



*Missionary register*

Church Missionary Society



ANDOVER-HARVARD THEOLOGICAL LIBRARY  
 MDCCCX  
 CAMBRIDGE, MASSACHUSETTS





THE  
**MISSIONARY REGISTER**

FOR

23

M DCCC XXXII.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL :

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

**CHURCH MISSIONARY SOCIETY.**

---

WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT? THE WATCH-  
MAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT. *ISAIAH, XXI 11, 12.*

---

LONDON :

*PRINTED BY R. WATTS, CROWN COURT, TEMPLE BAR.*

PUBLISHED BY L. B. SEELEY & SONS, 169, FLEET STREET.

SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY ; AND BY  
ALL BOOKSELLERS AND NEWSMEN.

1832.

Digitized by Google



ANDOVER - HARVARD  
THEOLOGICAL LIBRARY  
CAMBRIDGE, MASS.

*Revd. 1191.9  
v. 20  
1832*

**LIST OF ENGRAVINGS**

IN THIS VOLUME.



	PAGE
CHURCH MISSIONARY SETTLEMENT OF RANGIHOA, IN NEW ZEALAND . . . . .	279
BUDDHU, THE PRINCIPAL GOD WORSHIPPED IN CEYLON,	415
MAP OF CAFFRARIA AND ITS VICINITY . . . . .	473
PLAN OF CALCUTTA, WITH THE CHURCH-MISSION PREMISES,	535





# CONTENTS.

## BIOGRAPHY.

Obituary of Rev. G. D. Boardman .....	42
Obituary of Rev. William Bampton.....	109
Obituary of Rev. Christian Kugler, 113,	241
Death of Rev. James Ridsdale, by Cholera .....	120, 134
<b>Memorials of Bishop Turner:</b>	
Appointment to the See of Calcutta ..	121
Spirit in which he embarked for India,	122
Anxiety to be useful on the Passage..	122
A Sunday at Sea—Arrival and Proceedings .....	123
His Last Hours .....	124
Testimonies to his valuable Labours ..	125
Notices of Mrs. Charlotte Pratt.....	161
Deaths of Rev. H. Crisp and Rev. J. D. Pearson.....	199
Further Notices of the late Bishop Turner:	
Measures for Promoting the Sanctification of the Lord's Day.....	201
Formation of a Charitable Society ...	202
Increased Means of Public Worship, and Enlargement of Missions.....	202

Improvement of Public Instruction ...	202
Closing Scene of his Life.....	203
Archd. Corrie's View of his Character.	203
Death of Rev. W. Sawyer .....	240, 283
Notice of Gnanaprakashum.....	281
Notices of Seven Labourers of the London Missionary Society .....	321—326
Deaths of Mr. John Rogers and Richmond Turvey .....	368
Notices of Six Labourers of the Wesleyan Missionary Society .....	369—372
Affecting Death, by Cholera, of a poor but active Christian Woman .....	373
Death of Mrs. Blackman, at Madras ...	388
Death of Rev. Dr. Adam Clarke, by Cholera .....	412
Obituaries of Rev. James Mann & Rev. John Shoveller .....	417, 418
Notices and Obituary of A. F. J. Zander, 457	
Obituary of a School Girl at Allepie ...	459
Notices of Rev. H. Brooks .....	497

## PROCEEDINGS AND INTELLIGENCE.

ANNUAL SURVEY OF MISSIONARY STATIONS, pp. 1-33, 73—108.

### AMERICAN BAPTIST MISSIONS.

(See Survey, pp. 6, 31.)

#### INDIA BEYOND THE GANGES.

Great Extent of Religious Inquiry among the Burmese.....	177
--	-----

### AMERICAN BOARD OF MISSIONS.

(See Survey, pp. 6, 20, 29, 84, 90, 101, 107.)

Notices relative to Missionaries, 120, 199, 496	533
Missionaries imprisoned in Georgia....	320
Summary of the Twenty-second Year..	530
Summary View of the Society .....	531

#### ARMENIA AND PERSIA.

Sufferings of Messrs. Smith and Dwight, on their Exploring Journey .....	384
Awful Visitations of Providence .....	385
Notices of the Persians.....	385
Proceedings of Rev. Joseph Wolf .....	386
Letter to Mr. Wolf from the Chief Minister to the Shah of Persia .....	387

#### CEYLON.

Renewed Religious Awakening .....	182
Earnest Appeal for enlarged Prayer ...	183
POLYNESIA.	
Progress of the Mission .....	453
Still greater Results to be prayed for and expected .....	454

### AMERICAN COLONIZATION SOCIETY.

(See Survey, p. 6.)

Growing Influence in Virginia .....	320
Summary of the Fifteenth Year .....	532
Petition in its Favour disavowed .....	533
Dec. 1832.]	

### WESTERN AFRICA.

#### Liberia.

State of the Colony .....	220
Improved Condition, both Civil and Religious, of the Settlers .....	220
Mrs. Kilham's Notices of the Colony... 256	

### AMERICAN EPISCOPAL MISSIONARY SOC.

(See Survey, p. 23.)

#### MEDITERRANEAN.

Advantages of Athens as a Station....	258
Present State of Athens .....	258
Notices of some Turks .....	259
Schools—Printing Establishment.....	259
Probable Security of the Mission .....	260
Favour of the Greeks.....	260
Restoration of the Greek Church, the Principle of the Mission .....	260
Suggestion of a Work for the Greeks, to be called "Stories at Sea" .....	382
Successful Discipline of a refractory Greek Girl .....	478

### AMERICAN METHODIST MISSIONARY SOC.

Funds of the Fourteenth Year .....	531
Summary View of the Society .....	531
Fields of Labour opening before the Society .....	531
Resolutions on Enlarged Exertions ...	531

### AMERICAN SEAMAN'S-FRIEND SOCIETY.

(See Survey, p. 29.)

### ANTI-SLAVERY SOCIETY.

Anniversary .....	215
Anti-Slavery Petition of 135,000 persons, 239	

# CONTENTS.

<b>BAPTIST (GENERAL) MISSIONS.</b>		<b>WEST INDIES.</b>	
(See Survey, p. 87.)		Success of Agent sent to Antigua . . . . . 279	
Brief View of the History and State of the Society . . . . .	292	<i>Hibernian Bible Society.</i>	
<b>BAPTIST MISSIONARY SOCIETY.</b>		Grounds of the Society's Adhesion to its Constitution, in not prescribing Oral Prayer or a Test for Membership . . . . . 44	
(See Survey, pp. 40, 88, 92, 105.)		<i>Naval and Military Bible Society.</i>	
Notice relative to Missionaries . . . . .	120	Fifty-second Anniversary & Summary, 213	
<b>UNITED KINGDOM.</b>		<i>Trinitarian Bible Society.</i>	
Anniversary . . . . .	291	State of the Society . . . . . 239	
State of the Funds . . . . .	504	First Anniversary . . . . . 533	
<b>INDIA WITHIN THE GANGES.</b>		<i>United States Bible Society.</i>	
Growth and good Prospect of the Mission at Kharee . . . . .	519	Enlargement of Foreign Operations . . . 196	
<b>WEST INDIES.</b>		Summary of the Sixteenth Year . . . . . 529	
Falsehood of Allegations against the Missionaries in Jamaica . . . . .	160	Increasing Labours and Enlarging Prospects and Wants . . . . . 539	
Trial and Acquittal of Missionaries . . . . .	237	<b>BRITISH AND FOREIGN TEMPERANCE SOC.</b>	
Report of the late Sufferings of the Mission . . . . .	314	First Anniversary . . . . . 217	
<b>BIBLE SOCIETIES.</b>		<b>BRITISH REFORMATION SOCIETY.</b>	
<i>British and Foreign Bible Society.</i>		Fifth Anniversary . . . . . 215	
(See Survey, pp. 4, 18, 29, 34, 88, 93, 103, 105.)		<b>CHRISTIAN-INSTRUCTION SOCIETY.</b>	
<b>UNITED KINGDOM.</b>		Seventh Anniversary and Summary . . . 207	
Instances of the power of the Truth . . . . .	126	<b>CHRISTIAN-KNOWLEDGE SOCIETY.</b>	
Twenty-eighth Anniversary . . . . .	203	(See Survey, pp. 17, 35.)	
Twenty-eighth Report :		Memorial to the East-India Company against the Countenance of the Idolatry Tax . . . . . 165, 240	
Painful and Gratifying Events of the Year . . . . .		Cheap Periodical Publications . . . . . 239, 318	
Issues of the Scriptures . . . . .		Report for 1831—32 :	
Summary of Languages & Dialects . . . . .		Issue of Books and Papers . . . . . 502	
Auxiliaries and Associations . . . . .		State of the Funds . . . . . 502	
Grants of Money and Books . . . . .		Comparative View of the Society in 1732 and in 1832 . . . . . 502	
Extra Supply of the Scriptures in consequence of the Cholera . . . . .		Necessity of Proper Supply of increasing Demand for cheap Popular Publications . . . . . 502	
Awakening Signs and Special Duties of the Times . . . . .		Measures adopted for this purpose by the Society . . . . . 503	
Efficiency and Zeal of the Auxiliaries . . . . .		Results expected from these Measures, 504	
Instances of the Seasonable Loan of the Scriptures to Persons dying of Cholera . . . . .		<b>CHURCH MISSIONARY SOCIETY.</b>	
Destitution and Supply of the Scriptures, 374		(See Survey, pp. 4, 23, 74, 88, 93, 105, 108.)	
<b>CONTINENT.</b>		Notices relative to Missionaries, 72, 120, 160, 198, 199, 239, 240, 276, 318, 320, 368, 456, 495, 496, 533	
Increasing Eagerness for the Scriptures in and near Toulouse . . . . .		<b>UNITED KINGDOM.</b>	
Conversion of Roman-Catholic Students, Itinerant Labourers for the Distribution of the Scriptures . . . . .		Thirty-second Anniversary . . . . . 208	
Great Crisis for the Scriptures in France, 130		Financial Difficulties of the Society . . . . . 280	
Proceedings of the British-and-Foreign and Continental Societies :		Thirty-second Report :	
France—Switzerland—Germany and Prussia—Denmark—Sweden and Norway—Russia . . . . .		Candidates, Students, and Missionaries, 333	
<b>AFRICA.</b>		Inadequacy of the Funds to the Support of the present Missions . . . . . 333	
Arabic Scriptures sent to Central Africa, 412		Appeal for an Increase of Funds . . . . . 334	
<b>MEDITERRANEAN.</b>		Appointment of Rev. W. Jowett as Secretary, & Rev. John Tucker as Corresponding Secretary at Madras . . . . . 455	
Distribution and Influence of the Scriptures in Egypt . . . . .		"An Offering to the Lord" . . . . . 456	
Distribution and Effect of the Scriptures from Shusha . . . . .		<b>WESTERN AFRICA.</b>	
Circulation of the Scriptures at and from Algiers . . . . .		<i>Sierra Leone.</i>	
<b>INDIA WITHIN THE GANGES.</b>		State of the Congregations . . . . . 110, 252, 427	
Hindrances to full Influence of Scriptures from the Hindoo Laws of Inheritance, 132		State of the Christian Institution, 110, 253, 430	
<b>CEYLON.</b>		State of the Schools . . . . . 111, 253, 430	
Testimony to Increasing Influence of the Scriptures . . . . .		Views of Native Superstitions . . . . . 112	
529		Summary of the Missions . . . . . 113, 256, 432	
		Study of the Native Dialects . . . . . 255	
		Report of Colonial Boys' School . . . . . 427	
		General Views and Observations . . . . . 432	

# CONTENTS.

<b>MEDITERRANEAN.</b>	
<i>Malta.</i>	
Printing Department at Malta in 1831 ..	294
Works printed in 1831 ..	294
Increasing Importance of the Press in the Mediterranean ..	509
Plans and Prospects with reference to the Press ..	509
Issues from the Malta Press in 1831 ..	510
<i>Greece and Turkey.</i>	
Rev. John Hartley's Researches in Greece and the Levant:	
Calamities of Turkey ..	167
Cemeteries, and Rites of Burial ..	171
Missionary Exertions in Turkey ..	172
Circulation of Tracts and other Religious Publications ..	174
Education and Schools ..	175
State of the Jews in Turkey ..	175
Scriptural Illustrations ..	176
Progress of the Infant School at Syra ..	294
State of the Society's School near Smyrna ..	295
State of the Greek and other Schools near Smyrna ..	296
Notices of General Proceedings at Smyrna ..	298
Greek Funeral ..	299
Views relative to the Extension of Christianity in Turkey ..	510
State of Turkey ..	511
Means for diffusing Christianity in Turkey ..	512
Works for the Clergy ..	513
Death of Wortabet and Asaad Shidiak ..	513
Visit of Rev. F. Hildner to England ..	514
State of the Government Schools at Syra ..	514
State of the Boujah Female School ..	516
Prospects in Turkey ..	516
Suitable Supplies for the Smyrna Girls' School ..	516
<i>Egypt.</i>	
General Remarks on Egypt ..	225
Moral State of the Inhabitants ..	226
Notices of the different Inhabitants ..	227
Religious State of the Inhabitants ..	227
Effect of the Measures of Government on the Condition of the Inhabitants ..	231
Views of past Missionary Labours and future Prospects ..	231
Results of Missionary Labours among the Mahomedans ..	232
Results of Missionary Labours among the Christians ..	233
State of the Congregations ..	235
Progress of the School ..	235
Distribution of the Scriptures ..	235
Measures proposed for the Conversion of Mahomedans ..	517
Proceedings in the Mission ..	518
<i>Abyssinia.</i>	
Fatal Battle between the Tigré and the Galla ..	114
Mr. Gobat's consequent Departure from Adowah ..	115
His Proceedings and Prospects ..	115, 368
Reflections on these Events ..	116
Report of the Restoration of Peace ..	518
<b>INDIA WITHIN THE GANGES.</b>	
<i>Calcutta.</i>	
Address at the 8th Anniversary of Auxiliary: Encouragement from the Progress already made ..	132
Importance of Calcutta as a Missionary Station ..	133
Feelings from loss of Fellow-labourers ..	133
Exalted Nature of Missionary Labours ..	133
Paramount Importance of Christianity ..	134
Influence of British Power in India on the Propagation of the Gospel ..	134
Ministerial Labours at and near Calcutta ..	341
Hopeful Deaths of Natives ..	345
Visits to the Schools ..	345
Instances of the Anti-Christian Influence of the Hindoo Laws of Inheritance ..	346
<i>Burdwan and Culna.</i>	
Instances of the Degrading Influence of Heathen Superstitions ..	57
Eager Approbation of the Gospel by some Worshipers of Vishnoo ..	61
Most effective Mode of gaining the Attention of the Hindoos ..	61
Visit to the Rajah of Bissunpore ..	62
Examination of the Burdwan Schools ..	64
Encouraging Views of the State of the Mission ..	64
Summary of Burdwan Station ..	65
Summary of Culna Station ..	65
Notices of the Mission ..	346
Terrible Effects of Hindoo Superstition ..	347
<i>Patna.</i>	
Intercourse with the Natives ..	347
<i>Chunar.</i>	
Visit of Rev. W. Bowley to Lucknow, and Proceedings there ..	65
Visit of Mr. Bowley and Proceedings at Cawnpore ..	69
Visit to Bithore ..	70
Steady Progress of the Mission ..	349
<i>Goruckpore.</i>	
Native-Christian Community ..	353
Advantages of itinerating among the Natives ..	354
Baptisms and Candidates ..	356
<i>Meerut.</i>	
Instances of the Growing Influence of Christianity ..	356
<i>Bombay.</i>	
Transfer of the Seat of the Mission to the Deccan ..	521
State of the Mission ..	522
Visit to the Caves of Ambolu and Keneri ..	523
Burial-place of the Parsees ..	523
Increase of Knowledge and Literature among the Natives ..	524
Notices of Hindoo Superstition and Cupidity ..	525
Indecision of Natives convinced of the Truth of Christianity ..	525
<i>Nilgherry Hills.</i>	
Notices of the State of the Aborigines ..	451
Eagerness of the Natives for Tracts and the Scriptures ..	451
Instances of the Beneficial Effects of Christian Books ..	452
<i>Cochin.</i>	
Nature of the Mission Establishment ..	135
Inmates of the Mission Premises ..	136
Course of Employment in the Mission ..	136
<i>Cottayam.</i>	
State of the College—and of Schools ..	482
Summary of the Schools ..	483
State of the Congregation ..	483

## CONTENTS.

<i>Allepis.</i>	
Progress of Christian Knowledge.....	483
Daily Employment of the Missionary ..	485
Favourable Indications in Girls' School,	485
Course of Instruction in the Schools ...	485
State of Translations .....	485
Discouragements from Insincerity of In-	486
quiring Natives.....	486
<i>Tinnevely.</i>	
Contrast of Two Native Villages .....	441
Instances of the Power of Divine Grace	441
on Heathens .....	441
Trials of the Native Christians, and their	443
Effects .....	443
Efficiency and general Good Character	445
of the Catechists .....	445
Needful Discipline exercised toward	446
some of the Catechists .....	446
Notices of the State of the Congregations,	446
State of the Seminary .....	447
State of the Schools .....	447
Views of Rev. Bernhard Schmid relative	448
to Mission Schools.....	448
Ignorance of European Residents in In-	450
dia, as to Missionaries' Proceedings..	450
Government Sanction of Native Idolatry,	450
Eighth Anniversary of Native Tract Soc.	450
Weakening of Natives' Prejudices .....	480
<i>Mayaveram.</i>	
State of the Ministry .....	398
Instance of the Relinquishment of Idolatry,	399
State of the Schools .....	399
State of the Seminary .....	401
Summary of Mayaveram Station .....	401
<i>Madras.</i>	
Power of the Truth over a Heathen Boy,	135
State of the Perambore Seminary.....	388
Ministry among the Natives, and its	390
Effects .....	390
Remorse of a Native who had relapsed	392
to Heathenism.....	392
Instances of Heathen Folly & Scepticism,	393
State of the Schools.....	394
Native-Female Education .....	395
State of the Press .....	395
Summary of the Madras Station, from	395
Jan. 1 to Oct. 30, 1831 .....	395
<i>Pulicat.</i>	
State of the Ministry .....	396
Discussion with a Brahmin on Chris-	396
tianity .....	396
Benefit to a Missionary of a Knowledge	396
of Hindoo Literature and Mythology,	397
State of the Schools .....	397
Distribution of Tracts .....	398
<b>CEYLON.</b>	
Late Bishop of Calcutta's Visit to Nellore,	117
Religious Awakening among the Youths	117
in the Nellore Seminary .....	117
Course of Religious Instruction in the	118
Baddagame Seminary .....	118
Promising State of the Cotta Girls' School,	119
Bishop Turner's Testimony to the Mis-	240
sionaries .....	240
Exercise of the Ministry, and State of	262
the Congregations .....	262
State of the Schools .....	266
State of the Seminaries .....	269
State of the Cotta Institution .....	270
State of the Girls' Schools .....	273
Operations of the Press .....	301

Progress of Translations, and Distribu-	302
tion of the Scriptures and Tracts.....	302
Deplorable Effects of Native Superstition,	304
Obstacles to the Progress of Christianity	305
in the East.....	305
General Views of the State of the Mis-	309
sion .....	309
Summary of the Mission.....	310
Heathen Festivals and Ceremonies in the	487
District of Nellore.....	487
State and Prospects of Mission at Nellore,	490
Instances of Popish Superstition.....	491
Encouragement from Youthful Inquirers,	491
Influence of Divine Truth on Native Mind,	491
Importance and Difficulties of the Mis-	492
sion-School System .....	492
Plan for rendering the Mission-School	493
System more efficient.....	493
Beneficial Results of this Plan .....	494
State of the Schoolmasters .....	494

### AUSTRALASIA.

#### *New Zealand.*

State of Religion among the Natives ...	145
Progress of Translation.....	150
State of the New Settlement at Waimate,	150
Proposals for forming a New Settlement,	152
The Missionaries' unavoidable Secular	153
Employment.....	153
Disputes and Commotions among Natives,	154
Desolating Effects of Natives' Wars....	156
Depredations of the Natives.....	156
Native Feasts.....	156
Sympathy of the Missionaries with their	157
Native Country .....	157
Exercise of the Ministry in the Settlements,	183
Itinerating among the Natives.....	185
Agency of Natives as Religious Instructors,	187
Superstitious Practices of the Natives..	187
Influence of the Missionaries over the	189
Natives .....	189
Interesting Letters of Natives who are	191
Candidates for Baptism.....	191
Progress of the Gospel under Opposition,	406
Beneficial Influence of the Missionaries	409
over the Natives.....	409
Chiefs' Letter to the King .....	411
General Views of the Mission .....	411
Remarks on recent Misrepresentations,	412
Testimony to Beneficial Effects of Mission,	495

### WEST INDIES.

#### *Jamaica.*

Beneficial Results of a proper Treatment	367
of Slaves.....	367

### CHURCH OF SCOTLAND.

(See Survey, p. 85.)

### CONTINENTAL SOCIETY.

Fourteenth Anniversary—Summary ...	216
------------------------------------	-----

### DISTRICT-VISITING SOCIETY.

Fourth Anniversary and Summary ....	217
-------------------------------------	-----

### EDUCATION SOCIETIES.

(See Survey, pp. 18, 30, 37.)

### UNITED KINGDOM.

#### *National Society.*

Importance and Means of maintaining In-	127
tercourse with Scholars after Education,	127
Large and Efficient Sunday School at	166
Bolton-le-Moors.....	166

# CONTENTS.

<p><b>Twenty-first Report—</b>  <b>Total Church-of-England Sunday and Daily Schools and Scholars.....</b> 463  <b>Increase of Schools in Union.....</b> 463  <b>Secuniary Grants for School Rooms..</b> 463  <b>Benefits derived from Central Schools, 464</b>  <b>State of the Funds—King's Letter ...</b> 464  <b>Summary View of the Society's Proceedings and Designs.....</b> 464  <i>British-and-Foreign-School Society.</i>  <b>Twenty-seventh Anniversary.....</b> 211  <b>Summary View of the Society.....</b> 212  <b>Twenty-seventh Report—</b>  <b>Insufficiency of present Education for the Population and Circumstances of the United Kingdom.....</b> 465  <b>Popular Error respecting Education..</b> 465  <b>Necessity for Education of a more extended Character.....</b> 465  <b>Efficiency of Society's Model Schools, 466</b>  <b>Raised Standard of Qualification in Teachers.....</b> 466  <b>State of the Training Department... 466</b>  <b>Ignorance of the Peasantry.....</b> 466  <b>New Schools.....</b> 467  <b>Wants of London and its Vicinity... 467</b>  <b>General Efficiency of Society's Schools, 467</b>  <b>Want of Funds.....</b> 467  <i>Kildare-Place Society.</i>  <b>Principles, Proceedings, and Claims of the Society.....</b> 420  <b>Difficulties, Success, and Prospects of the Society.....</b> 422  <i>Ladies' Hibernian Female School Society, 214</i>  <i>Newfoundland and British North-America School Society.</i>  <b>Ninth Anniversary—Summary.....</b> 214  <i>Sunday-School Union.</i>  <b>Anniversary—Summary.....</b> 209  <b>Publication of Map of Palestine.....</b> 277  <i>Sunday-School Society.</i>  <b>Forty-sixth Anniversary.....</b> 205  <i>Sunday-School Society for Ireland.</i>  <b>Proceedings and Success of the Society, 292</b>  <b>INDIA WITHIN THE GANGES.</b>  <i>Ladies Native-Female-Education Society.</i>  <b>Particulars relative to Harroo, a Young Female Hindoo Convert.....</b> 138  <b>Mrs. Wilson's Address to British Ladies: Suggestions relative to Supplies sent out.....</b> 140  <b>Course of Instruction, and Results ..</b> 141  <b>UNITED STATES.</b>  <i>Education Society.</i>  <b>Summary of the Sixteenth Year.....</b> 532  <i>Newhaven Ladies' Greek Committee.</i>  <b>Indications of Improvement among the Greeks of Smyrna.....</b> 260  <b>Improved Condition of Christians in Turkey.....</b> 261  <i>Sunday-School Union.</i>  <b>Summary of the Eighth Year.....</b> 533  <b>Summary View of the Society.....</b> 533  <hr/> <b>EPISCOPAL FLOATING-CHURCH-SOCIETY.</b>  <b>Anniversary—Summary.....</b> 218  <hr/> <b>FRENCH PROTESTANT MISSIONARY SOC.</b>  <b>(See Survey, p. 15.)</b>  <b>Notices relative to Missionaries, 277, 456, 533</b></p>	<p style="text-align: center;"><b>SOUTH AFRICA.</b></p> <b>Preparations for a Station among the Baharootses.....</b> 471 <b>Dangerous and Ineffectual Attempt to cross the Desert of Kalliharry.....</b> 472 <hr/> <b>FRENCH SOCIETY OF ELEMENTARY INSTRUCTION—(See Survey, p. 4.)</b> <hr/> <b>FRIENDS SOCIETY.</b> <b>(See Survey, p. 6.)</b> <b>Notices of Mrs. Kilham's Death.....</b> 320 <hr/> <b>FRIENDS OF THE HEBREW NATION.</b> <b>Third Anniversary.....</b> 205 <b>Summary View of the Society.....</b> 205 <hr/> <b>GERMAN MISSIONARY SOCIETY.</b> <b>(See Survey, pp. 6, 25.)</b> <hr/> <b>GLASGOW MISSIONARY SOCIETY.</b> <b>(See Survey, p. 15.)</b> <hr/> <b>GOSPEL PROPAGATION SOCIETY,</b> <b>(See Survey pp. 73, 105.)</b> <b>Report for 1831—State of Funds.....</b> 500 <b>Measures in aid of the Funds.....</b> 501 <hr/> <b>HUMAN SACRIFICE ABOLITION SOCIETY.</b> <b>Summary of Proceedings.....</b> 418 <hr/> <b>JEW'S SOCIETY.</b> <b>(See Survey, p. 27.)</b> <b>Notice relative to Missionaries.....</b> 277 <b>UNITED KINGDOM.</b> <b>Twenty-fourth Anniversary.....</b> 210 <b>MEDITERRANEAN.</b> <b>Mr. Nicolayson's Visit to Algiers.....</b> 52 <b>State of Algiers and its Inhabitants ...</b> 52 <b>Importance of a permanent Mission there, 55</b> <b>Distribution of Tracts &amp; Scriptures there, 55</b> <b>Immediate Expectation of the Messiah by many of the Jews.....</b> 383 <b>Remarks on past and future Labours at Jerusalem.....</b> 383 <b>INDIA WITHIN THE GANGES.</b> <b>Auxiliary formed at Calcutta.....</b> 413 <hr/> <b>LONDON MISSIONARY SOCIETY.</b> <b>(See Survey, pp. 9, 16, 27, 28, 30, 78, 92, 97, 105.)</b> <b>Notices relative to Missionaries, 72, 160, 277, 368, 496</b> <hr/> <b>UNITED KINGDOM.</b> <b>Appeal in Support of the Society's Funds, 49</b> <b>Thirty-eighth Anniversary.....</b> 214 <b>Testimony of Directors to the late Rev. George Burder.....</b> 318 <b>Thirty-eighth Report—</b> <b>Summary View of the Society.....</b> 374 <b>State of the Funds.....</b> 375 <b>Changes among the Society's Missionaries.....</b> 375 <b>Missionary Students.....</b> 376 <b>Grants of Books and Papers received, 376</b> <b>Encouraging Facts in the Past Year, 376</b> <b>Call on the present Generation to carry on the Work begun by the Last.....</b> 377 <hr/> <b>SOUTH AFRICA.</b> <b>Caffre Translation of the Scriptures in Progress.....</b> 258
--	---

# CONTENTS.

<b>AFRICAN ISLANDS.</b>	
<i>Madagascar.</i>	
Efficacy of Christian Instruction . . . . .	130
State and Prospects of the Mission . . . . .	223
INDIA WITHIN THE GANGES.	
Summary View of the Missions—at Madras, 141—at Vizagapatam, 143—at Cuddapah, 180—at Chittore, 300—at Belgaum, 360— at Bellary, 401—at Bangalore, 436—in Travancore, 525.	
Disadvantages of Missions under Native Authorities . . . . .	438
POLYNESIA.	
Preservation of a Boat's Crew of Pious Natives . . . . .	195
Seasonable Arrival of these Natives at Atiu, 195	
Christian Courage of Natives under the Threat of Death . . . . .	196
Vindication and Just Appreciation of the Society's Missions in these Seas . . . . .	361
LORD'S DAY OBSERVANCE SOCIETY.	
First Anniversary . . . . .	216
PEACE SOCIETY.	
Sixteenth Anniversary—Summary . . . . .	218
PORT OF LONDON & BETHEL UNION SOC	
Anniversary—and Summary . . . . .	213
PRAYER-BOOK AND HOMILY SOCIETY.	
(See Survey, pp. 30, 36.)	
Twentieth Anniversary . . . . .	209
Twentieth Report—	
Issues of Book . . . . .	468
Facts in proof of the Benefit of Christian Exertions among Seamen . . . . .	468
Appeal in behalf of British Emigrants, 469	
Appeal in behalf of Ireland . . . . .	469
Foreign Proceedings . . . . .	469
RHENISH MISSIONARY SOCIETY.	
(See Survey, p. 15.)	
Notices relative to Missionaries . . . . .	456
CONTINENT.	
<i>Germany.</i>	
Home Proceedings of the Society . . . . .	427
SOUTH AFRICA.	
Progress and Regulations of the Settle- ment at New Wupperthal . . . . .	433
Christian Spirit which pervades the In- fant Settlement . . . . .	433
SCOTTISH ESTABLISHED CHURCH.	
See Survey, p. 85.	
SCOTTISH MISSIONARY SOCIETY.	
(See Survey, pp. 27, 85, 93, 105.)	
UNITED KINGDOM.	
Report for 1831—32—	
State of Funds—Appeal for Enlarged Funds . . . . .	461
Difficulty of reducing the Scale of Missionary Operations once adopted, 462	
Dark and Ominous Aspect of the Christian World . . . . .	462
INDIA WITHIN THE GANGES.	
Difficulty of imparting the Knowledge of Truth to the Heathen . . . . .	144
Controversies with Hindoos, Parsees, and Mahomedans . . . . .	199, 439

## SERAMPORE MISSIONS.

(See Survey, pp. 32, 38.)

### SLAVE-CONVERSION SOCIETY.

(See Survey, p. 105.)

#### UNITED KINGDOM.

Report 1831—	
State of the Funds . . . . .	460
Notices relative to the West Indies . .	460
WEST INDIES.	
Appalling Profanation of the Lord's Day, 159	
Necessity of unrestricted Intercourse be- tween the Clergy and the Slaves . . . . .	159

### SOCIETIES FOR IRELAND.

#### *Irish Society.*

Tenth Anniversary of London Branch . . . . .	206
Summaries of Dublin Society and London Branch . . . . .	206
Beneficial Effects of Irish Chapel . . . . .	206
Declaration of 3221 Roman Catholics in Behalf of Bible Schools . . . . .	218
<i>London Hibernian Society.</i>	
Twenty-sixth Anniversary & Summary, 211	
<i>London-Hibernian and Irish Societies.</i>	
Distinct Fields of Labour occupied by the Two Societies . . . . .	335

### TRACT SOCIETIES.

#### UNITED KINGDOM.

#### *Church-of-England Tract Society.*

Twentieth Report—	
State of the Funds . . . . .	424
Printing and Issue of Tracts . . . . .	424
New Tracts . . . . .	424

#### *Religious-Tract Society.*

(See Survey, pp. 4, 18, 29, 30, 36, 88, 93,  
103, 105.)

Thirty-third Anniversary . . . . .	212
Thirty-third Report—	
Issue of Publications . . . . .	377
Grants for Great Britain and Ireland, 377	
New Publications . . . . .	378
Notices relative to different Works . .	378
Progress in gratuitous Stereotyping . .	379
Continued Self-denying Labours of the London Visitor . . . . .	424

#### CONTINENT.

Proceedings of Religious-Tract Societies of London and the Continent:	
France—Netherlands—Switzerland— Germany—Russia—Italy—Spain, 381, 82	
<i>Paris Tract Society.</i>	
Scoffers silenced . . . . .	425
"Salvation by Faith without Works" . .	426
<i>United States' Tract Society.</i>	
Summary of the Seventh Year . . . . .	530
Summary View of the Society . . . . .	530

### UNITED BROTHERS' MISSIONS.

(See Survey, pp. 7, 105, 107, 108.)

Solemn Observance of the Centenary Jubilee . . . . .	277
UNITED KINGDOM.	
London Association . . . . .	210
Solemn Dismissal of a New Vessel on her first Annual Voyage to Labrador . . . . .	277
Daily Words and Doctrinal Texts for 1833, 379	
Observance of the Centenary Jubilee . . . . .	413

# CONTENTS.

<b>SOUTH AFRICA.</b>	
Progress of Christianity and Civilization among the Tambookies.....	221
<b>WEST INDIES.</b>	
Trial and Acquittal of a Moravian Missionary .....	275
Trials of the Mission from the late Insurrection .....	311
Bad Character of the Rebel Negroes from among the Brethren's Congregations, 313	
<b>WESLEYAN MISSIONARY SOCIETY.</b>	
(See Survey, pp. 5, 12, 17, 27, 86, 89, 94, 96, 104, 106.)	
Notices relative to Missionaries, 198, 199, 277, 318	
<b>UNITED KINGDOM.</b>	
Report for 1831—	
Prosperity of the Society and its Mission, 163	
State of the Funds .....	163
Missionaries sent out in 1831 .....	164
Missionaries lately deceased .....	164
Missionaries employed by the Society, 164	
Members of the Society at Mission Stations .....	164
Missionary Successes demonstrate the Divine Hand, and rouse to increasing Zeal .....	164
Fields of future Missionary Labours beyond the Commotions of the Civilized World.....	165
Anniversary.....	206
<b>SOUTH AFRICA.</b>	
Addresses of Converted Namaquas ...	50
Change effected by the Gospel among the Namaquas .....	223
Difficulty of preparing Translations in an Unwritten Language.....	257
Map of Caffraria and its Vicinity .....	473
Notices relative to Caffraria.....	473
Peculiar Difficulties in the Pronunciation of the Caffre Language.....	474
Obstacles to the Mission, from the scattered state of the People .....	474
Success and Enlargement of the Mission, 476	
Painful Traits of the Native Character and Manners.....	505
<b>INDIA WITHIN THE GANGES.</b>	
Cruelties of Indian Heathenism .....	440
<b>POLYNESIA.</b>	
<i>Friendly Islands.</i>	
Superstitions of the Tonga Natives ...	157
Progress & Success of the Tonga Mission, 158	
Population & Labours in the Habai Islands, 158	
Progress of the Mission in the Tonga and Habai Islands.....	404
Opening for a Mission in the Feejee Islands .....	405
<b>MISCELLANEOUS.</b>	
Total Number of Methodists .....	120
<b>UNITED KINGDOM.</b>	
Scriptural Education in Ireland....	119, 160
Connection of Ignorance and Crime ...	160
Bishop of Calcutta ...	160, 239, 276, 455, 496
Chinese-Female-School Association....	198
Hebrew-Christian Church .....	239
Prevention-of-Cruelty Society .....	239
Temperance Societies, and their Effect ..	239
Useful-Knowledge Society incorporated, 239	
Bible Instruction repressing Crime ...	240

Population of the United Kingdom.....	240
Great Diffusion of Wealth .....	240
Abstracts of Addresses at various Recent Anniversaries:—	
Lord Lifford— <i>General Results of Visiting Societies</i> .....	242
Bp. of Calcutta— <i>Organisation and Beneficial Effect of Islington Visiting Society</i> .....	243
Rev. T. G. Atwood— <i>Testimony of a Clergyman to the Value, to himself, of a Visiting Society</i> .....	243
Lord Henley— <i>Remarkable Instance of Conversion thro' a Visiting Society</i> , 243	
Rev. J. Burnett— <i>Abuses of the Press</i> , 244	
James Fyson, esq.— <i>Instances of the Beneficial Effects of Religious Tracts</i> , 244	
Bp. of London, Rev. Dr. Bennett, and Rev. John Maclean— <i>Fearful Growth of Intemperance</i> .....	245
P. C. Crampton, esq. M.P.— <i>Consumption of Spirits injurious to Revenue</i> , 246	
Bp. of London— <i>Successful Example of American Temperance Societies</i> ...	246
Rev. James Crabb— <i>Discussion in an Infant School on War and Peace</i> ..	247
Rev. Ingram Cobbin— <i>Instance of Per- version of Judgment relative to War—Fearful Ravages of War</i> .....	247, 248
Mr. Althans — <i>Well-taught Sunday-Scholars not found among Criminals</i> , 248	
J. E. Gordon, Esq. M.P.— <i>Great In- crease of Popery</i> .....	248
Rev. J. A. James— <i>Late Rev. Andrew Fuller's Missionary Collecting-Book</i> , 249	
Rev. W. Blood— <i>Instance of Successful Perseverance in Conversion of a Jew</i> , 249	
Rev. T. S. Grimshawe— <i>Gratitude of a Converted Soldier to Sunday Schools</i> , 249	
Rev. H. Pyt— <i>Atheistical Spirit prevalent in France—False Doctrines in- culcated at the Protestant Academies of Montauban &amp; Strasburgh—Open- ings for the Gospel in France</i> ... .	250, 251
Rev. T. Fliedner— <i>Improving State of Prussia</i> .....	251
Rev. Stephen Kay— <i>Contrast between a Christian and a Heathen Assembly—Great Change wrought by the Gos- pel, in the Colony of the Cape and among the Heathen</i> .....	284, 285
Rev. David Jones— <i>Decrease of Idolatry at Madagascar by the Advance- ment of Knowledge</i> .....	286
Lord Suffield— <i>Destructive Effects of the Excess of Slave Labour—Futility of Comparing the British Peasant with the West-India Slave</i> .....	287
T. F. Buxton, Esq. M.P.— <i>Duty of the Early &amp; Total Abolition of Slavery</i> , 288	
Josiah Conder, Esq.— <i>Vast Accession of Power to Britain—This Power en- trusted for the Advancement of Chris- tianity—Decay of Roman-Catholic, and Vigour and Influence of Protes- tant, Missions</i> .....	289, 290
Bp. of Calcutta— <i>New-creating Energy accompanying the Scriptures</i> .....	326
Bp. of Chester— <i>Vast Increase of the Bible Spirit</i> .....	327
Rev. J. A. James— <i>Piety at Home closely connected with the Success of Missions</i> , 327	

## CONTENTS.

<p>Rev. Prof. Scholefield — <i>Self-Denying Charity but little exercised</i>..... 328</p> <p>Rev. Richard Watson — <i>Abolition of Slavery indispensable to the ultimate Safety of the Slave Colonies—Unrestricted Christianity indispensable to the present Peace of the Colonies</i>, 328</p> <p>Female-Servant Society..... 277</p> <p>State and Progress of King's College.... 277</p> <p>Return of Kahkewaquonaby to Canada, 277</p> <p>Progress of Emigration..... 277</p> <p>Publication of "Biblical Cabinet Atlas," 318</p> <p>Rejection of Suttee Appeal by the King in Council..... 319</p> <p>Crime in England and Wales..... 319</p> <p>Progress of Crime in England..... 319</p> <p>Trading Expedition to the Niger..... 319</p> <p>Proceedings in reference to Jamaica Persecutions..... 413</p> <p>Commons' Report on the Observance of the Lord's Day..... 455</p> <p>Census of Oxford and Cambridge..... 456</p> <p>Formation of London Sunday-Trading Suppression Society..... 495</p> <p>Publication of "Liberia"..... 496</p> <p>Ditto of Hough's "Miss. Vade Mecum," 496</p> <p>Annual Receipts of Missionary Bible, Tract, and Education Societies..... 500</p> <p style="text-align: center;"><b>CONTINENT.</b></p> <p style="text-align: center;"><i>France.</i></p> <p>Income of French Dignitaries..... 199</p> <p>Three Epochs in the History of Primary Education..... 470</p> <p>Present State of Primary Education... 471</p> <p style="text-align: center;"><i>Poland.</i></p> <p>Want of the Scriptures..... 278</p> <p style="text-align: center;"><b>WESTERN AFRICA.</b></p> <p>Notices relative to Liberia.. 199</p> <p>Consumption of the Human Species by the Slave Trade..... 496</p> <p style="text-align: center;"><b>SOUTH AFRICA.</b></p> <p>Bishop of Calcutta..... 533</p> <p style="text-align: center;"><b>MEDITERRANEAN.</b></p> <p>Turkish Newspaper..... 72</p> <p>Fire at Pera..... 120</p> <p>Prevalence of Cholera at Smyrna..... 199</p> <p>English Missionaries at Aleppo..... 199</p> <p>Egyptian Toleration in Palestine..... 278</p> <p>Conversion and Martyrdom of a Turk. 434</p> <p style="text-align: center;"><b>TURKEY AND PERSIA.</b></p> <p>Desolation of Bagdad by Plague and Inundation..... 28, 55</p>	<p>Visitations of Providence..... 496</p> <p style="text-align: center;"><b>CHINA.</b></p> <p>Effect of the Sight of a Steam Vessel.. 72</p> <p style="text-align: center;"><b>INDIA WITHIN THE GANGES.</b></p> <p>Clearing of the Sunderbunds..... 72</p> <p>Progress of Christianity..... 160</p> <p>Bishop Turner on the Duty and Policy of Britain to provide ample Religious Instruction for all Native Christians, 178</p> <p>Bishop Turner's Testimony to the Progress of Christianity in India..... 236</p> <p>His Counsel to the Clergy of the Indian Church in reference to National Education..... 237</p> <p>Bp. Turner on the Inefficiency of Scripture Instruction by Heathen Teachers, 299</p> <p>Remarks by the Bishop on reudering Mental Improvement subservient to Religion..... 300</p> <p>Removal of Disabilities from Native Christians..... 387</p> <p>Periodical Press of India..... 496</p> <p>Extent and Population of British India, 533</p> <p style="text-align: center;"><b>AUSTRALASIA.</b></p> <p>Trade in Dried Human Heads..... 120</p> <p style="text-align: center;"><b>POLYNESIA.</b></p> <p>Removal of Pitcairn Islanders..... 200</p> <p style="text-align: center;"><b>WEST INDIES.</b></p> <p>Persecution of Missionaries, and Destruction of Chapels..... 197</p> <p>Viscount Goderich on the Duty and Necessity of Christianizing the Slaves.. 274</p> <p>His Lordship's just Anticipations of the Innocence of the accused Missionaries, 275</p> <p style="text-align: center;"><b>ARMENIA.</b></p> <p>American Republics..... 200</p> <p style="text-align: center;"><b>SPANISH AMERICA.</b></p> <p style="text-align: center;"><i>United States of Mexico.</i></p> <p>Safety and Efficiency of the Plan of Slave-Emancipation adopted throughout the States..... 310</p> <p style="text-align: center;"><b>UNITED STATES.</b></p> <p>Stewart's "Visit to the South Sea" .. 72</p> <p>Number of Religious Revivals..... 120, 200</p> <p>Effects of Intemperance..... 200</p> <p>Church Discipline for Intemperance.. 200</p> <p>Indecorum in Places of Worship..... 496</p> <p>Methodists in the United States..... 533</p> <p>Bishops Chase and M'Ilvaine..... 534</p> <p>Number and Want of Christian Ministers..... 534</p>
---	---

The following particulars were inadvertently omitted in the Contents of the last Volume:—

<p style="text-align: center;"><i>Baptist Missionary Society :</i></p> <p>Tabular View of the Society's Mission.....127</p> <p style="text-align: center;"><i>Episcopal Floating-Church Society—Ann.....</i> 225</p> <p style="text-align: center;"><i>Itinerating-Library Society :</i></p> <p>Great Success of System in East-Lothian.....169</p> <p>Extensive Benefits which would result from a British and Foreign Itinerating Library Society, 171</p>	<p>Benefits of such Societies, for Kingdoms or Districts..... 171</p> <p>Advantages of this System to the Colonies..... 172</p> <p>Commencement of the System with reference to Jamaica..... 173</p> <p>Importance and Seasonableness of the System... 173</p> <p style="text-align: center;"><i>Lord's-Day Observance Society :</i></p> <p>Principles and Views of the Society.....167</p> <p><i>Sailors' Home—3d Anniversary.....</i> 222</p>
--	---

INDEX OF NAMES OF PERSONS—INDEX OF NAMES OF PLACES.



