of Christians here being supposed able to do as much as the two-thirds in other countries. They have 75 million Families to supply with Bibles, and 18,750 Missionaries to provide and support. As soon as they can do this, Christians in other countries can supply the remaining half of the entire population of the globe, and the Gospel be made known to every dweller on the earth.

Obligations of the Christian Church to supply Missionaries.

As preaching is the great means of evangelizing the world, so it is as much the duty of the Church, first to furnish, then to train, and, lastly, to send forth her Ministering Sons, as it is of those Sons to preach. She is the Mother of the Ministers of Christ. They are born in Zion; and must come forth from her ample bosom, having been trained under her tutelary care; or the world will never have the Gospel preached to it. In this momentous service, the Church of God has never adequately felt her responsibility, or discharged her obligations, since the days of the Apostles. It is to be esteemed one of the most hopeful tokens of the present age, that the people of the Lord are beginning to feel the weight of this great subject, and to intercede with God for the gift of a sufficient number of holy and able Ministers of the New Testament to preach the Gospel to every creature. In answer to her intercessions, the Lord of the Harvest has already been pleased to convert, and call to prepare for the Sacred Office, a host of Youth in the American Church, never equalled in number at any given time, and, we will add, never surpassed in qualifications.

SUNDAY-SCHOOL UNION.

Summary of the Eleventh Year.

Receipts: 92,000 dollars; of which, 40,000 were from the Sale of Books—*Schools:* not a fifth of the Auxiliaries have made Returns: the few reports which have been received shew an increase of 705 Schools, 4677 Teachers, and 33,847 Scholars—*Publications:* in reference to these the Report states—

The new publications of the year—between sixty and seventy in number—are submitted to the Society, in the full persuasion, that, as a whole, they present a greater variety, and a more original, elevated, and evangelical character than the publications of any former year.

Some of the purest and most elevated minds in our country are turned to the preparation of Books for our purposes. We have paid for copy-rights only, during the last year, more than half as much as we paid ten years ago for all our stereotype work, paper, printing, and binding. As another interesting evidence of our advance, we may state, that, at that time,

our publications were chiefly reprints from the London Press: now, they reprint from our. We could wish our debt a thousand-fold larger, that we might pay it in such a currency.

We do know that no books are found in the market at so low a price as those which we publish: and we do know that, as a whole, they form the most complete collection of Juvenile Religious Library Books which can be found on the face of the earth. They are fitted to Children and Youth of all classes and characters: they have nothing in them offensive to denominational, sectional, or political preferences or prejudices. They are prepared on the principle, that, as a perfect Christian Character can be formed in which no denominational trait can be recognised; so a book, exhibiting the simple saving truths of the Gospel, may be made acceptable to any and every Christian Mind. Why, then, should they not be found in the hands of every child that can read them, from border to border, through the whole length and breadth of our land?

SEAMEN'S FRIEND SOCIETY.

Summary of the Seventh Year.

Receipts: 12,367 dollars — *Payments:* 12,262 — *Local Institutions:* 18: being Societies organized in so many Parts of the United States, for the moral and spiritual good of Mariners, in 10 of which Public Worship is regularly held on Sundays. The following abstract of the *Proceedings of the Year* is collected from the Report:—

In Ten of the Ports of the United States, Public Worship has been regularly held on the Sabbath. On the Lakes, Rivers, and Canals much progress has been made during the year, in efforts for the spiritual good of seamen. Regular Sabbath Worship is held in these places, and preliminary measures have been adopted in others.

The Society has Chaplains at six foreign ports, and at two ports in the United States: but, during the year, nearly all its funds have been expended in foreign lands, the Chaplains at the several ports in the United States having been supported by Local Societies formed in the places where they labour.

At *Havre*, the congregation is small. A Chaplaincy at *Marseilles* was commenced during the last year. *Smyrna* has a Chaplain who devotes a part of his time to Seamen. At *Canton* there were last year 75 American Vessels and about 90 British, and not less than 4000 Seamen, most of whom spoke English; besides multitudes of Chinese and other Seamen from other countries. *Honolulu* was visited in 1833 by 135 vessels having on board between 3000 and 4000 Seamen. *Havana* has been visited by an agent of the Society, who states that at least 10,000 Seamen enter that port in American Vessels annually, 1000 of whom may be found constantly in port.

Mobile Bay and New Orleans require

Chaplains; and have been supplied during that portion of the last year when they are most resorted to by vessels.

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TEMPERANCE SOCIETY.

THE Society's Seventh Report gives the following view of the

Progress of the Reform during the Year.

At our last General Meeting, there had been formed in the United States 21 State Temperance Societies; and in smaller districts, it was supposed, more than 5000 other Temperance Societies: embodying, on the plan of abstinence from the drinking of ardent spirit, and from the traffic in it, more than 1,000,000 Members. More than 2000 men had ceased to make it; and more than 6000 had ceased to sell it: they believed that the business was wicked, and they applied this belief to their practice. More than 5000 men, who once were drunkards, had within five years ceased to use intoxicating drink: many of them had become highly respectable and useful, and not a few truly pious. More than 700 Vessels were afloat on the ocean, in which ardent spirit was not used.

At this time more than 7000 Temperance Societies have been formed in the United States; embracing, it is supposed, more than 1,250,000 Members. More than 3000 Distilleries have been stopped; and more than 7000 Merchants have ceased to sell the poison. More than 1000 Vessels are now afloat on the ocean, in which ardent spirit is not used: and though they visit every clime, and at all seasons, and many of them actually go round the globe, the men who navigate them are, in all respects, better than when they used it.

More than 4,500,000 copies of various publications have been issued the past year, by the New-York State Temperance Society, and vast numbers by other Societies and Individuals in various parts of the country. The eagerness with which they are sought, while they inculcate, with the greatest plainness and power, the gross immorality and enormous wickedness of the traffic in ardent spirit, shews that this truth commends itself to the conscience, and is producing permanent settled conviction in the minds of sober men throughout the nation.

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

FROM a copious Journal by the Rev. William Cockran, we shall give some extracts, from which it will appear how great a spiritual blessing attends the Missionary labours at this Settlement. Our Readers will perceive, that here, as in New Zealand,
Dec. 1835.

and various other uncivilized regions of the world, still the Word of the Lord is glorified in the simple expressions by which the Natives evince their conviction of sin, their dependence on the merits of the Saviour and on the work of the Holy Spirit, and their anxiety for the conversion of others.

Baptism of Ten Adult Indians.

Sept. 11, 1834—Set out early for the Indian Settlement. My mare had strolled from home; and, not being able to borrow a horse, I was under the necessity of walking. However, as this was the day, previously appointed, on which twenty persons, residing at the Indian Settlement were to be formally admitted into the Church by Baptism, I felt that they ought not to be disappointed. Several of the individuals to be baptized, made application ten months ago; but, as I was suspicious that they might take to their native forests in the summer, abandon their farms, and draw away their children from school, I deferred their baptism till I had a further trial of their sincerity. Their steady deportment, through the summer, has, in a great measure, removed all my doubts respecting them. They have weeded their wheat, hoed their potatoes, and kept their children regularly at school. In harvest, they cut down their wheat and bound it in sheaves. Making due allowance for their want of experience in the art of husbandry, we have every reason to be pleased with the progress of their industry. It is not an ordinary effort that will enable a man, who has been accustomed to no other work than hunting and fishing, to take up the hoe and dig up the willows, and plant and hoe potatoes under the rays of a scorching sun. Arrived at the Indian Settlement about ten o'clock, and assembled the people. I opened the meeting by singing a hymn, and prayer. I then entered into a long explanation of the nature of the sacrament of Baptism, and the necessity of performing the vows taken upon us at that time: this being finished, I baptized 10 adults, 6 children who attend school, and 4 infants; and concluded the meeting with prayer. Returned, on my way home, at half-past four o'clock; and reached the Rapids at nine, jaded with my day's journey, full twenty-six miles, through swamps, and long
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grass, in many places higher than the knee.

Dirty Habits of the Indians.

May 31, 1835—In the afternoon, visited the Indian Settlement, and preached there. The school-room was perfectly full, and the weather excessively hot: their heads were well anointed with sturgeon-oil, which rendered the effluvia of the place almost intolerable. I should be exceedingly happy if I could teach them to be more cleanly in their persons and in their houses: but, however severe I may be upon them respecting their houses, their farms, and dirty habits, at their own homes, still, when at Church, I take them as they are, and welcome them.

Faithful Admonitions to an Old Indian.

July 29—Rode down to the Indian Settlement. A black thunder-cloud hovered over me, the lightning was flying majestically through the woods, and the rain fell in torrents. I pushed on, and arrived about eleven o'clock. Spoke to the old man who had lost his daughter; exhorted him to reform his life, to come to Church, and learn to worship the True God, through Jesus Christ, whom He has sent to teach us, and to make atonement for our sins. "Your daughter," I said, "came to school, and learned to read the Word which Christ left us to guide us to heaven: she sang His praises, bent her knees, and said her prayers to Him. Now she has left us, and gone to Him: your heart is sore; it throbs: you weep, you sigh, for having lost her. But you will not see her again, unless you come and learn to worship the True God, through Jesus Christ, whom he sent to save the human race. God has, no doubt, sent this as another warning to you. When your brother died, he desired you to come and learn to sing and pray, that he might see you in heaven. You promised to do so; but you forgot to fulfil your promise. God remembers the day on which you made the promise: and has been waiting ever since, to see you perform it. You have acted as though it had escaped your memory; and He has put forth His hand, and taken your daughter, to bring it to your recollection. Trifle not with the 'Master of Life,' or He may touch you again. You have more children: you have an only son: perhaps he may be the next that shall be taken, if your reformation be not effected by the present warning."—We

laid the remains in the coffin: and sent them to be interred in the church-yard at the Rapids. Held the meeting; made an application of this visitation of Providence; and pointed out the advantages which Christianity has over heathenism, in a dying hour. Returned home: it was still raining: about six, the clouds cleared off. At eight, the bearers arrived with the corpse; having been obliged to bring it in a canoe, owing to the bad state of the track. It was buried: and a speech made to the old man, concerning our hopes of immortality. The substance was:—"We Christians are in covenant with God. He is our Father; we are His children. In that house," (pointing to the church) "we confess our sins twice a week, and ask for pardon: there we sing and pray, and read over the will of our Father. When we die, He takes our souls to Himself: and here we lay our bodies together to wait the Day of Judgment; when His true children shall all be raised, and taken to heaven, to be glorified with God for ever."

The language in which the Natives describe their religious experience is often of the simplest yet most expressive kind. Few instances would better prove this remark, than the following, related by Mr. Cockran, describing his interview with

An Aged Indian, under Religious Convictions.

Aug. 1—Was sent for, to visit an old man, who was dangerously ill. The previous night had been hard upon him; and he was apprehensive that the next would bring him before the judgment-seat of Him who will award to every one according to his works. I went, and found him very low. What struck me most, was the peculiar impressions that were made upon his mind when he began to attend to the preaching of the Gospel. He said: "When the Word came home, it made my heart sore; I thought I was in thick woods, where I could not see for the bad flies that bit me, and I could not move: but, just a little before, there was one working hard to get me through: I kept in his track." Men compare sin, when they are sensible of it, to the worst things they know; and view Christ as one of the best of benefactors. His sins were the swarm of flies that tormented him: Christ was the maker of the track. There cannot be a more striking picture drawn

to an individual who knows the torments which these creatures inflict on travellers in the woods, and the facility which a beaten track gives to your escape. When you have a track, you rush on; the current of air created by your motion throws the flies into confusion; they fall behind, and you can see and breathe. If your motion is slow, they surround you; you inhale them at every breath; they dash upon your eyes at every step; and others are probing you in all your vulnerable parts, and satiating themselves with the purple streams of your existence. I said, "Have you not got through the flies yet?" He replied, "Yes, that sorrow went away: I pray to God, often, to take me to the good place; but I do not know where I am to go." I replied: "This is not owing to God, but yourself, my friend. Job knew that his Redeemer lived, and that he should see God. David knew, that, when his flesh and his heart should fail, God would be the strength of his heart and his portion for ever. Paul knew, that there was laid up for him a *crowd of righteousness*, which should be given to him, when he went home. The God of Job, David, and Paul, is ours; His promises are the same, as when they claimed their title to heaven by them. Let us put in our claim, and all shall be well. We know that we are sinners; we know that, by repentance and faith in Jesus Christ, we are brought under the favour of God. By holiness, our nature is perfected, and made meet for the presence of God. Let us follow this old beaten track, and it will bring us to heaven."—Concluded with prayer, and returned home.

In the following passages of his Journal and Letters, Mr. Cockran very feelingly describes the difficulties to be contended with, arising from the

Improvvidence, Selfishness, and Obstnacy of the Native Character.

The Indian is so completely under the influence of his feelings, that his rational powers never bring together two remote points of time, with their advantages, wants, and inconveniences, and compare them, and then make choice of such a line of conduct as will embrace the most good, and subject him to the least evil. When hot weather comes, he casts away all that incommodes him, as if there would not be another cold day in his life: when winter comes upon him, he leaves his canoe

wherever the ice takes him; i.e. he drags it upon the beach with the same indifference as if spring were never to return. When cold pinches him, he seeks for shelter—when nipped by hunger, he looks for food—when oppressed by heat, he takes to the water, or to some shade or eminence, as nature may furnish. Houses have been built for fifteen families, but I cannot say that the old Indians appreciate their value. The children seem to have some little attachment to their homes, but the adults have none. I have got them farms: one of them has as much ground cleared as will suffice to sow four bushels of wheat, two of barley, and eight of potatoes. Could we sow and reap the same day, the produce of the farm would be regarded; but as there are a few months between seed-time and harvest, the potatoes will be allowed to grow till spoiled for want of hoeing; and the wheat will be wantonly trodden under foot, unless we are constantly reminding him that winter will come again. They are not more attentive to cattle. One man allowed the hoofs of his cow to freeze, to such an extent, as to render the cow useless. Another, when the influenza seized him, was not able to fish as usual, and thought beef would be good for him. "I shall soon die now," said he: "this bad disease kills the Indians: I shall not live long; I had better kill my cow." One of his sons, hearing this, said, "You do not think of your children that you may leave behind you." The father was by no means pleased with the free remark of his son; the cow was therefore slaughtered. The father had received the cow on the express condition that the said son was to have the first calf; but this obligation was soon forgotten, when once he began to anticipate the enjoyment which would accrue to him from eating her. Another, who had an ox, which was exceedingly useful; when he fell sick, thought it was not very likely that he should need the labour of the ox again, and consequently killed him. He did not recollect that he had a house full of children, who would need both bread and fuel after his death. The old man recovered; and will feel the want of his ox, when winter comes, and he needs fuel, and has to carry his grain to the mill upon his back.

The children, when spring comes, will cast off their winter clothing, throw it aside, and go naked. We find that it is with difficulty that we can make them

keep their clothing, either in summer or winter. They change it, barter it, or give it away as a present to some of their friends.

I intend to induce the parents, who wish to have their children educated, to build their houses near the school; that their children may lodge with them, and attend school in the day. When they are received as inmates of our establishment, they greatly increase our expense, and give us endless trouble. If you take the children of one of them, the parent will hang about you; and either he, or some of his numerous relatives, will be daily feeding upon you. If you are faring better than he, he must have a little pork, or flour, or fat, or bread, or a little of all that you have, to carry with him, to give to some branch of his family for whom he has a partiality. If you send him off empty, he is highly displeased: he imagines some benefit must accrue to you from his children residing with you, or you would not lodge them. He measures you by himself; he knows no other line.

The children, when they first enter school, do not think it necessary to comply with the requests of their master, or to follow his example. They have been accustomed to do as they please, while with their parents; and when they come first to school, we are obliged to allow them to follow the bent of their inclinations, till their minds are impressed with a certain sense of moral obligation to their teacher: then they will hear advice, and submit to gentle restraint. Before such an impression is made, restraint provokes, strengthens, and infuriates the depravity of their nature to such a degree, as to make it nearly impossible to live among them. The Indian appears externally to be a passive creature: at first sight, you are led to imagine that there is such an apathy in him, that all things are equally indifferent; and, that you may lead him whatever way you please. But the instant you lay down a rule for his conduct, you see nature develope itself.

The unconverted Indians seem to be entirely indifferent respecting the fate of their souls in a future state. All their conjurations are employed, and all their sacrifices offered, for the benefit of the body, and for the enjoyments of the present life. In their religious exercises, they ask for food, for health, for long life, for abundance of pleasure, and for the life of their enemies; but no inquiry is made

after the favour of God, nor after a future state: no sacrifice is offered to make the "Master of Life" propitious to them in another world.

When I first became a Missionary, I was very sanguine. "All mankind are sinners by nature," I used to say to myself. "Let the Gospel only be applied to them, and they will all become equally good. All mankind are under the displeasure of God, until they are brought by the Spirit, through repentance, faith, and holiness, to be the members of Christ." But, there are different degrees of displeasure, as there are different degrees of depravity. Hence we have the guilt of Sodom and Gomorrah: and the yet deeper guilt of Capernaum: hence, also, Scripture uses comparative terms: as, the mote, the beam, and the millstone.