# Missionary Register.

JANUARY, 1832.

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

## INTRODUCTORY REMARKS.

THE state of Public Affairs, as depicted in our last Survey, has continued to be progressively portentous throughout the year. The minds of men are rapidly loosening from that deference to authority, and even from that feeling of mutual dependence, which are the nerves and sinews of the social state. What has been said of one country of Europe is characteristic of all its most civilized regions—"There exists everywhere a restless, anxious, and turbulent spirit; which, in one place shews itself in one form, and, in another place, assumes another form—both equally dangerous to the public peace."

The professedly Religious World has caught the infection. The Spiritual Foe fearfully succeeds in alienating from one another the minds of multitudes. It was a season of comparative peace and charity when it was but a *day of small things*. In those winterly times, a little genial warmth now and then boded approaching Spring, but it came on reluctant and slow. The men of those times wrapped their cloaks round them, and fostered the little warmth within by nestling together as they had opportunity, still looking upward for brighter days. Those days have opened upon us, and the sun has been advancing toward its full life-giving power. But there have been many cloudy and dark days, and wearisome nights of watching and fear; and dangers and difficulties vary and augment as the times of splendour and glory draw near. The *Prince of the Power of the Air* gave us but little disturbance in the winter of our torpid sloth; but, as the seasons have advanced and our activity has increased, his subtle and malignant activity has increased too. And great and fearful power is permitted to him; chiefly however, hitherto, to kindle around us treacherous lights by night, and darkening fogs and noxious exhalations by day. For he is ever the Destroyer: he will be content to destroy by deceiving, if he is restrained for a season from glutting his cruelty by the sufferings of the Servants of God; and where he is not permitted to beguile to final ruin, he will be content to harass the mind, and break the peace of the Church, and retard spiritual prosperity by his plausible delusions.

Wonderful, dangerous, and difficult are these days on which we have fallen! The minds of men throughout the Old World are

Jan. 1832.

B

undergoing a mighty change. God is still with His Church; but He is not in all the thoughts of those who are chief actors in passing scenes, nor in all the thoughts of the great mass which is put into violent motion: yet he is manifestly turning men's fierce pursuit of their little plans to the accomplishment of His own glorious designs. In His all-wise and resistless Providence, He is working wonders among the Nations. The councils of Princes are baffled or prospered by His mighty hand. By His fearful judgments, He is severely scourging the earth. He is troubling in many ways, and will trouble, even to their utter overthrow, the Antichrists which oppose His Kingdom; but, in respect of the time and the manner of this overthrow, and of the establishment of the Kingdom of His Son, *clouds and darkness are round about him; and His footsteps are in the mighty waters.*

The Duty of Christians is, however, obvious. *Speaking the Truth in Love, and growing up into Him in all things which is the Head, even Christ,* we must be brought—to adopt the words of some of our American Brethren—

—to feel, deeply and constantly that without Him, we can do nothing; and that from Him must proceed,

Our high endeavour, and our glad success,  
Our strength to suffer, and our will to serve.

To Him must we look habitually, as the Hope of Israel—as the Redeemer of His people—as King of Kings and Lord of Lords.

Knowing His power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to Him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ—those who are charitably regarded as His real friends—must, as a body, shew more zeal and self-denial in His Cause, or it cannot advance; that is, it cannot advance according to any known method of the Divine Administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest-time of the world. The individual, who annually gives his few dollars or his few cents, puts Tracts and Bibles into the hands of distant Heathens immediately—or places Heathen Children in a Missionary School—or aids in training up Native Preachers to itinerate, and proclaim the Gospel among their countrymen.

We close with a strong appeal from the same quarter for the Dedication of every Talent to this Work of God:—

As to consecrated talent, never was there such a call to bring it into exercise—never such a reward as it now has to offer to a benevolent heart. The Preacher, who sends abroad a Sermon, full of great and striking thoughts, which make their way through a thousand channels to successive

ages—the Writer, who shall print a warm and stirring Treatise on Practical Religion, which shall stand by the side of the “Saints’ Rest,” in the library of every family, when our country shall have become thoroughly and consistently Christian—the Editor of a Periodical Work, or the Agent of any of our Religious Charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action—the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those whom their Saviour will honour as the instruments of His Divine Beneficence.

---

#### 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.

THE great geographical problem of the Course of the Niger seems now to have been solved, by its having been traced to the sea in the Bight of Biafra. This discovery will open a way, by the aid of steam navigation, to the heart of this unexplored Continent, more rapidly than the Friends of Africa could anticipate. Two enterprising Englishmen are about to proceed from Benin, in order to make their way to Egypt, in the hope of ascertaining the disputed questions relative to the Nile. This intercourse with the Interior will co-operate with other causes now in action to civilize the Natives: and it begins to be discovered, that on the Natives themselves, or on those who have descended from them, dependence must be placed

for any effectual improvement of these regions. The constitution of the Whites, whether of Europe or America, is found utterly to disable them for any continued exertions in the tropical latitudes of this Continent. Very much may, indeed, be done, as has been shewn by Mr. Boyle in his "Western Africa," to mitigate the severity of its diseases; but both the British Government, in its design of conducting its Settlements on the coast as much as possible by Persons of Colour, and the American Government and People, in opening, at their flourishing Settlement of Liberia, an outlet for Africo-Americans, attest the necessity of seeking the extensive and permanent good of Africa by means of Africans themselves—Pp. 296, 375, 551.

### BIBLE, TRACT, and EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The influence of the Scriptures among the Africans of Sierra Leone is very encouraging: a grant of 150 Bibles and 100 Testaments to that Colony has been followed by another of 200 Bibles. Though "the inhabitants of this Infant Colony," as the Rev. David Morgan, the Chaplain, writes, "consisting of persons but recently brought from a country where ignorance and superstition remain undisturbed, cannot yet be expected to be a community of readers, still we have legitimate grounds to hope that the time is not far distant when the generality of them will be able to read the Word of God"—Pp. 276, 277.

#### RELIGIOUS-TRACT SOCIETY.

The Society's Tracts have been distributed on this coast: Mrs. Kilham, in returning to her labours, took with her nearly 4000 Tracts for distribution. The Missionaries express their anxiety for works of peculiar plainness: in reference to all publications for the use

of the Liberated Africans, they say, "Our great outcry is for Simplicity: we want simple Prayers for children; and Hymns, both for them and the adults, of the same description."

#### FRENCH SOCIETY OF ELEMENTARY INSTRUCTION.

A School for Mutual Instruction was established in 1816, at St. Louis, on the Senegal. From 1825 to the present time, 220 scholars have been admitted; two-thirds of whom were mulattoes, and one-third blacks: 110 names are now on the books; but many absent themselves, from sickness and want of clothing. Their progress is satisfactory; although they appear more dull than Europeans, "because," as the Committee state, "they are not taught in the natural tongue, which they cannot forget; and because, being born in barbarous countries, they experience much difficulty in comprehending the chief part of the new ideas which are presented to their minds."

### STATIONS—LABOURERS—NOTITIA.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

For the State of the Schools, as reported by the Inspectors, see pp. 132, 133, 442—444, of our last Volume; and for a Summary of the Mission at the end of 1830, see p. 444.

##### GIBRALTAR CHAPEL—

*Freetown*: 1804—John Godfrey Wilhelm; G. Fox, Sarah Fox, John Palmer, Assistants—Pp. 6, 131, 306, 440.

*Christian Institution*, at Fourah Bay—1828—C. Lewis Fred. Haensel; James Jones, As. The months of June, July, and August were spent by Mr. Haensel in England and a visit to the Continent—Pp. 6, 131, 295, 306, 440, 470.

*RIVER DISTRICT*: comprehending the following Stations lying E and S E of Freetown: *Kissey*, 4 miles; *Wellington*, 7 miles; *Hastings*, 13 miles.—G. W. E.

*Metzger*, John Gerber; John Warburton, W. Young, As. and 2 Nat. As. Mr. W. Tubb, who landed Dec. 23, 1830, died at Wellington, where he had acted as Catechist, on the 2d of June—Pp. 6, 121, 131, 132, 306, 307, 440, 441.

*MOUNTAIN DISTRICT*: comprehending the following Stations, lying S and S S E of Freetown: *Gloucester*, 4 miles; *Regent*, 6 miles; *Bathurst*, 6 miles.—John Raban, W. K. Betts; John Weeks, H. Graham, Richard Lloyd, As. and 5 Nat. As. The Mission has been deprived, by death, of the services of Mrs. Graham. Mr. Raban landed Dec. 23, 1830, on his return from a visit home: he sailed again on the 1st of June, with Mr. and Mrs. Betts; and all left England again, on their return to the Colony, on the 6th of November, accom-

panied by Mr. John Rogers, a Catechist, and two daughters of the late Rev. G. R. Nylander— Pp. 6, 120, 132, 295, 307—311, 375, 441, 470, 511.

*Summary at the End of 1830.*

Labourers, male and female, 32—

The number of Missionaries being still inadequate to the exigencies of the Colony, they have been prevented from resuming the charge of the Sea District, which from this cause they were compelled to relinquish in 1827; and thus a population of 8000 souls is left destitute, without a single Spiritual Instructor. The Committee wish to bring this fact distinctly under the notice of the Members of the Society, in the hope that the mention of it may, under the blessing of God, stimulate some of His servants to come forward for the spiritual benefit of those who are perishing for lack of knowledge.

The number of persons attending the Ministry of the Gospel is encouraging; and the estimation in which it is held may, in some degree, be inferred from the readiness manifested by the Liberated Africans to contribute toward the erection or enlargement of Places of Worship, where they are needed.

There were at the various Settlements, according to the last Returns, 675 Communicants; a number somewhat less than that of the preceding year, but which, when the total amount of the population is considered, and the salutary adherence to Ecclesiastical Discipline is borne in mind, will, it is apprehended, be found to equal that of some of the best-regulated Parishes in our own Land. While, therefore, every Member of the Society, who has the welfare of Africa and the Glory of Christ at heart, desires and prays for greater results than those which we have already witnessed, he will feel grateful for that measure of blessing which has been already vouchsafed; and will concur in the sentiments of one of the Missionaries—"Taking all things into consideration—the ignorant state of the people when they arrive—the habits to which they were for many years addicted—the frequent removals of those to whom they were accustomed as their Spiritual Pastors, either by death or by other providential circumstances—MUCH, VERY MUCH has already been done in the Colony, by the instrumentality of those frail men who have been employed in the work."

The Inspectors of the Schools, who are chosen by the Missionaries from among themselves, have expressed their decided conviction, that at no period within their knowledge have the Schools equally answered the main object of the Society, in this branch of its labours—that of imparting to the Youths of the Colony a useful and religious education. One point mentioned by the Inspectors claims attention: "We have noticed with pleasure the large number of Children, who have already proceeded so far as to be able to read the Holy Scriptures: we found, to our agreeable surprise, no less than 476 Children, in the different Schools, reading the Word of Life."

In many former years, it has been the painful duty of the Committee to notice the severe privations of the Society in the providential removals of its devoted Labourers: the last year has, however, been marked by the severest of all afflictions—the grievous fall of one who had for many years enjoyed the full confidence of the Committee. The dishonour which has thus been done to the Name of Christ, the stumbling-block thrown in the way of the weak, and the occasion which has been given to the enemies of the Lord to blaspheme, have been keenly felt by the Members of the Mission and the Committee at home. May the Sovereign Controller of all events overrule this humiliating occurrence for His own glory; and teach us the salutary lesson, *Let him that thinketh he standeth take heed lest he fall!* (Committee.)

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

*Bathurst*: on St. Mary's, at the mouth of the Gambia: inhabitants, in 1826, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821— — Moi-

Congregations, 9—Average attendance at Public Worship, 3690—Baptisms, 351—Communicants, 675—Candidates for Baptism, 257—Candidates for the Lord's Supper, 13—Seminarists, 11—Schools, 15—Scholars: boys, 1351; girls, 778; youths and adults, 231.

ster; John Cupidon, Pierre Sallah, Nat. As. Mr. and Mrs. Moister arrived in the beginning of March—The Chapel is crowded with attentive hearers, and many appear to feel the power of Divine

*Wesleyan Missionary Society—*

Truth: the Members are, in general, exemplary, in the midst of their degraded and immoral countrymen—Scholars, 50 boys and 25 girls—Pp. 7, 256.

## SIERRA LEONE.

*Freelown*, with 5 Out-stations in the vicinity; having 3 Stone and 3 Grass

Chapels—John Keightley, — Ritchie. A Mahomedan, who appears to be truly converted, says, "Me pray to M'omed past seven years, and me see noting, me feel noting: me pray to Jesus Christ, my heart feel." But the work of God does not prosper as the Missionaries desire to see it prosper—P. 7.

## AMERICAN COLONIZATION SOCIETY.

## LIBERIA.

*Monrovia*, the chief town of this American Colony of Africo-Americans and Liberated Africans, at Cape Mesurado; inhabitants 700; those of the whole Colony being about 2000—1822—Dr. Mechlin is Governor, and Dr. G. P. Todsén, Physician—Dr. Humphries, Physician and Assistant Agent, died in Fe-

bruary—Pp. 8, 173—175, 207, 227, 486—489; where information will be found relative to the enlarging designs of the Society, and to the improving state and prospects of the Colony: at p. 487 a Map of Liberia and a Plan of *Monrovia* are given, with many particulars respecting the site of the Colony.

Health, prosperity, and peace prevail. Great agricultural improvements have occurred during the year. A very considerable number of vessels have visited our ports, and among them many English. The Governor has recently made explorations in the interior; and finds that a country of vast fertility and beauty has been abandoned by its former owners, from dread of being carried into bondage, so that now not one acre in a thousand is occupied; but, from the gratitude which they feel for our efforts in their behalf, several additional tribes have recently sought the protection and submitted to the laws of the Colony. The streets of *Monrovia* are thronged with Mandingo Merchants, who, confident of personal security, flock down to exchange their native products for the merchandize of Europe and America. (*Letters of Oct. 29, 1831.*)

## AMERICAN MISSIONARY SOCIETIES.

## LIBERIA.

The Rev. B. R. Skinner, of the Baptist Society, who left America in October 1830, died on the 1st of March 1831—

The Rev. G. M. Erskine, from the Board of Missions, died soon after his arrival in the Colony—Pp. 8, 158, 207.

## GERMAN MISSIONARY SOCIETY.

## LIBERIA.

Jacob Fred. Sessing—The Slave Trade has prevented the Missionaries from settling among the Bassas, though repeatedly invited; as they would be exposed, in that quarter, to imminent danger. In the Colony they have found some hindrance to their labours in the habit of thinking cherished among the Africo-Americans: though they are Christians by profession, their knowledge of the Gospel is generally very imperfect; and they have been so nursed up, under their peculiar circumstances in the United States, in an exclusive attachment to their own circle, that they will scarcely tolerate a Minister who is not of their own body—P. 8; and see, at p. 105, a view of the Trials and Prospects of the Mission.

## GOLD COAST.

*Ussa*, a Negro Village, near the Danish Fort Christiansburg—1828—T. Philip Henckè, G. Adam Kissling—Mr. Henckè being occupied beyond his strength in the instruction of the Natives, and as Catechist in the Fort, Mr. Sessing joined him from Liberia, till other help should arrive from Europe. Three Missionaries are now in London, on their way to this Mission—Chr. Fr. Heinze, M. D.—Peter Peterson Jaeger—and Andreas Riis: the medical knowledge of Dr. Heinze will be of great value on the Gold Coast: his associates are both from Sleswig; and, as Danes, will be able at once to preach to the Negroes in a language much in use among them in that quarter—P. 8.

## SOCIETY OF FRIENDS.

Mrs. Kilham perseveres in her benevolent labours at Sierra Leone, to

bring into action her System of Elementary Instruction—Pp. 8, 207.

## South Africa.

AFRICAN research has had many martyrs; some of them men of the highest qualifications: yet, with the exception of a few spots around its shores, the whole of this vast continent is covered from the eye of the geographer by thick darkness, and shut against the influence of the Christian Philanthropist by almost universal barbarism. To conquer the physical and moral difficulties which lie in the way of African Discovery, seems to have been reserved for Christian Missionaries, and the basis line of their most successful operations is the extensive frontier of this Colony. A salubrious climate and a civilized native population give this end of Africa prodigious advantages over every other point from which the Traveller, the Merchant, or the Missionary can attempt to penetrate into those unknown regions.

*(South-African Advertiser.)*

### STATIONS—LABOURERS—NOTITIA.

#### UNITED BRETHREN.

For a Summary View of these Stations for 1829 and 1830, see pp. 49, 529 of our last Volume; and p. 345, for the Infirmities and Sickness of the Missionaries. Br. W. C. Genth, late of Surinam, with his Wife, and the single Brn. H. B. Schopman, and Adolph Bonatz, are on their voyage (see p. 551) to South Africa. Br. Bonatz is son of the late Br. J. G. Bonatz, who was a Missionary among the Hottentots for upward of twenty years. Thirty-seven Labourers are employed in the Mission: and the Converts, who are chiefly Hottentots, with a few Caffres and Tambookies, amount to 2732.

#### HOTTENTOTS.

*Groenkloof*: 40 miles N. of Cape Town: 563 inhab.—1808—Brn. Clemens, Lehman, Meyer.—The blessing of God attends his Word and Ordinances: the Passion Week and Easter, when 42 persons made advance in the privileges of the Church, were seasons of great refreshment—Schools for Young Women and Girls give promise of much improvement.—P. 9.

*Gnadenhal*: 130 miles E by N of Cape Town: inhab. 1322, among whom are above 200 married couples: houses 237; of which 106 are walled—1736; renewed 1792—Brn. Hallbeck, Lutting, Stein, Sonderman: Brn. Thomsen and Voigt are returned to Europe. Br. J. G. Schulz died, by an apoplectic attack, on the 27th of June, brought on, as it appears, by a sudden alarm of fire: he had been led, by frequent indisposition, to expect a sudden removal; and had, the day before, been engaged with his Wife in settling their affairs, in anticipation of HER departure, as she was suffering under severe sickness—"Amidst all imperfections," Br. Hallbeck writes in May, "the mighty influence of the Word of the Cross is evident to every one who is acquainted with the state of the people; and it becomes particularly striking, when the condition of OUR Hottentots is compared with that of their less-favoured country-

men in other parts of the Colony. The present course of our Congregation appears to us all particularly encouraging; and, in speaking with our Communicants this morning, we were anew convinced that the celebration of the Festivals of our Saviour's Passion and Resurrection, on which occasion 77 adults obtained an advance in the Privileges of the Church, made a lasting impression in the hearts of many. The happy peace and tranquillity which prevail in the place, the almost total absence of anything like disagreement between brother and brother, the seriousness of many young persons formerly light-minded or refractory, and the diligent attendance on the Means of Grace, are all pleasing proofs, that the Lord and His Spirit have not forsaken us, for which we have indeed reason to feel thankful"—Besides Day Schools of 200 children, more than half of whom can read the Bible, there are Sunday Schools for Youths and Young Females, and two Weekly Meetings for the religious instruction of Adults—In reference to externals, Br. Hallbeck writes in July: "A pleasing activity prevails on all sides. Our tradesmen have full employment: we have begun making mattresses; and several Hottentots have, in consequence, thrown away their sheepskin bedding. The ploughs are in full activity: and, within these few months, seven neat and durable

*United Brethren—*

houses have been erected by the Hottentots, some of them furnished with glass windows, which is more than many farm-houses can boast"—Pp. 9, 345, 471.

In reference to the state of the people at Gnadenthal Mr. Hallbeck writes, in terms equally applicable to the other Hottentots connected with the Brethren, "I cannot help cherishing the opinion, that, in process of time, the several trades carried on here, for the benefit of the Mission, may be entrusted to the more immediate management of Hottentot Masters; and the flourishing state of our tanning business, as well as the steady conduct of our Hottentot Innkeeper, are indeed practical evidence in point. Sudden transitions are always precarious; but, by God's mercy, I hope to see the Hottentots GRADUALLY advancing, so as, in many respects, to replace Europeans. If we could but more effectually remove certain defects in the training of the rising generation, which are chiefly owing to the limited means of the parents and their own want of education, the object would be of comparatively easy attainment. Yet we have great cause to thank our Saviour, for what has already been accomplished; and it is a real comfort and encouragement to us, to know, that the advance hitherto made is steady, although gradual."

*Hemel-en-Aarde*: a Hospital for the relief of Lepers, about 12 miles from Caledon, and near the sea: 109 inhab.—1828—Br. J. Tietze—The number of patients has somewhat decreased, lepers being detained in several villages that the District Surgeons may have opportunities of trying some new method of cure. Br. Hallbeck writes in August: "A pleasing spirit of simplicity prevails, especially among the Communicants, who are 30 in number"—Pp. 9, 177, 178.

*Elim*; near Cape Aiguilla: 176 inhab.: 34 walled houses—1824—Brn. Teutsch, Nauhaus—At the close of 1830, the inhabitants consisted of 36 communicants, 25 baptized adults, 38 baptized children, 22 candidates for baptism, and 54 new people.—In reference to that year, the Brethren write: "Trials of our faith and patience have not been wanting; especially when circumstances have occurred calling for the exercise of Church Discipline, and even for the removal of unfaithful members: but, on the other hand, we have been frequently cheered and encouraged by the consistent walk

and conversation of many of our Hottentot Brethren, and by other undeniable evidences that our labour is not in vain. In our outward concerns we have likewise experienced the Divine Blessing; and we acknowledge, with especial gratitude, that we have been preserved from epidemic and infectious disorders of every kind"—P. 9.

*Enon*; on the Witte River, near Algoa Bay: inhabitants 449; being 44 less than the preceding year, 39 having emigrated to the Klipplaat—1818—Brn. Fritsch, Lemmertz, Hornig—At the close of 1830, the inhabitants consisted of 118 communicants, 99 baptized adults, 118 baptized children, 42 candidates for baptism, and 72 new people—"We have 83 married couples living here," the Brethren write; "most of whom live in Christian Peace, and govern their families well: they all promised to educate the children which God has given them, in the fear and admonition of the Lord, and to remember that they were dedicated to him in baptism. On their Memorial Day (Sept. 7, 1830) they had various meetings, and experienced, particularly in the enjoyment of the Holy Communion in the evening, the reviving presence of the Lord: their cheerful looks, and songs of praise, bespoke the happiness of their hearts. These Festival Seasons are to us also the means of great encouragement, when we see how the Lord maintains His work in the souls of those committed to us, following the straying sheep, and leading them by His Spirit into the right track"—About 600 head of cattle belong to the Settlement: so much land has been gained by the opening of a new water-course, that both gardening and agriculture can be carried on, in good years, in the vicinity of the Settlement—P. 9.

## TAMBOOKIES.

*Shiloh*, on the Klipplaat River: the inhabitants, in June 1830, were 169; but had increased, in February 1831, to 390—1828—Brn. Halter, Hoffman. Br. Halter removed hither in August 1830, to assist in the buildings; and Br. Lemmertz, from Shiloh, took his place at Enon—Br. Hallbeck remarks on the rapid increase of the inhabitants, "We cannot but be apprehensive of unpleasant consequences, arising from the great disproportion between the Converts to Christianity and the mere Settlers, however well disposed the latter may be; especially before the resources of the



place have been developed. The vast herds of cattle will, at all events, require more extended pasturage; and a considerable number of the inhabitants will have to spend much of their time at a distance from the means of instruction." He adds: "The work of grace among them is encouraging. Though many of them still hanker after their accustomed superstitions, they readily ask the advice of the Brethren, and generally obey it. When lately some of them were sick, they had a mind, according to their custom, to have a SMELLING DANCE, with a view to discover by whom the patients were bewitched; but, when they asked the opinion of the Missionaries, and were told that it was improper, the ceremony was omitted." Br. Halter states, in Fe-

bruary last: "The Lord lays His blessing on the Mission: numbers come to hear the Word of Life; nor will the Church hold the crowded auditories: we shall, therefore, be obliged to enlarge it; for a great many, and even a whole captaincy, have sent us word that they mean to join us. In externals, God has blessed us abundantly; having not only given us a good corn harvest, but granted us a rich crop of Indian corn, pumpkins, Caffre-corn, beans, and peas. The water-course for irrigation is completed, and thereby a large portion of land made useful, insomuch that every family has the necessary quantity of garden-ground"—Pp. 10, 178—180, 346, where various interesting details are given.

## LONDON MISSIONARY SOCIETY.

*Cape Town*—John Philip, D.D. Superintendent; J. J. Freeman, during a temporary absence from Madagascar—Congregation, 150 to 200—Schools: Day, taught three times a-week, of 100 children; and Sunday, of 100 children; both encouraging: School of Industry, of 100 children, conducted by the Ladies' Benevolent Society, is reviving under the direction of Dr. Philip's eldest daughter. See, at p. 72, a notice, by the Directors, of a Prosecution against Dr. Philip for an alleged Libel: they have since reported, that a sum not only equal to the charges incurred by the prosecution (1200*l.*) has been raised—"an expression," they add, "of public confidence, to which Dr. Philip is honourably entitled;" but "a handsome surplus remains to be applied, according to the wishes of the donors, to the benefit of his family."

The *Religious-Tract Society* has forwarded to Dr. Philip 11,300 Dutch and English Publications.

## HOTTENTOTS.

*Bosjesveld*: 40 miles N of Cape Town—Cornelius Kramer—Mr. Kramer's labours are entirely itinerant: he preaches in all the vicinity; and instructs the Farmers, Hottentots, and Slaves: "the change," Dr. Philip says, "effected in the district is agreeably surprising"—P. 10.

*Paarl*: 35 miles N E of Cape Town—1819—James Kitchingman—Congregations; morn. and ev., of slaves and free-coloured people, 100; afternoon, of colonists, 150: at six different places in the vicinity, visited at stated periods, they

Jan. 1832.

average about 200: communicants; 14 free, 17 slaves—Schools: Day, 20 children; Evening, few attend: education is viewed with indifference by many—Subscriptions to the Auxiliary Missionary Society amounted, in 1830, to 84*l.* 5*s.*; of which sum the slaves and free people of colour contributed 31*l.* 3*s.*—P. 10.

*Tulbagh*: 75 miles N E of Cape Town—Arie Vos—At four weekly-meetings, for Hottentots and Slaves, the attendance is increasing: total baptized, 10 adults and 8 children: communicants 10. Mr. Vos is chiefly occupied in visiting the villages and farms within a circuit of about 240 miles; making two alternate journeys, in each of which he visits from 35 to 40 places, and preaches to Farmers, Hottentots, and Slaves, from 2000 to 3000 in number—"Mr. Vos remarks," the Directors report, "that he formerly met with much prejudice against his instructing the Heathen, but that now, on the contrary, he experiences great kindness and hospitality from the Farmers and others whom he visits, and whose Slaves he endeavours to instruct: the effects of his labours are stated to be obvious and encouraging: intoxication, to which the Hottentots and Slaves in that quarter were greatly addicted, has ceased to be prevalent; and it is stated to be a rare circumstance to see a person, belonging to these classes of society, in this quarter, in a state of intoxication."—Scholars, between 40 and 50: some make great progress—P. 10: and, at pp. 347, 348, see an account of the Baptism of an Aged Female.

*London Missionary Society—*

*Caledon*: 120 miles E of Cape Town: 544 inhabitants, dwelling in 2 Mission and 61 Hottentot Houses—1811; renewed 1827—H. Helm, W. Elliott who removed hither from Cape Town in the early part of 1830—Sunday attendance 150; on Week-evenings, 45: the building is far too small: communicants 19—Mr. Elliott has visited various places at distances from 15 to 40 miles; arriving, usually, on Saturday Evening, and holding Divine Service with the family and neighbours that evening, and three or four times on the following Sabbath: waggons would arrive on these occasions even from a distance of 15 or 20 miles: dinner was usually provided by the family, of which sometimes upward of 100 persons have partaken: "I mention these circumstances," he says, "to shew the inconvenience and expense which families in this neighbourhood will sustain, for the privilege of having the Gospel preached to them. I have scarcely met with an individual in these parts, whose circumstances would allow it, who would not think himself favoured and obliged, by having his house, even on these expensive terms, converted occasionally into a Place of Worship. The Word of God is precious here"—Scholars 94—About 140 acres of land are under cultivation: forest and fruit trees have been planted, and generally thrive. The people advance in industry: social and religious order distinguish this community; and seldom is a complaint heard of any depredation—P. 10.

*Paacalsdorp*: 245 miles E of Cape Town: inhabitants, 156 adults and 230 children; dwelling in 2 Mission Houses, and 60 Native Houses built on poles—1813—W. Anderson; T. Edwards, As.—Sunday attendance on Public Worship is commendable: the religious and moral improvement of many is pleasing: candidates for baptism, 4—Schools: a stimulus was given by the arrival, in May, of a present of Lessons &c. from the *British and Foreign School Society*: the progress of many girls in needle-work is good: the Sunday School is not well attended: many, however, pay increasing attention to the habits of their children—P. 10.

*Hankoy*: near the Chamtoos River: inhab. 260—1825—A Catechist—Congregations; on Sundays 100, on Week-evenings 40 to 50: communicants 19:

candidates for baptism 5—Scholars, 30 boys, and 37 girls: adult Sunday Scholars, 30 men and 33 women—About 1000 acres of land capable of cultivation belong to this Mission: a water-course of 6000 yards, or nearly three miles-and-a-half, has been formed, by the diligence and perseverance of the Hottentots, which will bring more than 400 acres under irrigation—P. 10; and see, at p. 445, a Summary View of the Station, from which it appears that a great change for the better has taken place in the manners of the people.

*Bethelsdorp*: 450 miles E of Cape Town: besides public buildings, there are 19 brick and stone houses and 40 huts: inhab. 130 men, 133 women, 201 children (stated in a former Report to be 301): of these, about 300 are coloured people—1802—Adam Robson—Sunday Congregations, from 350 to 400; some diminution having taken place, from emigration and from the difficulty occasioned by the long droughts, as some of the Hottentots have to come a distance of 10 or more miles: communicants 240; some have departed in the Faith, and others have borne trials with patient submission—Day Scholars 107; attendance 60 to 70: many have made good progress, and some evince considerable capacity: Adult Sunday Scholars, 100 to 150 in winter; in summer, more: Infant Scholars 18 to 24; this School excites much interest, and promises well: School of Industry, 7 girls—About 400 acres of land are cultivated as corn-fields and 16 as gardens. The people are diligent: carrying of goods, salt-boiling, wood-cutting, tapping of aloes, with various trades, furnish employment to the men; and many of the women earn nearly as much as the men, by sewing, washing, and making the ropes used in thatching with rushes—P. 10.

*Port-Elizabeth*: out-station to Bethelsdorp: inhab. about 600; of whom, 107 men, 98 women, and 75 children are Hottentots, and the rest Europeans and people of colour—Mr. Atkinson has removed to Madagascar—In the Chapel, which will hold from 300 to 400 persons, an English Congregation averages 140: at a Dutch Service, about 50 Hottentots and some Dutch attend—Schools: Sunday, 31 English and 33 Hottentot Scholars: Evening, 20 Hottentots: Infant, 34 children—The Hottentots are in the

employ of the Europeans: their morals are very low, and the facility with which they can obtain ardent spirits exposes them to great temptations—P. 10.

*Uitenhage*: out-station to Bethelsdorp: inhab. 439—The ill-health of Mr. Sass has obliged him to retire to Theopolis: Divine Worship is continued, with an attendance, on Sundays, of from 80 to 150 Hottentots, and, on Week-days, of 15 to 40—Scholars, 100 Hottentots; Daily attendance, 30 to 50—P. 11.

*Theopolis*: 550 miles E of Cape Town: Hottentots resident, 90 men, 118 women, with 192 children: about one-third as many more are employed by the neighbouring Farmers, but belong to the Station—G. Barker, Christopher Sass.—Mr. T. Doyle's connexion with the Society has been dissolved—Congregation on Sundays, 150 to 300; on Week-days, 12 to 50: communicants 82—Schools: Day 150, attendance 40 to 80: Adult Evening, 12 to 18: Adult Sunday, 30 to 100—P. 11.

*Grahamstown*: in Albany District—John Monro—Sunday Congregation, 200 to 250—Sunday School, 120 to 150. Most of these are Europeans, the Hottentots having, of late, decreased—P. 11.

See, at p. 72, an instance of the Hottentot Love of Freedom; and, at p. 343, an account of a Hottentot Dinner to Dr. Philip.

#### CAFFRES.

*Tzatzoe's Kraal*: near the Buffalo River—1826—John Brownlee, Gottlieb Fred. Kayser; Jan Tzatzoe, Nat. As.—The neighbouring kraals are visited; sometimes from eight to ten in a day: attention increases, and the knowledge of the Word of God is extending: late commotions have brought a greater number of Caffres within the sound of the Gospel—In the Schools, all the children possess considerable knowledge of the truths of Christianity—Thirty acres of land are under cultivation—P. 11.

#### GRIQUAS, CORANNAS, and BECHUANAS.

*Griquatown*: 530 miles NE of Cape Town—Peter Wright; Isaac Hughes, As.—Congregations 300 to 400: the preaching of the Gospel is attended with the Divine Blessing: communicants 40—Day Scholars 120: the majority of them can read and write—"By a new arrangement of the lands and the methods of irrigation," the Directors state, "the resources, are doubled; and, while the temporal circumstances of the Griquas are thus improved, their spiritual ad-

vantages are also secured, as a greater number are enabled to remain at the station, and share the advantages of public instruction. The people evince a greater spirit of energy and enterprise, submitting themselves to the direction of the Missionary. The village has two Mission Houses, and 40 good dwellings belonging to the Natives"—P. 11.

*Hardcastle*.—No Report has been received.

*Campbell*: 30 miles E of Griquatown—A Catechist—Congregation 200: communicants 20—Scholars 50, who make good progress—The people possess large flocks of cattle, sheep, and goats.

*Philippolis*: on the north side of Cradock River: 900 Griquas and 960 Bechuanas are connected with the Station; but are dispersed over a large tract of country, the land being chiefly adapted to grazing: the number who reside at the Station varies with the season—John Melvill—Sunday Congregations, 80 to 200: the spirit of the people is improved; but many unfavourable circumstances have tried the faith and patience of the Missionary—Scholars, 45 to 80—Land has been lately brought under cultivation to the extent of 280 acres, and is watered from 50 fountains. The Griquas prefer gardening to the raising of corn—P. 11.

#### BOESJEMANS.

New Station: east of Philippolis, three miles from the Orange and five from the Caledon Rivers—1828—James Clark, G. A. Kolbe—All the adults who have settled at this Infant Station, about 100 in number, attend Divine Worship and are otherwise instructed: they are extremely ignorant, and their moral state corresponds with their mental indigence—There are 26 children; but a School has been attempted in vain, the children being occupied in gathering the roots which constitute their chief food—Goats, sheep, and cattle were presented to the Boesjemans by Captain Adam Kok of Philippolis—P. 11.

#### BECHUANAS.

*Lattakoo*: 630 miles NE of Cape Town: inhab. about 800: houses, from 200 to 300—1817—Robert Moffat, John Baillie; Robert Hamilton, Rogers Edwards, As.—Mr. and Mrs. Baillie left Bethelsdorp, in company of the French Missionaries Lemue and Rolland, on May 17, 1830; and, having spent some time at Philippolis while their com-

*London Missionary Society—*

panions went forward, they did not reach Lattakoo till the 12th of September. Mr. Edwards removed hither from Theopolis—Congregation, from 200 to 300; increasing recently with every Sabbath: the number unable to obtain admittance has nearly equalled those within the Chapel: the Divine Blessing continues to attend the labours of the Missionaries; and affords increasing ground of hope, that, from this remote but important Station, the Gospel will be widely extended among the Tribes inhabiting the unexplored interior of South Africa: native communicants 12—Scholars 98—Mr. Moffat visited Cape Town in the latter part of 1830; and has been engaged there in printing, by the aid of the Colonial Government, the Gospel of St. Luke and a Spelling Book in Sichuana—Civilization is advancing: the people begin to value European clothing—The crops of 1830 were abundant, copious rain having fallen in November preceding: the abundance of grass was such, that though the locusts passed over the country in clouds, yet

the destructive effects of this visitation were scarcely felt—P. 12; and see pp. 176, 311—313, for encouraging details relative to the Mission.

**NAMAQUAS.**

*Komaggas*: on the frontier of Little Namaqualand, within the Colony, about 22 days' journey from the Cape—1828—John H. Schmelen; and a Catechist—Congregations: on Sundays, 100 to 150; on Week-days, 50 to 60: communicants 18: the more settled Natives are advancing in the knowledge of the Word of God, and manifest a disposition to act according to its precepts—Scholars, children and adults, 70—The Four Gospels in Namaqua, translated by Mr. Schmelen, are in the press—P. 12.

*Steinkopff*: visited, as an out-station, from Komaggas—communicants 42—P. 12.

*Summary of the Mission for 1830—31.*

Stations and Out-stations, 20—Missionaries, 22: European Assistants, 7; Native, 1—Members of Congregations, 6050—Communicants, 617—Schools, 24—Scholars, 2000.

**WESLEYAN MISSIONARY SOCIETY.**

See various particulars relative to the Natives and the Mission at pp. 133, 175, 227—229 of our last Volume.

*Cape Town*—Barnabas Shaw, James Cameron, E. Cook—A New Chapel has been opened: several Religious Services, in Dutch, have been lately undertaken for the benefit of the Heathen. At Simon's Town, from 70 to 80 free people of colour attend Worship: about 20 new Members: a visible change has taken place in them—A School for the Heathen promises well—P. 12.

**HOTTENTOTS.**

*Albany District*, in the eastern part of the Colony, comprehending *Grahamstown*, *Salem*, *Somersot*, and other Stations, in which both Europeans and Natives are instructed as opportunities offer—1827—W. Shaw, S. Palmer: Mr. Stephen Kay and his Family are returned home—Members 297—Scholars, chiefly Europeans; boys 272, girls 267—Pp. 12, 256.

**CAFFRES.**

*Wesleyville*: 10 or 12 miles from the mouth of the Kalumna: in PATO's Tribe: 1823—S. Young—The Congregations continue large: many persons are obliged to remain outside: a new Stone Chapel is in progress. "Notwithstanding," Mr. Young writes, "the great distress of the people, arising from a want of provisions

and the political agitations with which they have been disturbed, yet we have had several gracious manifestations of the influence of the Holy Spirit, by which the stout-hearted sinner has been humbled, and the Saviour exalted. The Congregations to which we preach in various parts of the Tribe are increasingly encouraging." Five Members have left the Station: some of them, there is reason to fear, from a loss of Religion—Scholars: boys 26, girls 34, adults 4; being a decrease, in consequence of the removal of several large families from the vicinity: the Schools, however, go on well—P. 12; and see, at pp. 489, 490, remarks of Converted Natives.

*Mount Coke*: 15 miles from Wesleyville, near the Buffalo River, in ISLAM-BIE's Tribe—1825—W. J. Shrewsbury—Fourteen Natives have been gathered, since the formation of this Mission, into the Christian Church; of whom, one died in peace, 5 have removed, and 8 remain: there are 5 catechumens—Girls' Day School, 16 scholars: Sunday, 18 children and 9 adults. Few children from the adjoining kraals can be induced to attend with regularity; and the effect of occasional attendance is soon over-

borne by the influence of native customs — P. 13.

*Butterworth*: 110 miles from Weasleyville, in HINTZA'S Tribe—1827—John Ayliff—All the Services are well attended: on some occasions, a manifest blessing accompanied the Word—Members 19, whose walk is worthy of the Gospel: 5 of these were added in the year: 2 died in the Lord—Some circumstances occurred which tended to unsettle the people; but an increase has taken place in their number, by accessions from different parts of the Tribe. Hintza continues friendly: free access is afforded to all parts of this extensive Tribe—Day and Sunday Scholars; boys 8, girls 14, adults 10—P. 13; and, at pp. 349—351, 377, 378, see details of Baptisms, Marriages, and Deaths.

VOSSANIE'S Tribe—Richard Haddy—1830—Preaching at the Station, and visits to the neighbouring kraals, have been regularly maintained: for some months after the formation of the Mission, a painful indifference was generally manifested; but a very marked change has taken place, and the Sunday Congregations have become large—Sunday Scholars; men 4, women 11, boys 20, girls 30—P. 14; and see, at pp. 313—316, the Formation of the Mission, a description of the Station; the Death and Burial of Vossanie, and the favour shewn by his successor to the Mission.

*Morley*, on the Umtata River, in DAPA'S Tribe—May 1829—W. Shepstone—About 50 Natives enjoy constant instruction, and live in peace: the Congregations in the winter average 50; in the summer 100, and sometimes 200 have been present—Baptized adults 7: candidates for baptism 7: the Members walk in all the ordinances of the Lord blameless—Sunday Scholars 130; average attendance 100—"The Station is extending, we believe," Mr. Shepstone writes, "a moral influence over a vast population; so that, in the neighbourhood, work is generally laid aside on the Sabbath; and one Chief, not of Dapa's Tribe, but who lives near us, has been known to go into the fields on the Sunday, and order all his people from their work: and, although there are comparatively few who consider Religion of such importance as to come far to be instructed in it, yet there are hundreds who are so far influenced thereby, that when they see the Sunday Flag flying, they lay

aside all work"—P. 14; and see, at pp. 530, 531 an affecting statement of the Sufferings of the Caffres from wolves.

FAKU'S Tribe—Nov. 22, 1830—W. D. Boyce—Congregations on Sunday Mornings, 40 to 60; in the evening, those only who live at the Station, 14 in number. "Every day," Mr. Boyce writes, "we have some little discussion with the Natives, who come to sell corn, or to hear the news; and I have the satisfaction to learn, that what is said on these occasions is carried far and wide, and is productive of fresh discussions. A great point is gained, if no more is done than the dissemination of a few clear notions of the leading truths of Religion." Faku and his people are friendly; but evince, as yet, no disposition to listen to the Gospel—Scholars; adults 9, girls 3, boys 2 — P. 14; and see, at pp. 445—447, an account of the Formation of the Station, and of the Distressed State of the Natives.

Mr. Snowdall, appointed to the late CHAKA'S Tribe, died in March: see p. 424.

#### BECHUANAS, OR BOSCHUANAS.

*Plaatsberg*: near the Maquasse Mountains, north of the Yellow River—1823—James Archbell, John Davis—At three places to which the Missionaries itinerate the Congregations are deeply attentive—Members; whites 4, blacks 4: on trial 18: the Members are diligent in the Means of Grace—Scholars; boys 86, girls 114: a late Examination furnished undoubted evidence that much good had been effected—P. 14.

*Bootsmaap*—1828—J. Edwards—The Congregations have more than maintained the number before reported, with increased attention to the Word: many have been pricked to the heart. This people appear to be prepared of the Lord to renounce their wandering and unsettled habits, and to profit by the Gospel—Members increased from 12 to 23: on trial 6: 15 meet in a class preparatory to being received on trial: the Members have generally maintained their ground, and some have made good progress: one died in peace—Scholars 109: their attention is great, and their progress considerable—The gardens are increased, and a larger quantity of corn has been sowed. "A strong disposition appears in several families," the Missionary states, "to remove to the village, or to some of the adjoining fountains, in order to enjoy the privilege of the Means

*Wesleyan Missionary Society—*

of Grace. It now seldom occurs, that any outward scandalous acts of wickedness are seen on the Station; and if disorder is likely to arise, the Chief's influence is at once exerted to prevent that which would disgrace a Mission Station"—P. 14.

**MAMAQUAS.**

*Lily Fountain*: near the Khamiesberg—1807—Edward Edwards—Members about 100: candidates for baptism have much increased, among whom are several school-children and some aged persons—"This Station," it is remarked, "affords strong evidence that *Godliness is profitable unto all things*. Here the people no

longer range the country with aimless indifference, except to the immediate cravings of nature; but they have their fixed residences, their domestic associations, and their family interests. Their grounds, which formerly were unproductive wastes, are now under careful cultivation. Enclosed gardens, fruitful fields, and pasturage for cattle, are the rural ornaments which meet the eye of the observer upon the Khamies Mountains, and remind him of Isaiah's glowing description of Millennial prosperity—*The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose*"—P. 14.

The following statements of the Missionaries respect the Caffres; to which Nation, as will have been seen, the chief labours of the Society among the Natives are directed.

When the number of our Stations is compared with the extent of country already occupied by our Missions along this coast, viz. from the Beka to the Zimboovoo Rivers, 300 miles, we may with great propriety adopt the language of the disciples on a different subject, and say, *What are they among so many?* So far is Caffreland from being supplied with the Gospel to the extent of its wants, that we have scarcely laid down the external lines of our edifice, while all the internal divisions and subdivisions remain untouched. (*Mr. Shepstone.*)

Extensive indeed as is the country which we now occupy and begin to environ, the calls for help are loudly made far beyond our most distant Station... the door standing wide open for us to enter on a new Mission with Chaka's Tribe at Port Natal. All the people who formerly delighted in war have been scattered; and, at present, there is no reason to suppose that any wars or commotions will arise, to prevent the peaceful labours of the Missionary in preaching to these Nations the Gospel of the Son of God. (*Mr. Shrewsbury.*)

The Natives afford a singular specimen of a people in *all things too superstitious*, without any Religion, true or false, to blame for it—a sure proof that superstition results as naturally from Atheism, as from the most corrupted systems of Paganism. In this land, men who give full credit to all that the witch-doctors choose to tell them, and who put men to death on the most slender evidence, are too wise to believe the most simple, and, to us, self-evident truths of Religion. Their objections are, in PRINCIPLE, exactly the same as those of their fellow-sceptics in Europe: the sole difference is in the dress and illustration of those principles; in which, of course, the European, having a wider field of knowledge to expatiate in, has a mighty advantage over the Caffre. (*Mr. Boyce.*)

The general aversion of the Caffres to hear the Truth renders it impracticable to get them to assemble together at any given place, where we might have regular preaching; so that we are compelled to ride from kraal to kraal and go from house to house, in order to bring the Word of Life to their ears: and after the conclusion of your Address, they generally start some infidel objection, or salute you from all sides with that well-known Caffre word, "BASELA"—"Give me something!" But, though we have cause to weep over the general unwillingness of the Caffres to receive the Gospel, yet we have to be thankful that there is a good work going on among the people. For some time past I have observed in our Members great seriousness, and a strong desire for the salvation of their relations. Often in their Class-Meetings they would say, "For my Christian Privileges I am thankful to God; but when I think on my relatives, who are living without God, my heart is sore"—which sorrow was usually expressed by a flow of tears. (*Mr. Ayliff.*)

## GLASGOW MISSIONARY SOCIETY.

## CAFFRES.

*Chumie*: the largest Settlement in Caffraria—Thomson, Weir; Missionaries—P. 14.

*Lovedale*: 12 miles from Chumie—

Ross, Bennie; Missionaries—P. 14.

*Balfour*: on the banks of the Queona River.

We have not been able to collect any recent accounts of these Stations.

## FRENCH PROTESTANT MISSIONS.

The Rev. G. P. Pélassier has proceeded to South Africa—Pp. 275, 296.

*Wagenmaker Valley*—1830—Isaac Bisseux—The Sunday Congregations are usually 200: an increasing interest in the Word is apparent among the people. Many indications of good appear among the Slaves, who have hitherto been in deplorable darkness: one Young Female Slave gives evidence of real conversion to God: four Meetings for the Slaves are held weekly in the Chapel, and others in private houses—Scholars 25 to 30.

## BECHUANAS.

*Lattakoo*—Prosper Lemue, J. Rolland—The Missionaries arrived July 24, 1830, after a toilsome journey of nearly ten weeks from Bethelsdorp; having left that place on the 17th of May, not

on the 10th as stated in the last Survey. They immediately entered on the study of the Sitchuana Language; and pursued it with such ardour during great heats to which they were unaccustomed, that, at the beginning of December, both of them were obliged to relax, and suffered much for several months. On the 24th of March they set forward, for a change of air, on a visit to Griquatown, where they arrived on the 30th. Had not illness prevented, they would have entered at the beginning of the year on a journey into the Interior, in search of the most promising sphere for their future labours. While at Lattakoo and in health, they assisted the Missionaries in their labours—P. 14.

## RHENISH MISSIONARY SOCIETY.

Of the four Missionaries first sent to the Cape, Luckoff is settled at Stellenbosch, and Zahn at Tulbagh; while Von Wurmb and Leipoldt have formed a Station which they have named Wupperthal, from the Valley of that name in which Barmen, the head-quarters of their Society, is situated: this Station

is near the Cedar Mountains, six miles from the village of Clanwilliam, and five days' journey north of Cape Town: upward of 100 Hottentots had been collected. Two other Missionaries, G. Terlinden and J. G. Knab, have been sent to strengthen the hands of their Brethren—Pp. 15, 296.

The mental, moral, and spiritual necessities both of the migratory and more fixed and permanent population of South Africa, the wretchedness of their social condition, and their exposure to oppression and violence, have long called forth the sympathies and exertions of the Society. To these evils they have endeavoured to apply the only effectual remedy—the Gospel of Jesus Christ; and South Africa is among the many interesting scenes of its influence and its triumph. The Directors regard with pleasure what has been already achieved; not only as amply compensating for every exertion that has been made, but as affording, under the Divine Favour, ground for the confident anticipation of a wider diffusion of the Gospel, and an increased participation of its blessings. (*London Missionary Soc. Directors.*)

It is impossible to turn our attention to Africa without emotions of a most painful nature. Thousands of its wretched inhabitants are enveloped in darkness, even a darkness which may be felt. They come into existence—they live—they range the deserts with aims only exceeding the brute creation in malignity—they sicken unsupported by the grace of the Gospel—they grapple with the tyrant Death; and fall victims to his power, uncheered by one ray of hope or one glimpse of future blessedness. The mind cannot dwell on such a combination of miseries without horror; nor can Christian Sensibility believe the reality of their existence without calling forth every possible energy, for the relief and salvation of those who groan under their pressure. (*Wesleyan Report at Cape Town.*)

The Stations here have been of late years considerably extended, and wide scenes of hopeful Missionary Labour present themselves in various directions. Many, indeed, are the obstacles to the spread of Christian Knowledge and Influence among the Heathen, both in the Colony and among the Native Tribes beyond; but these have, in so many instances, given way to patient labour, commended in

*South Africa—*

prayer to the Divine Blessing, that all ground for discouragement is entirely removed. The Missionaries of all Societies can rejoice that they have *not run in vain, neither laboured in vain*: and some of the various tribes have been gathered as *first-fruits* of the general harvest. When Christian Villages and Towns have risen up in *the solitary place*, peopled with industrious and thriving inhabitants; when the *vagrant and predatory* habits of different tribes have given place to settled industry; when Societies of true Christians, having the regular Ordinances of God's Word, and holding out its light to the surrounding Heathen, have been raised up in so many parts very distant from one another—nothing is more probable than that, in a few years, a general impression will be made on that whole mass of Barbarians, which stands in any kind of connexion with the Colony; and that the happy effects of Christianity on the external happiness of men, and, above all, on higher and eternal interests, will be displayed to a vast extent throughout those wide regions. (*Wesleyan Committee.*)

## African Islands.

### STATIONS—LABOURERS—NOTITIA.

#### LONDON MISSIONARY SOCIETY.

*Mauritius*: inhabit. 80,000; chiefly Blacks—1814—John Le Brun; V. Forgette, As.—No report has appeared—P. 15.

*Madagascar*: inhabitants said to be 4,000,000: station at Tananarivo—1818; renewed 1820—David Griffiths, David Johns, Joseph John Freeman, Theophilus Atkinson; J. Cameron, J. Canham, G. Chick, As.; Edward Baker, Printer. The health of Mr. David Jones requiring his return, he arrived at home, with his family, on the 29th of June. Mr. Freeman removed to the Cape, where he spent some time; when both the state of Madagascar and his own improved health led him to resume his labours: he accordingly left the Cape, accompanied by Mr. and Mrs. Atkinson from Bethelsdorp, and arrived at Tamatave on the 22d of August; submitting to the painful sacrifice of parting for a season from Mrs. Freeman and their two children, who were to proceed to England for the establishment of their health—Since the middle of 1830, the attendance at the Mission Chapel has been more numerous and encouraging than at any preceding period: the preaching of the Word appears powerfully to affect the consciences of some of the people. Another Chapel was in progress, in which the Services will be performed in the native tongue. At the Prayer-

Meetings, which are well attended, many of the Natives pray with great propriety and apparent devotion. An unusual spirit of religious inquiry prevails. Mr. Cameron's apprentices, 20 in number, are addressed every Sunday Afternoon by one of the Missionaries—The most recent return of Scholars states them to be 2497, in 64 Schools: 13 youths are studying English, at the express desire of the Queen—Several thousand copies of Catechisms and Tracts have been printed—The Artisans have experienced some interruption, by recent events, in the prosecution of their labours: Mr. Chick has, however, been busily employed in iron-work for the manufacturers, and Mr. Cameron in preparing glue, sulphur, and nitre; but Mr. Canham has not found encouragement, of late, in his tanning business. Mr. Freeman took with him from the Cape a number of horses, sheep, and cattle, with a large quantity of seeds, plants, and young trees: these were in part purchased from a subscription raised for the purpose at Tananarivo, and in part furnished by liberal friends at the Cape: he was accompanied by five Natives, who had been torne from Madagascar as slaves, and, having served their time, were now declared free—Pp. 15—18; and see pp. 134, 447, in reference to the printing and effect of the Scriptures.

The state of public affairs in Madagascar, during the past year, has been such as to continue in the minds of the Missionaries, who still remain in the capital, a state of painful anxiety and suspense, in which the Directors and the Society at large cannot but participate: and, although the result of the events, by which this anxiety was produced, is still in a degree uncertain, the Directors derive satisfaction



from the review of the disinterestedness and benevolence of the motives by which they have been influenced, and regard with gratitude the good that has been already effected—and, while they confidently express their hope that no events which may yet transpire will interrupt or prevent the advancement of the Nation in arts, industry, comfort, and intelligence, especially in connexion with the only solid foundation for improvement and happiness, the knowledge of the Living God and of Jesus Christ whom he hath sent, they regard the present state of the Madagascar Mission as requiring more fervent and united prayer to God, and more entire reliance on the wisdom and goodness of Him whose kingdom ruleth over all, and who ordereth all things after the counsel of His own will. (*Directors.*)

WESLEYAN MISSIONARY SOCIETY.

*Mauritius*—1830—H. D. Lowe. Mr. John Sarjant died on the 10th of June, after an illness of nearly six weeks. The prospects of the Mission were never very cheering; and the growing hostility to Missionary Exertions among the Slaves

in the Colony has seemed to shut up almost every door. Under these circumstances, Mr. Sarjant's death renders the continuance of the Mission uncertain—P.18.

Great opposition has been raised in Mauritius to the religious instruction of the Slaves, principally through the interference of the Roman-Catholic Vicar-Apostolic. "Never," says the Rev. A. Denny, in writing to the Christian-

Knowledge Society, "has the Church of Rome deprived us of a fairer field for promoting the honour of God and the salvation of men, than in this little island. They will do nothing themselves, nor will they allow us to do it."

## Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

THE French Conquests in Africa, which it appears to be the intention of that Government to maintain, with the constant weakening and threatened dismemberment of other parts of the Mahomedan Empire, will doubtless be rendered subservient to the reviving of Christianity in these long-desolate regions. The British and Foreign Bible Society is making progress in the Scriptures in the Berber Language—the vernacular tongue of the Native Tribes in immediate contact with the territory of Algiers. Two Missionaries are under preparation in Paris for that quarter; and two Gentlemen, who are proceeding under the British Geographical Society to explore the Algerine Rivers, have been furnished by the Society, at their own request, with copies of the Arabic Scriptures. The Bible Society is prosecuting, with all safe despatch, its important design of supplying to the Greek Church an acceptable Version of the Hebrew Original: its next grand object may well be that of furnishing an Arabic Version of the same Original; and thus gradually bringing the Eastern Churches to use the Septuagint as a help to ascertain the text and meaning of the Hebrew, but no longer to substitute it, as they have long done in the place of that Divine Original.

We have mentioned the weakening and dismemberment of the Mahomedan Empire. The fearful depopulation of Bagdad was recorded at p. 512 of our last Volume, and the ravages of the Cholera in Egypt and at Smyrna at pp. 492 and 551: on this subject we extract a notice from a contemporary Publication:—

The Plague and Cholera seem to be proceeding with a commission of awful severity through the length and breadth of the Empire of Mahomed. The ravages of the Cholera in Constantinople—Alexandria—Cairo—Smyrna—how awful, compared with the mild infliction of the same scourge on England! At Smyrna, we

*Inland Seas—*

hear of 4000 persons dying in the course of a day; and, by accounts just received, it is alleged, that, at Mecca, not less than 45,000 deaths have happened in one month. The Christian will, in all this, trace something more than a difference in climate or in the habits of the population.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

**CIRCULATION**—From *Malta*, there were issued, in the year, 9083 copies of various portions of the Sacred Volume, in a variety of languages; from *Corfu*, 1782 copies; from *Syra*, 1721; and from *Constantinople*, *Smyrna*, and *Adrianople*, 7736.

**RECEPTION**—The increased facilities for the dissemination of the Scriptures in Turkey are truly gratifying: details appear at pp. 50, 105 of our last Volume; and some notices, at p. 151, relative to Persia, and, at p. 229, to Syracuse. In Egypt, the demand for the Scriptures is increasing among the Monks of the Coptic Church: 1014 copies of the Arabic Scriptures have been sent to the Church Missionaries in that country.

**VERSIONS AND EDITIONS**—Mr. Leeves had been chiefly engaged at Corfu, up to the middle of April, in superintending the *Modern-Greek Version from the Hebrew*, translated chiefly by Professors Bambas and Tivaldos, of the Ionian University: the Books of Genesis and Joshua had been translated, when an urgent demand for the Psalter led to the completion of that Book, of which an Edition of 5000 copies has been printed. The American Missionaries at Malta (not Armenian, as printed by mistake at p. 18 of the last Survey) have completed at the press an edition of 2500 copies of the *Turco-Armenian N. T.* The German Missionaries at Shusha have revised for the press the *Four Gospels in the Ararat or Oriental Armenian*; but the printing has been delayed by the dilatory forms of the Armenian Synod, the sanction of which is necessary: the whole of the *New Testament* has been prepared by them in the *Georgian or Oriental Turkish*: the *Curdish MSS.* had been forwarded, and the types and paper had arrived at Astrachan; but owing to the state of uncertainty in which the Missionaries remain, they have thought it prudent to delay sending for them to Shusha. The Rev. W. Glen, of Astrachan, has completed the translation of the *Poetical and Prophetical Books* into *Persian*: an edition of 1000 copies of the Books of

Psalms and Proverbs has been printed during the year. The purchase of some very valuable Manuscripts of a portion of the Scriptures in the *Berber Tongue* has been effected: this language is spoken very extensively by the Aborigines in the interior of North Africa: the translation was made by W. B. Hodgson, Esq. late Consul of the United States at Algiers, in conjunction with a learned Native.

*RELIGIOUS-TRACT SOCIETY.*

The sum of £001. formerly granted to the Church Missionaries at Malta has been expended in printing 33,000 Publications in Modern Greek and 5000 in Arabic. The Committee have sent 24,000 Publications to Malta, 49,000 to Corfu, and 3000 to Syra; and have granted 50*l.* to the German Missionaries at Shusha for the preparation of Tracts for that quarter. Of the Publications issued from Malta Mr. Jowett says, "They have been loudly called for and largely distributed in Greece, Egypt, and Syria." On the Children's Books a Correspondent remarks, "Hungry as Greece is for books, she will leap for joy to receive them in such attractive forms." In reference to Italian Tracts, Mr. Lowndes writes from Corfu, "In consequence of the general objection on the part of the Roman Catholics to receive Tracts, the distribution of Italian is by no means equal to that in the Greek Language. Religious Tracts are eagerly sought by the Greeks"—P. 19.

*EDUCATION SOCIETIES.**MALTA.*

The Boys' School in Valetta has 207 Scholars, and the Girls' 200: they are both in a prosperous state. Schools at Gozo and Casel Zeitun, and a third for Girls, which has recently been opened in the House of Industry, are also still dispensing the benefits of instruction to a very neglected population—P. 20.

*IONIAN ISLANDS.*

These Islands having been preserved from the desolating wars which of late

years have ravaged other parts of Greece, Education has advanced, under the continued and zealous patronage of Sir Frederick Adam, more rapidly than in those quarters. At the beginning of April, Mr. Lowndes reported the following numbers of Boys' Schools and Scholars in the respective Islands:—*Corfu*; 23 Schools, about 900 Children—*St. Maura*; 11, with 400—*Cefalonia*; 26, with 1000—*Ithaca*; 7, with 500—*Zante*; 49, with 1500—*Cerigo*; 5, with 200—*Paxo*; 4, with 150: being a total of 4650 Scholars in 125 Schools. In all the Islands, except *St. Maura* and *Paxo*, Female Schools have also been established, in which there are from 500 to 600 Scholars. Female Education has advanced very rapidly. Miss Robertson's School at *Corfu* for the higher classes of Females is in a very efficient state. In *Cerigo*, the Schools for both sexes are supported chiefly by the voluntary contributions of the parents, who acknowledge with gratitude the advantages which their children are receiving, evinced not less in their moral and domestic conduct than in their progress in learning. The Girls' School at *Argostoli*, in *Cefalonia*, under Mrs. Dickson, is in a very satisfactory state; and, of the Schools generally, the Superintendent of one of the Village Schools told Mr. Dickson, that, since their establishment in his district, no boy belonging to them had ever been found implicated in any misdemeanour which called for their interference. The Female Schools in *Zante* under the late Mrs. Croggon, and that established by Mrs. Kennedy in *Ithaca*, continue to prosper—P. 19.

## GREECE.

It has been found difficult to form a correct estimate of the number of Schools and Scholars in the *Morea* and the contiguous Islands, from their being so widely scattered. Of *Ægina* it is stated, that a Central School contains 117 Scholars, connected with which is a Preparatory School of 227: most of these children belong to the Orphan Asylum, in which Boys are collected together from all parts of Greece. At Athens, the Rev. Jonas King, of the American Board, had, at the beginning of June, 176 Scholars at Athens. In the *Cyclades*, Dr. Korck numbers 20 Schools, in 17 of which there were upward of 2000 children, of whom 600 appear to be at *Syra*: Mr. King's Female School at *Tino* had

in June 92 Scholars. In the *Sporades* there are 7 Schools, attended by about 300 children. The British and Foreign School Society has given an impulse to the System of Mutual Instruction throughout Greece, by the judicious application of its limited resources in the instruction of Teachers and the supply of School Materials—P. 20; and see at p. 150, Instances of the Beneficial Influence of the British System of Mutual Instruction.

## SMYRNA.

In July there were 17 Schools in Smyrna and the neighbouring places: upward of 1500 children are enumerated, but those of some of the country Schools had not been ascertained. Three of the Schools are under the Rev. Josiah Brewer, with Mrs. Brewer and Miss Reynolds, from the Newhaven Ladies' Greek Committee: in addition to their Free School of 100 Girls mentioned in the last Survey, a Day School has been opened, containing from 40 to 50 Girls, each of whom pay three piastres monthly, or a little more than two dollars yearly: to these has been added an English School of upward of 40 Protestant Youths, which contributes to the support of the Mission. The improvement of the Girls in the Pay School has been such as to lead the Greeks to establish Free Schools for Girls at the expense of the community. "There is a great and increasing zeal," Mr. Brewer writes, in March, "among the people themselves in the cause of Education. They have it in contemplation to open four or five others in different parts of the city, and one or more for Girls. They have also purchased a press, and ordered a fount of type from Paris. If increase of piety kept pace with the increase of knowledge, soon should we see the days of primitive prosperity return to this least offending of the Seven Apocalyptic Churches." He adds: "In the midst of all our labours we have to lament that we have not, as yet, witnessed numerous manifestations of the converting grace of God. The children are, indeed, becoming exceedingly dear to us; and the 200 Greek and 50 Protestant Youths, who have been under our instruction the year past, have acquired much knowledge of God and of their duty"—Pp. 20, 207; and see at pp. 451—453, some details relative to Education at Smyrna and in Asia Minor.

*Inland Seas—*

"Le Courier de la Grèce," for Feb. 1, 1831, contains a brief view of the Schools in Liberated Greece; from which it appears that there are 36 Schools for teaching Ancient Greek with 1831 Scholars, and 76 of Mutual Instruction with 6636 Scholars. In the Old Schools the books are in the Ancient Greek; which being nearly unintelligible to the Youths, they learn to READ, and that is nearly all. The habit, thus created, of reading without thought, is lamentably prevalent among the people of the East, and must be broken up before books will exert their proper influence. The Lancasterian Schools, bringing in, as they do, new books in the vernacular tongue and a new method of instruction, are a happy innovation and improvement in every point of view; and, should they prevail through the Eastern World, will do much toward reviving the sleeping intellect. (*American Board.*)

The state of things in Turkey continues to be such, as to call forth our gratitude and love to Him *in whose hand is the soul of every living thing, and the breath of all mankind.* The Greek Schools continue to prosper and augment; and the Holy Scriptures, with Bible Histories and Scriptural Catechisms, are still allowed to be taught in them. (*Mr. B. Barker: Smyrna, April 19, 1831.*)

The Committee would earnestly urge the necessity of renewed and increasing exertion. They would remind you, in the language of their Transatlantic fellow-labourers, that "Greece is the very heart and eye of the Eastern World"—that "the keys to the mind of Asia must ever be on the Hellespont, and in the hands of the Greeks." They would join them in pleading earnestly on behalf of "a people who seem destined by Providence to illuminate all those regions which Christianity early civilized; and to rekindle the lights of science on those plains and mountains, where exist the most ancient seats and the holiest monuments of the race of man." (*Brit. and For. Sch. Soc. Com.*)

## STATIONS, LABOURERS, &amp; NOTITIA OF MISSIONARY SOCIETIES.

## AMERICAN BOARD OF MISSIONS.

MALTA—1820—Daniel Temple; Ho-man Hallock, Printer—Mr. Goodell has removed to Constantinople: the direction of the Press at Malta fell chiefly on him: no detail of its operations has reached us since that given in the last Survey—Mr. Temple is making steady progress in furnishing School Books for Greece—The Printing Fund, supplied some years since by the generosity of a few individuals, amounting to 16,201 Dollars, has all been expended—P. 20.

CONSTANTINOPLE—1831—W. Goodell—Under the influence of the views, quoted from Messrs. Smith and Dwight at pp. 149, 150 of our last Volume, relative to the want of Missionaries in Constantinople, the Board forwarded instructions to Mr. Goodell to proceed to that city: they had more especially in view his frequent personal intercourse with the Armenians residing at Constantinople, and with such as resort thither from various parts of Asia: he left Malta, in consequence, on the 21st of May, and arrived at his destination on the 2d of June. He will here enjoy many advantages for perfecting the Turco-Armenian Version of the New-

Testament, the first edition of which, as has been already stated under the head of the Bible Society, has been printed at Malta; and is now "ready," to adopt the words of the Board, "to be put into the hands of the most enterprising and intelligent of the nations of Western Asia, embracing more than a million and a half of souls."

GREECE—Tino—The Female School, opened by the Rev. Jonas King in this island, had, in April, an attendance of 68 scholars, many of whom had committed to memory considerable portions of Scripture. This island is called also Tinos and Tenos: it is one of the Cyclades, and has long been the favourite residence of the Foreign Consuls for the Archipelago: about one-third of the Greeks are connected with the Church of Rome. See some account of Tino at p. 400 of our last Volume.

Athens—Mr. King left Tino on the 8th of April, and arrived at Athens on the 19th; having spent a few days at Syra and at Algina. At Syra he engaged N. Niketoplos as Teacher of the School which he purposed to open at Athens: this Greek had the advantage of being known

to the Athenians, having formerly taught a Girls' School in their city; and had held, for some time, by the appointment of the President, the office of Master of the School in the Orphan Asylum at Ægina. Mr. King, on arriving at Athens, immediately hired a room for a year, for 500 piastres; and, in a few days, collected 24 boys and girls: these gradually increased to the number of 260. In August he wrote to a friend in London, that, some having left or being occupied in the harvest, the attendance was then 150, divided into a Male and a Female School; and that he had from 30 to 40 scholars in a Third School, opened at Menidi, a village about two hours' distance. Soon after his arrival, he began to build a Dwelling House, on the foundation of a Turkish House which he had bought when at Athens in 1830: labour and materials being cheap, and few venturing to build until the Turks should evacuate the city, he had great facilities in this work. He has purchased for 4000 piastres (about 258 dollars, reckoning the dollar at 15½ piastres) an acre of land, in the most beautiful part of the city and with a fine prospect, for the erection of a School House; but will not build till the Turks leave Athens, and a plan of the city shall be laid down by the Greek Government. Mr. King has also proposed the establishment, in due time, of a Literary Institution for the advancement of the Greeks in sound learning and religious knowledge. "Since I came hither," Mr. King writes to the Friend before mentioned, "I have not met with the least obstacle, either from Greeks or Turks. I am not, however, without my trials, of which all are partakers, and which are in a greater or less degree necessary, in order to wean us from this world of sin, and cause us to raise our eyes towards the heavenly world.—My health is often feeble, and my spirits sometimes droop; and I habitually feel that I am a very unprofitable Servant in the vineyard of our Lord"—Pp. 21, 207: see, under the latter of these references, a notice of the Rev. Rufus Anderson's "Observations on the Peloponnesus and Greek Islands;" of which Volume Mr. King says that it "contains very much interesting matter, and is very correct:" at pp. 491, 492 are Remarks, by the Board, on the Prospects of Education in Greece.

In reference to the visit of Mr. An-

derston to the Mediterranean the Board state—"As soon as possible after his return, the Committee considered the various documents and facts, which were laid before them; and inquired what they could do immediately for the benefit of Liberated Greece. They could not but consider themselves as called upon to give a special impulse to the press, in regard to such works in Modern Greek as would be serviceable in schools. It was particularly resolved, that, in all the School Books prepared for Greece, should be found a good proportion of moral and religious truth. There is nothing in the prejudices of the Greeks which would make such a course difficult or embarrassing: on the contrary, they have been accustomed to see Religion hold a prominent place in their School Books; and extracts from Scripture, or plain statements of moral and religious Doctrines and Duties, would be received with favour. Measures were also taken to have a responsible and efficient Agency in Greece; and appointments were made for securing that object." The Board add—"It is peculiarly necessary that the first evangelical operations in Greece should be conducted with judgment and caution. The people are ignorant and superstitious, and their prejudices are easily excited. Books and Schools seem likely to exert more beneficial influence, with less liability to opposition or suspicion, than any other means which can be freely used at present. The uncertainty attending the Government of Greece must have some influence to retard evangelical efforts. It is matter of gratification, that the Three Great Powers, in their arrangements for the pacification and government of this interesting portion of Europe, have established the principle of Religious Toleration. We can hardly err in supposing, that great events are to proceed from the Greek Revolution; and that these events will have an ultimate bearing on the diffusion of Religious Knowledge and the establishment of Christ's Kingdom."

In reference to the political state of Greece Mr. King remarks, about two months before the assassination of the President: "Greece is in a troubled state. The President's friends and the Liberals have become much excited against one another; and blood has already begun to flow: what will be the end we know not. I trust, however,

*American Board of Missions—*

that England and France will soon take up and finally settle the subject of Greece . . . Unless they interpose, I fear that we shall have troublesome times for awhile. But there is ONE, who is mightier than the Three Powers, and higher than all the Kings of the earth. His throne is in the heavens; and on the earth He often *doeth terrible things in righteousness*, and will surely cause all to work for the advancement of light, and knowledge, and of Christ's Kingdom. May that Kingdom soon come; and war and discord, and envy and strife, and political and religious contentions, be banished from the world!"

On the state of Greece, as it respects Missionary Exertions in that country, the Board say—"We are not yet acquainted with ANY ONE INSTANCE, in which the Government of Greece has interfered DIRECTLY with Missionary Operations. Whatever may be the views and wishes of the men in power, they have hitherto uniformly treated Missionaries, so far as we know, with the greatest respect and kindness. The Missionaries have enjoyed the same protection, the same facilities for travelling, the same liberties of residence, with the Natives of the country. Their rights, as men, have in no instance been invaded. All the books, which they have introduced into the country, have been admitted free of duties. The obstacles which have thus far been encountered have been of somewhat a peculiar nature, and have demanded wisdom and circumspection, but have been far less than Missionaries have ordinarily had to contend with: and there are few countries, where access to the youthful ear, and mind, and heart, is so easy, as it is at this time in most parts of Liberated Greece."

SYRIA—1825: suspended, 1828: resumed, 1830—Isaac Bird, G. B. Whiting—Opportunities for religious conversation are frequent: the whole day is sometimes thus spent. A few Young Men, who are among the first-fruits of the Mission, are often thus engaged with their countrymen; and were not inactive, there is reason to believe, during the two years in which the Mission was suspended. From 12 to 20 persons attend an Arabic Service on Sundays: they usually listen with more respect than formerly. The Gospel is read weekly to a company of from 20 to 50

mendicants, who come stately for a little bread—A few boys are instructed in Italian and Arabic; but there is a distressing apathy on the subject of education among all classes. "A great deal of preparatory work is to be done here," the Missionaries write: "the rubbish of ages is to be removed, before the foundation of the spiritual building can be laid"—P. 21: and see, at pp. 316—318, 401, notices of the Character of the People of Syria; and, at pp. 351, 352, notices of a Visit paid by Mr. Bird, in 1829, from Malta to Tripoli and Tunis.

ARMENIA—Messrs. Smith and Dwight left Constantinople, in prosecution of their visit to Armenia, May 1, 1830; not on the 14th of March, as stated by an error of the press at p. 471 of our last Volume, where that date applies to their leaving Malta, and the reading should be, not "set out FROM Constantinople," but "set out FOR Constantinople," that is, from Malta. On the 31st of May, they reached Tocat, 500 miles; and, on the 13th of June, Erzeroum, 300 miles, the difficulty of the roads occasioning delay: the Armenians were emigrating in such numbers, under promises of great advantages, into the Russian Territory, that 40,000, it is said, had gone from the Pachalic of Erzeroum alone. On the 4th of August they wrote from Tiflis: the next day they left Tiflis, and arrived at Shusha on the 14th. The Cholera broke out at Tiflis before they reached Shusha, and carried off, as they learned, 10,000 out of its 40,000 inhabitants. The eight days passed between Tiflis and Shusha were days of extreme hardship, from the prevalence of disease and the evils attendant thereon. They were detained in Shusha till the 1st of November, by the illness of Mr. Smith: from that place they proceeded, by way of Erivan, to Echmiazin, and thence to Tebriz. Mr. Smith suffered a relapse on this journey, which brought him to the borders of the grave. At Echmiazin, the grand seat of Armenian Power, they were received with repulsive suspicion; which, however, wore away, in a good measure, before they left that place. At Tebriz they remained till the 8th of April: returning by way of Erzeroum and Trebisond, they reached Constantinople on the 25th of May, and Malta on the 2d of July. "How different were our feelings," says Mr. Smith, on their entering the harbour of Valetta, "from

those which we had when we left it! Then we had just bid adieu to dearly-beloved friends; and were going to explore one of the dark places of the earth, where we expected to find hardly a ray of Divine Truth shining through the thick gloom of Mahomedan Delusion and Christian Superstition; and where, so many were the exposures and hardships which we might have to encounter, that we had almost wrought our feelings up to the expectation that one or both of us would find his long home. Now, the fatigues of travelling were over: God had sustained us through them—had raised us up from weakness and disease—had defended us from the pestilence

*that walketh in darkness, and the destruction that wasteth at noon-day; though thousands had fallen by our side, and ten thousands on our right hand. We were no longer in a country where our finer natural feelings were continually ruffled and crossed by the nameless annoyances of a state of semi-barbarism, and our sensibilities shocked by exhibitions of demoralization and vice. In a few hours we were to see our friends, from whom we had been absent more than fifteen months; and receive Letters from others in America, from whence not a line had reached us for all this length of time. How great has been the goodness of God to us!*"—P. 21.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—The Rev. J. J. Robertson and the Rev. J. H. Hill, with a Printer, arrived at Malta Nov. 15, 1830; and sailed on the 29th for Tino. At the end of April, Messrs. Robertson and Hill joined

the Rev. J. A. Jetter at Syra, and sailed in company with him for Athens, where they arrived on the 2d of May: they have there opened a School—Pp. 21, 296, 336, 450, 451.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlien; Peter Brenner, John Matt. Weiss, Printers. The Rev. W. Jowett is disabled, by the effect of his residence in the Mediterranean upon his health, from resuming his labours there. Mr. Schlien was absent from Malta, for twelve months, on a visit to Germany: he returned in October, with re-established health—In the latter half of 1829 and the whole of 1830, there were printed 57,900 Books and Tracts in Italian, Modern Greek, Arabic, and Maltese: of which 51,034 were put into circulation—Pp. 21, 72, 135, 512.

GREECE—1827—*Corfu*; Christian L. Korck, M. D.: *Syra*; Frederick Hildner: *Smyrna*; J. A. Jetter.

The Missionaries enjoyed for some time many facilities for the introduction of a Scriptural System of Education into the Islands of the Archipelago, and especially *Syra*. These facilities have, however, ceased; or have, at least, been greatly circumscribed. The doctrines and usages of Image Worship, and Prayers to the Virgin, have been introduced into the plans of Education—The Missionaries having remonstrated in vain, it has been deemed right that Dr. Korck should remove to *Corfu*, where there appears a favourable opening for labour: when thus obliged to relinquish his object at *Syra*, there were, in Four Schools, 350 Boys and 170 Girls under the direction of the Missionaries—Mr Hildner con-

tinues in *Syra*, where he has 120 children under his care, 50 of whom form an Infants' School, and 70 are destined for a higher School: he has much satisfaction in his labours—Mr. Jetter left *Syra* on the 26th of April, on the visit to Athens, in company of the American Episcopal Missionaries, mentioned before; and arrived there on the 2d of May: after a few days he sailed again, with Mr. Leeves, for *Smyrna*, the Committee having sanctioned his settling at that place: he arrived there on the 17th; and, having fetched his family from *Syra*, took up his abode, on the 16th of June, at *Boujah* in the vicinity, as the Plague then raged in *Smyrna*: when it subsided he collected from 60 to 70 Girls for instruction; and finds more calls for opening Schools than the Society is able at present to embrace, nor has he wanted sufficient opportunities of declaring the Gospel to the people: the field is large and varied, but he finds himself in a dark corner of the earth—Pp. 21, 336, 376, 424, 512; and see, at pp. 136—142, 448—453, many interesting particulars relative to the Interruption which the work has met with, the Measures which it may be expedient to pursue, the State of Greece, and the Proceedings of the Missionaries: at p. 551 is given a distressing account of the Ravages of the Cholera Morbus which followed the Plague at *Smyrna*.

The Society's operations in Greece are

*Church Missionary Society—*

now independent of the Greek Government, and are all conducted on Scriptural Principles.

The Rev. John Hartley has published "Researches in Greece and the Levant:" a notice of this Volume appears at p. 550.

EGYPT—1826—*Cairo*: W. Krusé; Isa Petros, Nat. As. The health of some of the Missionaries having suffered by their labours in this country, the Committee have authorised their temporary return to Europe: Mr. Mueller, in consequence, left Alexandria on the 14th of April, and reached Leghorn on the 4th of May: Mr. Lieder arrived at Malta on the 22d of August, and landed at Dover on the 3d of December—The Missionaries find open to them those three effective means of good, Preaching, Education, and the distribution of the Scriptures—Preaching has been maintained in Arabic, German, and English: Mr. Lieder devoted himself to the study of medicine, in order to gain the more ready access for the Gospel into families—The Boys admitted into the School, from May 1828, amount to 174: of these, 119 have left; and there now attend 36 Copts, 11 Greeks, and 8 Roman Catholics—Many opportunities are found for distributing the Scriptures: the Greek Patriarch has prohibited his people from receiving books from them; while a friendly disposition on the part of the Coptic Patriarch is increasingly manifested. Mr. Mueller spent two months in the autumn of 1830 in a Visit to Upper Egypt, and the first half of the month of March of last year in a Visit to the Faioum—Pp. 22, 120, 142—146, 180, 318—320, 424, 550; and see, at p. 492, an account of the ravages of the Cholera Morbus in Egypt, and its effect on the Mission.

ABYSSINIA—1831—*Quila*, in the Province of Tigré; Christian Kugler: *Gondar*, in Amhara; Samuel Gobat. The Missionaries were left in the last Survey at Massowah: quitting that place Jan. 15, 1830, they reached Adi-Grate, in the Province of Tigré, on the 15th of February, and were cordially received by Sebagadis, the Ras of Tigré. Their friend Girgis here met them: he had been to Cairo, with Guebra Mariam, the principal Priest of Tigré; but had there missed the Missionaries: he continues stedfast in the faith.

Mr. Kugler was settled, at the date of his last Letters on the 2d of October

1830, at Quila. His medical knowledge rendered him very acceptable among the people. He had abundant opportunities for labour; and was proceeding, with the help of Guebra Mariam, in the translation of St. Luke's Gospel into Tigré, and the preparation of a Dictionary, and of a Spelling Book adapted to the religious as well as the literary instruction of the scholars.

Soon after landing, Mr. Gobat proceeded to Gondar, where he arrived on the 25th of March. He had the double object in view—of securing friendship to the Mission, and of circulating the Amharic Gospels; and was so successful, that though it was his intention to remain only ten days at Gondar, he was fully occupied there at the date of his last Letters on the 24th of June. The knowledge of medicine gives him, as it does Mr. Kugler, ready access to all ranks: he finds better opportunities of making the Gospel known than he ever before enjoyed: his house is almost always full of visitors, with whom he has free and friendly discussions. He had distributed copies of the Amharic Gospels to all parts of Abyssinia; and, in many places, these had been copied: he could advantageously circulate a thousand copies of the Bible; and has reason to believe that a great change will follow when copies are sufficiently multiplied. His health is very good: he finds the climate highly salubrious.