In this, as in other uncivilized lands, part of the Missionary's time is unavoidably given to the promotion of the necessary arts of life.—We close with a few extracts from Mr. Cockran's Journal, which describe the

Progress made in Husbandry, a Token for Good.

Aug. 15, 1834—Began our harvest at the Rapids. The wheat which we reaped this morning has only been three months and fourteen days in the ground: it is five feet and a half high: the ears are proportionably long, and the grain large. In seed-time, I sowed it in drills, and drew the earth to the roots in the middle of June; and a bountiful God is now amply rewarding us for our toil.

Aug. 20—Visited the Indian Settlement: old and young were busily employed in reaping. The Bay, in which is situated the Indian Settlement, is of the crescent form: from the opposite bank of the river, you have a full view of the houses, patches of wheat, barley, and potatoes. This sight never fails to call forth my grateful thanks to God, for giving to us a seed, to encourage us to persevere. When we see fields of wheat and barley raised by the barbarous sons of the chase, who delighted in blood, and whose early pleasure was the tormenting and destroying of the creatures, we imagine that Satan's usurped power is giving way; and that man is returning to the Author of his being, when he condescends to perform the duty his Maker first assigned to him. It is true that this

village is only a speck in a wilderness, and might be viewed with contempt by some strangers; but, for myself, I say "God hath done great things for us, whereof I am glad: my tongue shall praise Him in this little congregation: my heart shall rejoice in Him, as our chief good; my soul shall confide in His mercy; and I will wait with patience till He comes and rains righteousness upon us, and increases our little flock a thousand fold."

Sept. 8, 1834—Hauled the last of our wheat and barley into the yard to-day. The wheat is excellent; free from smut; and promises to yield great returns. The weather has been favourable during the harvest; except one hurricane, accompanied with thunder and rain, which threatened destruction, not only to the wheat, but also to the buildings: one quarter of the burying-ground fence was carried before it, our grist-mill reduced to a wreck, and the wheat levelled to the earth: however, it passed off without leaving those awful traces of devastation which were apprehended. Therefore, when we sum up our mercies, at the end of the harvest, we can say, and I hope with a thankful heart, that the goodness

of the Lord has been upon us, and prospered our labours. Bread is the staff of life to civilized man. To have it, is to have a blessing, in any country; but to have it here, is a Benjamin's mess.

May 6, 1835—To-day, I beheld, with inexpressible pleasure, an Indian ploughing his ground, with his own plough and ox; and his daughter driving it. I said to him: "Had you continued a barbarian till the last lock of hair fell from your weather-beaten head, your life to the last would have depended upon the muzzle of your gun; and the only legacy you could have transmitted to your children, would have been a half-worn blanket, a gun, and a number of bad habits. But now, you are teaching them, by your example, how to preserve the body, by raising support for it from the ground; and how to save the soul, by serving God with a perfect heart and with a willing mind: consequently, the blessing of God is upon you: your means increase, your prospects brighten, earth has become a pleasant temporary residence; and, a little beyond it, heaven appears, as a place of everlasting rest to those who love the Lord and follow His example."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 5th of December, the Rev. John Raban (p. 432), with the Rev. C. F. Schlenker and Mr. W. Croley (pp. 527, 528), embarked at Gravesend, on board the "Sackville," Captain Matthews, for Sierra Leone—On the 9th, Mr. and Mrs. Holt, Mr. E. Newman, Mr. and Mrs. Paul, and Mr. and Mrs. Pollitt (p. 477), embarked in the River, on board the "Duke of Bronte," Captain Harris, for the West Indies—On the 13th, the Rev. Alfred Eckel and the Rev. J. G. Muhlhauser re-embarked (see p. 528) in the River, on board the "Tancred," for Trinidad—On the 20th, the Rev. Charles Henry Blümhardt, the Rev. Henry Harley, the Rev. John Henry Knoth, the Rev. Charles Cæsar Menge, and the Rev. Christian Frederick Warth were admitted to Priest's Orders by the Lord Bishop of London; and Mr. Richard Coleman, Mr. John Peter Menge, and Mr. John Weeks, to Deacon's Orders.

London Miss. Soc.—On the 26th of October, the Rev. Edward Stallybrass (see p. 432) embarked, on his return to Siberia; having completed various arrangements connected with his domestic circumstances and the business of the Mission—Mrs. Welsh, relict (see p. 216) of the late Rev. George Welsh, arrived from Madras, with her child, on the 3d of November, in the "Claudine," Captain Heathorn—on the 7th, the Missionaries Heath, Hardie, Mills, Macdonald, and Murray, with

their Wives, and Mr. Baraden, appointed to the Navigators' Islands, sailed from Gravesend, in the "Dunottar Castle," Captain Paterson—On the 12th, Mr. Henry Russell and his Wife, Schoolmaster and Schoolmistress, sailed from Gravesend, in the "Reserve," Captain Hoseason, for Jamaica—On the 18th, the Rev. John Ross (see p. 157) arrived from Berbice, in the "Lady Turner," Captain Tucker; having been obliged to relinquish his Station on account of ill health—On the 19th, the Rev. Charles Brainsford and his Wife, with Mr. and Mrs. Howell and Mr. and Mrs. Brown, Schoolmasters and Schoolmistresses, sailed from Gravesend, in the "Undaunted," Captain Hore, for Jamaica: they were accompanied by Mr. and Mrs. Howell and Mr. and Mrs. Brown, Schoolmasters and Schoolmistresses; and by Miss Barrett, who goes out to join her brother: see p. 157.

Metropolitan University—The London University having taken measures to procure the power of conferring Degrees, Government have resolved to create a Metropolitan University, for the sole purpose of granting Degrees, without the application of any religious test, in Arts, Medicine, and Law, but not in Divinity. The Administrators in this University will be nominated by the Crown. Examinations for Degrees will be carried on by this body of learned men. The Students of the London University and King's College will be mutually stimulated by this arrangement.

CIRCULATION OF LONDON NEWSPAPERS.

A RETURN has been made, by Order of the House of Commons, of the *Stamps issued for all the London Newspapers* in the Four successive Half Years which ended on the 30th of June last. The digest of this Return, here given, will enable our Readers, who may be acquainted with the political and religious bearings of these Papers, to form some estimate of the comparative prevalence of different opinions and parties in the country.

	June 30, 1833 to Jan. 1, 1834.	Jan. 1, 1834 to June 30, 1834.	June 30, 1834 to Jan. 1, 1835.	Jan. 1, 1835 to June 30, 1835.	Total issued weekly.
<i>Daily: issuing Six Papers weekly—</i>					
Courier	1974	1852	1750	1582	9492
Morning Advertiser	3912	3653	3812	4117	24,702
Morning Post	2041	2365	2294	2352	14,112
Sun	1852	1839	1878	2532	15,192
<i>One Daily, and one weekly: issuing Seven Papers weekly—</i>					
True Sun, and Weekly Sun	1576	1755	1423	1258	7756
<i>One Daily, and one Thrice weekly: issuing Nine Papers weekly—</i>					
Globe and Traveller	2294	2188	2154	2064	18,576
Morning Herald, & English Chronicle	5497	5478	5683	5072	45,648
Times, and Evening Mail	7604	7512	6869	6012	54,108
<i>One Daily, one Thrice weekly, and Two weekly: issuing Eleven Papers weekly—</i>					
Standard, St. James's Chronicle, London } Packet, and London Weekly Journal. }	2541	2466	2628	3024	33,264
<i>One Daily, one Thrice weekly, and Three Sunday: issuing Twelve Papers weekly—</i>					
Morning Chronicle, Evening Chronicle, } Observer, Englishman, and Bell's Life } in London }	2476	2362	2703	2598	31,176
<i>Twice weekly—</i>					
Record	2326	2598	2442	2461	4922
<i>Weekly—</i>					
Christian Advocate	1250	1264	1732	1888	1888
Patriot	1734	1875	3125	2884	2884
Watchman . . . . .	..	..	..	2692	2692
<i>Sunday—</i>					
John Bull	4788	5488	4692	4926	4926
Weekly Despatch	28,486	25,755	33,615	35,192	35,192
Twelve other Papers issued jointly	53,275	52,464	48,719	47,820	47,820

Our Readers will see these last three lines with indignation and shame.

In the cases where more than one Paper is mentioned, the stamps being purchased by the same person without specifying the number for each Paper, we have divided the whole number issued to him by the number of the Papers issued by him, giving the average number of each, which is the nearest approximation to the fact which the Returns enable us to form.

. Vol. for 1833: p 551, col. 1, at Tract Society, the gratuitous distribution was 7,480,607 pages, not copies.

Vol for 1834: In Contents, at Bible Societies, in the last line of col 1, for p. 504, read 401: at Church Missionary Society, under Ceylon, the last reference should be to p. 560, not 556: at Gospel Propagation Society, for p. 437, read 477 - p. 53, for *Obituary Notices of Six Hottentots*, read *Obituary Notices of Seven Hottentots* - p. 64, col. 2, line 24, for *with great*, read *with the great* - lb. line 32, for *sanction of the Sabbath should ever maintain*, read *sanctions of the Sabbath should ever maintain* - p. 160, col. 1, at Church Miss Soc. Messrs. Collins and Gillespie left Gravesend on the 4th of March, not on the 10th - p. 160, col. 2, line 3 from the bottom, for *Affnor*, read *Miner* - p. 240, col. 2, Mrs. Stone died Aug. 7, not July 7 - p. 327, col. 2, line 8, the Rev. B. Bailey sailed July 15th, not July 12th - p. 492, col. 2, line 35, for June 20th, read June 28th - p. 519, col. 2, the death of Dr. Carey was June 9th, not June 19th - p. 520, line 10, before *described* put marks of quotation " - p. 532, col. 2, for *Fifth Year*, read *Eleventh Year* - p. 539, col. 2, line 3 from the bottom, the Protestant Ministers in France should have been printed 581, instead of 481 - in the Index, add *Carey, Dr.*, 519.

Vol for 1835: p. 17, col. 1, line 10, for *Baptists*, read *Baptist* - p. 111, col. 2, the distance between Old and New Lattakoo is about 30 miles, not 60 - p. 115, add *Directors* at the end of the Summary View of Lattakoo - p. 228, col. 1, at Brit. and For. School Society, for *Thirteenth*, read *Thirtieth* - p. 296 should be numbered 294.

INDEX OF NAMES OF PERSONS.

- AANANDEN**... 248, 276
Aanimuttoo..... 275
Aaron Joseph..... 113
Abbas Mirza..... 454
Abdool Futteh Bangee,
 391
Abeel, rev. D. 88, 95, 146
 174
Abraham..... 276
Absalom..... 191
Adam, Mr T. 251, 254
Adams, N. M. D. 64, 174
Addis, W. B...... 136
Addison, capt..... 342
Adeykalam..... 217
Adger, J. B...... 73, 256
Adley, rev. W. 142, 143
 375, 377
Adrian..... 378
Afa. (See Leangafa.)
Africaner... 191—193
Afuh..... 455
Agnew, sir A. 219, 224
Ahmed Pacha..... 71
Ahuriro..... 388
Aichinger..... 77
Ainsworth, P. esq. M.P.
 228
Aisoodasen..... 248
Akæe..... 455
Albrecht..... 159
Albrecht, Mr A. 191
Albrecht, Mr C. 191, 192
Alder, rev. R...... 219
Aldis, Mr...... 120, 356
Alexander, rev. M. S.
 216, 432
Alexander, A...... 127
Alexander, W P. 153, 54
Allen, D. O...... 139
Alloway, Mr, 157, 211
 440
Alloway, Mrs...... 440
Alsager, Richard, esq.
 M.P. 221, 230
Ambrose, A...... 140
Amherst, lord, 102, 180
Amopo..... 311
Anderson, Mr...... 121
Anderson, Mrs, 121, 490
Anderson, W...... 28
Andrews, L...... 153
Angas, G. F. esq. 221
Anthonieze, John... 143
Anthony..... 485
Anugragapooram... 462
Anund Messeeh... 130
Aoheke, Coleman Davis
 433—435
Applegate, rev. T. H. 148
 390, 432
Applegate, Mrs.... 360
Apthorp, G. H.... 144
Aratoon, C. C.... 121
Arbalik, Simon... 258
Arbousset, T...... 39
Archbell, James. 35, 37
Arkeebo, Nayb of. 368
Armitage, E...... 152
Arms, rev. W...... 155
Armstrong, capt.... 39
Armstrong, Mr John,
 173, 344
Armstrong, Mrs, 173, 344
Armstrong, R. 153, 154
Armstrong, W. esq. 180
 344
Armstrong, Miss E. 180
Aroolappen, C.... 140
Arragon, bp. of... 454
Arulanendum... 125
Arundel, rev. John, 449
Asaad Shidiak.... 70
Asboe..... 159
Ashmun, Mr..... 12
Ashun..... 137
Ashun..... 455
Ashwell, Mr B. A. 14, 111
 293, 315
Ashwell, Mrs...... 293
Ata..... 475
Atkinson, G. esq.... 232
Atkinson, T...... 28, 29
Atkinson, Mrs.... 29
Atseih..... 455
Attarra, J. 108, 188, 502
Audedasen..... 245
Awarahl. 523, 525, 527
 553
Ayerst, rev. W.... 540
Ayliff, J. 34—36, 216, 294
 505, 506, 542, 547, 548
Ayliff, Mrs.... 545, 546
Baba Deekshit... 115
Babjee..... 345, 346
Baboo Ram..... 97
Bacon..... 97
Bagot, rev. D.... 226, 228
Bailey, rev. B. 132, 173
 256, 280, 574
Bailey, Mrs. 132, 173, 256
 280
Bailey, rev. J.... 120, 142
 370, 373
Bailey, Mrs...... 120
Baillie, J. 30, 31, 113, 114
Baillie, Mrs...... 30
Baird, rev. R...... 224
Baker, rev. H. 280, 342
Baker, Mrs...... 342
Baker, C. 148, 428, 469
Baker, Edward. 41, 162
Balajeeput..... 289
Baldwin, D. M. D. 153
Ballantine, rev. H. 344
Bambas, prof.... 69, 537
Banerjea, K. M.... 197
Rangor, bp. of... 292
Banks, rev. Mr.... 510
Banks, sir Joseph. 180
Barabhaddee..... 164
Baraden, Mr...... 573
Barbadoes, bp. of... 157
 294
Barclay, captain.... 477
Barclay, W. C.... 104
Bärenbruck, rev. G. T. 464
Barff, C. 150, 151, 387, 388
Baring, sir T...... 225
Barker, G...... 29
Barker, Mr B.... 68, 71
Barnard, hon. C. 230, 233
Barnstein..... 147
Barr, Mr...... 214
Barrett..... 157, 440
Barrett, Mrs..... 440
Barrett, Miss... 569
Barry, sir David... 294
Bartimea..... 154
Bartlett, Mr John. 192
Bartlett, J...... 30
Batchelor, P.... 132, 133
Bateman, rev. J.... 373
Bauss..... 159
Baxter, Nadir, esq. 232
Bazalgette, capt. J. W.
 220
Beamish, rev. H. H. 225
 228—230
Becker, Mr Charles, 540
Becker, rev. F. W. 343
 542
Beddy, Henry, 122, 123
Beighton, T...... 92
Beirut, bp. of... 330
Belcher, rev. J.... 233
Bellson, Mr...... 540
Benjamin..... 138
Bennett, C...... 92, 94
Bennett, Mrs.... 94
Bennet, G. esq.... 233
Bentinck, lord W. 432
Berends..... 112
Bernau, rev. J. H. 215, 344
Bernau, Mrs. 215, 344
Bergfeldt, rev. J. G. 541
Betts, rev. W. K.... 157
 210, 298—300, 320
Bexley, lord... 223, 230
Beynon, W...... 134
Bickersteth, rev. E. 224
 225
Bilderbeck, John... 137
Biggs, Mr...... 215
Billy..... 519
Binney, rev. T.... 222
Big Shilling..... 254
Bingham, H...... 153
Bird, rev. Isaac, 73, 330
Bird, Miss..... 293
Bird, Mr..... 299
Bishop, Artemas... 153
Bisseux, Isaac... 37
Blackburn, rev. J. 231
Blackman, rev. C. 132
 133, 245, 246
Blackmore, J. esq. 161
Blair, capt...... 215
Blastin, John..... 328
Bleby, Mr..... 214
Blossom, T...... 152
Blumhardt, rev. T. 69
Blümhardt, rev. C. H. 573
Boardman, Mrs. 93, 94
Boardman, G. D.... 94
Boaz, T.... 133, 344, 439
Bobart, rev. H. B. 215, 293
Bobart, Mrs...... 293
Boggs, W...... 139
Bogue, rev. D.... 179
Bonatz..... 27, 28, 46
Boswell, rev. B. 127, 415
Bosworth, rev. Dr. 405
 537
Bouchier, rev. P.... 495
Bourne, Mr..... 156
Bourne, A...... 140
Bowyer, rev. J. 123, 124
 458
Bowley rev. W. 53, 123
 129, 199, 420—425
Boyce, Mr. 33, 34, 216, 356
Boyce, Mrs.... 216, 356
Bradley, D. B. M. D. 95
Bradley, Mrs...... 95
Brainerd..... 131
Brainsford, rev. C. 573
Brander, Titus... 345
Brandram, rev. A. 223
 230
Branis, Dr..... 269
Brauer..... 23
Brenner, P...... 76
Brenton, sir Jahleel, 220
 229, 233, 234
Brewer, rev. Josiah. 68
 71, 73, 197, 328
Bridgman, E. C. 91, 91
 95, 456, 563
Bridgnell, W.... 143
Briggamma, chief of, 273
Brijonauth Ghose, 126
 197, 198
Bristol, bp. of... 292
Britten, Mr.... 44, 215
Broadfoot, rev. W. 228
Brodie, capt.... 342
Brooks, Mr & Mrs. 477
 531
Brooks, rev. J.... 140
Brooks, Mrs...... 140
Brown, rev. Dr. 226, 228
Brown, rev. A. N.... 148
 428, 472, 520—523
 525, 526, 556
Brown, Mrs...... 428
Brown, Mr & Mrs, 573
Brown, David.... 282
Brown, W...... 139
Brown, Nathan... 94
Brown, Mrs...... 94
Brown, John, esq. 224
Brown, Miss I.... 153
Brown, Mary Ann, 426
Browning, rev. T.... 142
 334, 336, 369
Browning, Mrs.... 336
Brownlee, John, 30, 294
Brother, Henry... 428
Brougham, ld. 228, 236
Broughton, col... 229
Broughton... 427, 554

INDEX OF NAMES OF PERSONS.

- Brownell, Mr. 81
 Bruckner, rev. G. 146, 147
 Buckingham, J. S. esq.
 M. P. 233
 Buckley, Mary 518
 Budd, rev. H. 230
 Bull, Mr. 179
 Bunting, rev. J. D. D. 219
 532
 Burchell, rev. T. . . . 157
 208—210, 490
 Burder 134
 Burdsall, rev. J. . . . 44
 Burdwan, rajah of. . . 127
 Burgman, Miss 191
 Burnet, rev. John. . . 222
 224, 228
 Burton, Mr. 156
 Busby, James, esq. 337
 Bushtopunne 349
 Butler, Miss 121
 Butscher, rev. L. . . . 498
 Buxton, T. F. esq. M. P.
 221, 255, 256, 303, 363
 431, 477
 Buyers, W. 134
 Buzacott, A. 150
 Cammerer, A. F. . . . 124
 Calcutta, bp. of . . . 96, 99
 101, 103, 123, 124, 126
 164, 173, 256, 293, 336
 373, 404, 457, 488, 489
 511, 548
 Calcutta, Reginald. . 391
 Calman, Mr. 82
 Calthrop, rev. C. . . . 124
 Calthrop, Mrs. 124
 Cameron, James. 32, 41
 Campbell, rev. J. 111—
 114, 192
 Campbell, col. 332, 368
 Campbell, C. 343, 440
 Campbell, Mrs. 440
 Campbell, Mr. 133
 Campbell, W. 135
 Canham, Mr. J. 42
 Canham, Mrs. 42
 Canterbury, abp. of 292
 344, 488
 Capo d'Istria 48
 Carew, Walter 14
 Carey, Dr. 42, 43, 83
 104, 106, 160, 166
 182, 292, 574
 Carey, Mr. Jonathan 43
 Carey, W. 122
 Cargill, David. 149
 Carmichael, major-gen.
 H. L. 252
 Carnapathé 393
 Carrington, Mr. . . . 179
 Carshore, rev. J. J. 123, 4
 Carter, Mr. 347
 Cartwright, rev. J. B. 432
 Carver, R. 140, 356
 Carver, Mrs. 356
 Casalis, Eugene . . . 39
 Chacub. 191
 Chaka 507
 Challis, Thomas, esq. 224
 Chamberlain, rev. J. 157
 Chamberlain, L. . . . 153
 Champion, rev. Mr. 164
 Chapman, rev. J. . . . 221
 Chapman, T. 148
 Chapin, A. 153
 Charlton, Mr. R. . . . 154
 Chase, bp. 477
 Chesney, col. 537
 Chester, bp. of, 221, 230
 Chichester, earl of, 173
 221, 222
 Chick, George. . . . 41
 Cholmondeley, marquis
 of, 221, 223, 226, 228
 229, 232
 Chonnaputtee 393
 Chooseensang 91
 Chow Asan 455
 Chresto 366, 367
 Christian 132
 Christian, Mr. 190
 Christie, rev. G. 231, 343
 439
 Christie, Mrs. 343, 439
 Christie, G. 28
 Churruum, W. 129
 Clark, E. W. 153
 Clark, James. 31
 Clarke, rev. Dr. A. 34
 Clarke, rev. E. 303
 Clarke, rev. I. 64
 Clarke, Dr. 128
 Clarke, G. 148, 310, 311
 426, 427, 429, 469
 470, 551, 552
 Clarke, Mrs. 470
 Clarke, Mr. F. 157
 Clarke, Richard, esq. 404
 Clayton, rev. George,
 228, 229, 231, 390
 Clayton, rev. J. jun. 219
 221
 Clemens 23
 Close, rev. Francis, 231
 Clot, M. 66, 67
 Cloud, rev. J. 20
 Clough, rev. B. 142, 143
 Coan, rev. T. 153, 155
 Cobb, rev. W. F. . . . 223
 Cochrane, sir T. . . . 230
 Cock, Horatio, esq. 172
 215, 356, 397, 490, 530
 Cock, Mrs. 172
 Cockran, rev. W. 62, 159
 569—572
 Codman, rev. Dr. . . . 219
 231, 233, 363
 Coffin, Mr. 368
 Cokaz 327
 Coldham, Maria. . . 148
 Coleman, Mr. R. . . . 573
 Colenso, Mr. W. 143, 471
 Collins, Mr. E. 14, 109
 321, 499, 502, 574
 Colman, James. . . . 94
 Colman, Mr. 94
 Comstock, G. S. . . . 94
 Constantinople, patri-
 arch of 197
 Cooke, rev. Dr. 228, 230
 32, 343
 Cooke, Mr. 101
 Coombes, rev. Mr. . . 511
 Cooper, Mr. 141
 Cooper, Mr. A. 531
 Conrad 159
 Corbett, rev. James, 432
 Cordes, rev. Mr. . . . 451
 Corlett, Mr. 214, 297
 299, 300
 Cornelius 132
 Corner, W. 111
 Cornwall, H. esq. . . . 161
 Corrie, archdeacon, 99
 163, 215, 221, 223, 241
 270, 292, 418, 489
 Corrie, Mrs. 292
 Cotterill, rev. Joseph, 223
 Cousens, captain. . . 477
 Courtois, Mess. 450, 493
 Coverdale, M. 255, 399
 Cowper 448
 Cox, rev. M. B. 15, 20
 Cresson, Mr. E. . . . 13
 Crieli 391
 Crisp, E. 137
 Crisp, Mrs. 137
 Croggon, rev. W. O. 70, 81
 Croley, Mr. W. 527, 573
 Cronin, Mr. 82
 Crook, Mr. W. P. . . . 475
 Crosby, rev. B. 64, 356
 Crosby, captain . . . 528
 Crosthwaite, Mr & Mrs,
 120, 356
 Coss, W. 149
 Crowther, S. 109, 321
 Cryer, T. 140
 Cumberlan, T. 136
 Cummings, rev. John,
 226, 228, 234
 Cummings, Sarah. . . 94
 Cummins, J. T. esq. 231
 Cuningham, rev. J. W.
 255
 Cunningham, rev. F.
 225, 229
 Cupidon, John 15
 Curry, captain. . . . 173
 Cushing, captain. . . 344
 Cutter, O. T. 93, 94
 Cutter, Mrs. 94
 Czarskier, Mr. 216
 Da Costa, George, 393
 Dajeeba 139
 Daly, rev. Robert, 343
 Daniel 130
 Daniel, A. 132
 Daniel, E. 142, 563
 Dapa 34
 Darling, D. 152, 476
 Dumas, Mr. F. 216
 Davenport, Mr. . . . 540
 David 280
 David, I. 135
 David, W. 135
 Davies, rev. John. . . 224
 Davies, Evan, 343, 440
 Davies, Mrs. 343, 440
 Davies, J. 152, 251, 252
 311, 337—339, 385
 Davies, Mrs. 338, 339
 Davis, 34, 325, 506, 545
 Davis, Elizabeth . . . 313
 Davis, Miss J. 141
 Davis, R. 148, 433, 529
 530, 551, 552, 554—557
 Dealtry, rev. T. 98
 Dean, W. 94
 Deane, rev. Mr. 511
 DeBarneville, Abbé, 414
 De Bruyn, Mr. 26
 De Fries 159
 Deloitte, captain. . . 120
 Dembe Kadi 78
 De Mello, rev. M. R. 123
 124
 Demerara, gov. of, 252
 Denmark, king of. . . 174
 Denny, rev. Mr. . . . 510
 Dens, Peter. 344
 Dent, rev. E. 132, 133, 244
 Depay 310
 De Presensé, M. . . . 449
 De Sacy 414
 De Silva, Cornelius, 371
 De Silva, P. G. 143
 De Silva, Thomas. . . 371
 Deutsch, Mr. 542
 Devasagayam, rev. J.
 132, 247, 250, 275, 463
 De Watteville, bp. John,
 260
 Diana 504, 505
 Dias, rev. J. W. 123
 Dibble, Sheldon . . . 153
 Dickson, Mr. 47, 50, 71
 Diell, rev. Mr. 155
 Dilsook, Peter. 139
 Dimond, Mr. H. . . . 153
 Dingaan 40
 Dittrich, rev. A. H. . . 69
 454
 Dixon 518
 Dixon, rev. H. L. . . . 477
 Dixon, Mrs. 477
 Dixon, rev. James. . . 219
 Dixon, rev. John. . . . 131
 166, 171, 282, 285, 287
 Dodge, Asa, M. D. 73, 74
 173, 391
 Dodge, Mrs. 173
 Doss, D. 129
 Dost Mohammad Khan,
 360
 Dondapah 134
 Douthwaite, capt. . . 254
 Dove, T. 15, 16, 272, 497
 Dove, Mrs. 16
 Dowd, William. . . . 345
 Drakakis, Mr. L. . . . 76
 Draper, Mr. & Mrs. 531
 Drew, W. H. 138
 Driberg, C. E. 123, 458
 D'Rozario, P. S. 126, 127
 Drummond, rev. S. R.
 220, 231
 Dubourg, rev. S. A. 303
 Dudley, Mr. 301, 437
 Duff, A. 140, 261, 265
 304, 357, 406, 442, 445
 Duncan, Mr. Noble, 13
 Dunn, H. esq. 222, 224

INDEX OF NAMES OF PERSONS.

- Dunwell, Mr. 356
 Dury, rev. T. 219
 Urban, sir B. 216, 503
 506
 Dussap 333, 334
 Dwapiresadam 132
 Dwright, H. G. O. 71, 72
 Dyer, rev. John, 224, 528
 Dyer, S. 92, 160, 183, 293
 Dyer, Mrs. 293
 Eberle 159
 Ebner 191, 192
 Ebner, Mrs. 192
 Eckard, J. R. 144
 Edmonds, Mr J. 148
 Edmondson, Mr & Mrs,
 216, 356
 Edwards, Edward. 36
 Edwards, John. 35
 Edwards, R. 31, 113, 114
 Edwards, T. 28, 29
 Egypt, pacha of. 66, 67
 Elliott, W. 28
 Ellis, rev. W. 84, 85, 475
 477
 Ellis, Mrs W. 475, 477
 Ellis, J. D. 121
 Ellis, Mrs 121
 Elliot, Mr Richard, 252
 337, 338, 388, 389
 Elliott, capt. R. J. . . . 234
 Emsner, Mr. 452
 Emerson, J. S. 153
 Engelbrecht, John, 191
 216
 Ephemus, abp. of, 196, 197
 Erdman 159
 Erskine, rt. hon. T. 231
 Evans, rev. G. 221, 233
 Evans, rev. J. 92, 181, 274
 457
 Evans, Mrs 92
 Evans, J. (Agra). . . . 130
 Evans, J. (Lattakoo), 111
 Evans, W. esq. M.P. 439
 Ewald, rev. F. C. 68, 80
 Ewart 140
 Exeter, bp. of, 255, 344
 Fatha 520
 Fables 547
 Fackel, rev. A. 527, 528
 573
 Faramdiul 517
 Fawcett, rev. 485
 Fawcett, John, 80, 328
 Favian, lieut. 224
 Fawcett 152
 Fairburn, W. 148, 381
 Fajhan 204
 Faku. 35, 322, 323, 326
 547
 Fares 334
 Farman, Mr 80, 343
 Farman, Mrs. 343
 Farmer, T. esq. 219
 Farrar, rev. C. P. 115, 117
 131, 170, 171, 282—286
 288—290
 Farrar, Mrs. 116, 117
 171, 282—284, 290
 Farrar, Cynthia 139
 Faught, rev. G. S. . . . 142
 336, 370, 378
 Fenn, rev. J. 460, 477
 Ferrier, capt. 120
 Fidler, Mr. 215
 Finch, G. esq. M.P. 228
 Fink, J. C. 96
 Fisher, Mr 517
 Fisk, Mr. 74
 Fjellstedt, rev. P. 132, 254
 390
 Fjellstedt, Mrs. 254, 255
 390
 Flatt, Mr John 148
 Flavel, S. 134
 Fleetwood, P. H. esq.
 M.P. 224, 226, 228, 233
 Fleumerius 192
 Foote, rev. S. 230, 232
 Forbes, C. 153
 Foster, Mr. 531
 Foster, R. esq. jun. 303
 Fox, Mr. 532
 Fox, G. 14
 Fox, W. 15
 Francis, Mr G. M. . . . 128
 Freeman, J. J. 41
 Freytag 159
 Fritsch 27, 28
 Fritsche 159
 Fry, Mrs. 477
 Fullager, Mr. 531
 Fuller, Mr. 153
 Fyvie, rev. Alex. 343
 439, 528
 Fyvie, Mrs. 343, 528
 Fyvie, W. 134
 Gaiya 325
 Galton, rev. James L.
 228, 232, 233
 Galloway, earl of. . . . 221
 Gambier, capt. F. . . . 229
 Gardner, Mr. 393
 Gardner, Miss A. P. 94
 Garner, Mr & Mrs. 531
 Gaylor, capt. 173
 Geerling, Miss. 78
 George III. 213, 399
 George 311
 George, John. 114
 Genth 26, 27
 Gérické 511
 Gerlach, rev. Dr. . . . 343
 Gert de Klark 192
 Giddy, rev. R. 61, 343
 356
 Giddy, Mrs. 356
 Giles, rev. J. E. 224
 Gillespie, Mr E. 14, 64
 108, 111, 188, 312, 316
 574
 Girgis 330
 Gisborne, rev. T. 64, 439
 Glen, rev. W. 69
 Glennie, archd 123
 Glikkikan, I., 485—487
 Glitch 159
 Gnatangia 150
 Goadby, rev. J. 140
 Goadby, Mrs. 140
 Gobat, Mrs 78
 Gobat, rev. S. 69, 77, 78
 256, 329, 365—369
 Godwin, rev. Benj. 303
 Gogerly, Dan. J. . . . 143
 Gogerly, G. 133
 Goldberg, Mr. 541
 Goode, rev. F. 225
 Goodell, W. 71—73
 Goodhart, rev. C. J. 231
 Goodrich, J. 153
 Goongeen, 516, 518, 519
 Gorachund 105
 Gordon, J. E. esq. . . . 228
 Gordon, Mr (West In-
 dies). 211
 Gordon, Mrs. 192, 439
 Gordon, J. W. 138, 344
 Gordon, Mr W. 192, 439
 Gosselin, Constant. 39
 Graf, Mr. 541
 Graham, rev. J. 223, 232
 Grant, Dr. A. 344
 Grant, Mrs. 344
 Grant, Mr. 272, 497
 Graves, Mr. 103, 346
 Greece, king of. 65
 Green, J. S. 153
 Greenwood, Mr. 214
 Gregory, Mr & Mrs, 531
 Grenfell, P. St. Leger,
 esq. 232
 Grey, sir George. . . . 294
 Gridley 73
 Griffiths, David 41
 Grillich 159
 Groves, Mr 68, 82
 Grout, rev. A. 64, 174
 Guest 132
 Guest, T. R. esq. M.P. 223
 Gulick, P. J. 153
 Gunagal, Bob 515
 Gunga Kishore 97
 Gurney, W. B. esq. 224
 Gutteridge, J. esq. . . 303
 Gutzlaff, rev. C. 84, 85
 88, 90, 91, 94—96, 147
 160, 163, 563
 Gutzlaff, Mrs 293
 Haddy, R. 32
 Hadjee Eyub Aga Ka-
 rasmonghlu 328
 Hæberlin, rev. J. . . . 50
 126, 367, 416, 417
 Haensel, rev. C. L. F. 14
 108, 109, 321, 477
 Hall, Dr J. 17, 19, 20
 Hall, rev. A. C. 144
 Hall, Mrs. 144
 Hall, Mr E. O. 153
 Hallbeck, 23, 27, 40, 345
 Hallock, Homan. . . . 72
 Halter 26
 Hamilton, R. 31, 111—14
 Hamilton, Mr. 82
 Hamlin, J. 148, 310, 311
 429, 520—522, 525
 Hancock, R. B. 93, 94
 Hancock, Mrs. 94
 Hands, John. 134, 135
 Hands, Mrs. 64, 134
 Handt, C. S. 148, 468
 Hankey, W. A. esq. 231
 385
 Hannah, rev. John, 223
 Hardey, Sam. 140
 Hardie 573
 Harding, rev. T. 230
 Harding, Mr 477
 Harding, Mr. T. 108
 Harding, M. T. 499
 Hardy, J. esq. M.P. 219
 224, 226
 Hardy, Mr & Mrs. . . . 477
 Harjette, Mr. 64, 121, 490
 Harrington, Miss C. J. 94
 Harris, capt. 573
 Harrowby, earl of. 230
 Harry, rev. N. M. . . . 233
 Hartley, rev. H. 573
 Hartmann, Mr 541
 Haslegrave, rev. J. . . 230
 Haslope, L. esq. . . . 219
 Hastings, rev. J. D. 226
 Haubroe, Mr. 125
 Haupokia 520, 525
 Hausmeister, rev. Mr. 540
 Hawkins, rev. E. 232
 Haywood, S. 157, 340
 Heath 573
 Heather, Mrs. 293
 Heathorn, capt. 573
 Heber, bp. 459
 Hegele, G. 78
 Helm, H. 28, 191, 162
 Henn. 159
 Henan Piripi Unahanga,
 311
 Henderson, rev. A. 156
 Henderson, Mr. 490
 Henry, capt. 153
 Henry, W. 152
 Herbrich 159
 Hertzberg 159
 Heyer 147
 Hiamoe 549, 550
 Hibi 549
 Hill, rev. J. H. 75, 76
 Hill, rev. J. 133, 140
 Hill, rev. G. D. 208
 Hill, rev. Thomas. . . . 232
 Hill, Micajah. 134
 Hill, Mr. 518
 Hildner, rev. F. 71, 76
 Hintza 34, 216, 344,
 391, 505, 506, 542—548
 Hitoti 386
 Hiscock, rev. T. 343, 541
 Hiscock, Mrs. 313
 Hitchcock, H. R. . . . 153
 Hitchcock, Miss E. M.
 153
 Hoari 550
 Hobbs, John 149
 Hodge 157, 440
 Hodge, Mrs. 440
 Hodgkin, Dr. 478
 Hodgson, Mr & Mrs. 477
 531, 532
 Hodson 140
 Hoff, rev. I. 542
 Hoffker, Mr. 147
 Hoffman 27

INDEX OF NAMES OF PERSONS.