Apprehension had been entertained of the breaking out of hostilities between Amhara and Tigré; but Girgis had been deputed to proceed to Amhara, for the purpose of negotiating for peace. Tigré was quiet, but almost all the rest of Abyssinia was in a disturbed state. Adowah had been spoken of as the place of residence for both the Missionaries, and Sebagadis had assented to the proposal.

P. 22; and see, at pp. 146—149, 277—281, 532—535, many interesting details relative to the favourable reception, and the labours and prospects of the Missionaries; and to the state of the country, and the character of the people.

In reference to the unexpected facilities offered to the Missionaries in this new and important sphere, and to the fair prospect of security with which they may probably remain in the country even if troubles should for a season prevail, the Committee observe, that they "cannot reflect on all these circumstances without recording their opinion on this



new instance of encouragement given to waiting and persevering faith. At one period, the delays and difficulties of this branch of the Mediterranean Mission were such as to excite much uneasiness, and even a serious apprehension that it might become requisite to abandon the prosecution of this enterprise into Abyssinia. The Members of the Society will, doubtless, share the joy of the Committee, in contemplating the good hand of our God upon us, in finally opening the way, and enabling His Servants freely to distribute the Scriptures which had been in the meanwhile preparing for their hands, and to speak and preach in regions so remote and so rarely visited, with a ready utterance of the native language. The time thus employed by our two Missionaries, during a period of three years' travelling in Egypt and the Holy Land, has not been spent in vain: an interval of this length, had it been passed in irresolute or desultory measures, would have been indeed a burden on the Society; but the minds of the Missionaries were always bent on their main purpose: they were familiarizing themselves, through the medium of a few Abyssinians, with the opinions, customs, and language of the country; and they have thus at length, and at once,

laid their hand to the work with the greatest advantage, in the very heart of the nation.

“When we look back through the period of the last three centuries, and survey, in the Portuguese Settlements, and Jesuit Missions sent out to Abyssinia, a series of events, marked chiefly by commercial cupidity, political ambition, and ecclesiastical tyranny—when, to this, we add a retrospect of events, which, since rather more than half a century, have faintly connected the name of Abyssinia with England, and have gratified literary men with a knowledge of the sources of the Nile—our hearts will be raised to incomparably nobler hopes, when we consider, that, during the last two years, the British and Foreign Bible Society has become possessed of the entire Bible in the Abyssinian Language—that, of this, it has already printed the New Testament—and that the Church Missionary Society has its Labourers now actually in the midst of the Abyssinian Churches. What may we not expect for this Eastern Side of Africa, should it please the Head of the Church to revive His-blessed work in those regions, and remember His ancient mercies on their behalf?”

GERMAN MISSIONARY SOCIETY.

*Karass*: a Colony of German Settlers, near the Caucasus—James Lang, C. G. Hegele, who lately joined Mr. Lang—P. 23.

*Madchar*: another Colony of German Settlers, near the Caucasus—C. Lewis Koenig—P. 23.

The labours of the Missionaries among the Settlers have been crowned with success: the Settlers are increasing: the number of true Christians among them is considerable; and these places seem to be appointed in the Providence of God to become shining lights among the surrounding followers of the Impostor. The Tartars in the vicinity have been visited with some good effect: their leaders now shun discussion, from their conscious inability to defend the Korân; and not a few of the people are convinced of the truth of Christianity, but conceal their convictions from fear of persecution: an old Tartar, who yet could not be prevailed on to make an open profession of his faith, declared, “I know in whom I believe. I am old, and long for the hour of my departure from this world. There is no  
Jan. 1832.

better companion in death than Jesus Christ: He alone shall in death be my companion; for then no other can help but He.”

The preservation of these Colonies from the ravages of the Cholera Morbus was stated in the last Survey. The Tartars ascribing this to the mercy of God, it made a very favourable impression on their minds. Many, who took refuge in both Settlements, were saved. In both places, daily prayer was offered in the Churches, with an open confession of sin, and earnest supplications for mercy. A Russian Officer, who had taken refuge among the Settlers, observed, in attending the Meetings for Prayer, that this was the surest quarantine; while one of the Settlers, who had usually scoffed at Religion, continuing his scoffs even at this most serious time, was attacked by the disease in such a malignant form that no efforts could save him.

*Shusha*—1824—A. H. Dittrich, Felix Zarembo, C. F. Haas, C. G. Pfander, C. J. Sproemberg; J. C. Judt, Printer. Mr. Hohenacker, being no longer

*German Missionary Society—*

able to encounter the fatigues of the Missionary Life, has retired to another German Settlement, where he practises medicine. Mr. Pfander has returned from Bagdad, and Mr. Sproemberg has lately joined the Mission. Mr. Dittrich has continued his usual occupation of translating and revising in Armenian for the press, which has been very active: his labours have greatly impaired his health. Mr. Zarembo has been engaged on translations for the Persians. To the MAHOMEDANS, the Word of the Cross is still foolishness, because they will try to comprehend it with their reason; and it is still a scandal, because it requires a new heart: the New Testament and Tracts, in Persian and Turkish, have been widely circulated among them: a School was about to be opened for Mahomedan Children, in which the Scriptures are to be taught. The labours of the Missionaries among the ARMENIANS, which were highly promising, have been much interrupted by the Priesthood, and particularly by the Monks, who begin to perceive that the light which is spreading among the people would destroy their evil influence: the Schools have been very much scattered, and the circulation of the Scriptures hindered. The American Missionaries, Smith and Dwight, spent some time at Shusha, on their visit to these parts: in August 1830 they give the following view of the state of the Mission: "The first object of the Missionaries in coming to these countries was to labour among the Mahomedans, both Tartars and Persians. They, however, found the Armenians so destitute of schools and instruction of every kind, and so deplorably ignorant of the Word of God, that they resolved to divide their efforts, and appropriate a part only to the Mahomedans and a part

The countries of Mesopotamia offer, through the medium of the numerous Christian Congregations existing in them, a wide field for the circulation of the Word of God; but, as these ancient Christians have, in a manner, through ignorance, buried this Divine Treasure, and have forgotten its intrinsic value, they require, first, to be awakened to a sense of its inestimable worth, before a general circulation of the Word of God can be effected among them.

The Persians, in general, possess a greater spirit for inquiry than the Turks; and, for this reason, they are the sooner inclined to accept a New Testament, when it is offered to them; and to read it, partly, indeed, from sheer inquisitiveness, but partly, also, from a certain degree of love for truth. I believe, therefore, that I am warranted in asserting that Persia offers a wide and very encouraging field for the dissemination of the Word of God, in the language of the country. Besides this, I have several times had opportunities of ascertaining, even among some Turks at Bagdad, though still more among Persians there, that Mahomedans, not-

to the Armenians. They commenced a regular system of operations only about three years ago. Of the five brethren who were then here, three devoted their labours to the Mahomedans and two to the Persians. Two Schools have been opened in Shusha for the Armenians, under the superintendence of the Missionaries; and, when we arrived, one of them contained 60 Scholars and the other 30: they have since been discontinued, on account of the sickness in the town. The Brethren are also in the habit of making Missionary Tours, both in this and the adjacent provinces, for the purpose of distributing Tracts and Books among the Armenians and Tartars; and also of publishing to them the Gospel, both in private, and in public in the Bazaars, as the Providence of God gives them opportunities: these efforts have not been without some precious fruits among the Armenians; and their general influence certainly encourages their continuance. The Missionary Press has hitherto printed only in Armenian: they are expecting, however, soon, a fount of type for printing in Turkish. Zarembo is, at present, very low of the cholera: almost all hope of his recovery is extinguished: he has just returned from Tiflis, where he was during the raging of that disease: he is a dear brother, and his loss would be severely felt: we cannot but hope in God, that he may yet be raised"—P. 23: and see, at pp. 46, 47, an Obituary of the late Missionary J. B. Saltet; and, at pp. 229, 230, notices of Persecutions among the Armenians, and of Inquirers among the Mahomedans.

*Bagdad* — Mr. Pfander's statements and proceedings while at this place may be seen at pp. 24, 322, 453, 454 of our last Volume.

withstanding their hatred toward Christ, when they have calmly read the New Testament, could not refrain from acknowledging its truth and superiority, and were evidently staggered in their belief as to the truth of their own religion.

(*Rev. C. G. Pfander: Shusha, Sept. 1831.*)

**JEW'S SOCIETY.**

W. B. Lewis, John Nicolayson, S. Farman. The separation of Mr. Wolff from the Society and his subsequent proceedings were noticed at pp. 156, 424—*Mr. Lewis* visited the Jewish Converts in banishment at Cæsarea; and had the painful conviction forced upon him, that the greater part of them had prematurely professed Christianity: see details on this subject, and various remarks and statements relative to the condition of the Jews in these seas, at pp. 281—284, 320—322—*Mr. Nicolayson*, who had visited Tripoli and Tunis in company with Mr. Farman in the latter part of 1830 and the beginning of 1831, left Malta for Algiers on the 24th of March,

and spent nearly two months in that place. Extracts of his Journal will appear in a subsequent part of our present Number—*Mr. Farman* was to have accompanied Mr. Nicolayson, as on the former voyage; but having been unexpectedly left behind, he resolved to sail for Syria, which he did on the 3d of April, by way of Alexandria: he arrived at that port on the 15th, left on the 2d of May, reached Cairo on the 7th, left it on the 14th, sailed from Damietta on the 23d, and landed at Beyrout on the 1st of June. He was studying Arabic at the date of his last despatches, but was restricted in his intercourse with the Jews by the prevalence of the Plague—P. 24, 424.

**LONDON MISSIONARY SOCIETY.**

*Malta*—1811—S. Sheridan Wilson—Increasing attendance on Sundays, at two English Services—In 1830, there were issued from the press 9100 Tracts and Books, 600 of which were Scott's Essays: the distribution amounted to 7272 bound and covered Books, and 2810 Greek and Italian Tracts—P. 24.

*Corfu*—1819—Isaac Lowndes—En-

**SCOTTISH MISSIONARY SOCIETY.**

*Karass*—1815—James Galloway—Testaments and Tracts found a ready sale among some Cossacks stationed near. The Tartars are in a very unsettled state, and most of them indifferent and careless about all religious concerns: those who have any thoughtfulness among them see that Mahomedanism affords them no deliverance from the punishment due to sin; but they resist, as blasphemy, the doctrine of the atonement by our Incarnate God. They are kept in a constant state of alarm by two successive Circular Letters from Seyd Achmet, the keeper of Mahomet's grave at Medina, in which he pretends to have seen their Propbet, and to have received denunciations of wrath from him on the degenerate Mussulmana. The ravages of the Cholera Morbus have awakened the fears of many; but there is a great want of faithful Ministers to

improve the visitation—P. 25.

English Preaching, and Greek occasionally, are continued—In two excursions, the people eagerly received books—Sunday Schools in and near Corfu have 225 scholars. Mr. and Mrs. Lowndes are active in the superintendence of four Girls' Schools, in Corfu and neighbouring villages, containing about 250 girls, who make good progress—P. 25.

improve the visitation—P. 25.

*Astrachan*—1815—W. Glen—The completion of the Poetical and Prophetical Books of the Old Testament in Persian has been stated under the head of the Bible Society—Meshedie Mirza Baba, a young Mahomedan, having avowed his determination to be baptized by Mr. Glen, has been imprisoned, under the allegation of debts due from him to certain Persians—In allusion to the ravages of the Cholera Morbus in Astrachan, stated in the last Survey, the Directors say, "With such awful scenes before their eyes, it was almost impossible for the most thoughtless to be altogether unconcerned at the time; yet it is lamentable to state, that no sooner was the danger considered as past, than multitudes returned to their former vicious practices"—P. 25.

**WESLEYAN MISSIONARY SOCIETY.**

*Malta*—1823—John Keeling—Congregations continue good: a few pious persons strengthen the Missionary's hands—Scholars: 70 have been collected in a

Day School, about an equal number of boys and girls, most of whom have lost one parent, chiefly a father—P. 26.

*Alexandria*—1825—James Bartholo-

*Wesleyan Missionary Society—*

mew—A place of Worship, prepared at the expense of the British residents, was opened on the 9th of January of last year—The Arab School has about 40 boys—In allusion to the New Place of Worship, Mr. Bartholomew says, “Alexandria, which for so many ages had been destitute of the pure worship of God, and which exhibits the sad effects of so protracted a privation, is now blessed with this privilege. Alexandria is a most abandoned place. The people have been caused to forget the Sabbath; and, as a necessary consequence, they have forgotten God. The land is cursed for the wickedness of the inhabitants; the cry of oppression is everywhere heard; and the scourge of the Almighty is frequently felt and constantly apprehended. The Plague was at Latakia,

when several hundred pilgrims arrived from that place at Alexandria; and as there is no quarantine at Alexandria, they were permitted to land immediately: they were on their route to Mecca: in this way, also, Mahomedanism spreads desolation and death”—P. 26.

*Zante*—1826—Walter Oke Croggon—“Mr. Croggon,” the Committee say, “has been unwearied in the zealous and successful prosecution of his work, so far as he was permitted to engage in it; but he has had opposition from his own countrymen, rather than from the Greeks. The Morea has already received from Zante some of the Youths trained to Christian Knowledge by Mr. Croggon: they fill the responsible situation of Teachers”—P. 26.

**BAGDAD.**

The melancholy depopulation of this city, and the deaths which had taken place in the family of Mr. Groves, were stated at p. 512 of our last Number. At the end of March, nearly 80 scholars were under daily instruction by five competent Teachers, when the appearance of the Plague led to the suspension of the School: at the end of May, Mr. Groves writes that more than half the child-

ren were dealt, with the whole of the Teachers, and his beloved Wife. His faith was, however, graciously sustained; and he was enabled to yield himself with joy to the will of his Heavenly Father. A few extracts from Mr. Groves's Journal will be found in a subsequent page. Four other Labourers had reached Aleppo, at the end of May, on their way to join Mr. Groves at Bagdad—Pp. 26, 512.

---

**Siberia.****STATIONS—LABOURERS—NOTITIA.***LONDON MISSIONARY SOCIETY.*

*Selenginsk*: 160 miles SE of Irkutsk: inhab. 300: in the centre of the Buriats, east of Lake Baikal—1819—Robert Yuille.

*Khodon*: Out-station, 190 miles NE of Selenginsk—1828—Edward Stallybrass.

“Amidst much discouragement,” the Directors report, “the Brethren, in this region of benighted Heathen, still continue their endeavours to disseminate

the knowledge of the True God and Jesus Christ whom he hath sent; and, in circumstances of peculiar trial, have often beheld the hand of God manifested for their protection.” Both the Missionaries have promising Youths under their care. Mr. Swan, who had settled at Ona, another Out-station, arrived in the Humber, on a visit home, at the end of January—Pp. 26, 336.

---

**China.***LONDON MISSIONARY SOCIETY.*

*Canton*: 1807—Robert Morrison, D.D.; Leangafa, Nat. As.—A Chinese, Kew-hagang, was baptized at Macao, in the beginning of 1830: he is to assist in the distribution of Tracts. Dr. Mor-

riison speaks of Leangafa as “dead to this world and living unto Christ—occupied in studying the Scriptures—writing and printing Tracts—and visiting from house to house, testifying to his

countrymen the Gospel of Salvation :” in company of Agong, another Chinese Convert, he itinerated about 250 miles in the interior, for the purpose of instructing their countrymen in the knowledge of Christ, and distributing Religious Tracts among them, written and printed by them with that view—P. 27 :

**RELIGIOUS-TRACT SOCIETY.**

Leangafa having requested the Society's assistance in preparing Tracts, the Committee authorised him to print 18,000 at their expense: in consequence, 7000 Tracts, chiefly by Leangafa and Dr. Morrison, were printed and circulated in the interior. In ex-

posing in these Tracts the vain superstitions which delude the minds of the Chinese, Leangafa has done it in a manner, Dr. Morrison says, “which no European now living, with whom I am acquainted, could equal.”

Around the millions who occupy this wide region of spiritual death, jealousy and power have raised against the Christian Missionary a barrier more impregnable, to mere human assault, than the massy wall that defends its frontier. Stationed at the only point on which a Nation, unequalled in the rigour and exclusiveness of its policy, allows Christendom to come in contact with China, and near the entrance of that avenue through which the commerce of Europe and America penetrates the interior of the Empire, Dr. Morrison still pursues his unostentatious but important work; presenting to its inhabitants, as opportunities occur, another and more valuable merchandize—the *pearl of great price*—the Gospel of Salvation, *more precious than gold, yea, than much fine gold*. And, though his spirit be constantly stirred within him, on beholding the Nation wholly given to idolatry, and his soul at times depressed by the obstructions which ignorance and atheism, the fear of man, the love of the present world, and prejudices, arising from the Natives confounding the Religion of the New Testament with that system of corrupted Christianity which Romanism has presented, he is nevertheless cheered by the success that has attended his labours. (*Directors of London Miss. Soc.*)

**AMERICAN BOARD OF MISSIONS, AND AMERICAN SEAMEN'S FRIEND SOCIETY.**

Canton—1830—Elijah C. Bridgman, from the Board; David Abeel, from the Society—About the end of 1830, Mr. Abeel sailed for Batavia; with the view of visiting the Dutch Islands, in order to ascertain the state of the Christian Churches formed on them two centuries since. Mr. Bridgman is studying Chi-

nese, and has a few Native Boys under his care: he preaches on the Sabbath to an increasing number of American residents and seamen: most of his time is spent at Canton, but he occasionally visits Macao—P. 27; and see, at pp. 493, 494, some notices of the state of both Idolatry and Christianity at Macao.

## India beyond the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**BRITISH AND FOREIGN BIBLE SOCIETY.**

Mr. Gutzlaff had spent some time in Malacca, but was about to return to Siam; and purposed to proceed from thence to Cochin-China, and, if practicable, into China itself—From Singapore, 252 Bibles, 1164 Testaments, and 1406 Portions of the Scriptures were issued within the last two years and a half—chiefly in Chinese and Malay, for circulation among the Eastern Islands, and in China and the neighbouring king-

doms. The Chinese Scriptures extending to 21 volumes, it has frequently been found inconvenient to disperse them otherwise than in small portions. “The friendly and even kind reception,” the Committee remark, “with which the Missionaries have uniformly been met, and the cheerfulness, and not unfrequently the strong feelings of gratitude, with which the Scriptures have been received, are truly gratifying.” A new Malay Version of St. Matthew, in the

*India beyond the Ganges—*

Arabic character, has been printed at Singapore—At *Malacca*, blocks are cutting for a New Edition of the Scriptures in Chinese: the New Testament is finished and in circulation: the Old had proceeded nearly to the end of the Psalms: this edition is much admired; and is quite equal, both in type and execution, to the best native books—To *Pinang*, 500 Malay Bibles have been sent—P. 27; and see p. 324 for notices of the Circulation and Influence of the Scriptures.

**PRAYER-BOOK AND HOMILY SOCIETY.**

A third and enlarged edition of the Principal Parts of the Book of Common-Prayer in Chinese, consisting of 2000 copies, has been completed: 500 had been put into circulation from *Malacca*.

**RELIGIOUS-TRACT SOCIETY.**

Several Tracts have been prepared for circulation in *Siam*, and a fount of types ordered at Singapore from Calcutta—At *Singapore*, about 6000 Chinese Tracts have been distributed, and 4000 by means of 50 or 60 junks which trade between that island and the continent: the total number of Chinese Tracts issued from Singapore, during the last two years and a half, was 44,000; of the Sheet Tracts, about 20,000. Among the Malays 13,000 Tracts and 8000 Handbills had been distributed; in part at Singapore, but chiefly to the various quarters of the Malayan Archipelago. The Society sent, in the year, 98 reams

of printing paper, 10,000 English Tracts, and a variety of Works on sale—From *Malacca*, 25,576 Tracts were issued in the year: many of these were carried into China: the expense was defrayed by the Society, and a further Grant of 100*l.* has been made. The Press continues to be actively employed—A further supply of Publications has been sent to *Pinang*—To *Burmah* 24 reams of paper have been sent, and 9000 English Tracts for the British Troops—Pp. 27, 28.

**EDUCATION SOCIETIES.**

There were, at the latest dates, 22 Schools in operation at *Malacca*, as follows—Boys' Free School with 156 scholars, and Girls' Free School with 70 scholars, both Schools principally supported by Government—Seven for Chinese Boys, with 240 to 250 scholars, chiefly at the charge of the London Missionary Society—Six for Chinese Girls, with 68 scholars, under the superintendence of Miss Wallace, who also continues in charge of the Girls' Free School: these Schools, and those which follow, are supported chiefly by private contributions—One for Malay Boys; and another with 27 Girls—One for Tamul Boys; and another with 29 Girls—Three Portuguese Schools, with 98 Boys and 76 Girls—*Malacca* is exceedingly prolific in children. The Schools are flourishing: Christian Books are more or less used in each of them—P. 28.

**STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.**

**LONDON MISSIONARY SOCIETY.**

*Siam*—"What has been accomplished," the Directors remark, "by Messrs. Gutzlaff and Tomlin, for the benefit of the inhabitants of Siam, and which may be regarded in the light of a preparatory work, affords cause for gratitude and praise to the Father of Mercies. An English and Siamese Dictionary has been prepared, which will be useful to future Missionaries. The whole New Testament has been translated . . . Considering the importance of Siam, its relation to China, the advantage with which Chinese Books may be distributed among its inhabitants, and desirous also to avail themselves of every favourable opening in Divine Providence for enlarging their sphere of operation in that part of the world, as well as strengthening the Stations already occupied, the Directors

have resolved to commence a regular Mission to Siam." Two Missionaries are under preparation with this view—P. 28; and, at p. 471, see a notice of the death of Mrs. Gutzlaff.

*Singapore*: a British Island at the southern extremity of the Peninsula of *Malacca*: inhab. in Jan. 1830 were 12,213 males and 4421 females; nearly three-fourths of whom are Malays and Chinese—1819—Claudius H. Thomsen, Jacob Tomlin. A voyage to Bengal, in 1829, restored Mr. Thomsen from a state of great debility. Mr. Tomlin visited Java in the same year; and returned with renewed vigour to his work at Singapore—Malay Preaching is continued in the Chapel: from 30 to 50 attend, chiefly scholars. On Sunday Morning, from 30 to 40 invalids receive medicine,

and are directed how to obtain the healing of their spiritual maladies. The people are daily visited—Schools: 3 Chinese contain 40 scholars, and a Chinese Female School has 12 Girls: in an English School there are 52 Boys; and about 20 Chinese Boys attend part of the day to learn English. There is no Malay School: there would be many Malay Scholars, the Missionaries believe, if it were not for the precarious and wretched dependence of the lower classes upon their chiefs—Three New Tracts had been prepared: 8000 Tracts and 16,000 Tickets had been printed, each Ticket containing a passage of Scripture and some impressive sentence: a new edition of 2000 copies of St. Matthew was nearly finished; and the printing of a revised edition of the Malay New Testament was in progress—Mr. Thomsen contemplated a Translation of the New Testament into the Bugis, the original language of the Celebes—The demand for books increases every season. Milne's and Collie's books, containing Evangelical Truth in a Chinese dress, are approved by the Natives: the crews of the Canton Junks, who had formerly received books with distrust, have dismissed their fears—It was ascertained from Cambodians that there are from 30,000 to 40,000 Chinese and 4000 to 5000 Malays settled in Cambodia, the inhabitants of which speak a language resembling that of Siam—P. 28; and see, at pp. 323, 324, a view, by the Directors, of the State and Influence of this Mission.

*Malacca*: inhab. in April 1828 were 33,806; including 229 Europeans and their descendants—1815—Samuel Kidd, Josiah Hughes who arrived at the latter end of November 1830—Three Chinese Services are continued on Sundays; and Mr. Kidd has, besides, held an English Service in the Church, the Station having been destitute of a Chaplain: the boys of the Anglo-Chinese College and of the Schools are also catechized: two Chinese Services are held on Week-days—Government has withdrawn its accustomed allowance to the College and Native Schools—The Press at this Station is a powerful means of diffusing the knowledge of Christ through Eastern Asia—"On a review of the Mission

during the past year," Mr. Kidd writes in March, "with pleasure I feel enabled to state that it has assumed a more decidedly favourable aspect than heretofore. Knowledge is evidently on the increase: more just views of Divine Truth are entertained. Suspicion and distrust are giving place to confidence; and the former death-like stillness, in regard to spiritual things, is now, in some degree, superseded by a spirit of inquiry and fixed attention, so much so that my mind is often refreshed rather than otherwise by my visits to the people"—Pp. 28, 284, 471.

*Pinang*: an island off the coast of the Malay Peninsula: inhabitants about 40,000, chiefly Chinese and Malays—1819—T. Beighton, Samuel Dyer—An English Sunday-Evening Service is well attended. Mr. Beighton, who continues in charge of the Malay Department, has from 40 to 60 hearers on Sunday Morning, and has also two Week-day Services: he visits the Malays; and though he laments that little apparent good has been effected among them, yet a favourable impression on the minds of some gives hope of better success. Mr. Dyer continues his visits to the houses of the Chinese, and his addresses to them in the Bazaar: "I write," he says, "with pleasure, as things have taken a more interesting turn:" of his daily visits to the Bazaar he says, "Immediately on my arrival, I am surrounded by a groupe of patients, whom I supply with medicines, granted by Government on my application. I perceive that this has already had some influence on the minds of the people, as many of them now believe that I have no sinister end in view. After distributing medicines for a limited time, I remain to converse with the Chinese, and for this purpose I go again in the evening. Some of these seasons have refreshed me much, and my mind has been encouraged in this interesting work."—There are 5 Malay Schools, one of which contains a considerable number of females; and one for Chinese Boys—P. 29; and see, at pp. 106, 494, appeals, in behalf of Chinese Schools both here and at Malacca; and, at pp. 352, 353, a Summary View of the Mission.

#### AMERICAN BAPTIST MISSIONS.

##### BURMAH.

The Rev. Francis Mason arrived in January; but whether accompanied or

not by Mr. Kincaid and Mr. Jones, mentioned at p. 30 of the last Survey, does not appear—P. 256.

*American Baptist Missions—*

**Rangoon:** the chief Sea-port: 670 miles S E of Calcutta—1813; renewed 1830—Adoniram Judson, D. D.—Dr. Judson left Maulmein for Rangoon in May 1830; and shortly after proceeded to Prome, where he spent the rainy season. A spirit of inquiry had, in the mean while, greatly increased at Rangoon, and had brought on much opposition: see pp. 325, 326 of our last Volume. At Prome, Dr. Judson's labours occasioned such excitement, that the King ordered him to remove: see pp. 353, 354. He returned, in consequence, to Rangoon, and renewed his labours in this first sphere of the Mission, which had been for some years relinquished: "Since my return," he writes Nov. 21, 1830, "to this place, I have more company than ever, from even the most distant part of his Majesty's dominions; and such is the demand for Tracts, that I am continually scolding the brethren at Maulmein for their scanty supplies. Rangoon is the key of the whole country; and so long as we can keep footing here, we do not much care for the 'Golden Foot.' Whether he will proceed to banish us hence, the Lord only knows: and into His hands I joyfully commit the Cause"—Tracts to the number of 1000 weekly are wanted:

We passed through a long scene of darkness during the war. The Mission seemed, for a time, almost extinct; but, through the mercy of God, some of us still survive. About One Hundred Natives have been baptized in the last three years, at this place, Maulmein, and Tavoy; and a spirit of religious inquiry is spreading throughout the whole country. The printing of the Scriptures has been greatly impeded; but, as we have now an excellent printer at work, I trust that the New Testament will, ere long, be completed. The press has been, all the last year, pouring forth Tracts and Portions of Scripture, which are now penetrating every town and village of the Empire. (*Dr. Judson: Rangoon: Nov. 1830.*)

**SERAMPORE MISSIONS.**

**Arracan:** 450 miles S S E of Serampore; with the Out-stations of *Krueday, Akyab, Praguang,* and *Kimkywon*—1821 J. C. Fink; with Nat. As. Mr. Fink resides at Akyab; which is an island in the Arracan River, and is about three rides from the capital, where one of the Assistants is stationed.—The Native Assistants labour assiduously: Mr. Fink, besides Native Services, holds three in English weekly. Five Natives were baptized in the year—P. 31; and see, at p. 355, notices of the influence of Christianity.

**Chittagong:** called, also, Islamabad: 317 miles east of Serampore, and 8 from

the people call at the Mission House for them—P. 30.

**Maulmein:** a new town on the Martaban River, 25 miles from its mouth—1827—Jonathan Wade; Cephas Bennet, Printer—Communicants 35: there is a considerable number of inquirers—The Girls' Boarding School has five scholars—Up to Jan. 1, 1831, there had been printed 84,000 Tracts; and, in less than a year, 72,503 had been distributed. The demand in Burmah is far greater than one press can supply—P. 30.

**Tavoy:** a town of 9000 inhabitants, among whom are 200 Priests of Gaudama: south of Maulmein—1828—Francis Mason. The labours of the Rev. G. D. Boardman, in and near Tavoy and among the Karens, were detailed at pp. 354, 355 of our last Volume.—In the midst of these labours he was called to his reward: some particulars of his death will appear in a subsequent part of this Number—At Tavoy there were 10 Members; and so greatly had the work prospered among the Karens, that 69 had been baptized; 34 of them by Mr. Mason in February, in the presence of Mr. Boardman, who was then paying the Karens his dying visit—The Boys' Boarding-School had 12 scholars, and the Day School 18—P. 30.

the sea—1818—John Johannes—Labours have been continued, among Heathens and Mussulmans, at the jail and in the streets and markets; but without decided fruit, though many listen to the Message. English Services, thrice a week, are frequently well attended—The English School, of 120 Boys with a daily attendance of 90, maintains a steady progress; and annually prepares young persons for respectable situations, affording competent support to themselves and their parents: in 2 Native Boys' Schools there are 82 scholars, and in 2 Girls' Schools 88—P. 31.



## India within the Ganges.

BISHOP TURNER has added his testimony (see p. 401 of our last Volume) to that of other undoubted witnesses, of the steady and manifest progress which Christianity is making in this important quarter of our Survey.

That this is the testimony of a witness now deceased (p. 552) our readers have learned, we doubt not, with unfeigned regret. This regret will be increased, by the apprehension of the danger to which the Fifth Bishop of the See of Calcutta will be exposed, from the overwhelming cares of such an extensive Diocese, and which prematurely hastened at least the death of his predecessors in the See: for we are grieved to learn that the strenuous efforts which have been made (pp. 522—524) to procure an increase of the number of Bishops in India have no present prospect of success: but this and some other important points will no doubt be satisfactorily adjusted at the approaching Renewal of the Charter, if the enlightened Friends of India are not found wanting in exertion.

The augmentation of the number of Bishops in India has been resisted on the plea of the limited number of those who come under their jurisdiction. But this plea will never be urged by any one who knows the facts of the case, and is able and willing duly to appreciate those facts: for the jurisdiction of the Bishop of Calcutta is not limited, as some seem to imagine, to the Chaplains and the European residents connected with the Established Church; but comprehends, also, the numerous Indo-Britons scattered throughout the Presidencies and Ceylon—with the constantly-increasing, and now happily very large body of Converts from among Heathens and Mahomedans, associated with that Church—and the growing number of Roman Catholics, who are forsaking the errors and superstitions of their own community, for her Primitive Doctrines and Discipline: to all which must be added the superintendence and direction of the efforts which her Members and Friends are making in all quarters, by means of Missionaries and Schools and Seminaries and Colleges and the Press, to win over the Natives to the Christian Faith. It is as impolitic as it is irreligious, to deprive these exertions of that personal superintendence which is necessary to their full efficiency: for it is Christianity alone which can eradicate the wickedness, and heal the maladies of Hindoostan.

The appalling instances of Hindoo Falsehood which lately occurred on public trials (pp. 154, 155) shew a fearful depth of Native Iniquity, not to be cleansed and purged by any human legislation or any human power. The rapid advance which the Natives are making in knowledge and the use of the Press (pp. 356—359) will be most pernicious in its effects, unless a right direction be given to it by the prevalence of Christianity. Already (p. 326) has the Gospel, by its immediate and its collateral influence, extinguished the Suttee Fires; nor, we may confidently say, notwithstanding the efforts (pp. 72, 327—329) of prejudiced and interested Natives, will a Christian Government ever suffer those flames to be rekindled. The Idolatry Tax exacted from Heathen Pilgrims (pp. 48, 551) cannot long endure the light, into which it has been dragged by the real Friends of India. That grievous injustice, which has been so long and so generally shewn by a Christian Government to its Native Subjects, in refusing to employ them in the public service on their embracing Christianity, has been at length put away, on the case being

*India within the Ganges—*

fully opened and strongly pressed, by the Court of Directors. And, as the Native Christians have been thus rescued from the injustice of those whose Faith they had embraced, so must they be rescued from the rapacity of those whose Creed they have abandoned: the iniquitous Laws of Inheritance, by which a Hindoo is made (see pp. 471, 472) to forfeit his patrimony to his relatives on becoming a Christian, cannot be long suffered to blot any Code administered under the sanction of a Christian Government. There are many Hindoos who are sufficiently enlightened to see the justice and the policy of equal laws: one of these Hindoos, Rammohun Roy, spent the greater part of last year (see p. 206) in this country; and though he cannot be held to be a Christian in the proper and saving sense of that term, because he does not receive the distinguishing and characteristic truths of the Gospel, yet we are persuaded that he will be confirmed in the opinion by what he sees of true Christians, that the Gospel, in its pure and just influence, will be an incalculable blessing to his country.

On all topics of this nature, the true Friends of India should keep a watchful eye, in the approaching Renewal of the East-India Company's Charter. The power of Religious Opinion, when brought into full action in this country, is next to irresistible on public measures. But that full action must be given to it, by the firm union of the wise and the good—by their patient and untiring perseverance—by their manifest singleness of eye and disinterestedness of purpose—and, above all, by securing to their efforts the Divine Blessing, by earnest and unwearied Prayer.

#### BIBLE, TRACT, AND EDUCATION SOCIETIES.

##### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—Upward of 18,000 copies of the Scriptures or Portions of the Scriptures were put in circulation in the year. The New Testament has been printed; and the Bengalee Gospels and Acts have been re-printed, after careful revision: the standing and authorised Version of the Scriptures in Bengalee, mentioned in the last Survey, is proceeding under a Sub-Committee specially appointed for the purpose, and consisting of the best Scholars in the Presidency. In reference to this Version, the Rev. T. Dealtry, Secretary to the Auxiliary, writes—"The increasing desire for the Scriptures, the myriads in Bengal who know no other dialect, the extensive and growing thirst which there is among the Natives for education, render it of the utmost moment that there should be a Version of the Blessed Book which may be depended upon for accuracy and elegance of expression." The Javanese New Testament by Mr. Brückner being about to leave the press at Serampore, the Auxiliary Committee have been authorised to pay the sum of 500*l.* voted for this Version, on the receipt of 1000 copies of the New Testament. Mr. Dealtry thus strik-

ingly depicts the aspect of things around him—"The Missionaries are constantly calling for the Scriptures in all the dialects of the Presidency. Mr. Bowley, at the different Fairs, distributes great numbers of Books and Tracts: the Natives are EAGER to obtain them. The state of things here is, indeed, quite anomalous. In Calcutta there are thousands of Youths receiving Christian Education, and who can give a better account of the Christian Faith and Duty than many English Boys of the same age, and yet retain all their Heathen Prejudices and Practices. Converts you seldom hear of; but the Natives flock on all hands to receive Christian Instruction. We cannot doubt, however, that all this is preparing the way of the Lord. We may die and not see the harvest, but assuredly it will be gathered in its season"—P. 32.

*Bombay*—1813—The Parent Committee have thought it inexpedient to prosecute the plan of lithographing the Scriptures, mentioned in the last Survey, on account of the serious expense which it would involve. An ample supply of the Scriptures in Persian, Arabic, and Hebrew has been forwarded to the Aux-

iliary; with paper for the Goozeratte Scriptures, the demand for which has greatly increased: a new edition in that tongue is proceeding under the Missionaries at Surat, in the common character; and another in the Balbodd Character was about to go to press. A "Seamen's Friend Association" has been lately formed at Bombay, to which the Parent Society has forwarded 590 Bibles and 590 Testaments in English, French, German, and Portuguese—P. 32.

*Madras*—1820—The issues of the year amounted to 15,638 copies, chiefly of Portions of the Scriptures. The Four Versions noticed in the last Survey have proceeded as follows: in *Malayalim*, the New Testament has been finished at press: and the Old is translated, Genesis and Exodus having been revised and ready for printing: in *Cannarese*, seven of the Books of the Old Testament have been printed, and others are fast advancing: in *Tamul*, four of the Epistles have been printed, and the Old Testament has proceeded at press as far as the Seventh Psalm: in *Teloo-goo*, the greater part of the New Testament has left the press. In reference to the MALAYALIM VERSION, which has been executed by the Rev. B. Bailey, the Church Missionary of Cottayam Station, who is now returned home for his health, the Auxiliary Committee

observe, that "it is a fact of no ordinary interest to announce to the world the completion of the New Testament in a new language: if," as they add, "the greatest boon which a Nation can receive be the Word of God (as it undoubtedly is), who can calculate," they ask, "the benefits which will result to the Malayalim People?" It is the earnest wish, and will be the endeavour, of the Committee, to associate all the best Malayalim Scholars in the country, and to spare neither expense nor pains, in order to render this Version as perfect as possible. In respect of Mr. Rhenius's TAMUL VERSION, the Committee state, that they "continue to receive the strongest assurances of the decided superiority of the Revised Version over that of Fabricius; but," they add, "not, on this account, relaxing any effort to render the Translation as perfect and as generally acceptable to all classes as possible, they have adopted measures for obtaining the criticisms of all the Missionary Tamul-Scholars in the Peninsula and in Ceylon." These extensive operations of the Auxiliary in the Translating Department having exhausted its funds, and a local appeal not having been attended with the desired success, the Parent Committee have granted 500 reams of paper and the sum of 200*l.* in furtherance of its exertions—P. 32.

CHRISTIAN-KNOWLEDGE SOCIETY.

*Calcutta*—The decline of public liberality and the increase of Societies in Calcutta having greatly diminished the funds of the Diocesan Committee, and heavy charges having been incurred in the erection and maintenance of Schools and Libraries, the Parent Committee granted the sum of 1200*l.* in aid of the Diocesan, with liberty to draw for 500*l.* per annum in each of the next two years. The late Bishop had relieved them of the expense of their remaining School, that of St. James; in the hope of making that School the commencement of a System of District Schools, in connexion with the several Churches in Calcutta, to be maintained by voluntary contributions and congregational collections. A vote of credit to the amount of 500*l.* was passed by the Board, to enable the Bishop to promote the Society's designs—P. 32.

*Bombay*—1816—No Report has been received from the District Committee—P. 32.

*Madras*—The District Committee have been actively engaged in conducting the great work of Education, among both Christians and Heathens: the Board state, that "the blessings of Christian Education are beginning to be felt, even among the Heathens: in some instances, petitions have been sent from Heathen Villages, praying for the establishment of schools, under the superintendence of the Missionaries; and, in others, the people themselves have expressed a great desire for Christian Instruction. A great field of usefulness is thus opening in the Southern Missions. Not only is the way enlarging for the entrance of Gospel Light and Knowledge among the Pagan Inhabitants of the South, but its influence," they add, in allusion to the intelligence given at pp. 535—539 of our last Volume, "is beginning to be felt among those Native Christians, who have hitherto dwelt in the twilight of Romish Superstition: several thousands of them have come forward to request that they

*Christian Knowledge Society—*

may be received into the Church of England." The Board have granted, under such promising circumstances, the sum of 650*l.* toward the erection of Churches and School-Houses, and another sum equal to 1041 rupees for the purchase of Books for the Mission Seminary at Vepery—At the last dates the Scholars were as follows: Vepery, 787, with an average attendance of 643; Cuddalore, 464; Vellore, 88; Tanjore and its Dependencies, 1078; and Trichinopoly, 170. The Schools at Vepery are well reported of by the Missionaries at the Station; and of the rest, Archdeacon Robinson, having closely examined most of them, speaks in generally favourable terms: there are, among the elder children, not a few who give promise of greatly profiting by the advantages afforded to them—The Diocesan Committee distributed in the year 156 Bibles, 90 Testaments, 525 Prayer-Books, and 2931 Books and Tracts. The Vepery-Mission Press is increasingly prosperous: its profits for half-a-year, amounting to 2800 rupees, were paid to the Native-Education Fund. The Lending Libraries continue to be very useful: most of them have been transferred to the Government—P. 33.

*PRAYER-BOOK AND HOMILY SOCIETY.*

*Calcutta—1827*—The new edition of the Book of Common-Prayer in Hindoostanee, mentioned in the last Survey, has been completed. Archdeacon Corrie has sent to the Society a Persian Version, made with much care, and revised by persons of great acquirements in India: it has been submitted to learned inspection by the Committee. The Book of Common-Prayer in Malayalim, toward which the Society contributed 80*l.*, is printed, with the exception of the Psalter. There are now seven Homilies in Hindoostanee, four in Armenian, and one in Tamul—P. 33.

*RELIGIOUS-TRACT SOCIETY.*

*Calcutta—1823*—At the last dates, 35,000 copies of Tracts were about to be prepared by the "Christian Tract and Book Society;" consisting of 16,000 copies of one new and two reprinted Bengalee Tracts, and of 19,000 copies of three new and three reprinted in Hindoostanee. The Parent Society has granted 116 reams of paper and 15,000 English Publications: the sale of its Bound Works

continues to be encouraging, and fresh supplies have been required—P. 33.

*Serampore*—Forty-eight reams of paper and 1000 English Publications have been granted to the Missionaries—P. 34.

*Berhampore*—A grant of 3400 Tracts has been made; with Bound Publications, to the amount of 10*l.*, for a Religious Circulating Library at the Station—P. 34.