Hoisington, H. R. 144	Jaysinhe, Cornelius, 371	Ketley, Joseph, 157, 339	Laidler, rev. Mr . . . 179
Hokai 470	Jefferson, rev. John, 233	340, 389	Laird, rev. M. 20
Holland, king of . . . 146	Jeffreys, rev. H. . . . 285	Keturah 259	Laird, Mrs 50
Holmes, Mr H. 216	Jeffries, Mr. 356	Keuh Agang. 455, 456	Lalmon, W. A. 144
Holmes, Fred. 123	Jenkins, Thomas . . . 36	Kewhagang. 91	Lambrick, rev. S. 142, 254
Holt, Mr S. 477, 573	Jeremiah, J. 124	Keyser, Mr G. T. 238, 239	370, 373
Holt, Mrs 573	Jetter, rev. J. A. . . . 70, 71	Kissling, rev. G. A. . . 14	Lambrick, Mrs 254
Hongi 523	73, 76, 77, 196, 327, 390	107—109, 187, 218, 319	Lamprinos, Mr 196
Hongi, E. Parry 311	Jetter, Mrs. 77	498, 501	Lang, J. 78
Honeyman, Mr D. W. 339	Joachim 484	Kissling, Mrs. 14, 312, 315	Lange, Mr 542
Hood, John 28	Joel 138	Kilner, Thomas . . . 143	Law, rev. Edward, 405
Hope, capt. G. 220, 229	Johan, Carl. 239	Kimmington 497	Lawrence, rev. J. J. 344
Hopkins, capt. 390	Johannes, J. 96	Kinau 154	Lawrence, J. 122
Hoppus, professor. . 221	John, capt. 254	Kincaid, E. 92—94	Lawrence, Mr. 542
Horeta 553	Johns, David. 41	Kincaid, Mrs. 94	Lawson, Dr. 229
Hore, capt. 573	Johnson, S. 95, 256	King, rev. Jonas . . . 72, 330	Layard, capt. 229
Hornby, Mr & Mrs. 477	Johnstone, Andrew, 153	King, John 148, 470	Leang Achin 455
Hornig 26	Jonah 460	King, Mr H. P. 148	Leang Ataou 455
Hörnle, C. G. 79	Jonathan 259	King, Mr H. P. 148	Leangafa 89—91, 95
Horsman, capt. 343	Jones, sir William. . 100	Kinsman, capt. 344	183, 273, 274, 455—457
Horton, sir W. 145	Jones, rev. D. (Calcutta)	Kirby 131	Leang Asun 455
Horst 511	123, 458	Kitchingman, J. 29, 193	Leang Atih 455
Hoseason, capt. . . . 573	Jones, rev. D. (Madagas-	194	Le Asin 455
Hou 521	car) 224	Kleinschmidt, Conrad,	Le Brun, rev. Mr, 41, 42
Hough, G. H. 94	Jones, rev. D. T. 62, 159	159	510
Hough, Mrs. 94	Jones, rev. E. J. 123, 125	Klingenberg 47	Lechner, rev. J. M. 133
Houston, rev. S. R. 73	511	Knab, J. G. 39	528
75, 256	Jones, J. T. . 92, 94, 563	Knauss 159	Lee, professor 404
Houston, Mrs. 73, 75	Jones, Mrs. 94	Knibb, Mr, 208-210, 490	Lee, Edward 395
Howard, H. 94	Jones, rev. Mr 232	Knight, rev. J., 142, 563	Lee, Lucy 395
Howe, James 157	Jones, rev. Mr (Mauri-	Knill, rev. R. 231, 390	Leechman, J. 104, 166
Howell, E. 138	tius) 510	439, 496	291
Howell, W. 138	Jones, rev. Neville, 220	Knorpp, rev. J. C. . . 61	Leek, rev. W. 224
Howell, Mr & Mrs. 573	229, 234	128, 200, 205, 207, 241	Lees, Dr. 22, 23, 528
Hughes, I. 30, 113, 114	Jones, Miss Jane, 293, 408	Knoth, rev. J. H. . . 573	Leslie, A. 122
Hughes, Josiah 92	Jones, Peter 254	Kobus 216	Leeves, rev. H. D. 68, 69
Huhu 559	Jopkins, T. esq. . . . 221	Koegel, John 159	81, 537
Hull, rev. E. 303	Joseph 329, 330	Koegel, Caspar. . . . 159	Lehman (South Africa),
Hume, Mr. 228	Jubbar Khan 360	Koerner 159	23
Humphrey, rev. H. D. D.	Judd, G. P. M. D. . . 153	Kohlhoff, J. C. . . . 101, 125	Lehman (Greenland),
219, 224, 228, 233, 363	Judith 259	217, 458, 511, 512	159
Hunter, John 144	Judson, Adoniram, D. D.	Kohrhammer 23	Leider, rev. J. R. T. 77
Hurreedas 122	92—94	Koinake 470	256, 333, 366
Hutchings, Samuel. 144	Judson, Mrs 94	Koihuru 311	Leifchild, rev. J. 222, 223
Hyder Ally 126	Judt, C. F. 79	Kok, capt. Cornelius, 192	229
Hypates Masiolakis, 71	Kaahumanu 154	Kok, Adam 111	Leipoldt, John 39
Ibrahim Pacha 334	Kabarhrim 519, 520	Kolbé, G. A. 31	Lemmertz 23
Ignatius 159	Kama, W. 33, 216, 294	Kongo 33	Lemon, James 16
Ihrer 159	Kanawa 521	König, C. L. 78, 79	Lemue, P. 37, 38
Inglis, Mr, 216, 298, 356	Kapa 470	Kopp, capt. 294	Lemue, Mrs 37, 38
Inglis, Mrs. 356	Karamon 328	Korck, Dr 72	Le She 455
Ingoak 260	Kari 551	Ko Sanlone 93	Leupolt, rev. C. B. 129
Innes, rev. W. 337	Kati 522, 526	Ko Shoon 93	202, 205, 241—243, 417
Ireland, capt. 343	Katts, John 144	Kootamey 159	418, 421, 422, 425, 426
Irison, rev. J. L. . 124, 511	Kauae 525	Koteea 346, 347	Levi 205
Isa 76	Kauta 544	Kramer, Cornelius. . 28	Lew Chechang 455
Isaac, Rabbi 492	Kayarnak, S. 5, 257	Kreis, A. 79	Lewis, Mr. M. 339, 389
Isenberg, rev. C. W. 77	Kayser, G. F. 30	Krückeberg, rev. H. C.	562
78, 256, 365—367	Keightley, Mr & Mrs 356	50, 51, 127, 128, 367	Lewis, Mrs 339, 389
Isenberg, Mrs. 366	Kelly, W. 28	Krusé, rev. W. 77, 78	Lewis, Mr 531
Ishtanakahancho . . 349	Kemp, James. 148, 470	330, 332—334, 365, 368	Lewis, W. B. 73, 80, 197
Islambie 33	Kempton, Mr John, 252	Krusé, Mrs 333	Lichfield and Coventry.
Ismael 366	Kennion, rev. T. . . . 226	Kruth 159	bp. of, 221, 223—225
Jackson, Mr & Mrs 531	Kent, capt. 523	Kunath 159	230, 292
Jacob 135	Kenyon, lord. 343	Kupa 526, 527	Liddell, capt 255, 390
Jacob, capt. 149	Kenyon, rev. D. . . . 343	Kuttobah, king of. . 273	Lindley, rev. Daniel, 64
Jamaica, bishop of, 208	440, 528	Labouchere, John, esq.	174
James, Dr 158	Kenyon, Mrs. 343, 440	232	Lindoe, Dr. 16, 273
James, rev. Mr 385	528	Lacey, G. 139, 140, 342	Lindsay, Mr. 102
James, capt. 215	Ketley, Mrs. 339	Lacey, Mrs 342	Linket, J. T. 50, 127, 166
Jay, rev. W. 219		Lacroix, A. F. 133	416

INDEX OF NAMES OF PERSONS.

Linton, capt. 64	Marshman, J. C. 104	Milner, Mr 179	Mueller 159
Loader, capt. 528	Marshman Mrs. 292	M'Ilvaine, rt. rev. Dr. 221, 477	Müller, rev. J. F. 76, 77 197, 365, 391
Locker, E.H. esq. 220	Martin 367	Minor, E. S. 144	Müller, rev. J. J. 132 247, 278, 367, 464, 528
London, bp. of, 220, 233 401, 528, 573	Martyn 131	Miramis, James. 157	Müller, rev. T. 77, 329 332, 334, 368
Longbottom, W. 140	Marunga 521	Mirza Ibrahim 69	Müller (Abyssinia), 77
Louis Philip. 528	Mason, F. 93, 94	Mirza Yusuf Bakir, 129	Muhlhauser, rev. G. 527 528, 573
Louis XVIII. 528	Mason, Mrs. 94	Mirza Faruch 69	Mulligan, Miss 75
Lowndes, rev. T. 69, 70 81	Mateebé. 111, 112	Mitchell, rev. W. 131, 215 282, 285	Mundy, G. 133, 134
Lowndes, Mrs. 81	Mather, R. C. 134, 216	Mitchell, James. 141	Munson, rev. S. 95, 120 147, 363
Lowrie, Mrs. 141	Mather, Mrs. 216	M'Kenny, Mr & Mrs, 531, 532	Mura 552
Loxton, rev. J. 64, 151 152, 341	Matheson, rev. Dr. 229 233	M'Kenny, John. 143	Murray, Dr. 344
Loxton, Mrs. 64, 343	Matiwana. 547	M'Lean, rev. J. 219	Murray. 573
Luckhoff, Mr. 40	Matthew 130	M'Leod, Mr. 59	Mysore, rajah of ... 135
Lund 159	Matthews, capt. 432, 573	Moallem Yoosef Yacoob, 366—368	Naigam 134
Lundberg. 159	Matthews, J. 148, 379— 381, 551, 552	Moeore. 152	Nallakannu. 248
Lushington, C. esq. M.P. 222, 228	Matthews, Mrs. 380, 381	Moffat, R. 22, 31, 112 113, 192, 193	Nallapen 138
Luther, Dr. Martin, 414 452	Matthiez, J. 144	Moffat, Mrs. 114	Naonao 436
Luttring. 25	Maude, hon. capt. Fran- cis 229, 234	Mohl, rev. Mr. 466, 511	Napier, lord 177, 180, 273
Luxmore, rev. J. H. 231	Mault, C. 136	Mohommud Nizamut Oollah. 391	Naraput Sing. 133
Lyman, rev. H. 95, 120 146, 147, 363	Mault, Mrs. 528	Moitara. 530	Narayenen 468
Lyman, D. B. 153	Maunsell, rev. R. 120, 148	Monro, rev. Robert, 232	Naroo Goluk. 285, 286
Lyndall, Miss Eliza, 37	Maunsell, Mrs. 120, 148	Monro, John. 29, 30	Nathanael 259
Lyons, Lorenzo. 153	May, rev. C. T. 120, 157 256	Moore, Mr. E. 45	Nauda, Dr. C. 79
Mackay, W.S. 140	May, Mrs. 120, 256	Moore, J. 129, 130	Nauhaus. 23
Macbrail, Mr. 81	M'Cauley, rev. A. 216, 343	Moore, W. 122	Neander, Dr. 269
Macbrair 532	M'Phial, capt. 70	Mora, Dr. 155	Ncapai. 322, 326, 327
Macdonald. 573	Mead, C. 137	Morrell, rev. T. 222	Negou 311
Macintosh & Co. 291	Mechlin, Dr. 19	Morewood, rev. J. B. 131, 390	Nesbit, R. 141
Mack, J. 104, 166, 291 292	Medhurst, W. H. 89, 147 160, 183, 184	Morgan, capt. 343	New, captain. 120
Macleod, J. 128	Meek, Mr sheriff. 532	Morgan, John, 148, 381 382, 522, 524, 526, 553 555	Newman, Mr. 82
Madison, Mr. 179	Mehemet Ali. 67	Morhardt. 159	Newman, Mr. E. 477, 573
Madras, archd. of, 450 489	Mehlhose. 159	Morison, rev. J. D.D. 224	Newton, rev. John, 141
Madras, bp. of, 408, 409 418	Meigs, B. C. 144, 145	Moritz, Mr. 540	Newton, Mrs. 141
Maer, E. 16	Meissner. 159	Morley, rev. D. 495	Newton, rev. R. 219
Magnesia, bp. of. 328	Melbourne, viscount, 344	Morley, Mr. 346	Nicholas 366
Magrath, Mr. 122	Melville, John. 28, 112	Morley, George, 346, 347	Nichols, Mr. 156
Mahdoo Dos 205	Mendano, A. 475	Morrison, Dr. 83, 84, 89 91, 92, 106, 107, 160 163, 177—184, 477	Nicholson, rev. S. 303
Mahine 151, 387	Mendoza, marquess, 475	Morrison, Mrs. 91, 160	Nicodemus 483
Mahura 37, 113	Menge, rev. C. C. 573	Morrison, Mr J. R. 106 177, 274, 456, 457	Nicolaides, Mr Christo, 69, 537
Mai 388	Mentzel. 159	Morse, rev. W. 126, 477	Nicolayson, rev. J. 80
Majhara 151, 387	Mercer, Mr. 337, 338	Morton, rev. W. 123, 458	Niemeyer, rev. Dr. 488 489
Majoribanks. 88	Merrick, rev. J. L. 75 256	Morton, John, esq. 180	Nimmo, J. E. 137
Makkaba 113	Messer, J. G. 29	Morton, Miss M. 180	Niven, rev. R. 120
Malcolm, Mr. 211	Mestchersky, Princess Sophia 497	Moshesh 39	Nkosian 326
Malcolm, Mr. 211	Metcalfe, sir C. 103	Mosley, sir Oswald, M.P. 224	Noakes, captain ... 343
Mandeville, viscount 233 234	Metzger, rev. G. 14	Mosolekatsi. 38, 40	Noegen, Mr G. 541
Manik. 164	Meyer 23	Mothibi 31	Noel, hon. & rev. B. W. 221, 229, 231, 233
Mann, rev. Mr. 230	Michael, (Egypt). 330	Motoi 551	Noel, hon. & rev. F. 223
Manoa 521	Michael, (Tinnevelly), 250	Moung En 93	Nolan, rev. E. H. 229
Maples, Joel. 474	Middleton, bp. 124, 457 458	Moung Net 93	Noloka 545
Maraeore 475	M'Ghee, rev. R. 343 344	Moung Oukmoo. 93	Nomsa 545
Marcus 460	M'Gregor, Miss 528	Moung So 93	Norton, rev. T. 132, 280
Marcus Aaron. 345	Miles, rev. R. 113	Moung Thaha. 92	Norton, Mrs. 282
Marigal. 274	Mill, W. H. D.D. 123, 373 404, 458	Moung Ye 93	Notonda 547
Marjoribanks, Mr. C. 92	Mill, Mrs. 373, 458	Moung Zoothy 93	Nott, Henry 151
Marquard, Mr. J. 192	Miller, C. 137, 439, 528	Mouton, L. 147	Nundee 104
Marsden, rev. G. 565	Miller, Mrs. 439	Mountsandsford, lord, 219 221, 228, 230, 232	Nunn, rev. J. 158
Marsden, rev. S. 149, 432	Miller, W. 136		Nyländer, rev. G.R. 218 498
Marshall, Mr. 126	Mills 569		Nyländer, Miss A. E. 14, 120, 432
Marshman, J. D.D. 104 106, 160, 161, 182, 291 292	Milne, Dr. 160, 181, 182		

INDEX OF NAMES OF PERSONS.

- Oakley, rev. W. 64, 120
 142, 344
 October, Henry ... 345
 Ogden, M. C. 153
 Ohio, bp. of, 221, 223
 — 225, 267, 414
 Oorimbildwally ... 515
 Orsmond, J. M. 152, 385
 Osgood, S. M. 94
 Oster, rev. J. P. 80, 540
 O'Sullivan, rev. M. 343
 Oude, king of, 60, 98, 271
 Ould, rev. F. ... 230, 232
 Owen, captain ... 13
 Owen, Samuel ... 238
 Pacrata ... 557—559
 Page, rev. J. 232
 Paine, B. 134
 Pakututu ... 550
 Palmer, John ... 14
 Palmer, Samuel, 34, 35
 322, 325, 363, 545
 Palmer, Mrs. 324
 Pamuka ... 555
 Panakareao ... 553
 Paparanga ... 311
 Pauriia ... 550
 Papeiha ... 150
 Papunhank, J. 484, 485
 Parker, B. W. ... 153, 154
 Parker, P. M. D. 94, 256
 Parkes, Mr & Mrs, 531, 2
 Parnell, Mr. 82
 Parry, captain ... 456
 Parry, capt. sir W. E. 255
 Parry, sir Edward, 148
 Parry, Edward ... 148
 Parsons, Mr E. 233
 Paru ... 435, 436
 Paspati, Mr. 71
 Pa Suba ... 321
 Paterson, capt. ... 573
 Paterson, James ... 134
 Pato ... 33, 216, 294, 548
 Paul, David ... 138
 Paul, Mr James, 477, 573
 Paul, Mrs ... 573
 Pearce, Mr G. 121, 490
 Pearce, Mrs ... 121
 Pearce, Mr W. H. 98, 120
 Pearson, Mr K. 156, 216
 490
 Pease, rev. L. W. 73, 256
 Pease, J. esq. M. P. ... 228
 Peel, Lawrence, esq. 255
 Peet, rev. J. ... 132, 133
 280, 460
 Peggs, rev. J. ... 96, 432
 Pehitukorehu ... 520, 553
 Pélissier, G. P. 38
 Pellisier, Mrs ... 38
 Penny, rev. C. 120, 158
 Penney, Mr & Mrs, 121
 Perera, Dan. D. ... 143
 Perry, rev. J. M. S. 344
 Percival, Peter ... 144
 Percival, Mrs. 144
 Perkins, rev. J. 75
 Perkins, Mrs. 75
 Peter, Mr ... 157
 Peter (Burdwan) ... 165
 Peter (Greenland), 259
 Peter, Mary ... 428
 Peters, Mr W. 198
 Petrano, Tasso ... 76
 Petri, Mr C. G. 541
 Petterson, A. Z. D. D. 238
 239
 Pettitt, rev. G. ... 132, 133
 367
 Petrokokino, Mr ... 73
 Pfander, C. G. 76
 Philip, Dr. ... 2, 4, 28, 113
 192—194
 Philips, rev. G. W. ... 234
 Phillippo, Mr ... 490
 Phipps, lieut. col. ... 234
 Piffard, C. 133, 314, 436
 Piffard, Mrs 133, 344, 439
 Pilley, Mr H. 148
 Pinkerton, Dr, 451, 452
 497
 Pinney, rev. J. B. ... 20
 Pinto, Cornelius, 370, 371
 Piriipi, (Philip) ... 472
 Pitman, C. 150
 Platt, G. 151, 388
 Platt, Mr ... 70
 Plumtre, J. P. esq. M. P.
 224, 225, 228, 229
 Poafai. 386
 Pollitt, Mr James ... 477
 573
 Pollitt, Mrs ... 573
 Pomare ... 388, 521, 523
 Poor, Daniel ... 144, 468
 Pope, capt. 344
 Poran Chund Baboo,
 198, 199
 Porter, Mr ... 343, 439
 Porter, Mrs. 439
 Post, Mr ... 251
 Postans, Miss E. 293, 408
 Poti ... 311
 Poulter, J. A. 143
 Powers, P. O. 73
 Powers, Mrs ... 73
 Pownall, H. esq. ... 219
 228, 230, 234
 Frankishna ... 104
 Pratt, rev. Josiah ... 292
 Preece, James, 148, 382
 Price, Dr. J. D. 94
 Price, Mrs ... 94
 Price, Mr. 477
 Pringle, Mr. 548
 Pritchard, G. ... 151, 475
 Puckey, Mary Ann, 552
 Puckey, W. 148, 379—
 381, 552, 557
 Puckey, Mrs ... 380
 Puke ... 527
 Pussimek, Sarah ... 258
 259
 Pyebah ... 122
 Qobili ... 325
 Quant, rev. E. ... 294, 477
 490
 Quant, Mrs ... 294, 477
 Raban, rev. John, 14, 120
 187, 190, 321, 432, 498
 573
 Rabone, Mr S. ... 120, 356
 Rabone, Mrs ... 356
 Radama ... 162
 Radstock, lord ... 234
 Rae ... 311
 Rammohun Roy, 96, 102
 Rampreeya ... 104
 Ramsey, W. 139, 173, 174
 Ramsey, Mrs ... 173
 Ramzan ... 126
 Randerson, Mr & Mrs
 216, 356
 Rangituatea ... 520
 Rapa ... 152
 Rapa, Sheikh, 331, 332
 Rapu ... 436, 437
 Rattray, C. 157, 340, 440
 Rattray, Mrs ... 440
 Rauch, C. H. 481—483
 Rauroha ... 470
 Rayne, capt. 64
 Read, Hollis 139, 345, 346
 Read, James ... 30
 Read, Mr John, 112, 114
 115
 Redman, capt. 344
 Reed, rev. Andrew, D. D.
 231
 Reeve, rev. W. ... 135, 231
 303, 439
 Reeve, Mrs ... 439
 Regel, J. A. 138
 Reichardt, rev. J. C. 216
 303, 343, 432, 491
 Reid, John ... 134, 135
 Reilly, rev. W. 219
 Reilly, W. W. 132
 Renouard, rev. Mr. ... 69
 Reynolds, rev. R. V. 129
 130
 Reynolds, Miss M. ... 71
 Rhenius, rev. C. T. E.
 132, 247, 248, 251, 274
 276, 528
 Richards, R. 130
 Richards, W. 153
 Richardson, Mr ... 356
 Richer ... 159
 Ridsdale, rev. James, 133
 Ridsdale, W. ... 142, 376
 Ridsdale, Mrs ... 133
 Rigglesworth, Mr. ... 120
 Riggs, rev. E. 72
 Rihoriho, King ... 475
 Rüppell, Mr ... 367
 Riis, Mr. 21
 Ritchie, W. 16
 Rizo, Mr. 72
 Roberts ... 136
 Roberts, capt. 477
 Roberts, John ... 132
 Robertson, Dr. ... 563
 Robertson, rev. J. ... 134
 Robertson, rev. J. J. 75
 Robins, rev. S. 233
 Robinson, C. ... 95, 256
 Robinson, W. 105
 Robson, Adam ... 29
 Rodgerson, rev. J. 64, 152
 476
 Rogers, E. H. 153
 Rogers, Mrs ... 356
 Rolland, J. 37
 Rosenbald, count M. 334
 Rosenfeldt, Mr ... 519
 Ross, John ... 157, 573
 Rottler, Dr ... 101, 124
 Rousseau ... 269
 Rowe, Joshua ... 104, 291
 Ruggles, Mr & Mrs, 133
 Runjeet, M. ... 54, 55, 58
 59, 61, 129
 Rupenga ... 423
 Russell, Mr. H. ... 573
 Sadler, capt. 309
 Sallah, Pierre ... 15
 Salmon, Mr. 439
 Sanipreeya ... 104
 Sampson, W. C. ... 139
 Samuel ... 376
 Samuel, Mr ... 125
 Sanders, Mr W. ... 531
 Sandys, rev. T. 50, 126
 Sangaramoorty ... 376
 Sanmuggam, J. P. 144
 Sarkunnen ... 462
 Sass, Christopher, 29, 191
 192
 Sass, Mrs. 192
 Satchell, W. 35, 36, 325
 327
 Scarth, W. G. esq. ... 216
 Schaffter, rev. P. P. 122
 247, 249, 275, 277—281
 367, 462—464, 529
 Schauflier, W. G. ... 71
 Schlenker, rev. C. F. 527
 528, 571
 Schlienz, rev. C. F. 70, 71
 196, 197, 404, 527
 Schmelen, rev. J. H. 25
 31, 191—195
 Schmelen, Mrs ... 154
 Schmid, rev B. 464, 465
 466
 Schnarré, Mrs. 136
 Schneider, Benj ... 78
 Schneider, E. 78
 Schön, rev. J. F. 14, 108
 110, 187, 188, 320, 422
 499, 502
 Schopman ... 25, 26
 Schreyvogel, rev. H. D.
 125
 Schultz ... 23
 Schürmaan, J. A. ... 134
 Schwartz ... 101, 131, 199
 511
 Scott, rev. George, 237
 238, 496
 Scott, George ... 393, 394
 Scott, James ... 157, 389
 Scudder, J. D. D. ... 144
 393, 563
 Sebagadis ... 368
 Seddon, Mr D. 120, 157
 294
 Seenavasagen, Pilley 231
 Seidenfaden, Mr J. 121
 Selkirk, rev. J. 142, 571
 — 373, 377, 378
 Seccombe, Mr & Mrs, 477

INDEX OF NAMES OF PERSONS.

- Keys, rev. J. 564
 Khabash 481
 Harpe, rev. W. 528
 Harrocks, Mr. 477, 531
 Haw, rev. M. 232
 Haw, Barnabas. 32, 503
 Haw, W. 32, 33, 216
 Henstone, rev. Mr. 221
 Shephard, S. 153, 256
 Shepherd, Jas. 148, 428
 Shepstone, W. 33, 36
 173, 548
 Shepstone, Mrs. 33
 Shmick 484
 Short, rev. T. V. 232
 Shotton, Mr W. 294, 490
 Shotton, Mrs 294
 Shrewsbury, W. J. 32, 34
 Shaun Dimbien Cassai,
 368
 Siegenbeck, Prof. 405
 Siers, Hendrick 142
 Simeon, rev. C. 171, 225
 Simmons, Mr. 297
 Simon 380
 Simons, rev. John. 232
 Simons, T. 93, 94
 Simons, Mr. 477, 531
 Simons, Mrs. 531
 Simpson, rev. T. C. 132
 123, 125, 458, 511
 Simpson, A. 152, 475
 Sinama 323, 324
 Skinner, Dr. 566
 Slatyer 157, 440
 Slatyer, Mrs. 440
 Sleeping-Rabbit. 395
 Sleeping-tree, Julia, 395
 Sliigo, marquis of, 119
 216, 429
 Smallbridge, capt. 342
 Smith, rev. J. P. D. D. 233
 234
 Smith, rev. Eli. 73, 74
 Smith, rev. John. (Demera-
 ra) 252, 253, 389
 Smith, Mrs. 252, 253
 Smith, rev. R. 542
 Smith, rev. W. 55, 57
 59, 128, 129, 199, 200
 202, 205, 241, 417, 418
 Smith, capt. 391
 Smith, John. 138
 Smith, Lowell. 153
 Smith, W. R. 159
 Smith, Mr (Guiana) 338
 Smith, Mr (Society Is-
 lands) 151, 439
 Smith, Mrs 439
 Snashall, H. 132
 Snow, rev. Thomas. 223
 Somerset, col. 326, 506
 507
 Sonderman 23, 345
 Sowkeyapooram 462
 Spangenberg, bp. 482
 Sparry, lieut. gen. B. E. F.
 238, 239
 Spaulding, Eph. 153
 Spaulding, Levi. 144
 Spence, Dr. 299
 Spencer, archd. 157
 Spinney, Mr & Mrs. 477
 531
 Sprigg, rev. James, 303
 Spring, rev. G. D. D. 223
 229, 231
 Sprömberg, F. 79
 Stack, Matt 258
 Stack, Mr, 148, 527, 553
 Stack, Mrs. 148
 Stahl, Dr. 269
 Stallworthy, rev. G. 64
 152, 476
 Stallworthy, Mrs. 64
 Stallybrass, E. 82, 83
 432, 573
 Staunton, sir G. T. 180
 Stavers, capt. 64
 Stein. 23
 Stein, Joseph. 343
 Steinkopff, rev. Dr. 527
 Stephen 159
 Stevens, rev. E. 94, 178
 Stevenson, John. 141
 Stewart, rev. A. 232
 Stewart, capt. 164
 Stewart, Robert. 128
 Stinson, Mr. 253
 Stock. 159
 Stockfield, Mr. 540
 Stone, Cyrus. 139
 Stone, Mrs. 574
 Stott, Ralph. 144
 Stovell, rev. C. 221, 222
 Stowell, rev. Hugh, 221
 223—226, 230, 232
 233, 267
 Stürman. 159
 St. Augustine. 378
 St. Patrick's, dean of,
 343
 Suakkin. gov. of, 367-8
 Suba, George. 321
 Summers, rev. S. 303
 Summerson, capt. 293
 Suter, Mr. 293
 Sutton, rev. A. 94, 140
 141, 144
 Sutton, Mrs. 140
 Suviveshamottoo. 276
 Swan, W. 82, 83, 90
 Swan, Mrs. 83
 Sweetman, Mr E. 120
 Sykes, James. 123
 Szmulowicz, Christian
 Jacob. 343
 Tajkhan, Nathaniel, 54
 Tamarere. 552
 Tanjore, rajah of 468
 Taotahi. 470
 Tapahipahi 311
 Tati. 385
 Taus. 527
 Tauai, king of 475
 Tauine. 152
 Taylor, rev. J. 219
 Taylor, rev. R. B. 173
 340, 344, 440
 Taylor, Mrs. 173, 344, 440
 Taylor, Joseph. 134
 Taylor, W. 138
 Teignmouth, lord. 223
 226, 232
 Temple, rev. D. 73
 Tenison, archbp 487
 Terlinden. 40
 Terouru. 152
 Tetuorenga. 551
 Teutsch 25
 Thakoor. 53
 Thatamadam. 462
 Thelwall, rev. A. S. 223
 234
 Tholuck, rev. prof. 219
 225, 231, 268
 Thom, rev. G. 21, 22
 Thomas, rev. J. H. 226
 Thomas. 275
 Thomas, James 121
 Thomas, John, 149, 474
 Thomas, R. M. esq. 510
 Thomas, Mrs R. M. 511
 Thomas, W. 105
 Thompson, rev. J. C. 136
 Thompson, A. C. 125,
 126, 217, 511
 Thomsen, rev. C. H. 64
 92, 95, 96, 439
 Thomsen, Mrs. 64, 92
 439
 Thomson, rev. W. M. 173
 Thomson, Mrs. 173
 Thomson, rev. J. 156, 208
 Thomson, capt. 64
 Thomson, W. 73, 75
 Thomson, Mrs. 391
 Thornton, J. esq. 223
 Thornton, Miss E. 293
 408
 Thurston, A. 153
 Tietze, J. 25
 Tietzen 159
 Tigonias, Antonio. 76
 Timpson, rev. T. 233
 Tindall, Mr & Mrs 120
 356
 Tingwani. 323
 Tinker, Reuben 153
 Titore 309, 436
 Titus 193
 Tod, Mr. 68
 Todd, W. 144
 Tohitapu 555
 Tolley, maj. gen 229
 234
 Tooke, Mr. 173
 Totita. 152, 476
 Tottenham, rev. E. 226
 — 228, 230
 Townley, rev. H. 224, 303
 Toyne, Elijah 143
 Tracy, rev. Ira. 94, 95
 256
 Trevelyan, Mr 100
 Trimmell, rev. G. C. 142
 335, 336, 377, 378
 Tromp, Mr B. 191
 Trott, James. 138
 Trotter, Mr. 507
 Treyloke, C. 129, 205
 Tschoop, John 481—483
 Tua-auru. 469
 Tubon 470
 Tucker, rev. J. 132, 133
 432, 528
 Tucker, capt. 573
 Tucker, C. 149, 474
 Turner, P. 149, 473
 Tukanga 470
 Tunnupinchuffa 346
 Tupapa 529, 530
 Turi 311
 Turnbull, Mr. 135
 Turner, bp. 404
 Tweedle, rev. W. 123
 Tyah 216
 Tzatzoe, Jan. 30
 Ulbricht. 159
 Umfundisi. 216
 Umkay 216
 Umyeki, 322, 323, 327
 363—365
 Ureheke. 470
 Valoopallee, S. 144
 Vanderkemp, Dr. 442
 Van Lingen, A. 30
 Vaughan, rev. prof. 224
 228
 Vedamanikam 274
 Vedamuttoo. 276
 Venable, rev. H. J. 64, 174
 Verapatren 279
 Vicars, capt. 229
 Victoritza, A. 76
 Viereck, rev. Mr. 454
 Vincent, J. H. 94
 Vine, Mr 157, 211, 440
 Vine, Mrs 440
 Vishnoopunt 290
 Vishwanath. 104
 Voigh, Dr. 292
 Vottaire 268
 VonHartmansdorf, Aug.
 239
 Von Wurmb, Mr. 40
 Vos, Arie. 28
 Vossanie 34
 Wachtendonk, Mr. 39
 Wade, J. 92, 94
 Wade, Mrs 94
 Wade, Mr W. R. 148, 256
 294, 471, 472
 Wade, Mrs 148, 472
 Waharoa, 524—526, 555
 556
 Waiapu, A. 148, 433, 435
 Wakaihi, J. 434, 435
 Wakatiwai. 525
 Wakefield, Miss P. 293
 408
 Wakeford, Mr. 364
 Waldegrave, hon. capt.
 W. 220, 232, 234
 Wallich, Dr. 292
 Wallin, rt. rev. J. O. D. D.
 238, 239
 Wallin, Jos. D. D. 238
 Wallis, Mr & Mrs. 344
 356
 Walters, Mr. 477
 Walton, G. 135, 136
 Walton, Mr. 44, 214
 Wangae. 455

INDEX OF NAMES OF PERSONS.