*Benares*—For the use of the Soldiers at Benares and Gorruckpore, 8000 English Publications have been forwarded. No report has been received from the Tract Association—P. 34.

*Cawnpore*—The Rev. James Whiting has remitted 25*l.* to purchase Works likely to be useful at this great military station, where he is Chaplain: referring to a Grant of Tracts which he received from the Committee, he says: "A more acceptable trust, and a more efficient auxiliary to my ministerial labours, I could not have been favoured with: long since every Tract has been disposed of. I think we now see the dawn of a brighter day at Cawnpore: several are expressing an anxiety, not only for their own souls, but also for the eternal welfare of others; and the sum which I now remit, I hope is only the first-fruits from this Station." In requesting a further supply, Mr. Whiting remarks, "Those which most clearly set forth the fulness of the Saviour, and the freeness of the Gospel, I have always found most blessed by the Spirit."

*Meerut*—The Chaplain, the Rev. J. C. Proby, having remitted a contribution of 100 rupees, chiefly from Soldiers on the Station who had received much benefit from the Society's Tracts, the Committee answered this expression of gratitude by a grant of 7800 Tracts. Mr. Proby speaks of the Society's Publications, as particularly adapted to persons circumstanced as the Soldiers of the Station are, since they "afford them many hours of interesting and improving employment, when they are confined to their barracks during the whole of each day, by the long and weary season of the hot winds;" and are invaluable to invalids in the Hospital, as "they are not heavy for a sick man's hand to hold as he lies on his bed: nor are they so long as to weary him before he comes to the end, and contain a very pleasing variety of anecdote, biography, sermons, &c. admirably adapted to open the mind to the reception of religious truths, as

well as to fix and foster them in the mind when there."

*Surat*—Thirty-nine Tracts, on various subjects, in Goozerattee, have been printed at the Mission Press: the total number of copies, to July 1830, was 99,500. A further Grant has been made of 32 reams of Paper and 3200 Tracts.

*Bombay*—1827—In its Second Year, the Auxiliary adopted Ten New Mah-ratta Tracts: its income was 1559 rupees: 24,000 Tracts were printed; and about 20,000 distributed, and upward of 500 Volumes of the Society's Bound Works were sold in a few days after they arrived. Frequent and urgent applications are made from Out-Stations for cheap Religious Books: at the request, therefore, of the Auxiliary, Books of the value of upward of 300*l.* have been sent to it on sale: a grant has also been made of 72 reams of paper and 7800 Indo-Portuguese Publications—P. 34.

*Southern Concan*—A further grant has been made to the Scottish Missionaries of 24 reams of paper and 3400 Publications—P. 34.

*Bellary*—From the Tenth Report of the Auxiliary, which comprehends the proceedings of two years, it appears that, in that period, 42,000 Tracts in the Native Languages had been printed, and that 32,180 of these had been distributed, with 13,030 in English, including many of the Society's Bound Works: the income of the two years was 1830 rupees. A grant has been made of 48 reams of paper and 10,400 English Publications—P. 34.

*Bangalore*—A grant has been made of 24 reams of paper and 5000 Publications—P. 34.

*Cottayam*—A grant of 32 reams of paper and 3800 Tracts has been made to a Tract Society lately established.

*Nagercoil and Palamcottah*—In 1830, of seven New Tracts 20,000 copies were printed, and most of them put in circulation. The Tracts and Gospels, widely distributed, have proved a great blessing to many: to this fact the Native Teachers, who labour diligently in these parts, bear ample testimony. The income of the year was 1045 rupees. A small supply of English Tracts has been granted, and 48 reams of paper—P. 34.

*Madras*—In its eleventh year, the Auxiliary printed 63,000 Teloo-goo and Tamul Tracts; and circulated, in different languages, 51,474, making a total

distribution since 1828 of 362,417. The income of the year was 2690 rupees. A wider circulation is to be given to the excellent Dialogues of Swartz, by translating them into Teloo-goo. The Tracts have been generally well received; and have, during the year, been instrumental "to the conversion of some, to the awakening of others, and to the instruction of many." The Society's Bound Works have met with a ready sale. A grant has been made of 132 reams of paper and 12,000 English and French Publications. "It is delightful," the Auxiliary Committee remark, "to observe, that, among the higher castes of Natives a spirit of Inquiry has been excited; that the distribution of Religious Tracts has led to the establishment of Schools, by the request of those who not long since would have spurned the idea; and that the chains and darkness of Brahminical Superstition are giving way to the power and the light of Truth. It augurs well for the ultimate triumphs of True Religion, when the very Priests of Idolatry attentively read Christian Books, and seek the establishment of Christian Schools"—P. 34.

*Orissa*—A grant of 48 reams of paper has been sent to Cuttack—P. 34.

#### EDUCATION INSTITUTIONS.

##### CALCUTTA.

*Benevolent Institution*—This Institution offers an asylum to children bearing the Christian Name, but utterly destitute, and wandering in the streets and lanes of the city. In Nineteen Years, far more than 1000 Youths, chiefly of this description, have been trained up to a useful course of life; most of whom, in various situations in Calcutta and in different parts of the country, have conducted themselves highly to the satisfaction of their employers. For the last Twelve Years, a School for Female Children has been added; and instruction has been given therein, both in reading and in needle-work, to about half the number of the Boys. A steady and consistent course of piety in some of the Scholars has resulted from the Divine Blessing on the instruction afforded them—P. 35.

*Ladies' Native-Female Ed. Soc.*—The daily attendance in the Central and two subordinate Schools varies from 240 to 330: of these Girls, 186 read the Scriptures or the Bible History: Mrs. Wilson

*Education Institutions—*

is assisted in her labours by Miss Ward and Miss Hebron. At *Burdwan* 63 girls out of 130, in 4 Schools, are able to read. At *Culina*, there is a daily attendance, in a School recently established, of 44 to 50 girls. Miss Chatfield's arrival in India led to the promotion of a Society at *Patna*, for the purpose of extending the benefits of Female Education—Pp. 35, 107—109.

## BOMBAY.

*Native-Edu. Soc.*—The Society has 56 Goozerattee and Mahratta Schools, containing about 3000 Boys under education. At the Annual Meeting on the 19th of April, it appeared from the Report, that about 250 Boys had entered the English School from its establishment, and that 50 had left it with a competent knowledge of the language, of geography, and of mathematics—P. 36.

## STATIONS, LABOURERS, &amp; NOTITIA OF MISSIONARY SOCIETIES

## SERAMPORE MISSIONS.

*Serampore*: a Danish Settlement, 12 miles N of Calcutta, and the head-quarters of the Missions—1800—W. Carey, D.D., Joshua Marshman, D.D., Joshua Rowe; John Clark Marshman, Mrs. Marshman, Sup. of Nat. Schools; John Mack, Scientific Professor in the College; with Prankrishna, Nat. Preacher, and various Nat. As.—Attendance at English Worship continues large, and the Native Congregations regular: increased exertions have been made, since Dr. Marshman's return, in proclaiming the Gospel in the streets and neighbouring villages—The Missionaries have altered the plan on which the Female Schools in and near Serampore have been hitherto conducted. These Schools were 11 in number and contained 212 girls: of these Schools the Missionaries say, "It would be unreasonable not to take pleasure in them, since they are even now the means of communicating knowledge of the most important kind to so many of the degraded Females of India. Yet we have much reason to be disappointed in them. The Masters, generally, are worthy of little confidence; and attend to their duty only as long as they are under a superior eye: our Superintendants are decreased in number; and their visits to particular Schools are therefore less frequent, and consequently less efficient, than they formerly were. We have, therefore, determined to follow the example of Mrs. Wilson and other friends in Calcutta, and to form all our Schools, or as many of them as possible, into ONE, in a central situation. To this School our Superintendants will be able to give CONSTANT ATTENTION; and by their presence EVERY DAY, from the opening to the closing of the School, to secure such diligence on the part both of the Teachers and the

Scholars as we have not yet witnessed, and as will more than compensate for the probable loss of a considerable proportion of the children now in the Schools. The plan has fully succeeded in Calcutta."—Of 3 Bengalee Tracts, 7000 copies were printed, containing 98,000 pages; of 6 Hindee, 9500 copies, containing 203,000 pages; of 2 Oordoo, 1500 copies, containing 72,000 pages. The distributions in the year amounted to 33,050 Tracts; being 17,094 Bengalee, 10,081 Hindee and Oordoo, 5500 Punjabee or Sikh, and 375 Chinese—In reference to the College, the Missionaries state that the "highest class of Native-Christian Students are now treading on the threshold of the great Classics of the Sanscrit Language: 37 Native-Christian Youths are now in attendance:" some of these Youths are of excellent capacity—P. 36: and see, at pp. 101—105, an Appeal in behalf of the Missions; and, at pp. 425—428, an Obituary and Character of Miss Helen Mack, connected with this Station.

*Dum-Dum*: a village about 10 miles southward of Serampore: the head-quarters of the Artillery—Soobhroo, Nat. Preacher. Mr. Smylie has removed to Dinagapore, to supply the place of the late Mr. Fernandez, who has been taken to his rest—Communicants, 20: baptized in the year, 5 Native Women: 2 Native Inquirers, of considerable promise—Scholars, in Dum-Dum, 30; at Neemtā, three miles distant, 80 to 100—P. 36.

*Barripore*—a small town about 31 miles SSE of Serampore—1829—C. C. Rabeholm, who settled here in October 1829: in November, Dr. Marshman and Mr. Mack visited the Station, when 8 Natives were baptized: in December, Mr. Mack again visited Barripore, with some Native Preachers, when 3 more Natives

were baptized. "Mr. Rabeholm's prospects," the Brethren state, "are highly encouraging. Through the whole district around him there is, among all classes, a willingness to hear the Gospel, and an ingenuousness of mind in hearing it, which are remarkable. The Rajah, with all his family, is exceedingly kind, and is ready to furnish every facility for the promotion of education, and throws not the slightest obstacle in the way of the propagation of the Gospel"—P. 36; and see, at pp. 337—339, an account of the Martyrdom of the Native Preacher Ramkishora, noticed in the last Survey.

*Sahbegunj*—65 miles NE of Serampore—1807—W. Buckingham; Ramsoondur, Shurun, Nat. As.—Some of the darkness which hung over this Station begins to disperse, though there is still much to discourage. The Communicants are 30: they are in a favourable state in reference to personal religion: a peaceful and affectionate spirit prevails at Sahbegunj. Shurun resides at Bhurrapore, or "Hopetown," a New Village erected in the midst of the Southern District of Villages mentioned in the last Survey, and is gathering families round him. The Northern District of Villages is not so promising: when the means can be obtained, a Native Preacher will be settled in the midst of them—At 4 Boys' Schools in the district, the average attendance has been 176: every effort to establish a School for Heathen or Mussulman Girls at Sahbegunj has failed—P. 37.

*Burrihol*: capital of the Backergunj District: 72 miles S of Dacca, and 140 E of Serampore—1829—John Smith; Muthoor, Nat. As.—Great attention and respect are paid here to the preaching of the Gospel. Tracts are much valued. The Word is preached in various neighbouring places. A large field is opening for the sowing of the seed. The English Judge of the District is highly favourable—In the English School there are 27 scholars: there are 3 other Schools in Burrihol, for Persian, Sanscrit, and Bengalee; and 3 Bengalee Schools in neighbouring places—P. 37.

*Dacca*: 170 miles NE of Serampore: inhabitants 300,000—1816—Owen Leonard—Two English Services and one Native are held on Sundays: the Natives are assembled also in the Week; and frequently addressed at the Bengalee Schools, where many attend—The Schools prosper: they have for 14 years expe-

rienced the friendly support of the Local Authorities and of the inhabitants generally: about 2000 rupees have been contributed to defray the expenses of the year: 8 Boys' Schools have been attended by 655 scholars; and 6 Girls' Schools by 190—P. 37.

*Dinagepore*: 230 miles N of Serampore: inhabitants 40,000; with a subordinate Station at Sadamahl, 20 miles NW—1805—H. Smylie: removed, as before stated, from Dum-Dum, accompanied by Bareiro, a Student in the College, as his Assistant: Niamutulla and Boodhoo are Native Assistants, in the Mission. Of the late Mr. Ignatius Fernandez, who long laboured at this place, the Brethren say, "Of the class of Natives to which he belonged, being, at least in our day, the first-fruits of India unto God, and withal so estimable a character, it is not wonderful that his removal should have been much felt. Finding himself dying, he resolved on attempting to reach Serampore, where he expired, among his brethren, on Lord's-Day Morning, Dec. 26, 1830." From his last report it appears that the Christian Population consisted of 185 persons: of these, 68 were Communicants and 8 Candidates for Baptism—Of 81 Scholars, the average attendance was about 50—P. 37.

*Goahatty*, in Assam: 243 miles N by E of Dacca, and 413 NE of Serampore—James Rae, who settled at this Station Oct. 11, 1829—Mr. Rae was, at first, visited by many Natives; and found among them a ready circulation for the Assamese New Testament and for Bengalee Tracts: but these visits became much less frequent when the novelty was over. It is, however, an encouraging trait in the character of this people, that some of them have remitted to Serampore no less a sum than 713 rupees for the Publications issued from that press—P. 37.

*Benares*: 460 miles NW of Calcutta: a vast city; and considered by the Hindoos as of peculiar sanctity. The number of inhabitants, which had been greatly overrated, is estimated, in a late census, at 200,000 in round numbers: of these, 35,000 are Brahmins, of the Sacred Order, and of 59 different castes; 14,500 Kshatriyas, or of the Military Order; 8000 Vaisyas, or of the Mercantile and Cultivating Order; and 70,000 Soodras, or of the Servile Order, and of 60 different trade-castes or em-

*Serampore Missions—*

ployments: the Mahomedans form above a seventh of the population, and are 32,600 in number; and there are 13,000 Travellers and Visitors of different nations. The number who attend the Idolatrous Festivals cannot be accurately stated: on one occasion, three days before an eclipse, 40,000 were counted, and 50,000 are said to have entered the city! In this city there are about 15,000 houses of one story; 12,120 of two stories; 4223 from three stories to six; and one of seven stories in height—1815—W. Smith; Ramdas, Nat. As.—“In Benares,” say the Serampore Brethren, “Mr. Smith has several fixed seasons and places for preaching to regular congregations, and there are certain public situations at ghauts and market-places, to which he frequently resorts for the more free communication of the Gospel; while its still-wider communication is greatly facilitated by the numerous Meas or Religious Assemblies, originating in the reputed holiness of the city. His casual interviews, on all these occasions, bring him many visitors at his own house; and, in return, he has had several very interesting invitations to preach the Gospel in the houses of the great, as well as the poor.” Communicants, 9—Scholars: 45 boys and 12 girls, of whom 12 boys and all the girls read the Scriptures fluently—P. 38.

*Allahabad*: 550 miles W N W of Calcutta, at the junction of the Jumna with the Ganges—1814—L. Mackintosh; Seetuldas, Nat. As.—Mr. Smith, of Benares, comes up to assist at the Annual Bathing, as it is a valuable opportunity for addressing pilgrims from distant quarters—“Mr. Mackintosh,” the Brethren report, “has conducted Divine Worship to his wonted congregations at his own house in the Fort, and at the Invalid Lines; and at the many assemblies, both of Hindoos and Mussulmans, in Allahabad and its neighbourhood, he has very widely preached the Gospel. The reception which he

has met with has generally been favourable, and in many cases peculiarly so. His hearers have been of all sects, and of all ranks; and he has been enabled to adapt himself to all, and yet to all to be alike faithful. In his labours he has derived important aid from Seetuldas; who has on no occasion shunned the reproach of Christ, or flinched from the exertions required of him: he has, likewise, received considerable assistance from Mr. David Batavia, a young man under the care of his kind friend the Reverend Mr. Crawford, Chaplain of the Station.” The Communicants are 11—Scholars, 30—P. 38.

*Cawnpore*: 49 miles S W of Lucknow: a large Military Station—1850—W. Greenway; who spent a little time in Serampore College, and was then appointed, having been far advanced in his studies before he entered, to this New Station, where his relatives live.

*Delhi*: 976 miles N W of Calcutta: inhab. above 200,000; and carried by some as high as 300,000—1815—J. T. Thompson—Mr. Thompson assiduously pursues his course of labour in Delhi, and of visits to distant places. In his last-reported Annual Visit to Gurhmookteshwur, he found unusual difficulties from the opposition of the Brahmins, and in the indifference of the people; yet he was enabled to distribute 2791 Publications, though with greater toil of both body and mind, than he had undergone for years before when the distribution was greater: so satisfied, nevertheless, was he with his work, in the assurance of its beneficial influence, that, on hearing of the arrival of a fresh supply of Gospels and Tracts at Delhi, he breaks out, “How I rejoice that these parcels do NOT contain diamonds, pearls, dresses, tables, or any thing calculated to feed our selfishness, and gratify or enrich us INDIVIDUALLY; but that they are filled with the treasures of Gospel Knowledge, to be distributed to ALL men, with the Bread of Life for famishing souls!”—P. 38.

## BAPTIST MISSIONARY SOCIETY.

*Calcutta*—1801—W. Yates, W. Robinson, W. H. Pearce, C. C. Aratoon, James Penney, G. Pearce, James Thomas, J. D. Ellis; Gorachund, Soojuntullee, Chodron, Nat. As.—The Labourers, and the distribution of their work, remain, with a few modifications, much as was reported in the last Survey:

Mr. Yates is in charge of the English Chapel in the Circular Road, and Mr. Robinson of that in Lal Bazaar: Mr. W. H. Pearce and C. C. Aratoon are chiefly in charge of the Native Work in Calcutta: Mr. Penney continues in care of the Benevolent Institution: Mr. G. Pearce and Mr. Thomas attend to



the Out-Stations; and the Press is under Mr. W. H. Pearce; who is to be assisted therein by Mr. Ellis, who sailed in June—The Native Communicants in Calcutta are 22: 4 have died in peace. For the instruction of the Native Congregations, three Bengalee Services are held on Sundays, and two on Week-days. Mr. Aratoon is indefatigable in his efforts to enlighten the Mussulman and Heathen Population: thousands have heard from his lips, in the course of the year, the words of eternal life. A considerable degree of excitement, chiefly by means of Tracts, has latterly been awakened among Mahomedans: "Hence they have assembled," the Missionaries state, "in much greater numbers, and have evinced a more eager desire than formerly to hear, and, if possible, answer our objections to their religion, and refute the arguments used in the defence of Christianity. An unusual number of applications for the New Testament, in Hindoostanee and Persian, has been made; and there is every reason to believe that the Scriptures are read more extensively, and with greater attention, than heretofore. Although the end in view does not appear to be so much to ascertain the mind of God, as to support erroneous opinions already formed, yet it is certainly matter of rejoicing to know that the Word of God is read. The contents of the Sacred Volume are thus becoming better known; their purity and excellence brought more to light, and prejudice against them diminished"—The maintenance of a number of small Schools at a distance from one another having been found inexpedient, they are merging into a few larger Schools, which are brought more fully under the eye of European Superintendants—The Bengalee New Testament, by Mr. Yates, has left the press: a revised edition of the Hindoostanee Version will next engage his attention: repeated efforts are necessary for the perfecting of the Translations into the Native Languages. The Type-Foundry and Printing-Office have gradually increased since 1818, when first established, and now afford regular employment to 140 persons: types in most of the languages of India have been cut and cast at the foundry; which, besides supplying the wants of the Society, has been employed during the year by Missionaries of other Societies, in the preparation of large founts of Mahratta and Goozerattee for the Jan. 1832.

West, and of Burman, Malay, and Siamese for the East: in addition to works of a miscellaneous character, for Government or individuals, executed during the year, the Press has been fully employed in the printing of thousands of Tracts and School-Books in the various languages of India, chiefly for the Calcutta Tract and Calcutta School-Book Societies.

Mr. G. Pearce holds regular Services at the Out-Stations of *Doorgapore*, *Chitpore*, and *Borongur*; and continues to make frequent excursions into the villages which are thickly scattered through the surrounding districts. "These voyages—for the Ganges and its tributary streams," the Committee state, "form the means of communication—are difficult and expensive, and attended with some danger, from the wild beasts which abound in the forests skirting the river; but the attention and interest excited by his visits often prove an abundant recompence."

These visits have led to the formation of two New Stations—*Luckyantipore*, about 35 miles southward of Calcutta; and *Kharee*, 15 miles further in the same direction. From *Luckyantipore*, which is placed under the care of Mr. G. Pearce, three adults have been baptized; and six families, consisting of about 40 individuals, have there declared themselves Christians. From *Kharee*, which is placed under Mr. W. H. Pearce, five persons have been received into communion with the Native Christians of whom he has the charge. "There are now Thirty-two Families," the Committee report, "consisting, with others, of more than 100 persons, who have embraced the profession of Christianity, and regularly attend the Ordinances of the Gospel. They have lost all reverence for idols—strictly regard the Sabbath—live in harmony with one another—and have, by degrees, conciliated the good opinion of many who before reviled and persecuted them. At both these Stations, ground has been purchased, to serve in part for the erection of a Chapel, the interment of their dead, and also for other purposes of a Missionary Character. At each place, bungalows, to serve as School-Rooms and Places of Worship, are in a state of forwardness." Mr. G. Pearce spent the greater part of January of last year among these people: the Cholera was awfully raging around, "but," he writes, "in the midst of great

*Baptist Missionary Society—*

dangers, I have been preserved. A door has been opened, and strength has been given me to preach the Blessed Gospel in many villages where a Minister of Christ has never been before. Some thousands have heard of the grace of God through Christ." At two other Out-stations, *Howrah* and *Sulkea*, Mr. Thomas continues his efforts to benefit both the English and the Native Population. In 3 Boys' Schools, there are more than 100 scholars: the New Testament is the principal reading-book in English.

The Annual Expense of this Mission to the Society is stated at 1414*l.*—Pp. 38, 39, 126, 127, 375: and see, at p. 135, a Discussion between a Native Preacher and a Learned Mahomedan; and, at p. 378, the Obituary of a Hindoo Christian at Calcutta.

*Cutca*: 75 miles N of Calcutta—1804—W. Carey—No details have appeared—Annual Expense, 326*l.* 10*s.*—P. 39.

*Soory*: 45 miles NW of Cutwa, and 50 S W of Moorshedabad—Joseph Williamson; 4 Nat. As.—No details—Ann. Expense, 238*l.* 10*s.*—P. 39.

*Monghyr*: 250 miles NW of Calcutta—1810—Andrew Leslie, W. Moore; 2 Nat. As.—“The number of persons from all directions around us,” Mr.

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

Leslie writes in January, “who have been making inquiries and attending our Chapel, has been very great. I do not think that the Gospel is a matter of indifference in the surrounding districts: on the contrary, I think the interest in it is greatly on the increase. I have, during this season, visited, with some of the Native Christians, many of the numerous villages around us; and everywhere we are known, and something of our Message.” He adds, in April, “There is, at present, a more than usual anxiety felt in Divine Things. Never, since I came to Monghyr, has there been such a spirit of deep seriousness cast over the people: they have been long praying for a revival, and God appears now to be visiting us. Never did I see so much delight in Christ, and never have I felt so much sweetness in my own spirit in preaching His infinite dignity and the preciousness of His Atonement”—P. 39.

*Digah*: 320 miles NW of Calcutta—1809—John Laurence; who sailed, in company with Mr. Ellis of the Calcutta Mission, in the latter part of June, to renew the labours of Mr. Rowe and Mr. Burton at Digah and the neighbouring cantonments of Dinapore—Pp. 40, 375.

## Biography.

OBITUARY OF THE REV. G. D. BOARDMAN,  
OF THE AMERICAN BAPTIST MISSIONS IN BURMAH,  
WHO DIED, IN FEBRUARY 1831, NEAR TAVOY.

THE particulars here given of Mr. Boardman's death were communicated by the Rev. Francis Mason, of the American Baptist Missions in Burmah, who had just arrived there, and was beginning to act as the associate of Mr. Boardman: he writes from Tavoy, in February of last year—

When Mr. Boardman left Tavoy last April, he promised the Karens, that, if possible, he would return, and make them another visit at their villages. Soon after his return hither, in December, the baptized Karens came in to see him, with many others applying for Baptism; requesting him to make them his promised visit, and stating that there were

many Females in the village who wished for Baptism, but were unable to come to Tavoy.

Mr. Boardman proceeded accordingly on a visit to the Karens: he left Tavoy, with that view, in company of his Wife and Mr. Mason, on the 31st of January, and arrived, in great weakness, on the evening of the 2d of February. Having had the joy to witness the Baptism of 34 Karens by Mr. Mason, they set out on their return, but he died before he reached Tavoy. Mr. Mason thus feelingly details the events of his last days:—

On my arrival at Tavoy, last month.

I found that 22 Karens had been baptized, and Br. Boardman preparing to go into the jungle to examine others for this ordinance. He told me that the Karens were building him a *zayat* at the foot of the mountain, which he crossed two years ago, and were about coming in to carry him out thither. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me; yet, unwilling to shew me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet, as I saw that his heart was set on visiting his Karens, and as the Doctor not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him the privilege of exhibiting so fine an illustration of the "ruling passion strong in death." Accordingly we proposed to start on the thirty-first of last month, the Karens having come in two days previous.

It was not contemplated, at first, that Sr. Boardman should accompany us; but, on the morning of our departure, she felt unwilling to be absent from him, without any one to perform those kind offices which his situation required, and which no one can perform like a Wife. We, therefore, all started together in the afternoon; leaving the Mission Premises under the guard of a couple of sepoy, with which the Military Commander here readily furnished us.

Br. Boardman was carried on a cot-bed all the way, excepting when the path round a precipitous hill was too narrow for two to walk abreast; and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Sr. Boardman, on one occasion, advised him to return: he replied, with more than common animation, "The Cause of God is of more importance than my health; and if I return now, our whole object will be defeated. I want to see the work of the Lord go on. Ministers often wish to die in their pulpits; but to die in a pulpit would be nothing to dying here in the midst of the Lord's work." Last Wednesday Morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and, on condition that we completed the examination

of the females and of the old men that day, and I baptized in the evening, he consented to return on the day following: accordingly, a little before sunset, he was carried out in his bed to the water-side; where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence Thirty-four Individuals, who gave satisfactory evidence to all that they had passed from death unto life. After this, he seemed to feel that his work was done: he had said, in the course of the day, that if he could live to see this ingathering, he could in a special manner say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!*

On Thursday Morning we started on our return. When we arrived at the first house, its inmates refused us admittance: with some difficulty we got him into a covered corner of the verandah, in a very exhausted state: through the assiduous attention, however, of Sr. Boardman, he appeared to revive; and he did not seem materially different on the succeeding morning from what he had been for several days. Still it was very evident that the closing scene of his earthly existence was rapidly approaching; and we concluded, with his approbation, to take him in a boat down a stream which was near, and which passes within three or four miles of Tavoy. He was carried from the house by the Karens, who put him on board the boat, and Sr. Boardman and I followed: but, on turning to see if he wanted anything, we found his countenance fixed in death; and it was difficult to determine whether he breathed or not.

Thus did this indefatigable Missionary die, as every Missionary would wish to die, about his Master's business, and surrounded by those in whose conversion from Heathenism he had been instrumental.

The evening before, on asking him what I should read to him, he said the Thirty-fourth Psalm. He remarked, a few days ago, "I have no transports—no ecstasies: mine is rather a calm, settled hope in the atoning blood of Christ." On Wednesday Evening, he was bolstered up in his bed; and, at Family Worship, prayed—speaking with great feeling of the love of Christ, and of wholly trusting in Him for pardon and justification from his "infinite sins;" nor closed without remembering his poor Karens. Almost the last words which I heard him utter yesterday were, to tell Sr. Boardman

that he had felt constrained to pray more for his child than he had ever done before.

He was respected as well as loved by

all who knew him; and his funeral, this morning, was attended by all the European Gentlemen and Officers of the Station.

## Proceedings and Intelligence.

### United Kingdom.

#### HIBERNIAN BIBLE SOCIETY.

THE following Circular has been lately issued by the Committee, stating the

*Grounds of the Society's Adhesion to its Constitution, in not prescribing Oral Prayer or a Test for Membership.*

The Committee of the Hibernian Bible Society, finding that the public mind is, to a considerable extent, unsettled, respecting the manner in which the General Meetings of the Society have hitherto been opened, and also respecting its indiscriminate admission of Members of all Religious Professions—and proposals having been made, from various quarters, to alter the practice of the Society in these particulars, which appear to them to be incompatible with its fundamental principles, and even with its existence—beg to submit to their Constituents, and to Christians generally, the following explanation of the grounds on which they form this opinion.

THE FIRST subject to which the attention of the Members and friends of the Society is solicited, is, THE PROPOSAL TO OPEN THE ANNUAL GENERAL MEETINGS OF THE SOCIETY WITH PUBLIC PRAYER.

This is a subject which the Committee would approach with caution and reverence. No one, they believe, connected with the Society, doubts that the duties of it should be conducted in a spirit of prayer; and that its Members ought to pray for direction from God, and for His blessing on all that they do. But the adoption of public prayer at the General Meetings of a Society, circumstanced as the Bible Society is, seems, to the Committee, to be beset with perplexities and dangers, through which they have never been able to see their way. The following observations may convey to their Constituents some view of the difficulties in which the subject is involved.

1. The Object of the Society being

merely the procuring and circulating of the Sacred Scriptures without alteration and without note or comment, it was originally founded, and since its commencement has been conducted, on the principle of receiving as Members all who contribute a stipulated sum to its funds, without inquiry into their doctrinal sentiments or their forms of worship. Though the Public Meetings of the Society have been conducted for many years without public prayer, yet the Conductors of the Society have distinctly and frequently recognised the duty of prayer, by acknowledging that its Members must look for success to God alone, and by exhorting them to pray for its prosperity; but they did not invite all the Members to pray together, simply because the persons constituting the Society held different views with respect to prayer, and especially with respect to public prayer: some object altogether to stated prayer—some to pray with persons of whose Christian Character they are not previously certified. The very proposal to invite the Members of the Society to pray together, suggested to the Committee questions, which they were neither qualified nor empowered to decide. For example: "Is the prayer to be extempore, or according to a written form?"—"If a written form, is a Committee, elected merely to take charge of a business of procuring and circulating the Bible, competent to prepare such a form?"—"If the prayer is to be extempore, who is to be employed to offer it? Is he to be a Churchman or a Dissenter, a Calvinist or an Arminian, Presbyterian or Independent?" or, "Are persons of all these and other Denominations to be employed in rotation?"—"Is the person employed to be directed not to introduce certain topics, on which the Members of the Society may be divided? or is he to be left to his own discretion; and, it may be, his imperfect knowledge of the views and feelings of the persons whose prayers he is called to offer up?" It may be supposed, by some, that the decision of these questions would involve little difficulty,

and lead to no practical evil: but although, perhaps, for one or two Meetings the proposed prayer might pass without exciting much unpleasant feeling, in whatever form it might be introduced, yet the Committee are persuaded that the want of unanimity on the points alluded to would engender jealousies and divisions, and, in all probability, end in the dissolution of the Society. And the Committee would remind their friends, and press it on their consideration, that the union of different Sects in the Bible Society is brought about, not by their compromising any, the least, of their religious peculiarities, but by their simply combining to effect one object, in the utility of which they all agree—the extensive circulation of the Holy Scriptures. To unite all parties in a form of public prayer is a business that lies quite out of the province of the Bible Society.

2. Another principle of the Society is, that, at its General Meetings, every Member has a right to take part in the proceedings—a principle, which, were prayer proposed, would expose the nature and duty of public prayer, and every question connected with it, to be made the subject of debate and discussion; and that, too, before a Society whose sole object is to circulate the Scriptures without note or comment. When public prayer is used in the churches, every thing is in conformity with the solemn fulfilment of the duty: the manner is previously prescribed, agreed upon, and understood: no one is permitted to address the people, but under the controul of the Church; and those strangers who may enter, know what they have to expect, and are presumed to listen with reverence. But, in the General Meetings of the Bible Society, there is reason to apprehend that those who object to prayer in the particular form that might be adopted would stand forward and oppose it; or, if they were overawed by the presence of so great a concourse of people, they would look upon it with dissatisfaction, so that there could be no communion in such prayer. Now, the Committee cannot recommend a measure, which might expose the proposal of a solemn approach to God in prayer, in which the soul should be lifted above the jarring elements of this evil state to a higher and purer and calmer region, to be made the subject of discussion and debate and division, and thus place the very existence of the Society

at the disposal of any man who might desire its dissolution.

3. But it has been argued, that prayer is a positive duty—that, whatever may be the consequences, the Society ought to introduce it, leaving the result to God—and that, if the present constitution of the Society be inconsistent with prayer, it ought to be altered. That prayer is a duty, a constant unceasing duty, the Committee are fully aware. They recognise, with gratitude and gladness, the privilege conveyed by such invitations and exhortations as these—*Pray without ceasing—I will that men pray everywhere—Praying always, with all prayer and supplication in the Spirit*: and they know of no duty which they would more strongly urge on the Members of the Society, especially at its General Meetings, and in its present critical circumstances. So far, however, as these precepts are imperative, Believers are either left to be guided by circumstances as to the particular manner in which they ought to unite in public prayer, or this duty must be insisted on at every assembly for the management of an Hospital, or every meeting of the Directors of a Workhouse or a Mendicity Association. The Committee can see no difference, in regard to the application of these precepts, between the Bible Society and Assemblies convened for such purposes. If the Committee could consider the precepts or examples of Scripture as affording an explicit direction to introduce public prayer into the General Meetings of the Bible Society, they would, at all hazards, follow the direction: but they can find no such explicit direction in the Word of God. That situation in which the Apostles and early disciples were placed, which was most analogous to that of the Members of the Bible Society at its General Meeting, was when they preached the Gospel to mixed multitudes of Jews or Gentiles: now it does not appear to have been their practice, on such occasions, to invite the multitudes, to whom they preached, to unite with them in prayer; nor do they appear to have employed social prayer in the presence of the multitudes. If, then, it were a duty to introduce public or social prayer into every assembly met for the purpose of promoting the dissemination of the Scriptures or preaching of the Word of God, the Apostles themselves would seem to be implicated in a dereliction of duty.

While, therefore, the Committee would

rejoice to see a spirit of prayer poured forth on the Members of the Society, constraining them to make it the subject of continual prayer—while they would rejoice to hear of public prayer being offered up in its behalf in every Christian Congregation—they cannot prevail upon themselves to recommend a measure which would, without express warrant from Scripture, expose to most imminent danger of division and dissolution what they deem to be the Most Beneficent Institution of Modern Times. But, anxious to give to the Meetings of the Society as much of a religious character as is consistent with its constitution and with the great variety of opinions to be found among its Members, they recommend a measure which at once avoids the difficulties of an attempt to introduce public prayer, and which accomplishes many of the beneficial effects expected from that measure; namely, the reading of a portion of the Book, which it is the object of the Society to circulate. This, they hope and believe, could give offence to none; for who, that unites with others in circulating any book, could object to that book being publicly read? It would recognise the presence and authority of God in the Assembly, by proclaiming therein His own words: and it is surely not too much to expect, that, under the circumstances of the case, a frame of spirit, solemn and devout, and suited to the occasion, would, by the Divine Blessing, be created by the reading of a portion of the Sacred Word of God.

The SECOND subject, and which is intimately connected with the former, on which the Committee would offer a few remarks, is, THE PROPOSAL TO INTRODUCE A TEST OF RELIGIOUS BELIEF INTO THE OPERATIONS OF THE SOCIETY.

It seems scarcely necessary to observe, that the proposed measure of introducing a Test of Religious Opinion into the Society, for any purpose whatever, is inconsistent with its constitution, as this is generally admitted; and the alternative has been proposed, namely, to alter the fundamental principles on which the Society was established. But, as it is possible that many of the Members of the Society may not be fully aware of the extent to which the adoption of a Test would encroach on its constitution, the Committee would briefly state their view of the immediate effects of the

proposed change, and of its future tendencies.

1. From the moment that the Society should refuse to receive any persons as Members on the ground of their religious belief, it would become answerable for the belief, or at least the profession, of those whom it does receive. If it reject a Socinian or Arrian, and receive a Calvinist or Arminian, then plainly it says to the world, that it regards the Calvinist's or the Arminian's principles as true, or, at least, the holding of them, as consistent with Christian Character: or, if it reject a Socinian, and receive a Roman Catholic, it declares that the Roman Catholic professes no doctrine inconsistent with Christian Character. The Society thus becomes involved in the truth or falsehood of the professed belief of its Members.

2. This is more especially evident in regard to the Members of Churches which have a Public Creed or Confession of Faith. If the Bible Society reject Socinians on account of their profession, then surely it ought to have before it the public profession made by others who propose themselves as Members. How can it consistently receive Members of the Church of England or Scotland, or of the Church of Rome, or of the Greek Church, without bringing under inspection the respective Creeds of these Churches, lest the Society should involve itself in dogmas subversive of Christianity? Had this principle been adopted a few years ago, the British and Foreign Bible Society might have found considerable difficulty in promoting the formation of Bible Societies in Russia and other parts of the Continent of Europe.

3. But the matter cannot rest here: for the rejection of Socinians, who have no public authorised Creed, manifestly requires that some means be adopted by the Society itself, to ascertain the belief of its Members. Let it be supposed that the motion proposed at the late Meeting of the British and Foreign Bible Society—namely, to introduce a Test—had passed, it would not have prevented any Socinian from being admitted, even on its Committee, without the PERSONAL application of the test. Now, the adoption or construction of any form of Creed, for this purpose, must have divided and subdivided the Society. Certainly the form proposed, in the motion referred to, would have been objectionable to a large

proportion of the most pious and conscientious persons in the kingdom. There are many who firmly believe in the doctrine of the Trinity, who would not acquiesce in any Creed of human composition; and many who, not objecting to such a Creed, would object to the expression, "TRINE JEHOVAH."

4. Were the Society thus to come before the public, as a Christian Society, in regard to the selection of its Members, it could not, with any shadow of consistency, be satisfied with a profession, such as it might approve of, respecting the doctrine of the Trinity. This would be to countenance the notion, that whoever believes in a "Triune Jehovah" believes all that is essential of the Gospel. Errors in regard to the foundation of a sinner's justification before God, or the foundation of the Gospel as originating in the justice and mercy and love of God, are as dishonouring to God and as injurious to men, as errors in regard to a Trinity of Persons in the Godhead. Opinions respecting the human nature of the Redeemer have, of late, been promulgated, which are not only offensive to those who revere him, but which have been pronounced, by a large public body of Orthodox Christians, to be heretical. There is one topic which seems to come more naturally under the cognisance of the Bible Society than any of these doctrines; namely, the Inspiration of Scripture itself: error on that subject surely strikes as directly at the foundations of all true Religion, as Arianism or Socinianism. Sentiments have been published, on the subject of the Inspiration of the Scriptures, equally dangerous with the lowest views ever entertained by Professing Christians respecting the Person of the Redeemer: and if a Test is to be introduced, it ought to bear most directly on the opinions held respecting the Inspiration and Authority of Scripture. To neglect this point, and to impose a test scrutinizing the theological interpretation of Scripture, is a manifest breach of that pledge which the Society has so repeatedly given to the public—that it recognises no note or comment on the Bible.

5. But, still further. If the Society come before the public with the profession of selecting its Members with reference to soundness of doctrinal profession, it cannot consistently neglect all inquiry into their conduct and character. Such omissions would be, to involve it in the

recognition of another dangerous principle; namely, that all are Christians whose profession is orthodox, whatever may be their practice. Persons living in sin, sabbath-breakers, profane swearers, persons living according to the course of this world, persons *walking disorderly, busy-bodies, working not at all*, must, according to the Apostolic Precept, be excluded; and there must, to maintain consistency, be some evidence of moral character required, before any person be admitted as a Member.

6. It is obvious, therefore, that if a test be once admitted, the Society must assume the form of a Church, with its Creed and its discipline; and, in the present divided and distracted state of Christendom, it would certainly prove a very small Church, hostile to all others, and regarded with jealousy by all: and the Christian World would find itself, in regard to union, in a worse state, in consequence of the establishment of the Bible Society, than before it: nay, that very Bible Society, the establishment of which has, by the openness of its constitution, done more to unite Professing Christians together, in affection, and in mutual co-operation for the advancement of the glory of the Lord, than any other means that ever were adopted, would speedily become, as even now the agitation of the question threatens to render it, a new source of rivalry, and bitterness, and mutual recriminations.

7. But there are objections to the introduction of a test of opinion into the operations of the Society, of another kind.—The Society has, for upward of twenty years, been conducted on the principle of receiving all, without distinction, who were disposed to subscribe the stipulated sum. Many persons have, on this principle, lent to it the influence of their name and exertions, who would have kept aloof from it, had it been founded on a narrower basis, or had it rendered them responsible for the opinions or character of its Members. Some have obtained a vested property in the Society, by being Life Members, who cannot be expelled from it. Nay, it is obvious, that, under the operation of a Test, no Life Members could with propriety be admitted; as the fairest professors may fall away, and the most orthodox be seduced from the Faith. Many such have died; and many more have bequeathed property to the Society, as it is now constituted, with the full understanding that its constitution should

remain untouched. It is in vain to plead that the Society, being represented as a Religious and Christian Society, ought from the commencement to have adopted a test of religious belief. The measures pursued by its founders sufficiently prove in what sense they viewed it as a Religious Institution; namely, as having a religious object in view, but not as adopting the principles of a Christian Church (the only Christian Society spoken of in Scripture) in the admission of its Members. The very proposal to introduce a test, after the Society has been so long and so extensively in operation, is a sufficient answer to the reasoning which would represent it as virtually founded on a test. Had the Society been originally constructed on that principle, many of those who now seek to introduce a test might never have become Members of it: and if their attempt were successful (although they might have far other views in making it), the effect would be, that one portion of a Society, all of whom entered it on a footing of perfect equality, would obtain exclusive possession of the common property and influence.

8. But there are some who plead, that it is unlawful to unite in such a work with persons who hold unscriptural opinions respecting the Saviour; and that, therefore, whatever may be the consequences, even if the Society should be converted into a Church, such persons ought to be excluded. If there be any truth in this principle, it must be generalized, to include under its sentence of exclusion all who deny or reject the Saviour in any form—all who are not truly converted. And here, again, the Committee would say, that if they could see a distinct warrant in Scripture for the adoption of such a principle, they would, at all hazards, adopt it, and act upon it. But they have yet heard nothing to satisfy them that the Scripture countenances such a principle: on the contrary, there are certain facts in the New Testament, which, without pleading for the perfect parallelism of the cases, appear to them to be much more easily explained on the open principle of the Bible Society than on the exclusive principle which is pleaded for. The Apostle Paul, for example, on one occasion,\* made common cause with the Pharisees, so far as he could with truth; and separated from them only at the point where his doctrine diverged from theirs. On

another occasion, he identified himself with the Jews, in a heathen city, in their forms of worship; and separated from them only when *divers were hardened, and believed not, but spake evil of that way before the multitude.*† Again, Christians, in the days of the Apostles, assembled along with Pharisees and Sadducees, Libertines, Cyreneans, Alexandrians, and others, to engage in the ordinances of the Temple, because all were agreed in the duty of doing so; while yet, on leaving the Temple, the whole multitude separated and went to their respective places of assembly—to Synagogues, and to Christian Churches: nor did the Primitive Believers regard themselves as contaminated, or as affording any countenance to the peculiar doctrines of those with whom they assembled, by thus meeting on the common ground of their prescribed national ceremonial. Now, the Committee would suggest, as a matter of serious consideration, whether a principle which would forbid a union on the common ground of doing homage to the Written Word of God, of all who agree in recognising the duty of circulating it, would not at the same time bring into question the lawfulness of conduct exemplified in the practice and sanctioned by the authority of the Apostles.

Should the exclusive principle be adopted, a multitude of questions would immediately offer themselves, in the course of conducting the Society's business, to which the Committee could find no answer in the Word of God. For example: if it be unlawful to admit persons who are not really Christians to the right of Membership in the Society, is it lawful to consult with such, and receive their advice and assistance in conducting its various operations; such as, translating the Scriptures, correcting printed editions of them, or even publishing and circulating them? Is it lawful to receive money from such persons? Is it lawful to permit them to vote in the election of the Conductors of the Society? If it be unlawful to unite with them in purchasing and circulating the Bible, might it not be made a question, whether it be lawful to unite with them in carrying into effect any command of the Bible; such as, feeding the hungry, clothing the naked, or caring for the sick? In short, the Committee see no means of determining how far such a

\* Acts xiii. 6.

† Acts ix. 8, 9. See also Acts xviii. 4-6.



principle might carry them. They apprehend it would tend to divide men interminably; and erect insuperable barriers around each division and sub-division, which would effectually prevent the diffusion of the Truth, and put a stop to every united work of benevolence. They are inclined, therefore, to think that the principle of Scripture on this matter is, that Christians should unite with every man in every good work, so far as they can without compromising truth or aiding in the diffusion of error.

All the arguments applicable to the question of Membership are, with nearly equal force, applicable to that of the introduction of a test in the selection of those who conduct the business of the Society: it would lead to the same exclusive practice with a general test on the admission of Members: it implies the same breach of faith; and it is equally unauthorised by the Word of God. The only duty, in the conducting of the business of the Bible Society, which seems to require some security for just views of the Gospel, is the translation of the Scriptures; but the Committee are convinced, that the Society would be better guarded from danger in that quarter, by the Members, in the exercise of their privilege of electing all Officers, placing persons on Committees, to whom the duty of translating or editing the Scriptures is entrusted, in whose principles they have confidence, and afterward keeping a strict eye on their measures, than by the adoption of any test, however perfect. The most perfect test which could be contrived would merely tend to lull the Members of the Society to sleep; and induce them to imagine that it was safe, because they had resolved that it should be so.

Let it never be forgotten, that the signal blessing of the Lord has rested on Bible Societies as now constituted, open to the admission of all; and that they have been employed by Him, as instruments of more extended and various benefit to mankind than perhaps any others which ever existed. And not only have they been employed for good, as at present constituted, but that constitution itself has been the means of good. That which attracted all eyes toward the Bible Society, and which rendered it a very well-spring of life and activity to the Christian World, was the openness of its constitution: men of all parties rejoiced to discover in it a common ground,

Jan. 1832.

on which they could meet for the effecting of an object worthy the interest and the united labours of all. And it is the same open principle of union, which renders the Bible Society the Treasury, from which various Associations for promoting the well-being of our race draw the most valuable materials for the prosecution of their labours: to this great Storehouse, persons of the most varied opinions come, as friends; and obtain from it that, which tends to heal their divisions, and to bring their opinions to the same great unalterable standard of Truth—the Written Word of God.

It will, indeed, be an extraordinary spectacle—a signal triumph to the Adversary, and a most humiliating example of human weakness—if a Society, which, in little more than twenty years, has been the means of issuing to the world nearly TEN MILLIONS of copies of the Book of God, which has carried the translation and printing of the Sacred Volume in the various Languages and Dialects of the world to a greater extent than all preceding ages had effected, and which has given a new stimulus to every department of the Service of God, should, after surmounting every obstacle, overcoming all external opposition, in the very midst of its career of usefulness, be torne to pieces by its own Members, for the avowed—and doubtless the honest, but, as the Committee conceive, most mistaken—purpose of amending it, purifying it, and rendering it more effective!

The Committee trust, therefore, that the Members of the Society will guard its great principle with a most watchful and jealous eye; and that no man will permit a specious but mistaken zeal for the Truth to induce him to seek the infringement of a principle, the adoption of which has been the means of diffusing blessings altogether incalculable, and has rendered the Bible Society the finest and noblest feature of the present age.

(Signed, by Order,)

B. W. MATHIAS,  
JAMES CARLILE,  
J. H. SINGER, D.D. } *Secretaries.*

LONDON MISSIONARY SOCIETY.

THE Directors have lately circulated the following

*Appeal in Support of the Society's Funds.*

The Directors of the London Missionary Society respectfully, but ear-

nestly, request the attention of its Members and Supporters to the state of the Society's Income, in connexion with the operations and expenditure; as the amount of receipts for the current year, when compared with those of the same period in the past, exhibit a diminution amounting to several thousand pounds.

The Directors do not regard this as an indication of indifference to the important work in which the Society is engaged, but of diminished ability in many of its friends to exercise their accustomed liberality: and though, on this account, the present aspect of the Society's pecuniary affairs cannot but occasion some painful solicitude, yet the Directors are not dismayed. They have endeavoured to promote, to the utmost of their ability, the great objects of the Society; and, besides the supreme encouragement they derive from the declarations of the Word of God, they rely on the assurances, so repeatedly given and so uniformly confirmed, that the means required for communicating the Gospel to the Nations shall be supplied.

In discharging the duties of the trust which has been confided to their hands, the Directors have endeavoured to extend and improve the Systems of Education pursued at several of the Stations; and to supply the increased number of Agents, which the measure of success attending their exertions in others has required. Operations have been vigorously renewed in one of their most important spheres of labour, the Island of Madagascar, under circumstances peculiarly auspicious: assistance has been rendered to a number of Missionaries' Families who have returned to this country; and Fifteen Individuals, including children, have been sent out, either to resume their former labours, or strengthen those enfeebled by death or by the pressure of augmented duties: besides which, equipment and passages have been provided for Eight others, who are expected to embark in the course of the ensuing month. These, and other important engagements, have occasioned an expenditure exceeding that which occurred during a corresponding period of the past year.

When they have received intelligence of evident indications that the Most High was about to bless, in a more abundant degree, the efforts of the Missionaries, and when they have received the applications of holy, devoted, and suitable men, to be educated and sent forth, to fill the

places of those who had been removed by death, or to occupy important stations of usefulness, they have been constrained to proceed beyond the limits, which a regard exclusively to the amount of contributions would perhaps have justified. In this, they confidently anticipate the entire approval of the Members of the Society; for they cannot forget the generous efforts which have been heretofore made, with cheerfulness and promptitude, when required by the exigencies of the Society. The Directors are deeply sensible that the times are not favourable to an increase of contributions: but they are at the same time forced to believe, that there are numbers who have scarcely engaged with earnestness in the work, and many who have not yet put forth all their pecuniary strength. To the deliberate and prayerful attention of these, the diminished state of the Society's resources is especially presented—as well as to the Officers, Collectors, and Contributors, connected with the various Auxiliary Societies in town and country.

The Directors feel assured, that many of the devoted Members and Friends of the Society need only to be made acquainted with its necessities, in order to ensure a larger measure of support; and, having discharged a duty, which the peculiar circumstances of the Society rendered necessary, they rely, under God, on the zeal and devotedness of their Constituents, to prevent the necessity of relinquishing any of the Stations already occupied, and to enable them to reinforce others in which painful bereavements have occurred, and to maintain, with vigour and efficiency, their operations on the present scale.

---

## South Africa.

### WESLEYAN MISSIONARY SOCIETY.

#### *Addresses of Converted Namaquas.*

MR. Barnabas Shaw lately visited the Station at Lily Fountain among the Namaquas, where he had formerly laboured for a long time. Under date of Nov. 22, 1830, he sends a translation of some Addresses, delivered by Native Christians at the First Missionary Anniversary, held at Lily Fountain on the 2d of that month; and which "present," as the Committee remark, "such a picture of the true simplicity of

Christianity, as most delightfully exhibits the happy effects of true Religion on the most uncultivated tribes of the Human Race."

*Jacobus Bukas*—My beloved Brothers and Sisters! We must understand that we have come together to-day for a great purpose: we are come together to help in spreading the Gospel among a people who have never heard of Jesus. I thank God that I am a witness of the power of the Gospel. I feel it to be the Word of God. Brothers! I was formerly blind, but now I see. I was formerly polluted and sinful: I was worse than a contagious dog: I knew not that I had a soul: I knew not that there is a God in heaven: I am now thankful that the Gospel has taught me that God is the great Creator of all things; that it has taught me to know that man is a great being, that he is possessed of an immortal soul, and that Jesus *loved us, and gave Himself for us*. I am now anxious for my Children: I want them to be brought up under the sound of the Gospel. I want all my friends to be acquainted with it, that they may be brought to true repentance and faith in the Saviour of sinners. Brothers! I stand here to-day with the same desires and designs as I had at the meeting of last year. I am ready to help, according to my ability, to send the Gospel to every part of the world. On the last Sabbath, we heard from our Old Teacher (Rev. Barnabas Shaw), that *all flesh is grass, that the grass withereth, and the flower thereof fadeth away; but the Word of the Lord endureth for ever*. We ought, therefore, to do something now. I am thankful that I ever came to Lily Fountain. Here I first heard that Word which abideth for ever. I trust all my children will learn to know it also. Day and night the Gospel is preached to us: many of us profess to believe it; but, as the Apostle James says, let us *show our faith by our works*.

*Jan William*—Yes, Brethren and Sisters! By means of this Society we have obtained the Gospel: it is, therefore, our duty to do something for others. I feel as willing to help to-day, as I did the last year. It is our duty to help: and though we may not be able to do much, we must do what we can. Brothers and Sisters! I feel thankful that we sit in life: through the Word we have come to life: by His grace we live. God has

given His grace to us: we have it in our hands: we have it in this House which has been built, this House of God. Here we can worship: here we can pray: here we may receive the Everlasting Gospel. Brothers! I am thankful to the Lord who brought our Teachers over the sea: that is a great and mighty water; but they came safe, and here we see them to-day. Brothers! let us examine ourselves. We have the Great Word, the Word of Salvation, which always remains the same: other things change, but the Word of God abideth for ever. Let us pray that we may all receive it. Yes, he, who never prayed before, let him begin to-day: he, who never knew any thing, let him begin to know to-day: he, who never believed, let him believe to-day: he, who never thought, let him begin to think to-day.

*William Sneuwe*—Yes, my Friends! it is the work of Jesus that we are here to-day. In former days we knew nothing of these things. We had never seen or heard the Missionaries; but now we both see and hear. There they are: they have left their fathers and mothers, their sisters and brothers, they have left their country and friends, to preach this Word to us. They came over the sea: they had seen the sea before: they knew that there was no path in the sea which a waggon could go on: they knew that there were mountains in the sea: they knew the great waves would roll around them: yet they came, and Jesus took care of them, that they might preach the Gospel to us. They came on account of our souls. When old Mynheer (B. Shaw) first arrived, I was ill; but knew not that I was a sinner, and that my soul was sick: but Jesus, by His Word and Spirit, led me to know myself. Brothers! let us call upon Him: let us pray in faith: let us give Him our hearts. When I go and knock at the door of a friend, he opens to me: if we knock, the Lord will open to us. His word is truth. Brothers and Sisters! I see no refuge but in Jesus: He is the friend of sinners. The Lord gives us rain and fruitful seasons. How great is the goodness of God! We plough our fields and sow our seed, of which we knew nothing before we had the Gospel; but now we know these things also. Above all, we hear of Jesus Christ; and, though the ground of our hearts may be dry and unfruitful, yet, when they drink in the rain of the Gospel, they shall live and become green.

I thank God for hope! I have good hope: of this I was formerly ignorant—I had no hope. Faith in Christ Jesus, and the influence of the Spirit of God, are as hands to help us. God has given us those hands, and they are given that we may help others. He that believes the Gospel, says "Amen," and is diligent in all things. How long have we had the Gospel? There sits the same Old Teacher who came to us first: the Lord has brought him back again. If you would receive the Word, you must change your course. When a man is going on a wrong path, another calls to him, "Come here! Come here!"—Thus the Lord called us by His Gospel. Thus He is still calling: *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* Brethren! we must turn about: we must change our course, and come to Him. We hear and know that there are yet many in darkness. We know what that darkness is; we have felt it ourselves. We hope, therefore, that this Word may go to the Damaras, &c., that they may hear and come to Jesus.

*Jan Jacobs*—Yes, my beloved Brothers and Sisters! When I was in my old state, I neither knew any thing of God, nor that I had a soul. I now feel thankful for the Gospel: by this, the way has been opened to us, so that I know I have a soul to be saved or lost. I wish others to know this also. Though I am very poor and cannot do much, and many here are like me, yet we can all pray, and thus help a little. In former days we were active in our old sports, and they cost us something, and profited nothing: let us now be zealous in that which is *profitable to all things.*

*Jantje Samsam*—Beloved Brothers and Sisters! I am thankful to God that I know I have a soul: the Word of God has taught me this, and I wish to be more grateful to the Society which sent it. The Society has been very powerful to send the Gospel so far: I hope God will help, and it shall yet be more powerful. What do we see to-day? I never thought of seeing a Chairman from a far country sitting here among us; but God is Almighty, and Jesus the Son of Mary shall yet do greater things. I love Him—I love Jesus: yes, as sure as I am standing here, I know I love him. Jesus loved us: He died for us on the cross: He shed his blood for us: He helps us in all our difficulties: He has helped me. We see great things to-day. Who among

us ever thought of seeing such a Church as this at Lily Fountain? Who ever thought of seeing our Old Teacher again? Here he is, now sitting among us. Who ever thought of seeing so many Teachers here? Yet all our Teachers preach the same Gospel: yes, though there are many Teachers, the Word is the same—the Prayer is the same—the School is the same.

## Mediterranean.

### JEW'S SOCIETY.

#### *Mr. Nicolayson's Visit to Algiers.*

Mr. Nicolayson's Visit to Algiers has been already mentioned at p. 27. He arrived at that place from Malta in the night of the 31st of March, and continued there till the 21st of May. He took up his residence in the house of the Danish Consulate, and received many kind attentions from different European Gentlemen. We collect passages from his Journal which give a melancholy description of the

#### *State of Algiers and its Inhabitants.*

—Every thing seems to be in a state of confusion here—all incipient. The absolute disappointment, in which the fair and promising appearance which the town presents at a distance ends, on entering its excessively-narrow and dirty streets, may well serve to prepare the mind for another equally complete, as it regards the condition of its motley inhabitants. The disordered state of society is so striking, that it cannot but suggest, to a reflecting mind, anticipations the most mournful; the subversion of morals, and the neglect and contempt of true Religion, so absolute and prominent, that they cannot but fill a Christian's mind with grief and horror.

—The intention of the French to retain this place appears to be beyond doubt; and it is designed to make it a European Colony, that is, open to all European Nations alike. All Foreigners, therefore, of whatever Nation, will have the same rights here as French Subjects have; and every person who can pay his share toward the maintenance of the Government will be entitled to its full protection, and to all the privileges which it affords. For the present, it is attempted to govern the Native Jews and Moors according to their own respective laws—subject, of course, to some necessary

modifications; and by Officers of their own respective Nations, appointed by the French General-in-Chief. As all Religions are to be equally respected and protected, they all enjoy full liberty in the performance of their rites and ceremonies in their respective Places of Worship; but all religious processions and ceremonies out of doors are prohibited, excepting those connected with funerals: the Mahomedans, however, are still allowed their usual manner of calling to prayers on the minarets of the Mosques; and a Royal Ordinance is affixed to all the doors of the Mosques, prohibiting Christians and Jews from entering.

—The Jews are very numerous, and very active. They are greatly elated, at present, with their sudden and complete emancipation from their former state of bondage and degradation.

—As the present system is to govern the Moors as well as the Jews through their own Chiefs, this gives occasion for the most extraordinary competition and hatred between the two parties; on which occasions the Jews fail not to carry their newly-acquired privileges to their utmost extent; and to revenge, not only their national wrongs, but their private grudges also, on their former absolute masters.

—They are just pulling down one of the large Mosques, in order to complete the square already begun; and it is said that one more is to undergo the same fate. This creates considerable excitement among the bigoted Moors; and gives occasion for great triumph to the Jews, who now see their oppressors in the same case which they were formerly, under them.

—Tricks are continually played by the Jews on the Moors; and particularly on the Turkish Families whose husbands have been sent away, and who are without protection. The pulling down of the Mosques furnishes the Jews with occasion for spreading false reports and alarms; such as, that the French are going to blow it up with powder, and that half the town is in danger of being blown up with it: thus the timorous Moors are induced to remove their most valuable property to some distant part of the town, or to the country-houses; and the Jews are ready to lend them their aid, at a handsome remuneration. A few nights ago, no less than 40 to 50 families took refuge, in consequence of such a report, in the country-house and garden of the Danish Consul.

—A number of Moorish Families embarked to-day for Morocco; preferring a tyrannical Chief of their own religion, to the freer and milder government of the French. The late news, respecting the final decision of the French Government to retain and colonize this place, has been confirmed by private Letters, and considerable purchases of land made in consequence.

—The state of things here is dreadful in every point of view. The Chief Director of the Police, under whose administration, it is said, but one capital offence happened during nearly six months, has lately given in his resignation; because, being overruled by the Grand Prévôt (military police), he was not able to discharge the duties of his office to his own satisfaction: and, since that time, murders and robberies have become daily occurrences. This was stated to me by way of explanation of an event which has just taken place, and which was related with much indignation. A merchant had been robbed of some thousands of francs; and some persons, on whom suspicion had fallen, after having been put to a variety of excruciating tortures, such as were in use in the time of the Dey, have just been declared innocent, without any further indemnification. It is expected that General Clausel will be re-appointed; under whose government things, I am told, went on very well.

—A tribe of Arabs, under their Chief, Ben Sannoon, have come down into the Plain of Maheejah; where they have taken possession of the three roads from the interior, in order to hinder the peasantry from bringing provisions into the town. Those who are from the neighbourhood they punish with the loss of the things which they bring, for having attempted to transgress the order issued by the Chief, which they are supposed to have known; but those who come from far they send back with their property, and with an injunction not to come again. The price of grain has, consequently, risen considerably here already; and an expedition is preparing to march against them in a few days. This Ben Sannoon and his tribe have always been refractory; and never used to pay their tribute to the Deys, unless they proved inferior to the force sent to collect it, which was but rarely the case; while they sometimes cut the whole expedition to pieces at once. Their forces are now greatly

increased, having made peace with other tribes with whom they used to be continually at war; and being excited by the Maraboots, who prophesy nothing but victory and glory to those who survive, while they promise Paradise to those who may fall in the sacred cause of fighting the "Infidels." The nearness of these tribes gives boldness to the few families who still loiter in and near the town, to execute their designs of purchasing Paradise, and a hundred of the finest girls in it, by killing a Christian: this morning a French Serjeant was found dead in his bed, just outside the gate, and his head stung at a distance; his wife most shockingly wounded, not yet expired; and a Moorish Servant-boy tied hand and foot: the murderer has probably made his escape to the Arabs.

—Generally, the Jews here speak only in Arabic; and that in a dialect which differs so much from that of Syria and Egypt, as to present much difficulty in the way of my intercourse with them. Spanish is spoken only by a few individuals who come from Gibraltar. The Jews here have but little correspondence with those of Gibraltar, but more with those of Italy; and this, I am told, is carried on in Hebrew, so that the Hebrew Spanish, (or rather Spanish in Hebrew Characters,) which I had thought common to all the western region of this coast, is confined to the maritime towns of Morocco, where I am told it is still in great use in the commerce with Gibraltar and the Levant, where also it is much in use. The *Lingua Franca* spoken here is very different from that used in East, which is almost entirely Italian; while this is a strange mixture of Spanish, Italian, and Moorish words, without anything like a grammatical arrangement. A new kind of Patois, consisting of a mixture of French, Italian, and Arabic terms, all badly pronounced and curtailed, is now forming for communication between the French Soldiers and the Natives. Indeed, language, manners, morals, habits, commerce, all seem to be in a state of the utmost confusion here at present. In nothing does there appear anything like uniformity, except in the entire neglect of Religion, and the utter forgetfulness of God, of the soul, and of eternity. Jews and Moors do, indeed, still, in some measure, observe the external forms of their religions; but the French, and the rest of so-called Christians, with the exception of the English

Consuls, and a few others who occasionally attend the English Service on the Lord's Day, have scarcely any vestige whatever of even religious form or profession. What must be the state of morals, in general, under such circumstances, will be easily conceived; if, moreover, it be observed, that, among all the Europeans now here and continually flocking hither, there are very few indeed who have brought their families with them, except it be some poor Spaniards who have come to till the ground. I must here add, that most of the Turks who have returned to their native country, either by choice, necessity, or compulsion, have, on account of poverty, or for the sake of convenience, left their numerous wives and daughters behind, most of them in a state of absolute destitution.

—Though but few of the young Parisian Revolutionists destined for this place have arrived as yet, they are already found to be very unmanageable. An Officer who was here this morning lamented much that he had been promoted from a command over some of the *Zowah*, or Native Troops, who are training here, to that over some of the Parisians. He mentioned some instances of insubordination, immoderation, and utter contempt of command; and they dare not enforce discipline upon them in all its rigour. What may be the result, when the whole number (which is said to amount to 20,000) arrive, it is not easy to tell. In Paris, where it is, no doubt, found highly desirable to get rid of them, they are induced to volunteer for this service by promises of speedy promotions here, which have already been conferred upon some. They here go by the name of the "Bedouins of Paris."

—It is truly painful to observe to what an extent Infidelity prevails; and how deeply it is rooted among almost all the French here, whether Protestants or Catholics! They consider the idea of a Divine Revelation as utterly absurd, and long since exploded; while yet they pretended to respect the Christian, and especially the Protestant Religion, as a means of controlling the lower classes, and of rendering them imaginarily happy, more moral in their conduct, and more useful to society. With the exception of the poor soldiers at the Hospitals, I have, as yet, not met with one single Frenchman who did not entertain such views.... Such is the usual neglect of the observance of the Christian Sabbath here, that

Saturday has much more the appearance of a Day of Rest than Sunday.

*Importance of a permanent Mission at Algiers.*

A permanent Mission would be best adapted, both to the state of the Jews and of things here in general: and I cannot but think that the importance of the place, even should communication with the interior remain long interrupted, calls for such a measure; not only on the part of our Society, if possible, as it regards the Jews, but more especially on the part of Religious and Missionary Societies in France, as it regards the European Population of this city, which is destitute of, and careless about, the means of Public Worship and Religious Instruction. The state of Religion and Morals here is such, as to require every exertion for its melloration, if the conquest of Algiers by the French is not to prove the greatest calamity which has yet befallen these miserable shores. . . On the part of the Government there is no objection made to any profession of Religion whatever; nor, so far as I can learn, to any public efforts to propagate any religious tenets, provided they do not disturb public order and tranquillity: with which, however, active exertions in preaching the true principles of the Gospel would probably sooner or later be charged, in proportion to their success.

*Distribution of Tracts and Scriptures there.*

May 21, 1831—Embarked again for Malta, after a stay of nearly two months; during which I had an opportunity of circulating a very considerable number of French Tracts among the French, with which the Rev. Mr. Wilson at Malta had furnished me, and a few Italian and Hebrew Tracts among the Jews; and sold 81 Hebrew Bibles, 53 Psalters, and 5 Pentateuchs, and gave away a few Hebrew New-Testaments. Of the French, Italian, Spanish, and Arabic Scriptures, which I brought with me, I have not disposed of so many as I had hoped. This Blessed Treasure is here almost universally despised. Most of those of which I did dispose, were given to poor patients in the Hospitals, whom I continued to visit almost daily, during my stay here. The remaining Scriptures, belonging to the British and Foreign Society, I left at the disposal of the Rev. Mr. Mathias.

May the Divine Blessing accompany these feeble efforts of announcing the

Truth in that place, and especially those copies of the Word which have been or may be yet circulated there! And may the time soon arrive when the Gospel shall obtain a yet more signal and far more beneficent victory, over the strongholds of Sin and Error in these parts, than that which France has just obtained over this stronghold of Tyranny and Piracy!

BAGDAD.

*Desolation of Bagdad by Plague and Inundation.*

Some affecting notices on this subject appear at p. 512 of our last Volume: from a Journal by Mr. Groves, we extract the following details:—

April 22, 1831—Surely every principle of dissolution is operating in the midst of the Ottoman and Persian Empires—plagues, earthquakes, and civil wars. Having had occasion to-day to go out to the Residency, to endeavour to save some things from the water which has come into all the cellars, in every way I was overwhelmed with the awful state of the city—the difficulty to obtain help of any kind, at any price. The servant of Mr. Taylor, who is left in charge of the house, told me that he had applied in every direction, but could get no one: one had a wife dead, or dying; another, a mother: another was employed in carrying water for the dead. If we want water now, I think we shall be obliged to go to the river and fetch it for ourselves, as a water-carrier is hardly now to be seen, but with a man behind him, making him carry it by force to some house where there is death.

April 23—The Plague not decreasing. The mother of the Seyd, who owns our house, has been buried in her house, no one being to be got to bury her. Another most affecting instance has just occurred: a little girl, of about twelve years old, was seen carrying an infant in her arms; and being asked whose it was, she said she did not know, but had found it in the road, having heard that both its parents were dead.

April 26—The accounts are heart-rending of little children left in the streets in every direction.

April 27—To-day all thoughts are turned from the Plague to the Inundation: the falling of a portion of the city wall on the north-west side, last night, let the water, in full stream, into the

city. The Jews' Quarter is inundated; and 200 houses fell there last night: we are hourly expecting to hear that every part of the city is overflowed. This inundation has not only ruined an immense number of houses in the city, and been the cause of tens of thousands dying of the Plague, but the whole harvest is destroyed: the barley, which was just ready to be reaped, is utterly gone, and every other kind of corn must likewise be ruined; so that, for thirty miles all round Bagdad, not a grain of corn can be collected this year. The poor are beginning to feel immense difficulty: for all shops being shut, they have no where to buy; and there being a great scarcity of wood, they are unable to cook.

April 28, 1831—We have taken one poor little Mahomedan Child, three or four years old, from the streets. We know not what to do. It makes passing through the streets most painful and affecting, thus to see little children, from a month or six weeks to two or four years old, crying for a home, hunger and naked and wretched, and knowing not what to do or whither to go. Thank God, however, to-day the water is a little, about a span, lower! Oh may the Lord's mercy spare yet a little longer this wretched, wicked city! Oh how does the glory of the Chaliphate lie in ashes! She seems being within a step of the fate of her elder sister Babylon, the glory of the Chaldeans' excellency; and in how many things has her spirit towards the Church of God been as bad, yes, worse than hers! Missionaries in these countries have need of very simple faith, which can glory in God's will being done, though all their plans come to nothing. It was but the other day that we were surrounded by as interesting a School of Boys, and a commencing one of Thirteen Girls, as the heart could desire; and if the Plague and Desolations were to terminate to-morrow, and our scattered numbers were assembled, perhaps not more than half would remain to us.

April 29—Our situation is becoming daily still more extraordinary, and in many respects trying; except, that the Lord is our *hiding-place, who will preserve us from trouble, and compass us about with songs of deliverance*. The Pacha's Palace is left open, without a soul to take care of any thing: his stud of beautiful Arab Horses are running about the streets, and every one catching those which he can: they are worth here from 10*l.*

100*l.* each. His stores also of corn are left open; and every one takes what he wants, or what he can carry away: this is a great relief to the poor; for the quantities were enormous, being in expectation of a siege.

May 5—Inquire where you will, the answer is, "The city is desolate!" Around the Pacha, four Georgians alone remain alive, out of more than 100. The son of our Moolah, who is dead, told me to-day, that in the quarter where he lives not one is left: they are all dead. Out of about eighteen servants whom Major Taylor left, and sepoy, fourteen are dead: two have now the Plague [those two died], and two are well. Of the Armenians more than half are dead. At Hillah, the Modern Babylon (population 10,000), there is not, Seyd Ibrahim told me to-day, scarcely a soul left; and the dogs and the wild beasts alone are there, feeding on dead bodies. This Seyd Ibrahim is one of the surviving servants of Major Taylor; but this man, though himself alive, is the only one of his family of fourteen—four brothers, their wives, his own, their children, and his, are all dead!

For digging a grave they ask a sum that equals in England 3*l.*; in consequence of which numbers have remained unburied about the streets; so that the Pacha has sent men, giving them a sum equal to the above for every one whom they will throw into the river.

May 8—The Schoolmaster has just told me, that, out of forty relations, he has now only four: the rest have all been swept away. The accounts that we have of the misery in which many of those died who endeavoured to fly, is truly heart-rending. With the water nearly half-a-yard high in their tents, without victuals, or the means of seeking or buying, they suffered every deprivation and misery that could be imagined: one poor family, which has returned, describe their intense desire to return and die quietly in their houses; but the water had so risen, that there was no road; and no boats could be obtained but at an immense price, which a few only could pay, and there were very few even at any price.

May 20—This has been a day of mercies at the hand of the Most High. For a day or two past I had observed a little dust falling through a crack in the wall; and although on any other occasion it would have excited no anxiety, yet, as



the cellars were full of water, I thought it better this morning early to take out all our things from the room. We had not finished taking out the last things above ten minutes, when the whole arch, on which the room was built, gave way, and both we and our little stock of things were all safe.

May 21, 1831—Last night, thieves advanced three times to force our outer door; but did not succeed. The whole city is swarming with them.

To-day the Pacha of Mosul is come to Bagdad. What it portends we know not; but *the Lord reigneth!* They can only accomplish His will, who is our Father and our God.

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BURDWAN and CULNA.

THE arrival of the Rev. J. J. Weitbrecht at Calcutta, in the end of January, was stated at p. 336 of our last Volume. He has been appointed to assist the Rev. W. J. Deerr in this Mission. From Mr. Deerr's Journal of a visit paid by them, in company with Captain Vetch, Superintendent of Berhampore Road, in the country round Burdwan, we extract some passages, which exhibit affecting

#### *Instances of the Degrading Influence of Heathen Superstitions.*

Feb. 19, 1831—We arrived at Kuntaghose in the evening. The tents and elephants had already attracted the notice of the people; so that we had scarcely come down from the elephant when we were surrounded by about eighty or a hundred persons. They sat down in the open air around me, notwithstanding the cold wind, and the rain slightly falling; whilst I had a little shelter under the door of the tent, which was raised. Kuntaghose is a very populous village; and I had often before this heard that men of high caste and good manners reside there: my audience proved the truth of the assertion; they seemed to be polite, docile, and of a quiet demeanour, which is the principal thing admired among Hindoos. When I observed that there were learned Brahmins among them, I began to argue with them about the Majesty of God, the honour and service He justly demands

Jan. 1832.

of His creatures, the awful transgression of slighting His will, and the atonement requisite to satisfy the injured Majesty of Heaven; adding, that none but God Himself is capable of reconciling a lost world to Himself. These were the principal things on which I treated; occasionally comparing their plan of salvation with that of the Gospel, which has been accomplished through Jesus Christ, the Redeemer of the World. I then read and explained to them the Beatitudes in Matth. V., to shew them what is requisite for the spiritual service of God. The only answers I received were exclamations of applause, concerning the dogmas of the Gospel, and concerning myself as a very learned man. At the conclusion, I gave a copy of a Gospel to a Teacher of a Sanscrit School, who earnestly asked me for it; and I then dismissed them.

Feb. 20: Sunday—Went into the village. We first met the Fakeers whom we saw the evening before: they now seemed much inclined to talk with me, having no more apprehensions of being disturbed. Devotion being their trade, I inquired what ideas formed the main body of their thoughts when engaged in it; and what doctrines they taught their disciples, to draw their hearts toward God. The only answer I received was: "We are illiterate and poor people, and therefore know nothing else than to pronounce the names of our gods." I told them of the plan of Salvation which God has revealed in Jesus Christ—of drawing disobedient sinners, by removing their fears, by forgiving their sins on account of His precious Atonement, and of transforming their minds according to the pattern which Jesus Christ the Son of God has set before mankind for their imitation. On taking leave, they exclaimed, "May you succeed Sahib! may you succeed!"

On passing along, I was soon surrounded by another troop of Fakeers, and people of the village. They inclosed me so completely, that I could scarcely breathe. On inquiring in what manner they procured their livelihood, they said, "By acts of devotion." When I shewed them, that, in order to render an acceptable service to God, it was necessary for sinners to repent &c., an elderly man, who seemed not much to like the things spoken of, said, as if to discourage me, "Sir, what can these people understand of these things? They

never heard a word of it." I replied, "What they do not know I explain to them." They gladly heard of the loving-kindness which God bears toward mankind. They listened with much attention.

As I proceeded, I came to a lane which was crowded with beggars and Fakeers, so that I could scarcely pass through them: in fact, the whole village was crowded with this kind of people, who had come thither on account of *Sraddha* (a Hindoo rite in commemoration of ancestors). It happened that I just came to the house where *Sraddha* was performed. I stopped, and addressed the master of the house, who was busily engaged in weighing out rice, by asking whether they would not think it better to give gifts in honour of their deceased parents, without the ceremony of making a Brahmin of *Cus-grass*, to worship it; as worship to a bundle of grass could not be acceptable to the Giver of all good gifts. I took occasion to speak of the duty we owe to the Father of All: and, when speaking of His love to mankind, I was interrupted by a Fakeer, who knew well how to turn my address to his own favour, by appealing confidently to me, saying: "Only see what ungodly people the villagers of this place are! They let their Fakeers starve to death: they have not yet given pice to any one, since we came here. Where then is their love?" I was inclined to smile on observing the keen indignation in the features of the villagers, and particularly in the performers of the *Sraddha*. And no wonder they felt so! The vehemence and confidence with which the Devotee spoke, the earnestness of his countenance, his marks of holiness—not only having his face, but also his chest and arms made white with chalk—and the immense locks of hair twisted round his head, represented a figure which, in the eye of a Hindoo, added greatly to the justice of the accusation which he made against them. I took little notice of it; and continued my address, the good tidings of which were apparently welcome.

The crowd of people that followed me filled the lane, just as when some curiosity is carried about for show. Several of my attendants were Brahmins, who conversed with me very sensibly and confidentially, and as familiarly as if they had been for years my companions. For instance; one of them said: "Sir, what shall I say more of the worship of images? For if I cannot compre-

hend the Supreme Spirit within me, how can I form an idea of Him without me from images made of wood and stone? But we are slaves to custom." I took occasion to direct them to pray to Him who alone has it in His power to quicken the soul and to give us a mind to direct our course of life in harmony with His will, though contrary to prevailing customs. At last, I was obliged to take leave of them; and they then disclosed their ardent desire, viz. that of getting a School, that they might have opportunities of benefiting more by the saving news of the Gospel. I was sorry that I had, it not in my power to fulfil their wishes. I know the effectual aid of such a proceeding; for I should have been able to unfold the Christian Doctrines with much more advantage had a School been previously established there.

Feb. 21, 1831—I went again into the village, accompanied by Manie Ray and Peter, our Native Christians, whom I took along with me to assist me in my excursion. We took a walk through the village. They, in their native way of speaking, treated the gods of stocks and stones, and the superstitions of the villagers, rather in a satirical way. I remarked to them, that they should consider that these people never had the light of the knowledge of the Truth; and that they themselves might have been in the same condition, had they not been informed of better things. They readily apologized, and expressed their pity that their countrymen are left in the darkness of ignorance.

We afterwards stopped at a Temple newly built. Whilst I was engaged in speaking to the people, Captain Vetch and Br. Weitbrecht happened to come thither. Captain Vetch amused the people, by asking whether the god was still asleep, or whether he was up. They merrily replied: "He is not yet up; he is still asleep: his servant, the Priest, has not yet come to perform the *Poojah* (worship)." Some of them afterwards defended the propriety of paying divine honour to the stones, by stating that the Shasters say, "After life has been communicated to the image, the nature of stone no longer remains; but it is god, and any one who calls it stone must go to hell." My cunning Pundit, whom I had taken along with me in case I should require him, well guessed the conclusion this argument would lead to: he hung down his head, as much as to

say, "What fools you are!" and stole away, in case he should be discovered by his relations, who are living there. After they had acknowledged that they did not know what to make of such kinds of passages of their scriptures, I expounded to them that passage, *God is a Spirit, and they that worship Him must worship Him in spirit and in truth.* This was well accepted; and the company all joined in applause, admiring the pure and excellent knowledge. "But," said I, "there is something else requisite, to make the service of polluted and sinful man at all acceptable to God. You must be aware that men do not serve Him in this way; but rather have a dislike to Him, on account of the punishment which their sins deserve, and of their inherent proneness to sin." After I had stated the Atonement which God had provided in Jesus Christ, great dislike was visible in the countenances of several of them. Thus I again saw another proof, that the Natives sooner join in ridiculing their Idols, and making merry with them, than in hearing of that solemn truth, which they seemed to be sensible might lead them to serious reflections. They, however, renewed the petition to let them have a School.

*Newsline*—In this village are the ruins of an ancient fort. We went to see them, soon after we arrived; but it is so completely decayed, that not a brick is visible. On returning home, we met several people standing idle. I inquired of them what kind of worship they perform. They scarcely knew what to say, and broke out in a quarrel among themselves about it. I begged of them to lay aside their disputes, and said that I wished to inform them of the way of salvation revealed to us; to which they gladly agreed. After speaking of the way of Repentance, and of being brought near to God through Jesus Christ, an elderly Brahmin gravely shook his head, and said, "That is not the way of our forefathers:"—to which Manie quickly replied: "If your forefathers have stolen and told lies, is that a reason why you should continue in the same practices?" I told them how little dependence they could place on making atonement with shells &c. for their sins; and asked them to consider whether it could be suitable to the Majesty of God to set up a trade for selling forgiveness of sins; telling them, that although men pay the Brahmins for it; yet it still remains doubtful whether

it has been accepted by God. I then shewed them that the Atonement, which is now offered to them, through the Son of God, is all-sufficient; and that no doubt could remain of God's having accepted it. The simple and good-natured creatures were truly thankful and happy for the great news they had learned.

Feb. 22, 1831—The weather being still uncertain, we resolved to stay the day over. I addressed an old warrior, whom the master of the house keeps, out of kindness, as Chokeydar (watchman): he states his age to be 107 years: from his appearance, he cannot be less than 80: he has a long beard, more yellow than silver-like. Captain Vetch knew him long ago. He enlisted in the Honourable Company's service soon after the Battle of Plassey. He was asked, if he had committed but a few sins a-day, how much he supposed they would amount to. With much concern, he said, "At least to the size of a mountain." I asked him on what ground he expected to get his sins pardoned. He replied, that he trusted in God. I told him, that his hopes were right, but that he could only expect it according to the condition and regulation by which God had proposed to forgive the sin of men. "Pray," said he, "what are the particulars of those regulations?" I stated the subject at large. He listened with the deepest attention; and asked, very feelingly, "Are, then, Ram and Sidha of no use?" I continued: "You must be acquainted that Ram made no provision to reconcile mankind to God; for none of his acts recorded state any such thing: he spent his life in a wayfaring way, like you." He said, "This is very true; he was only engaged in exploits of war." I concluded the conversation, by remarking, that there is *no name under heaven* by which salvation is offered, or provision made for it, except that of Jesus Christ. I was much affected with the old man's sensible remarks. May the Lord have mercy on one of His creatures, who has been spared so long!

Towards evening, I went, in company with Captain Vetch and Br. Weitbrecht, to see the rising range of woods. The people whom we met in the northern part of the village positively refused to listen to any thing about Religion; for they said, "We do not wish to hear any thing: we know nothing, and we do not wish to know any thing. We care about our work, and to provide food. What our Gooroo tells us is sufficient. May we

go to hell, or not? We do not wish to hear any thing else." Captain Vetch told them that their ignorance was a reason why they should learn something. After a long expostulation, the dark clouds seemed to clear off from their countenances; and at last, with smiles on their faces, they listened to the Good Tidings. I thought it best not to enlarge much, but to leave them with the good impression which they seemed to have received; fearing they might become disposed to the contrary.

Mr. Deerr remarks on this occurrence—

How differently disposed to these were those whom I met in the southern part, the evening before! And how contradictory might the accounts have appeared, if different people had met the different assemblies of the same village!

Feb. 23, 1831—Had some conversation with the villagers. They had never heard the Name of Jesus Christ before this, neither would they acknowledge themselves to be sinners; but on asking them, "Did you never desire nor attempt to get your neighbour's goods in an unlawful way?—do you not slander and backbite each other? &c." they looked astonished, as much as to say, 'Who has informed him of our conduct?' They readily acknowledged, "Yes, yes, we are sinners." After some more conversation, I shewed them the Native Christians, who had taken refuge in the Saviour of the World; at which they were still more surprised. I then told them to inform their neighbours, that those who were men of understanding might come and hear more of the good news which I had to tell them. After the lights were kindled, the Village Statesman stepped in, with an air of consequence, under the shed which they had at first refused us: this honour might have dazzled them, for they had never before seen lights burning in a shed upon plated candlesticks; and their place for singing was perhaps never before hung round with coloured cloth, as it was now. We began, with the Native Christians, to sing the Bengalee Hymn—

"O! mind! forget Him not, who gave His life for Thee!"