Warburton, Mr. John, 14, 342, 432	Wermelskirch, rev. Mr, 496, 541	Williams, S. W. 94	Wolters, J. T. 79
Warburton, Mrs 342, 432	Werowero 521	Williams, Mr & Mrs (Jamaica) 477	Woo Achang . . . 455, 456
Ward Nathan, D. D. 144	West, Mr (Hamburg) 540	Williams, Mr 348	Wood, rev. W. 64, 216, 451
Ward, Mr, Valentine, 120, 216, 256, 297— 300, 356	West, Mr (New Provi- dence) 531	Williams, Miss R. W. 344	Wood, Mrs 219
Warren, capt. 292, 343 506	Wheelock, E. W. . . . 94	Williamson, Joseph, 122	Woodcock, rev. W. J 133, 280, 460
Warth, rev. C. F. . . . 573	White, Mrs. 13	Wilson, bishop (see Bish- op of Calcutta).	Wooldridge. . . . 157, 440
Waschitscheck, Mr. 542	White, W. . . . 149, 346, 347 382	Wilson, rev. A. E. M. D. 64, 174, 349	Wooldridge, Mrs. . . . 440
Washburn, rev. C. . . 172	White, Mrs. . . . 346, 347	Wilson, rev. Daniel, 223 229, 230, 232	Woodrooffe, rev. T. 225
Waterboer. 30, 112	White, Miss A. 95	Wilson, rev. James, 141	Woodward, H. 144, 256
Watkin, James 149	Whitehorne, Mr . . . 393	Wilson, Mrs 141	Woodward, Mrs 144, 256
Watson, rev. W. 148	Whitehouse, rev. A. 158	Wilson, rev. J. L. 20, 120	Woon, Mr 149, 353
468, 469, 515, 517—519	Whiteley, John. . . . 149 347, 383	Wilson, Mrs 120	Woo Yingtae 455
Watt, C. D. 157, 340	Whiting, rev. G. B. . . 73 173, 391	Wilson, rev. M. 219	Wray, rev. J. 157, 251-2 337--339, 389, 560-562
Watts, Dr 515	Whiting, Mrs 73, 173	Wilson, rev. S. S. . . . 71 81, 432	Wray, Mrs, 252, 561, 562
Watts, rev. J. 303	Whitney, S. 153	Wilson, Mrs 432	Wright, rev. S. O. . . . 20
Wawn, C. esq. 161	Wijesingha, C. 143	Wilson, Mr B 564	Wright, Mrs 20
Waymouth, Mr & Mrs, 531	Wilberforce, Mr . . . 477	Wilson, C. 151	Wright, Peter. 33
Wayne, rev. J. W. . . 233	Wilcox, rev. C. 344	Wilson, H. H. esq. 403 404	Wright, S. 47
Webb, A. 94	Wilhelm, rev. J. G. 13 14, 312, 313, 498	Wilson, John. . . . 140, 141	Würthner, J. 78
Webb, Mrs 94	Wilkins 123	Wilson, J. A. . . . 148, 382 470, 471, 556	Wynkoop, Mr S. R. 20
Webster, rev. T. 226, 672	Wilkinson, rev. H. . . 64	Wilson, J. B. esq. . . 448	Yate, rev. W. . . . 148, 149 221, 223, 224, 308, 310 311, 432—435
Webster, Mr E. A. 344	Wilkinson, rev. M. . . 129 130, 293, 408	Wilson, Mr J. R. . . . 224	Yates, rev. W. 121
Wedlock, Mr 298	Wilkinson, Mrs 293 356	Wilson, Mr S. 151	Yellow Head. 254
Wedlock, Mrs. 299	Wilkinson, Mr & Mrs, 311	Wilson, Mr & Mrs, (Friendly Isl.) 477, 531	Young, rev. D. 230
Weeks, John. . . . 14, 111 188, 190, 321, 342, 502 573	William 311	Wilson, Mrs (Calcutta) 50, 103, 207, 293, 408-9	Young, G. F. esq. M. P. 221
Weeks, Mrs. 342	William the Fourth, 187 309	Wimmer, Mich. 32, 193-4	Young, S. 32
Wei 85	Williams, rev. H. . . . 148 174, 428, 471, 550, 551 555, 556	Winchester, bp. of, 405	Young, W. (West Afri- ca) 14, 110, 189, 218 500, 502
Weiss, J. M. 76	Williams, rev. J. . . . 150 151, 219, 221-224, 228 229, 231, 233, 362, 384 439	Winckler, rev. J. C. T. 132, 464	Young, Mrs W. 110
Weitbrecht, rev. J. J. 50 127, 128, 164-166, 198 199, 367, 415, 416	Williams, rev. W. 148, 426 428, 471, 522, 525, 526 553	Wingard, C. F. D. D. 238	Young, W. (Batavia) 147
Weitbrecht, Mrs 293, 408		Winslow, rev. M. 144, 563	Younker 125
Wellesley, hon. capt. W. 229, 234		Winslow, Mrs. 146	Yuille, R. 82
Welsh, rev. T. . . . 303		Witboy, Johannes . 345	Zahn. 40
Welsh, G. 135, 216, 439 573		Withers, rev. George, 123, 457, 458	Zaphiris, Maria . . . 76
Welsh, Mrs, 135, 439, 573		Witi. 557, 558	Zaphiris, Nicholas, 76
Wendt, rev. G. . . . 542		Wolfe, Samuel, 343, 440	Zaremba, F. 79
Wenham, rev. J. . . . 141		Wolff, rev. Joseph, 225 231, 432	Zeisberger, D. 484, 485
Wera 556			Ziegenbalg. 101
			Zinzendorf, count, 258 482

INDEX OF NAMES OF PLACES.

ABACO 531	115, 162, 173, 190—195 210, 234, 294, 322— 327, 344, 355, 356, 363 —365, 391, 439, 442 439, 503—507, 532, 542 —548	Agios Petros. 49	Aleppo. 74, 82
Abyssinia, 50, 69, 77 78, 365—369	Africa, Western, 10— 21, 64, 107—111, 120 187—190, 218, 222, 234 272, 273, 311—322, 355 356, 401, 432, 497—503 532	Agra 99, 102, 130	Alexandria, 77, 78, 81 333, 334
Adassee. 369	African Islands, 41, 42 162, 439, 507—510	Ahmednuggur, 139, 345 346	Alexandria (Jamaica), 211
Adelaide, Province of, 548	Africaner's Krall, 192 193	Ahuahu 550	Alexandria, Old. . . . 77
Adowa. 368		Aiguilla, Cape 25	Algiers. 76, 80
Africa, 11—13, 17—19 21, 25, 30, 32, 36, 41 76, 190, 191, 195, 223 256, 398, 406, 564, 566		Aintab 82	Algoa Bay 26, 37, 216
Africa, Central, 11, 18 216		Aitutake 150	Allahabad 129, 360
Africa, North. . . . 70, 532		Akaba, Bay of. . . . 366	Allepie. 132, 222, 280
Africa South, 7, 11, 21 41, 45—47, 64, 111—		Akowah. 368	Alligator Pond. . . . 297
		Akyab 96	Alsace 540
		Aladitatto 275	Amatambu Country, 294
		Alakely 41	Amazon river 251
		Albania 81	Ambasamatiram, 248 463
		Albany, 22, 23, 32, 506	
		Aldermanick 123	

INDEX OF NAMES OF PLACES.

- Ambatonakonga41
 Ambohemarina41
 Ambohimandroso42
 America, 16, 19, 20, 71
 73, 87, 92, 94, 102, 144
 153, 182, 219, 223, 233
 363, 398, 405, 440, 459
 537, 564
 America, British, North
 230, 351, 355, 356, 488
 America, North, 45, 47
 351, 352, 481, 489, 539
 America, N. W. 62—
 64, 222, 401, 569
 America, South, 67, 351
 397
 Amherst94, 219
 Amiangoddy143
 Anoy84
 Amsterdam147, 540
 Amsterdam, New, 389
 559—562
 Anbinnagaram251
 Anicyra73
 Andorah369
 Annotto Bay430
 Antigua, 45, 46, 156
 213, 214, 363, 431, 532
 Antwerp451
 Aotahi520
 Arabia, 11, 102, 366, 369
 Arabia Petraea392
 Arcadia211
 Archipelago95
 Archipelago, Indian, 86
 95, 120, 147, 148, 174
 563
 Archipelago, Malayan,
 87
 Argos48, 49, 72
 Argyll Pen298
 Arkeeko368
 Armenia1, 68
 Arokiyapooram251
 Aroragni150
 Arracan98, 292
 Arracan river96
 Ashantee11
 Asia11, 43, 87, 182
 223, 398, 564
 Asia, Central75
 Asia, Lesser512
 Asia, Minor, 2, 3, 68, 71
 73, 197, 327, 390, 563
 Asia, Northern79
 Asia, South Eastern, 95
 107, 174, 181
 Assam98, 292
 Assinee, river19
 Astrachan69
 Athens72, 75, 76
 Atiu150
 Atlantic9, 251
 Augsburg174, 255
 Augustowo542
 Australasia, 147—149
 222, 256, 291, 337, 351
 355, 356, 379—384, 401
 427—429, 467—472, 514
 —527, 546—559
 Austral Islands151
 Australia, Southern, 351
 Ava92—94
 Avarua150
 Avon, river528
 Axum369
 Bab el Nasr366
 Baddegame, 142, 256
 335, 336, 369, 370, 373
 Baddegame, river, 336
 Bagdad68, 82, 404
 Bahamas, 120, 156, 216
 294, 477, 489, 531
 Bahawulpore104
 Baikal, Lake82
 Balfour37
 Baltimore17, 20
 Bananas499
 Bancoorah, 50—52, 127
 128
 Bandon161
 Bangalore, 135, 136, 140
 216, 231, 356, 439
 Bankok256, 563
 Bara57, 59
 Barbadoes, 45, 46, 120
 211, 213—215, 235, 344
 352, 487
 Bareilly130
 Barmen40
 Barrackpore104
 Barripore124, 458
 Bartica Point314
 Baryma river251
 Basle, 69, 222, 391, 495
 Bassa, Grand, 16, 18, 19
 Bastile414
 Batavia, 87, 91, 92, 120
 147, 293, 441
 Bath219, 226, 230
 Bathurst (Gambia), 14
 15, 503
 Bathurst (New South
 Wales)517, 531
 Bathurst (South Africa)
 32, 173
 Bathurst (S. Leone) 108
 188, 317, 319, 322, 500
 502
 Batta Country120
 Batticaloa144
 Batticotta144, 145
 Bavaria495, 541
 Bay of Islands, 148, 174
 308, 379, 381—383, 478
 530, 550
 Bechuana Country, 112
 Beer Essultan367
 Beggoor135
 Behadur55
 Beka33
 Belair338
 Belfast230, 446
 Belgaum134
 Belgium451, 495
 Belgrade68
 Belgrave Chapel232
 Belize490
 Bellary102, 134
 Belle Vue338
 Belligam143
 Benares, 50, 55, 59, 102
 128, 129, 134, 199, 202
 205—207, 241, 243, 417
 418, 421, 425, 426
 Bengal, 50, 87, 97—99
 166, 180, 182, 351, 367
 403, 404, 408, 410, 415
 441, 488
 Berbice, 251, 252, 338
 340, 343, 389, 405, 439
 440, 528, 559—562
 Berbice, river560
 Bergen496
 Berhampore101, 134
 Berlanpater144
 Berlin, 40, 219, 225, 231
 268, 269, 452, 540
 Bermuda431, 487
 Berne495
 Bethelsdorp45, 112
 Bethany194
 Bethel47
 Bethelsdorp, 28, 29, 32
 193
 Bethesda192
 Bethlehem484, 485
 Bethlehem, New46
 Beyrout, 68, 70, 73, 80
 173, 301
 Beziere494
 Bhuguanpore204
 Bhureta203
 Bhurtpore97, 360
 Biafra, Bight of18
 Birket366
 Birmadesam275
 Birmingham385
 Bithynia73
 Black river297, 298
 Black Sea65, 73
 Black Town, (Madras)
 133, 294
 Blackwall133
 Blest-town152
 Blue Fields298
 Bogue-town152
 Bombay, 99—103, 134
 139, 140, 163, 164, 173
 174, 215, 285, 343
 344, 368
 Bona Vista120
 Boojchnaap36
 Borabora, 151, 387, 388
 Borneo90, 147
 Bojesfeld24, 28
 Bossiou39
 Boston (N. America),
 73, 94, 95, 153, 256, 344
 Boujah196
 Boulack333
 Bourdeaux494
 Bowden230
 Bradford303
 Brazils256
 Breslaw269, 541
 Bridgetown214
 Brighton343
 Bristol303, 354, 446
 Broad Chalk231
 Broco15
 Broosa3, 71, 73, 328
 Broughton's Chapel, 529
 Brussels451, 495
 Bucharest69
 Buenos Ayres155
 Buffalo river, 30, 33, 294
 Bulgaria69
 Buntingville, 35, 322
 326, 327
 Bura Gaon205
 Burder-point152
 Burdwan50, 51, 127
 128, 164, 198, 199
 293, 408, 415—417
 Burmah, 1, 91, 93, 94,
 448, 563
 Burmah, Proper92
 Bushire82
 Busnorah82
 Butterworth, 33, 35—37
 216, 234, 505, 542, 543
 545, 546
 Buxar54, 59, 61, 128
 Buxton30
 Byzondermeid, 191, 193
 Cæsarea71
 Caffraria, 28, 30, 33, 37
 39, 120, 322, 363, 442, 543
 Caffreland34, 545
 Caffreland Western, 344
 Cairo, 77, 256, 329, 332
 —334, 365—367
 Cairo, Old333
 Calcutta, 50, 61, 92, 94
 96—105, 121—124
 126, 127, 129—134, 138
 —141, 144, 154, 163
 164, 197—199, 215, 231
 261, 269, 270, 291, 239
 304, 343, 344, 351, 357
 358, 360, 404, 408—410
 415, 416, 439, 445, 458
 459, 490
 Caldwell16, 17
 Caledon, 25, 28, 38, 39
 191, 193
 Caledon, river, 31, 38
 39, 173
 Calibrotta50
 Calicut173
 Caltura143
 Calymno71
 Cambridge, 131, 225, 293
 Campbell30, 192
 Canada, 253, 355, 397
 485
 Canada, Upper, 47, 159
 253, 351
 Canal du Midi494
 Candia3, 368
 Canaanre390
 Cantaliconda, Port of,
 272
 Canton, 84, 86, 88, 91
 94, 95, 106, 175, 178—
 182, 184, 256, 273, 455
 456, 495, 568
 Cape Coast532
 Cape-de-Verd Islands,
 120
 Cape Flats504
 Cape Maria557
 Cape Mount18

INDEX OF NAMES OF PLACES.