I then offered up a prayer; and afterwards expounded the text, *God so loved the world &c.* Occasionally I made the Baboo and Manie explain to them: for I consider this one of the most useful methods, if several of their own countrymen occasionally fall in, to confirm the things

spoken: for what is spoken by the mouth of several, humanly speaking, carries a greater force of evidence. Manie concluded with a prayer; and I had the satisfaction to observe that I had never seen a more attentive and gratified assembly than this.

Feb. 24—Before we parted, we were anxious to see their Place of Worship, which was near, the village being small. It was a ragged hut, with only one wall at the back side of it, near which was placed a row of black pots, on each of which was put a mark of red paint. The Priest was present; he regretted that he had no notice of our meeting yesterday, as he said he was pleased with the information which his son, who was present, gave him. I inquired of him what all the black pots meant? He said, "They are gods." On asking for what purpose the branch of the Monoso-tree was put into one of the pots, he said, "It is the Goddess Monoso, the Mother of the World, which is worshipped in it." I told him that it is said to be the Mother of Snakes, that famous large one, which the gods had twisted round the mountain with which they churned the ocean. I asked him to shew me how they worshipped her. The Priest readily agreed to it, and put it on the head of one of the bystanders to dance with it; who jumped so briskly, that the goddess fell out of the pot into the mud, which produced a shout of laughter. I reminded him how unworthy this kind of worship was; and told him to remember what they had heard and seen of the worship of God the night before. Here Idolatry appeared in its real nature, without any ornaments or show. I should like the defenders of Idolatry to have seen it!

Feb. 27—In the evening, — kindly lent me his buggy, to drive into the town; where I was in a few minutes surrounded by a great number of people. They listened with the utmost attention: their demeanour was respectful and quiet. Having spoken for some time of the Way of Salvation, a Brahmin begged permission to shew the mode which their Shasters have pointed out. He repeated a verse, viz. "The world is subject to the gods, the gods to the muntras, the muntras are in the possession of the Brahmins, and therefore the Brahmins are gods;" and he added, that they are the men through whom salvation must be effected. I replied, "I have also some of the most powerful of your muntras in

my possession, and I do not find that they have any effect whatever." On repeating some, two Brahmins stopped their ears with their hands, and jumped off as fast as they could, which produced a hearty laugh among the bystanders. I then proceeded to shew from whence we require to be redeemed; at which one of the audience said, in a low tone of voice to one who stood opposite, "This is the prelude to bring in Jesus Christ." I said, "Yes, Baboo, you are in the right." The news of Him seemed not at all unacceptable to the assembly.

A few days afterward, a more pleasing scene opened, which Mr. Deerr describes in the following notice of the

*Eager Approbation of the Gospel by some Worshippers of Vishnoo.*

Feb. 28, 1831—I met with a little Native School on the road, the Boys of which I examined: they were pleased and surprised that I should be versed in their letters. We were soon surrounded by a great number of people. The sight of the elephant, I think, made our arrival a little more public. I made the Master of the School read a part of the Gospel, which I afterwards explained to them. They all being Boishtubs (worshippers of Vishnoo), I enlarged upon the pure and sublime love revealed in the mediatorial death of Christ, shewing them that the carnal love of Krishna and the Milk-woman is not divine. After I had informed them that God would freely pardon if they repented and believed, and that they were then invited to be reconciled to God and to be made partakers of that love which is revealed in the Book—the Gospel in my hand, and to enjoy that felicity which is in His presence, they occasionally exclaimed, "O, how beautiful! O, how excellent! but where shall we get such a Book?" They repeated this several times. I was truly grieved that I had not a copy to spare. Whilst I was speaking to them their countenances expressed great eagerness. I remembered the passage of the Prophet, *I will pour water upon him that is thirsty.* My mind was so full of compassion and joy, that I could scarcely refrain from tears, or break off speaking; for they truly resembled the dry ground. I took leave with an affectionate salam, which they returned, with one united shout of "Salam! Salam! thousand salams! thousand salams!"

The name of this place is Kungamany, which is also the name of a rivulet. In this place the most gratifying thing was, that these people could not have had any temporal gains in view to induce them to please me, because they did not even ask me who I was, nor whence I came, neither could they expect to see me here again. There was no Brahmin among them, and consequently the deception of Idol Worship has not been strengthened by system. I have also heard, from other quarters, that the inhabitants of the woods are not so much given to lies and deception as the inhabitants of the plains; but they are of the same caste, and hold the same doctrine.

Mr. Deerr thus explains his views of the

*Most effective Mode of gaining the Attention of the Hindoos.*

Perhaps it is not out of the way to remark here, that I have been sometimes criticised about my way of preaching—that I do not open my address with the news of Jesus Christ, for then the people may suppose that I am afraid to speak freely of Him. Whatever weight this argument may have, still I am of opinion that a Steward is at liberty to deal out the Truth as he finds it most expedient to the circumstances in which he is placed. It is in vain to despise the laws of thinking, or the necessary association of ideas in the minds of men. It is a fact but too true, that unconverted people do not like to hear of Jesus Christ; and it is very frequently the case among the heathens of this country, that, when Jesus Christ is set before them, they either go away, or become inattentive and disturbing, and then their minds get averse before one gets time to bring home to them a full idea of those truths on which Salvation depends: therefore, I think it much better first to open a way to their minds; and, when I command their full attention, to set that knowledge before them in comparison with which the Apostle counted every thing else but dung. It is by far better to deposit these most precious truths at a time when the mind is awakened for it, than to begin before they are willing to hear. The best of all we have to tell them should be told at the best time. However, to conclude with this pleasant assembly, I will only add, that as long as I spoke of the Love of God revealed in Jesus Christ, in the Redemption of the World, a profound silence prevailed;

and no sooner did a Brahmin bring forward the odious but prevailing tale of the Hindoos, that God makes men to sin—that He does good and bad—than much whispering and uneasiness followed; and several went away, as if they were ashamed of the foolish blasphemy against the Deity. I have not yet met any of the inhabitants of other towns so mild, attentive, and respectful in their conduct, as the people at Bancoorah.

*Visit to the Rajah of Bissunpore.*

Mr. Deerr obtained an interview with Ghossaul Sing, Rajah of Bissunpore. The pride of fallen greatness and the bigotry of Hindooism are strikingly displayed in the circumstances connected with this visit. *May God, who commanded the light to shine out of darkness, shine in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ!*

Feb. 25, 1831—I went to pay a visit to the Rajah of Bissunpore; Ghossaul Sing, a near relation of his, having pressed me, four months ago, to come to see them. I entertained high hopes of a day of preaching the Gospel to that ancient royal family. I did not intend to offend them by touching on their Idols, but was prepared to acquaint them with the historical outlines of the Bible, including the Prophecies, the object of the coming of Christ into the world, and the plan of Redemption which He has accomplished. I expected by giving them the Four Gospels, which I had with me handsomely bound, as a Nuzzer (present), that it would afford a good opportunity of introducing the subject; and thus I went in high spirits. I passed through a long but poor Bazaar, which consisted chiefly of Serais (places of accommodation), which seemed to be intended for a great number of travellers. Some of the merchants' shops contained pieces of cloth; others, bundles of fire-wood; and others, some baskets full of rice and dall (a kind of pulse). I still expected to see the splendour of that ancient town as I advanced, but did not observe anything worth notice. I was told by the natives that many of the inhabitants of Bissunpore had removed to Bancoorah; and that the opulent people remaining there hide what they have, as was formerly the custom.

At last I arrived at the bulwarks of

the ancient fortress, now fallen into ruins. My Pundit was waiting at the gate; who said to me, "Sir, do not make here a Nuzzer of the Gospel." "I shall do as is the custom," was my reply. After we had entered the second gate we met a number of persons walking about, who, I was told, were the principal servants. My Pundit, who formerly resided here in the capacity of a Mahonda (Leader of Mendicants), and is well acquainted with the people of the place, went to them, to introduce me. After I had made a salam, they said to me in a surly manner, "Who are you? Where do you come from? What business have you with the Rajah?" The broad marks of paint on their foreheads greatly added to the effect of their speech. My Pundit, who was perhaps less prepared for such insolence, said, in order to get me away from them, "The road to the Maha Rajah is on the other side."

We turned to the right, and passed under a low one-story pukka (brick) house, and entered into a spacious Compound. There we met the Uncle of the Rajah, whom the Rajah called Grandfather. My Pundit introduced me to him; and, after I had made the ceremonial bow, he asked me what I wanted—what business I had with the Rajah; and added, "The peas thou hast come to boil will not melt here," i.e. You come in vain. He walked off; and we proceeded to another Compound, at the right of which are the ruins of a brick building. Here another relation of the Rajah's met us. He told us that the Maha Rajah was not yet up, but would soon be ready to receive me. Soon afterwards we were led to the left, through a two-story house, into another Compound, which forms the Hall of Audience. Here his Highness was seated on a common wooden chair, with an empty one standing on each side. His dress was in the usual Bengalee fashion, with a red turban, and a red muslin veil thrown over his head, which invested his body. I made several bows, which the Rajah returned by looking at me. I should think him to be about twenty-five years of age: he has a middle-sized slender body, is of a mild appearance, and seems to be of a steady and mild turn of mind. After I was introduced, I was required to sit down; which I at first refused, but agreed to do so after having been told that there was no pleasure in conversation unless one sits down. The Rajah himself did not speak

much, but his relation was the spokesman. Here I had again to give an account who I was, whence I came, what occupation, whether married, how many children, what wages I received, why I made this journey, and where the Gentlemen were whom my Pundit mentioned yesterday. They said, "We have made ready to go a-hunting with you." I could have wished the spokesman had addressed me in a little milder way; for the manner in which he asked me of my situation resembled more that of taking evidence in a court than that of receiving a visitor. The spokesman continued: "For what have you come here?" To which I replied, that Ghossaul Sing, one of their relations, had strongly invited me; and as I had often heard of the fame of their learning, and of their being of a renowned family, I considered it both a duty and pleasure to pay my respects to them. My invitation was slighted, by saying, "Ah, he lives not here, but in Indus;" but their being a "family of renown" was more welcome. With much animation they rehearsed the great antiquity and power which their family had to boast of. The principal spokesman said, "The present Rajah is now of the sixtieth generation;" another said, "No, the fifty-second;" and a third, "No, the fifty-eighth." The Nabob of Moorshe-dabad and themselves, they said, were the most powerful; and the most ancient were they and the Rajah of Krishnaghur; and that the Mussulman Prince in Beer-bhoam was also of considerable power: but added, "You have taken away every thing from us; only left us some pension." The Rajah very mildly added, "I am nothing else but one of the Company's birds, fed in a cage." They continued: "We have still the same honour, but no riches: the Governors and Sahibs of high rank often visit us, and shew us great honour." I remarked, that it would then be a desirable thing for them to be acquainted with English Literature. "What kind? what kind?" said they. "We will not hear any thing of Religion!" I told them I had brought with me a little Dictionary in English and Bengalee, and should be glad if they would accept of it. "What does it contain?" said they. "If it is of Religion, we will not have it." The spokesman looked into it, repeated five or six terms, and said, "There is nothing in it of Religion, therefore there is no harm in taking it." There were about twenty-five persons standing round: this,

I suppose, was to shew them that they had not received any thing about Religion. I also gave them a copy of Natural History, in Bengalee, which was not unwelcome; and then added, that as it was the custom of the Padres to give our Holy Scriptures as a Nuzzer to men of high rank, I had brought a part of them with me for that purpose, to offer it as a Nuzzer to his Highness. Merely mentioning it was enough: several began to speak, declaring that they would not hear any thing of Religion.

The Rajah, all the time, kept silent; and I think that the praises which the Natives give him, of being so mild, are not overrated: for I have forgotten to mention, that when I saw the spokesman tired of standing, I said, that if the Rajah would be pleased to order him to sit down I would gladly second it: to which the spokesman, in a surly manner, replied, waving his finger toward the Rajah, "To sit with him I have the liberty: I waited for you;" which the good-natured Prince received so mildly, as if his relation had not slighted him.

The Uncle of the Rajah, who welcomed me with the similitude of boiling peas, now came in. He first told me that there had been Padres there who only go about to distribute books;—as much as to ask me whether I had no other employment. My Pundit remarked, that I was employed in educating the Youths. He then unburdened his mind, by complaining against the prohibition of Suttees: to which I shortly remarked, that the Suttees being "Jeebbingahs" (injuring life)\* a stop was put to them. I used this word, because the whole family are Boishtubs; and there is no term in Bengalee that conveys such an abhorrence to the mind of a Boishtub as this term does. The assembly stared at each other, and began to defend that rite in the usual weak manner.

He then began to complain against Rammoban Roy, extolling the Vedas (sacred books). To the first, I remarked, that his extensive learning might be a reason for slighting the worship of Idols; this being usually the case with learned men, and also in harmony with their scriptures. I added, that in those parts which I had read of the Vedas, I had observed several places which were in har-

\* This word is used by the Boishtubs for killing any animal, even those used for food, on account of which they despise every other Denomination, and exalt themselves above them.

mony with our Holy Scriptures: as, for instance, when the Supreme Being is described, it is said, that as the three (Bengalee) letters, *a*, *u* and *m*, when joined, make one letter, so is the Supreme Being Three in One; for, that our Holy Scriptures stated that the Father, Son, and Holy Ghost is the One True God. The old bigoted Uncle again repeated, "We will not hear any thing of Religion!" However, they amused themselves by saying how many Hindoos had become Christians. I thought to seize this as a leading point, to get an opportunity of bringing at least some of the truths home to them. I began to speak of the reasons why they became Christians. No sooner did I speak of the clearness of the doctrines, and of the love of God, than I was again told that they would not hear; and I gave up the idea of making any further attempt. They also seemed to have disburdened their minds, and to have set up the dessert of the insipid stale cake—that it will not be long, and our wishes will be fulfilled. This is often the case, at the end of a conversation with bigoted Hindoos. It means nothing else, than that we Europeans are the Metches (Incarnation of Abomination), who will soon destroy all Religion. I replied: "You mean to tell me that we are the predicted Metches of Cali Yug; which is very improperly applied to us; for we neither carry off your wives nor destroy them, as the Metches are said to do;—a proof of which you had last year, when his Lordship the Governor General graciously issued an order to put a stop to Jeebhingsha, or Suttees." The old Uncle, being displeased with this, continued: "Though many persons become Christians in other places, here you will not get one—none of the meanest labourers, not even a School—such is our controul. The Sahibs had one established here, and we have done away with it." I heard, however, the next day, that they had not done away with the School; but that the Sahib had no one to superintend it. At the conclusion, they asked me for a Bengalee and English Vocabulary, with short sentences in it; adding, that if they should relish that, they would ask for more books: to which I agreed, and took my leave. I experienced, on this occasion, that neither opportunity nor any thing else avails, unless the Spirit from above softens the hearts of men. I am neither discouraged nor offended with such obstinacy, if but common politeness

is observed; for they know no better, therefore it is a duty to have patience with them.

*Examination of the Burdwan Schools.*

Feb. 9, 1831—After breakfast we proceeded to the Bengalee Chapel which stands in the Compound. Archdeacon Corrie, the Rev. T. Dealtry, and Rev. A. Macpherson, had arrived the day before; and now the Examination of the Boys commenced. They were divided into three classes; and their number amounted, on an average, to 250.

With pleasure I saw their readiness in reading the Gospels, and answering the questions of the Archdeacon on historical and doctrinal parts of Scripture: and when I reflected that most of the children were still heathens, I could not help entertaining a lively hope that now and then a divine truth will sink into their tender hearts, and bear fruit hereafter for eternal life.

Feb. 10—Mr. Dealtry performed Divine Service this morning at the Chapel at Burdwan. After the Service, the Examination of the Girls' Schools took place: their number amounted to 200, and the result of it was equally gratifying.

[Rev. J. Weidbrecht.]

*Encouraging Views of the State of the Mission.*

In communicating some particulars of our proceedings during the past year, I beg to be permitted to mention the gratitude we owe to the Giver of all Goodness, for the blessings He graciously vouchsafed to bestow upon our little Christian Flock. They are increasing, with little exception, in Christian love and affection toward each other. The divisions, on account of the variety of Caste, which they formerly had, are ceasing; and good-will toward each other, and harmony, are apparently on the increase. They are industrious, and rise in the estimation of the Heathen; and I have not to complain of any offence either toward each other or toward me, one instance only excepted, when one of them got drunk twice; but I am thankful to say, that he has mended, and passed of late without offence. Avarice, and tales concerning each other, are the crimes which affect the Native Christians most; and I am troubled with neither of them.

The Christians assemble daily in the Evening for Prayers, and for Divine Service on Sunday Morning, where the



Teachers of the Schools also regularly attend. The usual attendance is between 60 and 70 persons, Heathens included.

Another house has been hired in the centre and principal part of the town, for the purpose of a Chapel; but the preaching there does not assume the form of Divine Service. It serves at the same time for a School, where I sometimes take occasion to address the by-standing adults from the Lessons in the Gospel, or other Scriptural Lessons in which I examine the children. Sometimes I begin by inquiring after their welfare, &c., when people are of opinion that I entertain myself in conversing with them: and so it is; for to make known the Good Tidings is a delight, and in this way the fury of the bigoted is often avoided. It appears that the Natives are mostly benefited when listening to the instruction which the children receive; for that kind of instruction seems to be more on a level with their capacity. This place is so much frequented by people, that at any hour of the day a large audience may be collected in a few minutes.

[Rev. W. J. Deerr.]

I felt very happy to find a Missionary Brother, an old countryman, in this retired spot of India; and Br. Deerr received us with equal gladness. He is an experienced soldier of Christ, who is grown old in fighting the battles of the Lord against the Prince of Darkness; and he already enjoys the fruit of his labours. He has a little flock of 46 Native Christians at Burdwan, and about 30 at Culna; and most of them honour their holy profession by a consistent life. It is true, we could wish to see in our Christians here at Mirzapore, and likewise at Burdwan, more zeal and love working by faith: they feel not warmly enough for their benighted heathen countrymen. The Hindoo has a natural apathy, and indolent manners, which are in some degree to be observed in all Converts; and if we endeavour to measure Religion by the scale of Christianity which we bring from home, we must meet with disappointed expectations. The fact is, we must judge of them comparatively; and duly consider what these people were before, and what they are now. If we compare their life and conduct with that of our surrounding heathen neighbours, then we see a striking contrast; and it becomes obvious, at once, that a work of Divine Grace is going on, in their hearts. The Heathen live almost always in strife and quarrels,

Jan. 1832.

especially the women; and we can scarcely drive out without seeing one or more families in uproar and discord. Our Christians live together in peace and unity: I never heard strife among them. The Heathen are unclean and dirty in their huts and persons: our Christians clean their cottages, and appear decently clothed: they are sincere, and speak the truth every one with his neighbour; while the Idolaters are never to be trusted: a European must have his eyes wide open, if he will not daily be deceived and robbed by them. This contrast might be carried on to a great length, to shew the superiority of a Converted Hindoo to him who is still in the darkness of Heathenism; but I only point out a few striking instances, by which you may see that our work in the Lord is not in vain; and that, notwithstanding that which is still to be desired, we have much cause to be thankful for what the Lord has done here.

[Rev. J. J. Wetbreat.]

#### Summary of Burdwan Station.

Average Attendance on Public Worship,	63
Native Christians:	
Adults .....	27
Children .....	17
	— 44
Communicants .....	96
Baptisms:	
Adults .....	5
Children .....	5
	— 10
Candidates for Baptism .....	3
Boys' Schools' .....	7
Scholars .....	578

#### Summary of Culna Station.

Native Christians .....	20
Communicants .....	15
Baptisms .....	8
Boys' Schools .....	6
Scholars .....	477
Girls' School:	
Scholars .....	50

#### CHUNAR.

At the beginning of last year, the Rev. W. Bowley visited Lucknow and Cawnpore. The following copious extracts from his Journal detail his proceedings at those places.

*Visit of Rev. W. Bowley to Lucknow, and Proceedings there.*

Mr. Bowley spent a month at Lucknow, which is the capital of Oude, a Mahomedan State. It is situated on the south side of the Goomty River, about 650 miles travelling distance from Calcutta.

When viewed from the summit of a lofty edifice, Lucknow presents a confusion of gilded capolas and

pinnacles, turrets, minarets, and arches, bounded by the winding Goomty, and so thickly interspersed with the richest tropical foliage, as apparently to realize the most fantastic visions of Oriental splendour. A nearer inspection, however, does not fulfil the anticipations which a bird's-eye survey is calculated to excite. The streets are sunk ten or twelve feet below the surface; and are so narrow, that two carts cannot pass; besides being filthy in the extreme. Two bridges have been erected over the Goomty; one a heavy bridge of masonry, the other a bridge of platformed boats. The British Cantonments are some miles distant from the city. Lucknow exhibits an overflowing population; which, in 1800, was roughly estimated at 300,000 persons, including a swarm of well-fed and importunate beggars.

The details contained in Mr. Bowley's Journal present a painful picture of the state of license and insubordination which prevails in the Native States; and, contrasted with the order and tranquillity of the Company's Territories, give us a very favourable view of the benefits which the Natives of India derive from British Sovereignty. May they be made partakers, at our hands, of the blessings of Christianity, as well as of equal laws and just government!

*Feb. 10, 1831*—After Family Prayer, we set out for Lucknow, and arrived at the Serai (place of accommodation for travellers), near the Residency, by 1 o'clock P. M. We have secured a pukka (brick) house in the city, on the high road to the King's, &c., and close to the Residency.

Every thing about appears lawless, since we entered this city. Every man is for himself, and the strongest appears to prevail: hence, every one carries a sword, a pistol, a butcher's knife, a spear, &c. I have come in quietly, in a private way, without leave or permission, lest I should throw obstacles in my own way and hinder the object of my coming.

*Feb. 11*—In the afternoon, Hydeer

Wee walked three miles into the city where the crowd was so great that the people were bearing down each other like a rapid stream. To-morrow we hope to make arrangements for Thakoor and others opening a shop attached to this house, to read the Oordoo Testament, and keep a few books before them for sale. To-day, saw a great deal of Mr. —, who is well acquainted with the affairs of this place. He said it was not uncommon to hear of a man's holding the hands of a woman, and another cutting off her nose and ears for the sake of the ornaments on them.

*Feb. 12*—To-day, engaged a shop for our books, in the lower part of the house which I have hired in the city, where we hope to place a person to read, and to expose the books for sale. It appears pretty clear that the people are afraid of spies in every direction, to inform against those who have intercourse with Gentlemen &c. We have Family Prayer regularly twice a-day, when Lucknow is especially remembered.

*Feb. 13: Sunday*—To-day our people collected for Worship three times. About noon my Pandit arrived. Every thing around us, especially what we hear is taking place in the city, indicates a refractory people, without a Government or Head. There is a Police in the city, consisting perhaps of thousands, but they seem mere ciphers. Noblemen—and, it is commonly reported, the King also—are abused by sturdy beggars and others in the public streets; and the retinue of peons (footmen), and others, who run before and behind the great folks here, may be heard, at this season of the Hindoo Hooly (festival), using all manner of obscene language, as they run along, without regard to their masters. Hindoos and Mussulmans seem all of a clam here, neither fearing God nor regarding man. O the infinite patience and long-suffering of God, toward such a rebellious people!

*Feb. 15*—This morning the Molwee sent some books, with a note from me, to Iyud Ameer Hydeer, Moonshiee to the King, who is in the receipt of 2000 rupees per mensem, with a request that he would keep them, and give whatever he thought proper. In reply, he kept the Pentateuch in Oordoo, the New Testament in Persian, and the Psalms, with a copy of the English-Arabic Tract on the Evidences of Christianity; and sent 5 rupees. He returned a Quarto Arabic

Bible, and Genesis in Persian, saying, that he should first have an interview with me. The following is a translation of a Petition which he had previously sent:—

To the Reverend Gentlemen possessing knowledge of the Truth, and acquainted with the Eternal, greeting—

Of your great favour, the Books of Heavenly Inspiration, for the perusal of your slave, have been kindly sent; the prices of which have not been stated, which I hope shall be granted. Five rupees for a copy of the Pentateuch, "Glad Tidings," and the Psalms were sent, but not accepted.

Written by Moonshee Iyud Ameer Hydeer.

During the day, Thakoor and others attended the shop, with the Translations before them. One man brought a copy of the Pentateuch for sale, saying that he had sold many copies for a rupee each. In the afternoon our peon was sent to the chowk (principal street or market-place) with books for sale, but did not succeed. This evening a whole battalion of the King of Oude's sepoy committed what would be considered, in the Company's Dominions, a mutiny. They went to the Treasurer, and demanded their wages for seventeen months. They had been referred to the former Prime Minister, who is now at Cawnpore. They replied, that their demand was upon the King's Government; and that they would, if not paid up, plunder the bazaar and town. Their arrears were consequently ordered to be discharged. Formerly, it appears, these battalions of sepoy, for the same reason, plundered a great part of the city.

*Feb. 16, 1831*—During the day we had two shops opened for the sale of the Scriptures; one at our house, the other in the principal place of resort in the bazaar. The Molwee also went there. Thousands surrounded the man who had the books. Some stood, and kept reading during the whole time; many asking what books they were; others, who knew more of our proceedings, exclaimed: "Well done the English! Behold their scheme and wisdom to introduce Christianity into these dominions! They have now planted their standard." Many offered reduced prices, too low to be accepted. Thousands knew not what the books contained; and hence the curiosity of reading and hearing.

*Feb. 17*—To-day, shops opened in three different directions in the city, and but one rupee's worth sold. Immense

crowds surrounded our people, and kept reading the books till they came away in the evening. A Native Gentleman, a descendant of an Officer, who has, it seems, been brought up a Mahomedan, attended both in the forenoon and afternoon. His mother and brother, who are at Cawnpore, have also become Mahomedans; in fact, the whole family live according to Mahomedan customs. This arose purely from intercourse with them, exclusion from Christian Society, and total ignorance of Christianity. Spoke to him seriously on the Christian Religion—on salvation by Christ alone—on the untenableness of Islamism—on the challenge which I have generally given to the Learned among the Hindoos and Mussulmans to defend and establish their systems, if defensible, &c. Read to him 1 Cor. xiii., Matth. v., Acts v. He had not a word to say in defence of his present faith. On taking leave in the evening, I lent him an Oordoo Testament to peruse. He tells me he has two brothers and a sister who still hold to Christianity.

The state of Professing Christians here is truly deplorable! I speak chiefly of those connected with the King's Government and their connexions. The late King had some Professing Christian Females in his Seraglio, to whom he united himself in marriage: they embraced Mahomedanism, but are still known by their Christian names. Their apartments are vulgarly called the "Christian Seraglio." They are now in the receipt of pensions. It is considered that his present Majesty has more than one of the same description of females.

*Feb. 18*—Early this morning rode towards the late King's tomb, which he built during his life-time. It is inclosed by a wall, substantially built; the inner parts of which are open verandahs, supported by round pillars. Within this inclosure is a garden, with neat walks and small trees; in the centre of which is the tomb. The dome of it has been stripped of its gilded canopy by the present King, and it has been converted to the purposes of other buildings: in fact, it bears the stamp of enmity against the deceased monarch; perhaps in retaliation for the treatment which he received during the life-time of his father. After taking off my boots, I was permitted to enter this splendid edifice. The floor is paved with marble. The centre of the building contains the coffin; and

the rest of the space, with the exception of a Portion for those whom curiosity leads to survey it, is filled with silver Tazeeas, or ornamented tombs of the Twelve Imams (leaders in religious affairs), with all manner of cunning workmanship; and at certain distances are two silver and two blue-glass royal tigers, large as life; and also two huge fishes, made of silver, upon pedestals. From the roof of the building are suspended chandeliers of variously-coloured glass.—Although I was told that this edifice had not been built more than seven years, it was clearly visible that the plaster of the outer building was giving way. There were two copies of the Korân, wrapped up, lying before the coffin; and the people said, that there are but twenty Readers now employed instead of forty, which was the original number. This reminds one much of the praying for the dead of the Papists, and the Sraddha of the Hindoos, to raise the soul of the departed to happy mansions.

The person mentioned yesterday made his appearance rather early this morning; and stayed some hours, reading the New Testament, which he brought back, and the Tract against Mahomedanism. He afterwards went down to the Molwee, and took away the Old Testament as far as it is printed. He said, that to procure a situation in the King's employ of 80 rupees per mensem would require a bribe of 5000 rupees.

Feb. 19, 1831.—To-day, by our shop, there was a person using desperate language against Religion, the Prime Minister, and the Government; and he gave vent to a sentence against the English: this took place in the course of a disputation with a shopkeeper in the street.

To-day, the Native Gentleman before mentioned, who I learn has never been baptized, came in the forenoon, and asked me to teach him. I recommended his perusing the New Testament, to which he readily agreed; and 4 p.m. was the appointed hour. He came at three o'clock, and heard a good deal, as usual, of salvation by Christ. He read the first five chapters of St. Matthew in Hinduwee; and explanations were given, whenever required. I ought to have stated, that when he came in the forenoon, he brought the Prayer Book which I had lent him in Hinduwee. He wanted some explanation respecting the Athanasian Creed. It appears he had read a great portion of this book last night. He came again at

candle-light, and had a good deal of conversation with the Molwee: he proposed that he and his family should be baptized, and asked the Molwee to consult with me on the subject. This evening I heard, for the first time, that our Molwee had been a Tutor, about ten years ago, to the present King; but, in consequence of the Prime Minister's intrigues, he was compelled to fly for his life, leaving all his property behind.

Feb. 20: Sunday—The Young Man before alluded to has been with us the greatest part of this day, and even at our Evening Family Worship. He read five chapters in the afternoon; and, in conversation, repeated what he told the Molwee last evening, respecting his being baptized. He said his Wife did not object to it; and that since he came here he has been reading the New Testament to her. He had no objection to my proposal to proceed to Cawnpore to be baptized. He appears to be a sweet-tempered mild young man, about twenty-six years of age. If this man alone should prove a *brand plucked out of the burning*, all the fatigue, anxiety, trouble, and expense of coming to Lucknow will have been abundantly rewarded.

Feb. 21—A cloudy wet day, and the streets quite miry. The people are complaining, in every direction, against the proceedings of the Prime Minister. You can purchase nothing in the marketplace without being taxed one-fourth: fowls, ducks, eggs, &c. are not exempted.

March 3—Thakoor has had an opportunity of confessing Christ, and of raising doubts against Mahomed. One great man sent for a book. Our people went in two directions to sell books, but met with no success. In the forenoon, visited the Candidate at his own house, where I spoke to him and his household for nearly two hours. He also came to my residence, and read Luke's Gospel. The other young man also read many chapters, and promised to accompany me. On seeing Thakoor with our books exposed for sale, one said: "There is a double curse upon this city: the Prime Minister is one; and these books [the Scriptures] is the other, as being introduced here. Why do not the Public Functionaries take cognisance of it?" A bystander replied: "They are no better themselves; nor do they care what becomes of the people."

March 4—Instructed our people to proceed in various directions with books

for sale, among the opulent of Lucknow. The Molwee is to go to one of the Royal Family. Most of the day was spent by the two Candidates, as I must now call them, in reading, writing, and conversing with the Molwee.

*March 5, 1831*—People employed as usual, but met with no success. Begin to think this an indication that my work is done at Lucknow, and that I must now be preparing to leave. In the afternoon, the nephew of a Nabob, residing next door, called, with a message from the Nabob, to say that he has heard of me, and were it not for the Mohurrum Fast he would call. The nephew entreated for a New Testament, saying he was desirous of reading it with me; and so was a Moonsee, who is connected with them. Gave him a volume, and desired him to come at any hour. At Family Prayer in the evening, both of the Candidates joined, like the other Christians, for the first time; when Luke ix. and x. were read, and fully and practically explained. We perceive that the Lord does not leave Himself without witness to the Word of His Grace. O for grace and devotedness, to follow more fully the leadings of Providence, in opposition to self!

*March 8*—To-day, despatched baggage, books, &c., after leaving one case of the Scriptures for sale or gratis distribution, as may be most favourable, with the young man who is a Candidate for Baptism. He accompanies us, to see his friends, and to obtain the Ordinance, at Cawnpore. Several persons came and received the New Testament and Tracts, and would come and read to me if I remained.

*March 9*—At six this morning left Lucknow.

*Visit of Mr. Bowley and Proceedings at Cawnpore.*

Mr. Bowley spent more than two months at Cawnpore. This place is 45 miles s. w. from Lucknow: it is of great extent, the cantonments being six miles from one extremity to the other. The population is scattered, but considerable.

*March 10*—Came on to Cawnpore.

*March 13: Sunday*—At the English Evening Service, baptized Ramdyall, a Hindoo, who has for more than a year been partial to Christianity. Last year he was pointed out to me; but he did not then feel strong enough to encounter

what he should be called on to suffer by a public initiation into Christianity. Finding that Molwee Hydeer Wee had been baptized, he seemed to take courage; yet not sufficient to admit of his joining the Candidates who submitted to the Ordinance the day before I left this place for Lucknow. He is about forty years of age, and is a Teacher in one of the Hinduwee Schools established here by some pious persons.

*March 14—19*—Have been frequently, with Kurrum Meseeh and Thakoor, in Bazaars, reading and arguing with the people; and have given away several copies of the Tracts against Mahomedanism. The Christian Molwee's brother has manifested a great deal of enmity and bad feeling towards the Molwee, and all concerned in his baptism; and has caused a great stir by the Cauzy (judge) and others against him. This, and his being universally known here, with other circumstances, have deterred him from coming in. His brother said, at Kurrum Meseeh's house, that had he been positive that the Molwee had been baptized when he saw him there, he would have run a knife through his bowels, and have murdered others also.

*March 25*—To-day, also, the Candidate called, saying that the Molwee's brother has been at his mother's, inveighing against Christianity, in rage against his brother, whom he threatens to murder if he does not return to Mahomedanism; and has written to the Muftis (Mahomedan Law-officers) in Lucknow, to apprehend him, and get him either to return to Islamism or kill him. He also said that he has kept the other man from coming to me for the last few days, and would do all in his power to oppose us. He said he had written a Tract, proving that the genuine Scriptures had been destroyed by the first Caliphs; and what we called the New Testament was nothing but the Writings of the Apostles, who were not to be depended on.

*March 31*—This morning, Thakoor called on the brother of the Lucknow man, where he was told that the Molwee's brother continues to visit them, in order to deter them from embracing Christianity. The man was asked why he did not call on me, since he has written to me once or twice. He replied: "Mr. — is a sorcerer; there is no calling upon him but one's faith is staggered." Another man, who accompanied him to our quarters the other morning, told

Thakoor that he thought there was sorcery in the room;—that, whilst there, he felt drawn out to testify to all that was said, and his mind was fascinated; but that it all vanished after he came away.

*April 1, 1831*—In the afternoon, all read in the Bazaar. As Thakoor was reading an account of what sin is, one said: "The Christian Gentlemen do these things as well as the Hindoos and Mussulmans:" in reply to which, he was told, that none who feared God would do them; and Kur-rum, Thakoor, and Rhodim were pointed out as abstaining from such things. Another man, a Bengalee, after he had heard us out, asked: "Who is God? and where is He?" *A.* "By such a question, you acknowledge that you are ignorant of God. *God is a Spirit, and omnipresent.*" He said: "That being the case, the Brimh in us is God: wherefore is it, then, that you ride and whip that horse?" *A.* "Hence you make a man no better than a hog, or any other brute."

*April 2*—This morning, Thakoor and Rhodim went to read at the Ghaut (a flight of steps leading down to the river). There was a pretty good crowd assembled; and a Pundit from among them said: "Take my word for it, that in the course of sixty-one years all shall become one! In fact, you may now behold around you that the people are becoming one. Every boy in such and such a school is a Christian: and though we despise and look down on these people, yet behold what a crowd collects to hear them! In the course of the above-mentioned time the Gunga is to disappear and be no more." Thakoor replied: "What! is the Gunga also limited to years? How then can you hope for deliverance from it, when it cannot preserve its own existence?"

*April 3: Easter Sunday*—To-day the Native Christians partook of the Lord's Supper with the Europeans. There were about 150 who communicated. Perhaps a larger number is not seen joining in the Ordinance, out of Calcutta.

*April 10: Sunday*—Very early, went with our people to Nawob Gunge, four miles distant; where I met the people with whom I had several discussions last year. They behaved politely throughout, though we argued for upward of two hours. It was evident that they had been reading the books which I left them last year; and they now persisted that the Comforter was no other than Mahomed: but they would not hear reason. They

wished to hear Isaiah liii., which they have remembered since last year: they applied it to Hussein and Hasseen. Several received the Tract against Mahomedanism, and one or two others. One abused the man who called it forth; and said, that now we are going more openly to work in publishing such Tracts. Gave them two copies of Isaiah, and several Tracts, and returned at 9 o'clock A. M.

*April 11*—Early this morning, went with the people to the market-place; where, after they had read, I addressed the crowd, telling them how lamentable it was to see them so heedless of eternal concerns—that in their present situation they had no refuge from impending wrath. One asked: "What refuge have you?" I replied, "My refuge is the Lord Jesus Christ, who suffered and died for me: my transgressions were laid to His charge, and by His stripes I am healed. I saw myself lost and helpless, and have sheltered myself in Him; and knowing the terror of the Lord, I came to warn you to flee for refuge to the same object, as He suffered and died for the whole world."—"What ground have you for such confidence?" *A.* "The Word of God; which abideth, like its Author, for ever."—"How do you prove that Christ is God?" *A.* "God has said so; and I must therefore refer you to the Scriptures: come to my residence, and I will point out the passages to you. You deny the death of Christ, which convinces us that the Korân is not the Word of God, as Christ's death was predicted by the preceding Prophets. His love for your souls constrains us to come among you, in order that you may be sharers with us in the blessings of the Gospel. Us, who are your real and best friends, you consider your enemies."

#### *Visit to Bithore.*

*April 21*—Early this morning, set out for Bithore, where the Ex-Peishwa (Maharatta Sovereign) is. Arrived about 7 o'clock A. M.; but was not a little disappointed to find the river flowing full two miles from the town. This is the place appointed for the residence of the Peishwa of Poona, Bajee Rao. Some say that he has from 2000 to 4000 Brahmins. He has caused a canopy of straw to be erected, on poles, from the town to the water's edge, to shade the people, and perhaps to encourage them to come and bathe in the river. There are two such put up; one for himself and followers;

the other for the town's-people. In the evening gave away about fifteen Tracts in Nagree, to Mahratta Brahmins.

*April 22, 1831*—This morning, spent more than two hours at the bathing-place, close to which our boat is moored. From long before day-break, Devotees and Mahratta Brahmins were seated, performing their ablutions, Poojah, &c. Long before sun-rise, many hundreds lined the river's edge, and, after bathing, seated themselves under booths facing the stream, performing Poojah to the Gunga, to Mahomed, to the sun, &c. Thakoor and Rhodim, as well as myself, read from the Psalms and Tracts in Hinduwee, and gave away many copies. The Ghaut Brahmin tried to deter the people from taking our books; saying, that they would hereafter be apprehended, and brought to account. Who could suppose they would thus deliberately invent lies to prop up their craft? Of the Mahratta women, who came to bathe in crowds, two were nearly carried away by the stream.

*April 24*—Great crowds continued to come and argue, and receive books. We seem to have most providentially fixed upon a spot where, without the necessity of going to expose our books, the town-people resort to us twice a-day. These are mostly Mahrattas, from Central India. It is delightful to see that all their children read fluently. They have picked up enough of the Hinduwee to read our books, and understand them well: the reason is, that the principal terms are Sanscrit.

*April 25*—Early this morning, went through different parts of the town with a bundle of books, but few of the inhabitants were to be seen. However, at the river-side the attendance was as full as ever. The Mahrattas seem, in appearance, not unlike the Bengalees, but void of their cunning and deceit. All here are a reading people. You cannot meet a boy but reads fluently, and accepts our books without hesitation. This morning, while I was out, two men went round, warning the people against taking our books; saying, that they would be brought to an account, three years hence, for eating our food, &c.

*April 27*—A Mahomedan Writer came into our boat, and obtained a copy of the New Testament in Oordoo, and a Tract. He had formerly received the Tract against Mahomedanism, and now seemed satisfied that it was a system not

to be depended on, but that Christianity was every way preferable. He now talked of giving himself up entirely to Christ; and purposes sending for his family from Futtehhur, for that purpose. He is attached to the establishment at the Ghaut, to levy tax, &c.

*April 29*—After mid-day we got off, and proceeded down the stream toward Bithore, about two miles lower down than we were before, at the spot where the Ex-Peishwa bathes. The river has washed away a whole village, and parts of a temple: what remains in the village which we left, where there are some splendid edifices, are likely to be swept away in the next rains. As we approached the Peishwa's Ghaut, we saw two straw-houses, resembling temporary barracks, in which he occasionally takes his food. The poor man is doing many things to wipe away the stain of all his past sins. He feeds thousands of Brahmins. To one devotee he allows ten rupees a-day, for all his people. He has built a temple, which, I am told, cost lacs\*, and temporary shade-ways, at two Ghauts, for the people to come to the river and bathe. He gives all those who wear the sacred thread four annas each a-year. We were also told, that during the season of the rose being in blossom he offers daily three maunds or 240*lb.* weight of flowers, to the Gunga, brought from a distance of twelve miles. But still his coming here is considered a great curse to the place, because the river has left its former course under the walls of the town, and flows about two miles distant.

The appearance of Bithore, from the river, is rather imposing. It seems to extend about two miles; and you see the Pucka Temples and houses, two or three stories high, beautifying the prospect between the trees which extend along the whole town. But the internal appearance is very much against it. You see but one pretty wide street in the Bazaar; otherwise, the houses are inclosed, and intersected by narrow lanes, full of rubbish.