Cape Negro 12	Cochin 132	Demerara, river . . . 388	Fort Island 338
Cape Town, 21—24, 28	Cochin China 95	Denmark 453, 496	Foulah 355
—32, 40, 111—113, 191	Codrington 157	Deochundpore 55	Fourah Bay, 14, 108, 500
—194, 216, 503, 504	Coimbatore . . . 136, 256	Deptford 302	France, 67, 88, 161, 162
Cape Verd 12, 19	Colchester, 172, 356	Derby 224	356, 414, 442, 449, 493
Cappadocia 73	490, 530	Dessau 540	494, 540, 563, 574
Caradive 144	Cold Water 254	Digah 122	Frances, Port 32
Carcassonne 494	Coleroon 125	Dinapore 122	Frankfort 451
Carolina, North . . . 565	Cologne 540	Dohnavoor 274	Frankfort-on-the-Oder 540
Carolina, South . . . 565	Colombo, 120, 141—144	Domingo, river 19	Fraustadt 541
Caspian Sea 65	344, 373, 376	Dominica 156	Fredericksthal 159
Caucasus 78	Columbia 251, 565	Doncaster 406	Freemason's Hall 229
Cawnpore, 102, 124, 293	Combaconam, 125, 137	Doorga Koond 205	Freetown . . . 14, 16, 109
351, 391, 408	466	Dorpat 454	110, 120, 187, 313, 500
Cephalouia 47, 49	Comorin, Cape, 132-36	Dour 451	Friedenshütten 455
Cestos river 18, 19	511	Downs, The 292	Friedenstadt 456
Ceylon, 20, 64, 104, 120	Company's Drift . . . 504	Dresden 541	Friendly Islands 150
123, 141—146, 173, 220	Confuda 369	Drontheim 453	356, 472, 477, 531
222, 213, 254, 256, 334	Connaught 232, 539	Dublin 219, 226, 230	Friend's Meeting House
—337, 344, 355, 356	Constantinople, 68, 69	Durham 229	(White Hart Court)
369—379, 393, 401, 419	71, 73, 75, 196, 343	Ebenezer 40	253
448, 458, 468, 477, 489	Cook's Straits, 522, 557	Edeiyenkoolam . . . 276	Fuhchow 84
532, 563, 574	Copenhagen 292	Edina 16	Fuhkeen Prov. 84—86
Charlestown . . . 214, 215	Corderillas Mountains,	Edinburgh, 16, 337, 531	Galatia 73
Charlotte, 14, 108, 188	251	538	Galaxidi 45
318, 319, 322, 500, 502	Corea 85, 90	Eerste, river, 504, 505	Galicea 344
503	Corfu 69, 70, 81	Egypt, 66—68, 77, 82	Galilee 75
Charmonth 301	Corinth 48	329, 331, 332, 366, 368	Galle, 141—143, 336, 377
Chevachery 144	Cork 446	391, 432, 532	Gambia, 13, 15, 272, 356
Chekeang 85	Cosseir 366	Egypt, Lower 77	456
Cheltenham . . . 226, 231	Cossipore 458	Egypt, Upper, 77, 330	Gambia, riv. 15, 19, 270
406	Cotta, 142, 254, 256, 370	Eimeo 152, 386, 387	Gambier Islands 150
Cherrapoonjee, 291, 292	373, 374, 376, 377	Einsiedeln 452	Gaminap, river 198
Chetpore 140	Cottayam, 132, 173, 256	Elangemadapooram 251	Ganegane 375
Chihkan 456	280, 342, 460	Elberfeld 268	Gangambree 270
China, 1, 83—96, 105-7	Courantyn 251	Elephant, river 40	Ganges, river 96, 97
147, 160, 163, 173, 174	Cracow 343, 496, 541	Eline 25, 26, 46	128, 129, 184, 241, 245
178—182, 184, 185, 231	Craddock, river 31	Elizabeth, Port, 29, 343	244, 271, 272, 306, 415
256, 273, 274, 292, 402	Craven Chapel 231	El Waje 367	417, 421, 425
413, 439, 441, 448, 454	Creek Path 395	Enon 26	Ganges, Ultra 440
—456, 528, 563	Crewkerne 301	E'O'Kéanga, river, 149	Ganney, Upper 497
China, Central . . . 87, 88	Cuddalore, 125, 468, 511	Episcopal Chapel, Long	Gargagliano 46
Chinsurah, 123, 133, 415	512	Acre 230	Gatteborg 289
Chitpore 121	Cuddapah 138	Episcopal Jew's Chapel,	Gekelemukpekink. 48
Chitpore Road 101	Culna 127	225, 226, 343, 432	Geneva 451, 494, 495
Chittagong, 96, 126, 127	Culpee 125	Erlangen 269	George Town, 251, 252
292	Cummingsberg 338	Essequibo, 157, 251, 338	337—340, 388, 389, 565
Chittore 137	Cutch 96	Ettiapooram 250	Georgia, (N. America)
Choros Kyoï 329	Cuttach 139, 140	Euphrates, river . . . 537	47, 50
Christiania 453, 496	Cutwa 122	Eyampetty 466	Georgia, New 16, 17
Christiansand 496	Cyprus 73	Fairfield, New, 47, 159	Georgian Is. 151, 386
Chuckea 204	Dahalac 369	Falmouth, 215, 254, 312	490
Chumie 37	Dahaleh 368	490	Germany, 45, 46, 67, 105
Chumurah 94	Dahomey 11	Falmouth (Jamaica) 157	191, 192, 239, 255, 258
Chunar, 53, 54, 61, 102	Dalecarlia 453	200, 209, 299	259, 268, 269, 333, 355
129, 199, 202, 204, 205	Dainara Country . . . 193	Fatuiva (or La Magda-	442, 451, 489, 495, 513
Chupnah 422, 424	Damascus 68, 69, 80	lena) 475, 476	539, 540, 563
Chusan Islands 85	Dammurah river . . . 165	Fejee Isl. 149, 150, 531	Ghazee pore, 57, 61, 422
Chynpore 204	Danish Islands, 156, 173	Feleton 473	Ghent 451
Cilicia 73	481	Fernando Po. 18, 256	Gibraltar, 355, 356, 532
Cinnamon Gardens, 379	Darwar 134	Fetunha (or Hood's	538
City of London Tavern,	Deal 432	Island) 475	Gibraltar (S. Leone) 14
229	Debritzen 487	Finland 563	107, 109, 187, 313, 321
City Road Chapel, 219	Deccan 139, 285	Finley 16	322, 497
Clanwilliam 39	Delagoa Bay, 40, 64, 174	Finsbury Chapel . . . 222	Gingerland 215
Clapham 303, 448	Delaware 47, 485, 486	303	Glasgow, 37, 120, 181, 215
Claremont Chapel, 231	Delhi, 97, 98, 130, 360	Fish River, Bush . . . 506	Gloucester, (W. Africa)
Clarendon 297	Demerara 157, 251—	Fish River, Great . . . 506	14, 108, 110, 187, 195
Clarkebury, 506, 545-46	253, 337—340, 344, 363	Flat-Head 564	315—317, 320, 322, 465
Clarksburg 34, 35	388, 389, 405, 439, 440	Formosa 84	501, 521
Clifton 411	562	Formosa, Cape 11	Gloucestershire 4

INDEX OF NAMES OF PLACES.

- inadenhütten, 482, 483
 486, 487
 inadenthal, 23, 24, 40
 46, 345, 528
 inatangia 150
 oa 134, 173
 oboleon.....516, 519
 old Coast 11, 21
 ondar 368
 ood Hope, Cape of, 22
 40, 64, 120, 194, 292, 343
 344, 405, 432, 439, 487
 503, 528, 531
 oomtee River....200
 orrucknath.....130
 orruckpore .. 129, 293
 408
 oshgoshink.....485
 raaf Reinet....30, 37
 rahamstown, 22, 29, 32
 -34, 41, 173, 216, 506
 507, 547
 rain Coast..... 11
 rampian Mountains,
 407
 ravesend, 14, 64, 120
 32, 173, 293, 342, 343
 390, 477, 528, 573, 574
 reat Place..... 326
 t. Queen St. Chapel, 219
 reat River..... 30
 reece, 47, 48, 65, 71, 72
 75, 76, 405, 563
 reek Islands..... 68
 reenland, 5, 46, 47, 159
 34, 257, 259, 260, 481
 reenock.....446
 renada 120, 156
 riquatown, 30, 111—
 113, 192
 roenekloof 23, 46
 uadaloupe..... 156
 uiana .. 64, 155—158
 208, 215, 251—253, 337
 -340, 341, 347, 388—
 90, 429—431, 559—562
 uiana, British, 157, 173
 251, 253, 337—340
 389, 560
 ungapoor 206
 ungerie 458
 urhmookteshwar, 130
 izerat 96
 wanga, river 505
 aabai Is. 149, 473, 474
 ackney Chapel .. 231
 akalee 369
 alberstadt.....541
 alle 488, 489
 amadan 82
 amam Faroon .. 366
 amburgh.....40, 540
 ampshire 293
 ankey 28
 ankey City 151
 anover (Jamaica), 210
 anover Chapel...231
 arbour Island ... 120
 arrow 255
 arvey Islands... 150
 astings (W. Africa) 503
 Dec. 1835.
- Haumu 558
 Havana 568
 Havannah 256
 Havre 568
 Hawaii 153
 Haweis 395
 Haweistown 152
 Hayti 532
 Hebron, (Labrador), 47
 159
 Hebron, (Mediterra-
 nean)..... 74
 Hedjas, The 368
 Heinel-en-Aarde... 25
 Hergest's Rocks...475
 Herrnhut.....258
 Herrnhut (Saxony) 259
 Herrnhut, New, (Green-
 land)...159, 257—259
 Highlands.....407
 Hilo 153, 154
 Himalaya Mountains,
 360
 Hinde St. Chapel .. 219
 Hindoostan, 98, 103, 358
 Hippopotami, river of,
 326
 Hivasa, (or La Domini-
 ca).....475
 Hokianga.....530
 Holland..192, 405, 537
 540
 Holland, New..148, 468
 514
 Holy Land..... 75
 Homerton 135
 Honduras 156, 489
 Honhora.....557
 Honolulu, 153, 154, 568
 Hopedale..... 47, 159
 Horo Pa.....525
 Houtkloof 26
 Howrah..121, 124, 351
 Hoxton..... 178
 Huahiné, 151, 386—388
 Huakua, (or Riou's
 Island).....475
 Hukatere.....557
 Hull 446
 Hungary 487
 Hurdwar..... 97, 130
 Hurnee..... 141
 Hutberg, river....258
 Hydra..... 47
 Iceland.....496
 Illia.....205
 Illinois, state of...477
 Imzimbuvu, river..323
 326, 327
 India, 82, 95, 98—102
 105, 122, 123, 130, 136
 -141, 164, 166, 182
 185, 186, 215, 247, 261
 263—265, 269, 270, 272
 289, 291—293, 303, 304
 330, 351, 352, 356, 358
 -360, 367, 373, 390
 391, 397, 403—410, 415
 418, 424, 432, 442, 457
 458, 460, 464, 488, 489
 511, 528, 532, 536, 563
- Ilminster.. 301
 India, Ancient.....102
 India beyond the Gan-
 ges 83—96, 256
 India, British... 42, 358
 India, East... 415, 488
 India, North...126, 131
 141, 164, 222, 271, 360
 401, 410, 439, 563
 India, South... 131, 133
 222, 270, 278, 351, 356
 390, 401, 404, 439, 488
 India, Upper..... 404
 India, West, 131, 186, 294
 352, 356, 401
 India within the Gan-
 ges, 50—62, 96—105
 115—119, 121—141
 163—171, 173, 197—
 208, 216, 241—251
 256, 269, 274—292, 344
 346, 367, 415—426
 432, 457—468, 489, 511
 -513, 528, 548, 549
 Indiana, State of...477
 Indies, British West, 7
 46, 234
 Indies, Danish West 7
 47, 173, 257
 Indies, East..... 487
 Indies, West, 13, 19, 46, 64
 120, 155—158, 173, 185
 186, 208—216, 219, 222
 227, 229, 234—236, 252
 256, 294, 303, 344, 350
 -352, 355, 356, 363
 397, 398, 401—403, 429
 -431, 439, 442, 449, 477
 488, 489, 510, 530, 573
 Indus, river...104, 360
 Ionian Islands 70
 Ipswich 303
 Ireland... 45, 223—227
 229, 232, 233, 236, 267
 294, 343, 344, 355, 356
 445, 446, 477, 538, 539
 Irkutsk..... 82
 Irrawaddy, river .. 93
 Irwell Canal..... 267
 Islamabad. (see Chitta-
 gong.)
 Ispahan 82
 Italy 67, 94, 454
 Ivory Coast 11
 Jaffna ... 142, 144, 375
 Jamaica, 14, 45, 46, 64
 120, 156, 157, 211, 213
 214, 216, 219, 235, 256
 294, 297, 340, 344, 352
 355, 356, 393, 429, 431
 432, 439, 440, 447, 489
 490, 530, 531, 573
 Jamela.....15, 273
 Janjara..... 123
 Japan..... 90
 Japanese Sea 185
 Java, 89, 104, 120, 147
 405, 439, 489
 Jaunpore, 128, 129, 200
 202
 Jellinghi 116
- Jellinghi, river, 127, 417
 Jerba 69
 Jerusalem... 73, 75, 80
 173, 225, 239, 210, 391
 407, 502
 Jerusalem (S. Africa), 192
 Jidda 366—369
 Judea 75
 Juggernaut.....104
 Juhanaabad.....203
 Jumunea 56
 Junk river 16
 Jutte Shunkur.....130
 Kasawaloa 153, 154
 Kabba, river 19
 Kadatchapooram, 248—
 251, 275
 Kahokawa...558, 559
 Kaiawaloa..... 154
 Kaifara.....383
 Kaikohi, 429, 469, 550
 551, 554
 Kailua 153, 154
 Kaipara Harbour .. 520
 Kaitaia .. 379, 380, 552
 Kaisarea..... 73
 Kakepuku..... 522
 Kalisch.....542
 Kallah Moil.....367
 Kaluaha..... 153, 154
 Kalumna, river ... 33
 Kamschatka 90
 Kandy...142, 256, 334
 335, 369, 370, 373
 Kangek.....257
 Karamanka, river, 19
 Karas 78
 Kareikal 467
 Karikovil....247, 463
 Kari Pa 556
 Kasan 454
 Kaskaskunk .. 485, 486
 Kat River....28, 30, 32
 Kauai..... 153, 154
 Kaussenoo 369
 Kawakawa.....555
 Kawia.....554
 Keangmun.....456
 Keangnan..... 85
 Keangsoo Province, 85
 Keel Sorandei, 248—250
 Kei River..... 344
 Keighley..... 219
 Keiskamma, river..505
 Kensington Chapel..227
 Kentucky.....565
 Kerikeri, 148, 379, 435
 469, 470
 Kermanshah. 82
 Khamies Mountain, 192
 Khamiesberg 36, 191, 192
 Kharee 122
 Kiaggere.....135
 Kidderpore..... 133
 Kielce.....542
 Kildare Place, 236, 531
 King's College, London,
 293
 Kingston (Jamaica) 157
 211, 215, 256, 297, 298
 393, 490

INDEX OF NAMES OF PLACES.

Kimington's Fort, 497	Louvain 344	Maungakawakawa, 550	Mukonpore 391
Kintang Island, 85	Lovedale 37	Maungatautari, 524, 526	Mumcey Town, 253, 254
Kishnagur, 126, 127	Lublin 542	527	Munster 232, 539
416, 417	Lucan 230	Maupiti . . . 151, 387, 388	Murrambirdthiree, 517
Kiasey, 14, 108, 110, 187	Lucknow 200, 201	Mauritius . . . 41, 42, 510	Mysore 135
218, 313, 315, 322, 498	Luckyantipore 122	Mautü 150	Nagercoil 102, 136
501, 502	Lynn 538	Mavaloorcoopum . . 246	Nain 47, 484
Klip Fountain 194	Lyons 195, 493	Mawe 469, 550	Nalloor 277
Klipplaat river 27	Macao, 85, 91, 175, 179	Mayaveram . . . 132, 464	Namaqualand . . 112, 190
Knightsbridge 447	180, 181, 293, 408, 456	465, 467, 468	193, 195
Knockaloe . . . 210, 211	Macarthy Island, 13, 15	Meca 474	Namaqualand, Great,
Knocktopher 230	16, 272, 497, 532	Mecca 368	190, 191, 194
Koenig-berg 541	Machwihilusing . . . 484	Medinah 367	Namaqualand, Little,
Kolee Warda 285	Madagascar, 41, 162, 163	Mediterranean, 47—50	190—194
Komaggas, 31, 32, 193—	224, 256, 441, 507—510	65, 79, 103, 195—197	Nanhae 455
185	Madeira 432, 490	222, 239, 240, 256, 327	Nannikoollam, 275, 462
Kong Mountains, 11, 21	Madras, 64, 101, 124, 125	—334, 355, 356, 391	Napoli 72
Konup, or Fish River, 194	132—138, 140, 163, 173	401, 405, 439	Naroo Goluck 286
Kornegalle 143	215, 244, 254, 280, 294	Meenachee, Temple of,	Naasuck . . 115, 116, 131
Kororarika 433, 478	295, 343, 344, 351, 355	278	166—169, 282, 285
Kotah 360	356, 390, 404, 432, 440	Meenatchapooram . . 279	Na-te-tiru 552
Kourdestan 82	441, 458, 459, 589, 528	Meerut 102, 130	Navigator's Islands, 150
Koril Pettai 277	573	Meigunapooram . . 250	441, 560, 573
Kurdwar 130	Madschar 78	Melnattam 140	Nauplia 48
Kurnaul 130	Madura . . 125, 256, 278	Mergui, Boundary, 94	Negapatam 125, 140, 356
Kuruvenkotei, 249—251	Mageburg 540	Mersey, river 267	Negombo 143
Kushee 206	Magellan, Straits of, 155	Mesopotamia 82	Nellore . . 142, 145, 374
Kythee Taura 55	Magnesia, 196, 197, 327	Mexico 155	—377
Labrador . . 45—47, 159	—329	Middlesex 228	Nepaul 360
234	Maungatapu 524	Millsburg . . 16, 71, 566	Netherlands . . 47, 84, 191
Lahaina 153, 154	Mahatone (or San Pedro)	Mirzapore . . 53, 54, 197	256, 451
La Magdalena 151	475	Mississippi, river . . 11	Nevis 44, 120, 156
Lambeth 292	Mahurangi 381	Missouri, river . . . 11	214, 215, 531
Lamhoa 86	Maiacoti, 151, 152, 398	Mistros 49	Newark 406
Lapland 239	Main, The 251	Mitiaro 150	Newazgunge 204
Latchmipooram . . . 277	Malabar Coast, 103, 136	Mitylene 49	Newbury 303
Lattakoo, 30—32, 37, 38	Malacca . . 89—92, 181	Moa 147	Newcastle 161
41, 112—114, 570	274, 293, 408, 439, 441	Mobile Bay 568	Newcastle-upon-Tyne,
Lattakoo, New, 111—115	455, 457, 458	Mocha 368	178
574	Malta . . 68—70, 73, 74	Moldavia 69	Newfoundland, 230, 531
Lattakoo, Old, 37, 111—	76, 77, 79, 81, 195, 225	Molokai 153	New Providence 490, 531
113, 574	329, 332, 356, 404, 432	Moluccas 147	Newry 226
Launceston 148	532	Monganni 428	Neyoor 102, 136, 137, 528
Lawunakhannek, 485-6	Malvern 46	Monghyr 122	Ngaitewake 550
Leckaina 49	Manaia 150	Monrovia . . 11, 12, 16—	Ngaruawahia . . 522, 523
Leeds 33, 219	Manchester 219	20, 566	526
Leeward Islands . . . 388	Manepy 144	Montego Bay . . 209, 214	Ngatimaniapoto . . 525
Lehigh 483	Mangakahiá 520	256, 298, 300, 490	Nice 73
Leicester (S. Leone,) 14	Mangamuka 383	Montgomery 47	Nicomedia 73
108, 110, 187, 316, 317	Manganewa . . 152, 346	Montpelier 494	Niger, river . . . 10—12
322, 499, 502	Mangapouri 523	Montserrat 156	18, 21
Leinster 232, 539	Mangungu, 149, 382, 383	Moorshedabad 134	Nile, river 366
Lettesouvenir, 251—253	Mansurwa 130	Morea 47, 71	Nilgherry Hills, 131, 144
337, 338, 389, 560	Mauchou Tartary 84, 85	Morija 39	256, 346, 390, 464, 465
Leyden 405	Maquasse Mountains, 35	Morley, 34, 35, 322, 323	Ningpo, Port of . . . 85
Liberia . . 10—13, 15, 16	Marmora, Sea of, 72, 73	325, 365	Nipad 168
18, 20, 564—566	Marquesas, 64, 155, 475	Mornaa Corle 144	Nishney Novogorod, 453
Lichfield 64	476	Morpeth 178	Nismes 494
Lichtenau 159, 486	Marseilles, 80, 494, 540	Mosambique 504	Nissa 68
Lichtenfels 159	568	Moscow . . 69, 453, 454	Nora 369
Lid 369	Martinique 156	Mosika 37	North Cape . . 310, 558
Liege 451	Maryland . . 17, 18, 565	Mosolekatsi 38	Norway 453, 496
Lifuka 474	Massachusetts, 219, 233	Motatau 559	Nottingham 406
Lily Fountain 36	Massowah, 256, 365, 363	Motito 37, 38	Nova Scotia . . 351, 487
Lintin 85, 456	369	Mount Ararat 460	Nubia 77
Lippstadt 541	Matabangha, river, 416	Mount Carmel, 557, 558	Nuddea 127, 417
Liverpool, 133, 219, 343	Matakitaki 523	Mount Coke . . 33, 216	Nukualofa 475
446	Matamata, 524, 525, 527	Mount Geddem . . 369	Nukuhiva (or sir H. Mar-
Lomza 343	555, 556	Mount Sinai . . 78, 392	tin's Island) . . 475, 476
Loodianah 104, 360	Matura 141, 144	Mount Tabor 46	Nunex 19
Louisiana 565	Maulmein . . 93, 94, 458	Mountain Side 297	Nunex, river 19

INDEX OF NAMES OF PLACES.

Oahu 153, 154	Philadelphia, 73, 144, 224	Rhine, river 268	Sierra Leone, River, 19
Odankatty 278	565	Rhio 87, 147	Silesia, Upper 496
Ohio 477	Philiatra 49	Rhode Island 565	Silver Fountain, 191, 192
Ohio, river 485	Philipton 30	Rio Bueno 208	Silver-street Chapel, 231
Okkak 159	Phillippolis . . 31, 32, 38	Rio de Janeiro, 256, 528	Simcoe, Lake 254
Olympus 73	173	Rio Grande 18, 19	Simon's Town 503
Ona 82	Phrygia 73	Ripon 406	Singapore, 64, 86, 90, 92
Ona, river 82	Pimpore 286	Riverhoe 54	94, 95, 293, 343, 409
One-Matua 543, 554	Pinang, 90, 92, 293, 343	Robert's Island . . . 475	439, 455, 457, 458, 563
Onepaka 526	439, 458	Roby-town 15	Sion Chapel 231
Oodooville 144	Piscadore Islands . . 84	Rocky Mountains, 159	Sir Lowry's Pass . . . 504
Ootacamund 131	Pissou, river 19	564	Slave Coast 11
Oporto 454	Plaatberg 35	Rome 195	Sleswick Holstein . . 453
Orange River . . 38, 39	Plock 542	Kore 523	Sligo 229
180—192, 194	Plymouth, 120, 148, 303	Rotterdam . . . 191, 405	Smyrna, 68—77, 80, 196
Orange St. Chapel, 231	Podoor 462	Ruapaka 522	256, 327, 344, 390, 568
Orinoco river 251	Point Pedro 144	Russia, 405, 453, 496, 497	Society Islands, 151, 219
Orissa 102, 342, 563	Poland . . 268, 450, 496	542, 563	221, 231, 233, 361
Orkney Isles 446	541, 542	Sakkamalpooram . . 250	Some: set (S. Africa) 504
Orleans, New 568	Poland, Prussian . . 541	Salem (India), 135, 136	Sookhane 168
Osbekieh, The 330	Polynesia, 64, 149—155	Salem (S. Africa) . . 32	Soory 122
Otomalei 249	256, 355, 356, 361, 384	Salisbury 231	Sourabaya 146
Otumoetai 524	—388, 448, 472—476	Samarang 146	Southampton . . . 16, 301
Ouadi Selee 392	Pomeroon, River . . 251	Samos 68	South Seas, 153, 220, 343
Oxford, 123, 131, 293, 403	Pondicherry 468	Sandapooram 251	356, 439, 440, 475, 477
Paarl 28, 192	Pongas 19	Sandwich Islands, 155	Southwark 449
Pacaltdsdorp 28	Pongas, River 19	256, 475, 563	Spain, 67, 88, 216, 237
Pacific Ocean . . 149, 475	Poonah 141	Sanka 243	256, 454
Padang 120, 147	Poonamallee . . 133, 246	Sanmugapooram . . 275	Spanish Town, 157, 214
Paihia, 148, 379, 381, 433	Pooree 139	Santa Christina . . . 152	432, 490
478, 479, 520	Pooreiyoor . . . 248, 250	Santa Maura 70	Spice Islands 147
Palamcottah . . . 102, 132	Port Jackson 311	Satankoolam, 274, 462	St. Ann's Bay 214
136, 277, 279	Port Maria 208	468	St. Austell 161
Palau 94	Port Natal, 36, 40, 64	Satpoor 289	St. Bride's, 221, 230, 231
Palestine, 80, 82, 225, 226	547	Sattirapetty 248	St. Clement Danes . . 227
Pallekataya 370	Port-on-Plaat 120	Savannah-la-Mar . . 156	St. Dunstan's 223
Palmas Cape (or Mary-land) 10, 11, 17—20, 120	Port Stephen 148	298	St. Gall 495
Panditeripo 144	Portsmouth . . . 132, 133	Saxony 488, 541	St. George (Barbadoes),
Pantura 143	138, 390, 528	Schoenbrunn, 485, 487	157, 337
Papara 385	Portugal . . 67, 88, 256	Scio 73	St. James (Jamaica), 210
Paparnasam . . 463, 464	454	Scotland, 233, 261, 304	St. John's (Bedford Row)
Papeete 386	Posen 496, 541	357, 358, 406, 409, 442	221, 226, 233, 293
Paramkundapooram,	Poultry Chapel . . . 303	444, 446, 531	409
249, 277	Prussia . . 268, 451, 452	Selinginsk 82, 432	St. John's River . . . 16
Parham 44, 214	495, 540	Senegal, river 19	St. Kitt's, 45, 47, 156, 213
Paris, 103, 161, 331, 450	Pulicat 133	Serampore . . 43, 94, 96	214, 477
493	Pultawa 453	97, 101, 104, 105, 121	St. Lucie 156
Patagonia 153, 155	Puriri, 381, 470, 471, 556	160, 166, 291, 531	St. Mary's Gambia . . 15
Pataupore 51	Pyrgos 49	Seringapatam, 134, 136	16, 64, 273, 532
Patna 122, 128, 129	Quangchow 455	Serveikarenmadam, 275	St. Paul's River . . . 16, 19
Patras 48, 49	Quebec 351	276	St. Petersburg, 83, 90
Paumotu Islands . . 152	Quilon 136	Seychelles Islands . . 123	103, 105, 231, 405, 453
Peace Mountain . . 192	Raiatea, 64, 151, 386, 387	Shadwell Lower . . . 221	454, 496, 497
Peetsan 113	439	Shanghae 85	St. Stephen's, Coleman
Pekin, 84, 85, 87, 90, 180	Rajamahar Hills . . 122	Shantung 84, 85	Street 292
Pella 32, 191, 192	Rammakalchoke . . 133	Sharon 46	St. Swithin's 226
Peninsula, Malayan, 95	Ramnagar 241	Sheffield 219	St. Thomas 5
104	Rangihoua 148	Shekomeko 482	St. Vincent's . . 156, 215
Pennsylvania . . 481, 485	Rangoon 92—94	Shields, South . . . 161	Stabroek 337
565	Rarotogna 150, 151	Shiloh 27, 28, 46	Stafford 232
Pera 71	Rasaghery 125	Shiraz 82	States, North American,
Peramathesum . . . 276	Red River . . 62, 63, 159	Shusha, 68—70, 79, 454	341, 342, 563—568
Perammore 133	569	Siam, 1, 84, 90, 95, 563	States, Spanish Ameri-
Percy Chapel, 231, 233	Red Sea . . 65, 100, 365	Siberia . . . 69, 82, 83, 90	can . . . 155, 294, 297
Persia 1, 68, 73, 75, 82	366	432, 439, 573	Stavanger 496
104, 234, 344, 432, 454	Regent, 14, 108, 110, 188	Sidney 517	Steinkopff . . 31, 192, 193
563	316, 317, 322, 499, 502	Sierra Leone, 11—13, 16	—195
Persian Gulph 65	Reid's Fountain . . 193	19, 61, 107, 157, 187	Stenllenbosch 39, 40, 504
Pearth 231	Reinga 558, 559	256, 273, 293, 311, 312	Stockholm . . . 237—239
Peru 155	Reitsountain 32	321, 322, 342, 356, 432	356, 453, 496
	Retford 406	497, 502, 503, 527, 531	Stockwell Chapel . . 231

INDEX OF NAMES OF PLACES.

Strasburg	540	Thessaly	81	Union-streetChapel, 449	Watford	363
Suakkin	367	Thibet	87, 185	Uralian Mountains, 185	Waugh-town	151
Suez	329, 365—368	Three Points, Cape	18	Utui	Wellington (N. Holland)	516, 517
Sumatra	95, 146, 439	Thun	495	Utulau	Wellington (W. Africa)	14, 110, 312, 315, 499
Sunderbunds	292	Thyatira	197	Vaitahu (or Resolution Bay)	Wellington Valley	468, 514
Surat	134, 343, 528	Tillipally	144, 145	Valaveram	Wells	538
Surinam	45—47, 405	Timbuctoo	432	Valverty	Wesleyville, 33, 36, 173	216, 294
Surrey Chapel, 230, 231	303	Timmani	14, 321	Van Dieman's Land, 148, 557	Weymouth	44
Sutoor	277, 278	Tinnevelly, 99, 247, 250	274, 280, 462, 512, 528	Vaud, Canton of	White River	26
Suwalki	542	Tobago, 45, 47, 213, 338	531	Vaudois	Wilberforce	30, 499
Sweden	105, 237, 238	Tobobaan	52	Vaukudel	Wilks's Harbour	151
Switzerland	67, 239	Tonga	150	Vavou (or Hafuluhao Islands)	Wilna	453
	435, 451, 495	Tonga Islands, 149, 473	474	Veervanalore	Windsor (N. America)	487
Sydpore	61	Tongariro	522	Vepery	Wingard	239
Sydney	148, 256, 468	Tor	366	351, 404, 511, 512	Winkel	560, 562
	518, 531	Tortola	156, 531	Viragelamputtoor	Winwenden	356
Sydpore	55	Totaka	550	Virginia	Wiro	525
Syra	71, 76, 81	Toulouse	450, 493	Vizagapatam, 138, 192	Witte River	27
Syria	1, 73, 77, 78, 80	Tours	72	Volta, River	Witteberg	39
	82, 256, 432, 503	Tranquebar	466, 511	Vostitsa	Woolley	273, 497
Tabernacle	231	Travancore	137, 528	Vourlah	Worcester (S. Africa)	49
Tahau, 151, 386, 387, 439		Travancore, South, 136		Wagenmaker Valley, 37	Wullajabad	528
Tahera's River	429	Trebisond	65, 73, 328	Waialua	Wupperthall	39
Tahiti	64, 151, 152, 382	Trelawny Parish	211	Waiaraheke	Yambo	367
	385—387, 475, 476	Trichinopoly, 125, 511	512	Waikato	Yarriba	11, 13
Tahuata (or Santa Christina)	475, 476	Trincomalee	144	520, 522—524, 530	Yellow River	35
Taïamai	551, 556	Trinidad, 156, 251, 338	527, 573	Waikato, River, 383, 520	Yemen	366, 369
Talafoor	474	Tripasore	138, 246	521	Yezd	82
Tallygunge	123, 124	Tripoli	1, 69	Wailuku	York	354, 532
	351, 458	Trivaloor	246	Waimahuru	York (N. America)	253
Talook	248	Truro	303	148, 379, 380	York (W. Africa)	493
Tananarivo	41, 142	Tsantsaban	30, 31	428, 429, 433, 435, 471	York, New, 20, 66, 94	95, 120, 140, 144, 172
Tangatapu	382	Tshadda, river	11	520, 554	174, 179, 223, 229, 231	256, 341, 564, 565, 569
Tanjore	125, 137, 140	Tsinkeang	86	Waimea	York-street Chapel, 231	
	199, 217, 280, 458, 466	Tulbach	40	525, 526	Yorkshire	219
	511, 512	Tulbagh	28	Wairo, River	Yoxall	64
Tantaka	427	Tunis	68, 76, 80	Waitangi	Yuwale	168, 169
Taranake	520, 553	Turkey, 67, 68, 80, 343, 432, 563		Wakatiwai	Zante	70, 81
Tartary, Chinese	90	Turkey, European, 72		Wakatiwai	Zealand, New, 120, 145	173—175, 215, 220—
Tauranga	174, 524—526, 555	Turk's Island	531	Wales, 185, 232, 446, 534	222, 234, 256, 293, 294	307—311, 337, 344, 346
Tavoy	93, 94	Tyrnavo	81	—149, 151, 310, 356	356, 379, 382, 383, 390	426, 432—435, 468, 469
Tebriz	75, 454	Uapou (or Trevelian's Island)	475	432, 468, 487, 514, 531	471, 472, 478, 479, 529	522, 529, 549, 552—554
Teentsin	84	Udaipar	241	Wallachia	556, 569	
Tennasserim, river, 94		Uitenhage	29, 32	Walworth	Zurebrak	191
Tennessee	47, 565	Ulster	343, 539	Wangai	Zurich	255, 399, 495
Tepuke	549	Ummerapoor	93	Wangaroo, Heads of, 428	Zwellendam	24, 191
Tepuna	148, 379	Umtata, river	34	Wareham		
Thakoor	130	United States, 16, 18, 64	120, 140, 158, 171, 231	Warm Bath		
Thames, river, 186, 187	221	344, 319, 363, 405, 537	564—569	Warsaw		
	221			542		
Thames, river (New Zealand)	148, 309			Wartburg		
	381, 383, 522, 524—526, 553			Washington Islands, 154		
Theopolis	28, 29					

711