*April 30*—Went to the Bathing Ghauts, and distributed a great many copies of Genesis in Hinduwee, and Tracts. Finding my stock of Genesis nearly exhausted, and thinking that we have distributed a sufficient number since our first coming here, left Bithore at ten o'clock A.M.

\* A lac of rupees amounts to about 10,000*l.*

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Miss. Soc.*—On the 18th of December, the Bishop of London admitted the Rev. William Morse to Priest's Orders; and Messrs. Häberlin, Knorpp, Leupold, Linke, Peet, Pettitt, Schön, and John Williamson, to Deacon's Orders; as Missionaries of the Society—The Rev. J. R. T. Lieder (see p. 550 of our last Volume) left London on the 22d of December, on a visit to his relatives in Germany, previously to his return to Egypt—The Rev. Jonathan H. Woodward has been appointed a Visiting Secretary of the Society.

*London Miss. Soc.*—The following Missionaries have lately sailed from Gravesend: the Rev. John Bilderbeck, on the 1st of Jan. in the *Lady Kennaway*, Captain Moucrieff, for Madras—the Rev. John Wray and his family, on the 5th, in the *Rosana*, Captain Foster, for Berbice, on his return to his labours with renovated health—the Rev. Orlando T. Dobbin and the Rev. James Paterson, with their Wives, on the 26th, in the *Asia*, Captain Battie, for Calcutta; Mr. Dobbin having been appointed to Berhampore, and Mr. Paterson to Calcutta.

*Stewart's "Visit to the South Seas"*—A narrative under this title has lately appeared in London, in two volumes crown octavo. The *Guerriere* and *St. Louis*, American Ships-of-War, having been ordered to relieve a squadron in the Pacific, Mr. Stewart sailed from the Chesapeake, as Chaplain of the *Guerriere*, in the middle of February 1829: in the beginning of July, he joined the *Vincennes* at Callao, in the same capacity of Chaplain; that ship being appointed to visit the Islands, and to return to America by the Cape of Good Hope. From the end of July to the middle of August was spent at the Washington Islands, which consist of three islands discovered in 1791, and forming a part of the Marquesas: the account of these islands occupies nearly the latter half of the First Volume; that of Rio Janeiro, Valparaiso, Callao, and Lima forming the first half of the volume. From the middle of August to the end of September was spent among the Georgian and Society Islands, the account of which occupies about 50 pages of the Second Volume; Mr. Stewart considering the "Polynesian Researches" of his "beloved friend Ellis" to have presented most candid, correct, and ample details relative to that section of the South Seas. From the beginning of October to the latter part of November was passed among the Sandwich Islands, the former scene of Mr. Stewart's labours: the very interesting account of this visit occupies about two-thirds of the Second Volume. The *Vincennes* arrived on the Jersey Shore in the early part of June of last year, having returned by way of Canton, Manila, the Cape, and St. Helena. From these Volumes we extracted a highly interesting narrative at pp. 508—510 of our last Volume: they abound

in descriptions of a similar kind, and are written in a spirit worthy of a Christian. Mr. Stewart published, a few years since, in a duodecimo volume, an account of the scene of his Missionary Labours, under the title of "A Residence in the Sandwich Islands."—The "Visit to the South Seas" has also just appeared, as the Fifth Volume of the "Select Library," published by Messrs. Fisher, Son, and Jackson.

## MEDITERRANEAN.

*Church Miss. Soc.*—With much pain we report the Death of the Rev. Christian Kugler, whose promising settlement in Abyssinia we had so recently to record: see pp. 24, 25 of the present Number. The particulars of this melancholy event have not yet reached us, but we fear that there is no doubt of the truth of the report.

A Turkish Newspaper, entitled "Le Moniteur Ottoman," has appeared in Constantinople, under the authority of the Sultan. It contains a variety of intelligence, chiefly relative to the Turkish Empire. The style is good, and the typography well executed.

## CHINA.

The Steamer "Forbes" proceeded, some time since, from Calcutta to China: the *Durpun* Newspaper (see p. 356) thus describes the effect produced on the Chinese by the sight of this vessel—

The Chinese had never seen a Steam Vessel; and, though they entertain the highest opinion of themselves and a thorough contempt of foreigners, yet they were filled with astonishment to behold a vessel stem the wind and tide without sails or oars. All ranks and conditions of men, from the highest Mandarin to the lowest Fisherman, crowded round to see this wonderful vessel.

## INDIA WITHIN THE GANGES.

*Clearing of the Sunderbunds*—The mouths of the Ganges, pouring into the Bay of Bengal, extend along the sea-coast for not less than 180 miles. The dreary space occupied by these rivers and creeks, being covered with wood, and abounding with alligators, the royal tiger, and other animals, forms one vast labyrinth, equal in extent to the whole Principality of Wales. This tract of country, called the Sunderbunds, however uninviting, has lately attracted notice; and its borders begin already to exhibit the power of cultivation. According to the *Durpun* of January 1830, the number of beegahs of land granted to various individuals by Government amounted to 467,590, or above 150,000 acres: in about three months more, the number was above 650,000 acres!

## AUSTRALASIA.

*Church Miss. Soc.*—Mr. Stack, Wesleyan Missionary from New Zealand, who has just returned to this country, has brought despatches dated up to September 17, 1831. These despatches contain encouraging accounts of the state of the Society's Mission, and of the harmony in which the Missionaries are labouring for the salvation of the Natives.



# Missionary Register.

FEBRUARY, 1832.

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

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

## India within the Ganges.

GOspel PROPAGATION SOCIETY.

*Calcutta: Bishop's College*—1820—W. H. Mill, D. D. Principal; Fred. Holmes, G. Withers, Professors; W. Morton, W. Tweddle, Matt. R. Di Mello, T. Dear Pettinger, Missionaries; Koch, Acheson, Bowyer, and Simpson, Catechists; James Sykes, Printer—The communications received by the Society “announce,” the Board state, “the progressive improvements of the College, both in the enlargement of the buildings and in the accession of a numerous body of Students”—Mr. Morton’s health appearing to require a visit to England, he embarked with that view: but finding himself, on arriving at Mauritius, much recruited, he returned to Calcutta; and resumed his Version of the Liturgy into Bengalee, in which he had made considerable progress before his embarkation: three Catechisms, published by him in Bengalee, form a series of Catechetical Instruction by regular advances. The Schools under his charge were considered by Bishop Turner, after close inspection, to be highly effective: Mr. Bowyer, who had been appointed from among the Senior Students to assist Mr. Morton as Mr. Simpson had been to labour under Mr. Tweddle, paid assiduous attention to them during Mr. Morton’s absence. Mr. Morton has officiated at the Episcopal Native Chapel at Birzapore—Domestic circumstances have occasioned the removal from the College of two promising Students, who had been admitted upon the foundation lately established under the denomination of Foreign Theological Scholarships, in commemoration of the known wishes of Bishop Heber. “These two Armenians, J. Bagran and J. Carapete, were calculated,” the Board  
Feb. 1832.

state, “to do great credit to the Institution, from their character and abilities; and their education within the walls of a Church-of-England Establishment could not fail to propitiate the Armenian Church throughout the East”—P. 40.

*Vepery: near Madras*—1727—J. P. Rottler, D. D., J. L. Irion, John Heavy-side; Godfrey, Catechist, who was lately appointed from Bishop’s College—The Congregations consist of 270 Native-Christian Families, 46 Portuguese Families, and 57 Families of Native Christians residing at St. Thomas’s Mount. Divine Service is performed on Sundays, Fridays, and the Festivals—Baptisms 62, of which 11 were adults: Communicants 436—The superintendence of the Press has greatly occupied the Missionaries: besides editions of the Old and New Testaments in Tamul, there were in the Press or had been recently issued in that language a Church History, a Catechism on the Errors of Popery, a Collection of Sermons for the use of Catechists, Alphabets and Lessons, with a Tamul and English Reading Book, a Tamul and English Dictionary by Dr. Rottler, and another revised by Mr. Haubroe.

*Tanjore: 205 miles S by W of Madras*—1766—J. C. Kohlhoff. The Society has been deprived, by death, of the valuable services of the Rev. Peter Laurence Haubroe, of this Mission—A New Church in the Mission Garden, built under the superintendence of the late Mr. Haubroe and highly approved by engineers, was opened on Christmas Day 1830, in the presence of more than 800 people: the tombs of Schwartz and his fellow-labourers are enclosed within

*Gospel Propagation Society—*

its eastern walls—Archdeacon Robinson states that Nine Youths, in a Seminary for Native Teachers, manifested a solid acquaintance with Scripture, and a correct and clear view of its doctrines. Of an excellent plan adopted for training both the children and their Native Teachers to habits of useful occupation the Archdeacon gives the following details: "In the Mission-School Compound I saw the several classes at work in their different rooms. The Catechists and Schoolmasters of the Congregation are employed in carding and spinning cotton, while an Old Woman reads to them, and they repeat texts of Scripture, &c.: their work is sold, and one half is given to them for clothes and food; the other is appropriated to the pay of the reader, and other incidental expenses: they receive, besides, an allowance of one, or one and a half, rupees per month: the cotton which they use grows on the ground in the enclosure. In the outside verandahs of that wing, Girls are employed in preparing the thread for the loom, and an Old Weaver teaches the boys his trade: in the inside verandah, some Boys are preparing hemp, and making twine; and others learning to be tailors, or doing native work for hire. I need not point out to the Committee the excellence of these several arrangements, by which the exemplary zeal and diligence of Mr. Haubroe have introduced great improvements into the general system of the Institution."

*Trichinopoly*: 37 miles W of Tanjore—1766—D. Schreyvogel—Communicants, 83—The Native Christians at Madura are occasionally visited by Mr. Schreyvogel; and local assistance is obtained there for the instruction of the people.

## CHURCH MISSIONARY SOCIETY.

## NORTH-INDIA MISSION.

*Calcutta*—1816—Timothy Sandys, H. Christian Krückeberg; James Thompson, As. with many Nat. As.; P. 8. D'Rozario, Printer. Mr. Krückeberg sailed on the 20th of June—Three Services are continued weekly at Mirzapore, and three at Potuldunga Chapel: the attendance averages from 40 to 60: native communicants, 32: 4 adults have been baptized. There are great openings for labour in villages south of Calcutta: at several of these villages, Na-

*Vellore*—Peter M. Wessing—A suitable Place of Worship, and better accommodation for the education of the children, are wanting—Native Congregation 80.

*Cuddalore*—The Rev. David Rosen has accepted an appointment under the Danish Government at Tranquebar: he had been in charge of Cuddalore, and had extended his services to Pondicherry—The Native-Christian Families in connexion with Cuddalore were but 31: Communicants, 78.

*Tinnevely*—In this District there are Congregations consisting of 3626 individuals, scattered over a space of 45 miles. They are under the charge of one Native Priest, and require the aid of a European Missionary. It had been in the contemplation of the Madras Committee to remove Mr. Rosen to this Mission, until a supply should arrive from England.

The death of Mr. Haubroe is a serious loss to the concerns of the Mission, especially to those of his immediate charge in connexion with Tanjore: the Board has sent out the Rev. A. Thompson; but the Archdeacon stated, before Mr. Haubroe's death—"There is a pressing necessity for three additional Missionaries, without whose assistance there can be little hope of an effectual superintendence of the Southern Congregations, especially with the increase which has lately taken place, by the adoption of the Protestant Faith by the inhabitants of several Roman-Catholic Villages."

The state of the Schools has been already reported, under the head of the Christian-Knowledge Society.

P. 40; and, at pp. 535—539, see a gratifying report of the accession of Roman Catholics just referred to.

tive Teachers have formed Congregations and Schools—In 13 Schools connected with the Mission there are 638 boys—Pp. 41, 295, 336, 361; and, at pp. 181—184, see the last details of the Mission.

*Dum-Dum*—No Report has appeared—P. 41.

*Culina*: 47 miles N of Calcutta—1825—Alfred Alexander, Catechist; Ramdhum Misry, Nat. Catechist, and other Nat. As.—Native Christians, 20: communicants, 15: baptisms, 8—Schools:

boys, 477; girls, 50—Pp. 41, 108; and 65 of the present Volume.

*Burdwan*: 20 miles NNW of Calcutta—1817—W. James Deerr, John J. Weitbrecht; Manic Ray, Nat. Catechist; many Nat. As. Mr. Weitbrecht arrived at Calcutta Jan. 27, 1831—Average Congregations, 65: Native Christians; adults 27, children 17: communicants, 26: adults baptized, 5: candidates for baptism, 3—Schools: 7, containing 578 boys; and 4 containing 130 girls—Pp. 41, 108; and see, at pp. 57—65 of the present Volume, many interesting details relative to Burdwan and Culna.

*Panna*—G. M. Francis—Notices of Mr. Francis's intercourse with the Natives and its Effects appear at pp. 361—364 of our last Volume.

*Buxar*: on the Ganges, 70 miles below Benares—1819—No Report—P. 41.

*Benares*—1817—Ralph Eteson; R. Steward, Master of the Free School; Simon P. Bartholomew, Catechist; Noor Meseeh, Superint. of Hinduwee Schools; with Nat. As.—No Report—P. 41; and see, at p. 552, some Notices, with an Engraving, of the Society's Premises at Scrole, near Benares.

*Chunar*: on the Ganges, a few miles above Benares—1814—W. Bowley; John Macleod, Catechist; Christian Tryloke, Matthew Runjeet, and other Nat. As.—Mr. Bowley continues his active and useful labours in Chunar, and in visits to places in the vicinity and at considerable distances. Many details appear at pp. 364—372 of our last Volume, and at pp. 65—71 of the present. Much light is thrown by his communications on the state of the Natives, and on the best methods of labouring among them. No Summary of the Mission has appeared—P. 42.

*Allahabad*—1828—Mirza Yusuf Bakir, David Batavia, Nat. Catechists—Allahabad presents a vast field of labour, particularly on account of the resort of innumerable Pilgrims—P. 42; and see, at pp. 51—54, notices of the Character and Proceedings of the Catechists.

*Gorruckpore*: about 100 miles N of Benares: 70,000 inhabitants—1824—Michael Wilkinson, W. Smith; 5 Nat. As. Mr. Smith arrived at Calcutta Nov. 14, 1830; with Mrs. Wilkinson, who returned to India with renewed health—No Report—P. 42.

*Cawnpore*: 49 miles S W of Lucknow:

a large Military Station—1825—Kurrum Meseeh, Nat. Catechist—No Report—P. 42; and see, at pp. 69, 70 of our present Volume, the particulars of a Visit to Cawnpore, by the Rev. W. Bowley, from Chunar.

*Bareilly*: 156 miles N W of Lucknow, and 142 E of Delhi—1818; renewed 1828—Peter Dilsook, Nat. Catechist—No Report—P. 42.

*Agra*: 800 miles N W of Calcutta—1813—T. Cussens, Catechist; Fuez Meseeh, Nat. Catechist—No Report—Pp. 42, 43; and see, at p. 259, some Notices and an Engraving of the late Rev. Abdool Meseeh; and, at pp. 372—374, Mr. Cussens's account of his Visit to a great Melah at Butesen, and of the Eagerness of the People for Tracts.

*Masrut*: 32 miles NE of Delhi—1813—R. Richards, Schoolmaster; Behadur Meseeh, Nat. Catechist—Mr. Richards reports the promising disposition of some of the Natives; and the lively interest which the Begum Sumroo, or Native Princess, takes in his work, though she is a Roman Catholic—Pp. 43, 374.

*Kurnaul*: 70 miles N of Delhi—1827—Anund Meseeh, Nat. Catechist—No Report—Pp. 43, 375.

#### *Summary of the North-India Mission.*

Stations, 12—Teachers: Europeans; English Clergymen 5 and Lutheran 1, Laymen 7 and Women 7: Natives and Country-born; Clergymen 1, Laymen 77, Women 1: Total, 99—Schools, 53—Scholars: boys, 1999; girls, 163; youths and adults, 73: Total, 2235.

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

“The reduced state of this Mission,” the Committee say, “from the losses which it has sustained, has long been a subject of anxiety with them; and they have endeavoured, to the utmost of their power, to supply its wants, consistently with the claims made on them from other quarters. The Stations of the Society are, however, very inadequately provided for... Under these manifest disadvantages, there is much reason to be grateful to the Great Head of the Church, that the supply of Native Teachers is evidently increasing; and that, notwithstanding the diminution of Preachers, forty-eight individuals have been ad-

*Church Missionary Society—*

mitted by Baptism, during the year, into the Visible Church of Christ.”

## WESTERN-INDIA MISSION.

*Bandora* : 7 miles from Bombay—Begun at Bombay, 1820; removed to Bandora, 1828—C. Pinhorn Farrar; with Nat. As.—No return of numbers, either of Congregations or Scholars, has been received, except that Mrs. Farrar has under her care 2 Schools with 36 Girls—P. 43: and see, at pp. 539—548, much information relative to the State of the Natives and their principal Sects; with the condition and prospects of the Schools, and the results of Missionary Labours.

*Basseen* — 1830 — John Dixon — No Report.

## SOUTH-INDIA MISSION.

*Bellary*—Anundarayar, Nat. Catechist—Congregation, 11—Schools, 3; with 105 boys and 12 girls—Pp. 286, 507.

*Tellicherry* : N W of Cochin—1817—Joseph Baptist, Nat. Catechist; 4 Nat. As.—Congregation, 16—Schools, 2; with 144 boys, 13 girls, and 28 youths and adults—Pp. 43, 286, 507.

*Nilgherry Hills*—James Baker Morewood, C. Blackman—Mr. Morewood, while in temporary charge of the Syrian College at Cottayam, had also under his care 6 Sons of Missionaries, destined for the Seminary at the Nilgherry Hills: two of these are Sons of the Rev. Thomas Norton, three are Sons of the Rev. C. T. E. Rhenius, and the sixth is Son of the Rev. G. T. Bärenbruck: Mr. Morewood's report of their studies and proficiency is given at pp. 505, 506. Mr. and Mrs. Blackman, destined to this Station, landed at Madras (p. 120) in June 1830.

*Cochin* : on the Malabar Coast, 160 miles N W of Cape Comorin: inhab., in 1827, were about 300 Protestants, 10,000 Roman Catholics, 1000 Jews, 2000 Mahomedans, and 6000 Heathens—1817—S. Ridsdale, Stephen Lima: Natives; 5 Catechists, 4 Readers, 10 Schoolmasters, 2<sup>1</sup> Schoolmistresses—Congregations, 370: communicants, 90: candidates; for Baptism, 8; for the Lord's Supper, 3—Seminarists, 40: Schools, 11; with 384 boys, 36 girls, and 12 youths and adults—About 800 persons, including many Roman Catholics and some Jews, are under Christian Instruction at this Station—Pp. 43, 286, 507; and see, at p. 332, a notice of this Station by the Rev. Allen Graves, of the American Mission in Ceylon.

*Cottayam* : 30 miles S E of Cochin, and near the Syrian College—1817—H. Baker; 3 Native Clergymen; 45 Lay Assistants. Messrs. Bailey and Doran are on a visit home: the Rev. J. B. Morewood, appointed to the Nilgherry Hills, took temporary charge of the College in October 1830, and rendered assistance in the Mission—Congregations; at Sunday Morning Service in English, 180 to 200; at Afternoon Malayalim Service, 300: several of the Catanars preach occasionally, greatly to the satisfaction of the Missionaries. The Communicants are all Europeans, as the Syrians participate in their own Churches—College, 95 Students: Grammar School, 50 Boys: in 43 Parochial Schools, there are 1200 Boys and 65 Girls—Under many difficulties, Mr. Bailey completed the translation (see p. 35 of our last Number) and an edition of 5000 copies of the Malayalim New Testament; and a Translation into that tongue of the Book of Common Prayer, with an edition of 500 copies of the Morning and Evening Services, and another of 1000 copies of the whole Book: 3000 Malayalim Tracts and Catechisms have also been printed—Pp. 44, 206, 285, 286: see, at pp. 242—256, an account of the state of the Syrian Churches, given by Mr. Doran as the result of a visit among them; at p. 332, a notice of the Mission by the Rev. Allen Graves; and, at pp. 504—506, a report by Mr. Morewood of the state of the Mission. Though great darkness still hangs over this Ancient Community, “the experience,” the Committee say, “of each succeeding year recommends the principle on which this Mission has been undertaken and conducted: and, although it may be long before the ulterior objects of the Society are attained, there is reasonable ground for the conviction, that, in attempting, under the Divine Blessing, the renovation of that Ancient Church, the foundation has been laid of permanent and extensive good to the Heathen Population with which it has been surrounded. Let but the Syrian Church in Travancore be restored to the pure Faith of Christ, and she will become a faithful witness for God among those who dishonour and disobey Him, and a light to guide many of those who are now in darkness into the way of life and peace.”

*Allepie* : between 30 and 40 miles S by E of Cochin: inhab. 30,000—1817—T. Norton; John Roberts, Catechist; Natives, 3 Readers and 4 Schoolmasters

—Congregation, 340: communicants, 12: candidates; for Baptism, 22; for the Lord's Supper, 16—Seminaries, 2; Schools, 3: Scholars; boys 177, girls 28, youths and adults 5. An allowance made by the Native Government has been withdrawn. A wide field is open for Schools in this populous but benighted district: Mr. Norton has been enabled, by special contributions at home to this object, to enlarge his plans: Seminaries or Boarding Schools for more advanced Scholars, and Day Schools for the great body of the children, are gradually brought into combined action as the Society is enabled by the state of its funds and by the progress of the respective Missions—Pp. 44, 286, 506; and see, at p. 332, a notice of this Station by the Rev. Allen Graves.

*Palamootiah*: 65 miles ENE of Cape Comorin: inhab. 9400: Head-quarters of the Mission in the District of **TINNEVELLY**, which occupies the south-eastern end of the Peninsula, and has 700,000 inhabitants—1820—C. T. E. Rhenius, Bernhard Schmid, Peter Fjellstedt; John Regel, Valentine Coombes, As.; 68 Nat. Catechists and As. Catechists, with many Nat. Schoolmasters. Mr. Winckler has removed to Pulicat. Mr. Schmid proceeded, early in December 1830, to the Nilgherry Hills, for the benefit of his health. Mr. Fjellstedt and his Wife sailed for this Mission in April—At the end of 1830 the following numbers appear in the communications of the Missionaries: Villages, 261; Families, 2289; Individuals, 8138: Seminary, 34 students, 11 of whom were pious and all promising: Schools; 42 under Heathen Schoolmasters, with 1461 boys and 56 girls; 23 under Catechists, with 259 boys and 27 girls—In the 18 months preceding 89 men had been baptized, 29 women, and 51 children, with 208 received from among the Roman Catholics; making a total of 377—Pp. 44, 156, 206; and see, at pp. 230—242, 495—504, full and interesting details of this important Mission, in which “the work of God,” the Committee remark, “is making steady progress. The Converts,” they add, “continue to suffer persecution from those that are without; and, as might have been anticipated, some trials have arisen from within. Notwithstanding these circumstances, the Grace of Christ is visibly and powerfully displayed, both in sustaining His Servants, and in adding to their number;

and, while the Congregations increase in every direction, an improvement in the character of the people is visible.”

*Mayaveram*: 160 miles SSW of Madras: 10,000 inhabitants—1825—John Devasagayam, Native; Cornelius, Dwapirasadam, Nat. Catechists, with 5 Readers and 30 Schoolmasters. The Rev. G. T. Bärenbrück is on a visit to Europe. John Devasagayam was admitted to Deacons' Orders, by the late Bp. Turner, at Madras, Nov. 7, 1830, after a faithful discharge, for nearly 14 years, of his duty as an Assistant in the Society's Missions—Congregation, 90: communicants, 29; candidates, 15. In 25 Villages there are about 1570 persons under religious instruction—Seminarists, 24: Schools 31, with 1480 boys and 29 girls—Pp. 45, 470; and see, at pp. 198—203, 461—465, much encouraging information relative to the effects of the Ministry and the Schools.

*Madras*—1815—James Ridsdale, P. P. Schaffter, J. J. Müller, Edmund Dent; Alex. Chapman, Christian, A. Daniel, As.; Alfred B. Duckham, Printer; 3 Catechists, 2 Readers, and 28 Schoolmasters. The Rev. Joseph Marsh landed in August; but he is no longer in connexion with the Society. Mr. Müller sailed for Madras in June of last year. Mr. Dent, who is an Indo-Briton and had previously acted as a Catechist, was admitted to Deacon's Orders, at the same time with John Devasagayam of Mayaveram—Congregations, in Madras and at 4 Out-Stations, 373: communicants, 83; candidates, 68—Seminarists, 27: Schools, in Madras and at 3 Out-Stations, 27; with 546 boys and 636 girls—In 9 Towns and Villages connected with the Mission, there are about 110 Families and above 1600 adults and children under religious instruction—About six months after his arrival, Mr. Duckham reported, at the end of April 1830, that there had issued from the Press 30,000 copies of different Books of the Tamul Bible, with about 80,000 Tracts and Books in Tamul and Teloo-goo, for the Society's Stations and for other Institutions: of these, about 10,000 were Elementary Books, and the rest Tracts—Pp. 45, 120, 158, 295; and see, at pp. 184—197, 455—459, many details relative to the Spirit of Inquiry which is awakened among Roman Catholics, the Effects of the Ministry among the Heathen, and the State of the Native Mind; with various particulars respecting

*Church Missionary Society—*

the Schools, the Proceedings of the Ladies' Committee for Native-Female Education, the State of the Congregations, and the general Influence of the Ministry.

*Pulicat*: on the coast, 25 miles N of Madras—1827—J. C. T. Winckler; Nat. Catechist and 11 Schoolmasters. Mr. Winckler, who had formerly resided at Pulicat but latterly in Tinnevely, resumed his labours at Pulicat in June 1830: the Station had been regularly visited, from Madras, by Mr. Schaffter—Congregation, 65 to 70: communicants, 20; candidate, 1: baptisms, 3—Schools, 12; containing 253 boys and 31 girls—Pp. 45, 197, 459—461; and see, at pp. 161—163, further Notices of the late Rev. John Kindlinger, formerly of this Station.

*Summary of the South-India Mission.*

Stations, 9—Teachers: Europeans; English Clergymen 9 and Lutheran 5, Laymen 3 and Women 13: Natives and Country-born; Clergymen 3, Laymen 276, Women 2: Total 311—Schools, 200—Scholars: boys, 3603; girls, 832;

## LONDON MISSIONARY SOCIETY.

*Calcutta*—1816—James Hill, G. Gogery, G. Christie, James Paterson. Mr. Christie arrived in the latter part of October 1830. Mr. Adam died on the 21st of April 1831. Mrs. Hill, and her five children, sailed in July, with restored health, to rejoin her husband; and the Rev. James Paterson, on the 26th of January last, to assist in the Mission—English Services have been continued at Union Chapel; and two have been held weekly in Fort William for the Military, with one on Sundays for sailors. Native Services have been maintained in four places, and Kristnapore has been visited twice or thrice weekly: the communicants are 24. In a very sickly season, the Missionaries were enabled to continue their labours, in the fear of God, and with much cordiality among themselves—There are 4 Boys' Schools; and, in one Girls' School, there are 40 scholars—Pp. 74, 207, 424, 471 of the last Volume, and p. 72 of the present: see also, at pp. 329—332 of the last, a view of the Origin, Progress, and Influence of this Mission.

*Kidderpore*: near Calcutta—C. Piffard, A. F. Lacroix. Mr. Ray is on a visit home—The labours connected with this Station were formed into three divisions, Kidderpore, Rammakalchoke, and

youths and adults, 105; sex not specified, 2454; Total, 6994—This Summary also, like that of the North-India Mission, is subject to the corrections of later intelligence arrived since the compiling of the last Report.

“The evidences,” the Parent Committee say, “of the Divine Blessing accompanying the Servants of God who are labouring in Southern India, and the ample encouragements which He has been pleased to vouchsafe to them, claim the gratitude of every Member of the Society: and were testimonies from other parts of the Society's operations wanting, abundant proofs might be adduced from this quarter alone, that they who are engaged in the work of evangelizing the Heathen have not spent their strength for nought nor laboured in vain. Applications have been made to them,” the Committee add, “to strengthen the Stations already occupied, and to enter on new ground where favourable openings have arisen: but it has been their painful duty to restrict, instead of enlarge, their operations.”

Gungree, with their respective neighbouring villages—At *Kidderpore*, Services are held regularly on Sunday Mornings and Tuesday Evenings: there are 4 Boys' Schools, two of which have 70 scholars each; and one Girls' School—At *Rammakalchoke*, Service is held on Sunday Mornings, and a Catechetical Service in the Afternoons: congregation, 85; being 18 communicants, 17 baptized adults, 25 candidates, and 25 baptized children. Inquirers attend from 10 different villages. The Native Converts are generally improving, and have shewn the power of religious principle under persecution. Two days weekly are spent in the neighbouring villages, where the congregations are usually numerous and attentive. Preaching is maintained weekly, on market-days, at Chitlah and Kourapooker, the people being assembled on those occasions from villages 20 to 30 miles distant; and three or four times weekly at Bhowanipore, a very populous suburb of Calcutta. In 4 Schools at and near Rammakalchoke, there are 220 boys: there is also a Girls' School, and an Adult School of 20 to 25 scholars. At *Gungree*, 16 miles E S E of Kidderpore, and 6 S E of Rammakalchoke, there is a congregation of 101 persons; consisting of 16 communicants, 33 baptized adults,

37 candidates, and 15 baptized children : the power of the Gospel has been displayed in several striking instances. The unhealthiness of this vicinity will prevent the constant residence of a European. "Each village in this district," Mr. Gogerly writes, "forms a distinct island, and the mode of travelling from one to another is by small canoes, formed of the trunk of a single tree. The quantity of putrid vegetation and other deleterious substances, which abound in these parts, produce 'malaria,' which affects the European constitution much sooner than it does the native." In 2 Schools there are 64 boys, and there is an Evening School for adults.—Since the death of Mr. Adam and the return of Mr. Ray, the want of Labourers has led to the temporary re-union of these three divisions of the Mission; Mr. Piffard devoting his time chiefly to the Schools, and Mr. Lacroix to the Ministry—Pp. 73, 206.

*Chinsurah* : 22 miles N of Calcutta : inhabit. 30,000—J. D. Pearson, T. Kilpin Higgs. Mr. Higgs arrived at Calcutta, on his way to his Station, in October 1830—The superintendence of the Government and Mission Schools, the preparation of School Books, and the care of the English Congregation, have prevented Mr. Pearson, since Mr. Lacroix removed to Kidderpore, from attending much to Native Preaching. Mr. Higgs will devote himself to this work when he has acquired the language. Subscriptions to the amount of 6000 rupees have been raised for the erection of a New Chapel—The Government Schools continue to be 14 in number : in 3 Mission Schools there are 300 boys—Pp. 74, 207 ; and, at p. 507, see a Summary View of the Mission.

*Berhampore* : 120 miles N of Calcutta, and 5 S of Moorshedabad, with a surrounding population of about 20,000—1824—Micaiah Hill, Orlando T. Dobbin who left England on the 26th of January—Mr. Hill preaches daily in Bengalee and Hindoostanee, and itinerates among the Natives : his Sunday Native Congregation is small, but an Evening English Service is fully attended : 4 adult Natives and 8 children have been baptized—The Boys' Schools have been scattered by a destructive fever : in a Girls' School there are from 12 to 20 scholars—Tracts awaken interest in some of the Natives ; but are destroyed by the Brahmins whenever they have opportunity, as they find them

tend to diminish their influence over the people—P. 74 of the last, and p. 72 of the present Volume ; and see, at p. 548 of the last, a Summary View of this Mission.

*Benares*—1820—James Robertson, W. Buyers who left England in June ; 2 Native Readers—Mr. Robertson frequently preaches in the verandahs of the School Rooms and a Native Chapel lately erected in the city, and occasionally in some adjacent villages ; and is generally well attended and favourably regarded : he occasionally visits, with Mr. Smith of the Baptist Society, Chunar, Mirzapore, and other distant places. Much attention to the Gospel has been excited by the Native Readers, who distribute Tracts and read the New Testament in the city and surrounding villages, in the face of much persecution from their countrymen. Inquirers, both Hindoo and Mahomedan, frequently visit the Missionary—In 3 Schools there are 74 boys. "The prejudices," say the Directors, "existing among the people against the schools, their insensibility to the advantages of education, and their poverty, which necessitates them to take away their children at a very early age, have presented, at this Station, formidable obstacles in this department : nevertheless, they have been enabled to establish several schools for the Native Children, many of whom read the Scriptures with fluency : some of the people have withdrawn their children, in consequence of the introduction of Christian Books, while others have ceased to object to the Schools"—Mr. Robertson prosecutes his translation of the Scriptures into Oordoo. Tracts have been circulated to very remote towns and villages, never visited by a Missionary : the number of applicants for them has of late increased. "A more ardent thirst for knowledge and a spirit of inquiry have been excited," the Directors state, "in many of the Natives"—Pp. 74, 295.

*Surat* : 177 miles N of Bombay : inhabit. 500,000—1813—Alex. Fyvie ; T. Salmon, Printer—In what manner the Gospel is brought to the ears of the Natives will appear from the following statement by the Missionaries : "We endeavour to have our School-rooms in situations the most favourable for obtaining a Congregation to hear the Gospel. One is situated about a quarter-of-a-mile from the Mission House, in one of the principal thoroughfares of the city :

*London Missionary Society—*

here we can obtain a congregation every evening. Passing on, about a quarter-of-a-mile in another direction, we have a large School House, in which, also, being in the street, and in a prosperous neighbourhood, we often collect a large congregation. About a quarter-of-a-mile from this place, in another direction, we have a third, in one of the principal streets of the city: here we can obtain a large congregation at any hour of the day. About half-a-mile farther, in another direction, we have a fourth, where we have worship every Wednesday Evening and on Sunday Afternoons. In another public street we have a fifth, which is advantageously situated for a school and congregation." The Directors add: "An increasing number hear the Word with much attention, and appear to grow in divine knowledge, and to see more of the folly of idolatry, in all its parts, and the suitableness of the Gospel scheme of salvation"—Besides some distant journeys, visits were paid, during the year 1830, to places round the city where Native Ascetics reside: of these men it is said, "They generally cannot read—are extremely ignorant—remarkably superstitious—live by idolatry—are most of them immoral, and, when provoked or offended, exceedingly abusive and resentful: they are also self-righteous and self-important in the highest degree. Multitudes of lazy, indolent people resort to them, who spend their time in lounging—talking over the news of the day and the scandal of the neighbourhood—gambling—drinking—smoking—and quarreling. These are the fruits of Idolatry. A Missionary must endeavour to be faithful to such people; and to manifest a spirit of patience, love, and compassion"—The Boys' Schools continue to prosper: they are supported by local means—There were printed, in the year, 28,000 Tracts, 1000 Book of Prayer, and 4000 Gospel of St. Matthew: the annual demand is stated to be 20,000 copies of Tracts. The Book of Hymns, by Mr. Bowley of Chunar, has been translated into Goozerattee by Mr. W. Fyvie, now stationed at Kaira: he was about to print as Tracts Thirty Lectures on the Sermon on the Mount, and has translated various Tracts from Mahratta into Goozerattee—P. 74.

*Kaira*: an Out-station to Surat: 12,000 inhabitants, chiefly Hindoos—Mr. W. Fyvie removed to this place on

the 30th of November 1830: he purposed to return in three months, but extended his plan to twelve, in order to ascertain whether he should finally remain or resume his place at Surat. He was living with F. B. Mills, Esq., the Collector and Magistrate of the District, who renders the most liberal support to the Mission—Native Services are held thrice on Sundays and thrice on Week-days: the Congregations average from 40 to 100: two adults have been baptized—In visits to various places from 3 to 22 miles distant, about 13,000 Tracts and Books were distributed—Two Schools, in one of which there are 70 boys, are supported by Mr. Mills.

*Belgaum*: 200 miles N W of Bellary—1820—Joseph Taylor, W. Beynon. Mr. Beynon resumed his station at Bellary at the close of 1829, and continued there 5 months; but was obliged by the renewed effect of the climate upon him, again to leave Bellary and to fix at Belgaum. Samuel and Jonah, Native Assistants, render valuable aid—and Mahratta, Tamul, and English Services are held in the Chapel: native communicants, 14—3 Mahratta and 2 Tamul Schools are continued: the attendance fluctuates; especially that of the Tamul Children, which varies from 10 to 40—Numerous copies of the Scriptures and Tracts, in seven different languages, have been distributed, particularly during various tours made by the Missionaries, for the purpose of preaching the Gospel in the surrounding country: in more distant journeys, Mr. Taylor had opportunities of observing in the people attention to the Word of God, eagerness to obtain the Scriptures and Tracts, and proofs that Tracts formerly distributed had been read—"As the general result," the Directors report, "of the exertions of our brethren at this Station, they find Brahmins and Gooeroos shrinking from argument; ceasing to defend their systems; acknowledging that the Hindoo Religion is not adapted to become a universal religion, and that it cannot shew by what means sin may be pardoned. These, and similar acknowledgments, publicly made, lead the people to inquire about the doctrines and duties, effects and advantages, of Christianity"—F. 74.

*Darwar*: 50 miles from Belgaum, and an Out-station of that Mission—1829—Dhondapah, Dhavapah, Nat. As.—Dhondapah, the first-fruit of this Mission, has laboured successfully among the



prisoners in the jail: 5 or 6 appear to have benefitted by his instructions. "It is very evident," Mr. Beynon writes, "that, by his silent, unobtrusive, and affectionate mode of proceeding, he is effecting much good. His trials and sufferings have been many and severe, and the sacrifices which he has made are of the most painful nature; and, amidst all, he has been supported, and has sustained a most consistent character"—P. 75.

*Bellary*: 187 miles N of Seringapatam, and 300 N W of Madras: surrounded by many populous places—1810—John Hands, John Reid; G. Walton, As.; B. H. Paine, Printer; S. Flavel and other Nat. As. Mr. and Mrs. Reid arrived from Madras March 1, 1830. Mr. Hands sailed, on his return to his labours, on the 13th of June, with greatly restored health.—In Canarese, three Services are held on the Sunday and five on Week-days; in Tamul, two on Sundays and two on Week-days: the public places of resort are visited weekly, for conversation with the people. At the Sunday-Evening English-Service in the Chapel, from 200 to 300 attend; and at the Fort Church, where the Missionaries preach weekly, at the request of the Commanding Officer, there being no Chaplain at the Station, the congregation varies from 500 to 600. Native Communicants are 16: their conduct is exemplary: three have died, and several have removed: there are 19 candidates for communion.—The Schools continue to be 6 Canarese for Boys and 1 for Girls, with 2 Tamul for Boys: the attendance is 270, being somewhat reduced by an increased number of private schools recently established: the Schools have been greatly improved by stricter discipline and inspection, and the children make considerable progress in religious knowledge. In the English Charity-School, 52 scholars make great proficiency.—There have been printed in the year 8000 copies of different Books of the Canarese Scriptures, and 30,000 of 28 Canarese Tracts: the issues have been, 1132 Portions of Canarese Scriptures, 92 in other languages, and 9205 Tracts.—Mr. Reid, about nine months after his arrival, gave the following view of the Mission: "Much work has been done here, which, though not visible to partial observers, is abundantly evident when the present state of this place is compared with its past condition. Little could I

*Feb.* 1832.

appreciate, before my arrival at Bellary, the quantity of preparatory labour which was requisite for the removal of prejudice, and for the obtaining of access to, and the confidence of, the Natives."—He adds, at a later period: "We have every encouragement from all quarters to engage in labour. The gentry resident here are favourable to our great object; and, from their liberality, we are enabled to extend, in a variety of ways, the blessings which we are honoured as the instruments of communicating. As it regards the treatment which we have met with among the Natives, except in one instance it has been universally kind and respectful. In the Villages, of which I suppose there are 70 or 80 within 30 miles' circuit of Bellary, there is an eagerness to receive the instructions which are communicated, truly gratifying"—P. 75; and see, at pp. 378, 379, an Obituary of John Bogue, a Canarese Youth.

*Bangalore*: 74 miles NE of Seringapatam and 215 W of Madras: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul—1820—W. Reeve, W. Campbell; David, Jacob, Paul, and Joseph, Nat. As.—At the Sunday-Morning Native-Service from 40 to 60 attend: at the Afternoon Service, and at almost daily preaching during the week, the attendance greatly fluctuates: six neighbouring villages are visited, in rotation, twice weekly; when the attendance varies from 50 to 100. Communicants; at the English Services 33, and at the Native 18—Boys' Schools: Telooogo, with 39 scholars; Mahratta, 35; Tamul Orphan, 4; Canarese, 11. In a Canarese Female School there are 6 women and 5 girls. In the Seminary, 11 Youths are preparing as Teachers—Mr. Campbell has prepared a series of Tracts, in the native style, on the principal Doctrines of the Gospel, which now form a Volume of 450 pages: they have been printed at Bellary as separate Tracts: 30,000 copies are now in circulation. Many thousand copies of Portions of the Scriptures and Tracts have been received with avidity. A Mission Library, now of nearly 400 volumes, proves highly beneficial—P. 75.

*Salom*: a large town, of 60,000 inhabitants: N. Lat. 12° and E. Long. 79°: surrounded by populous villages—1827—H. Crisp; Isaac David, Nat. Preacher; Lazarus, John, Solomon, Nat. Readers:

*London Missionary Society—*

these Natives possess an extensive and accurate knowledge of the Scriptures—The three Tamul Services on Sundays, with the instruction of 200 poor, and a Catechetical Course, are all continued as described in the last Survey: from 20 to 25 have attended the Services; but a New Building lately erected has drawn a much larger number of casual hearers: about 60 children and youths attend the Catechetical Course, when many adults also are present. Most of the Week-evenings are devoted to preaching or conversation in two different places. In four Missionary Tours, the Gospel has been for the first time brought within the hearing of thousands; and many, from different quarters, have been led, in consequence, to visit the Mission-House—In 7 Schools, 3 of which are supported by friends, there are 315 scholars. “The progress of the children in Scripture Knowledge,” the Directors report, “is truly animating. Impressions, decidedly favourable, have also been several times manifested by some. Applications for New Schools are continually made”—Pp. 76, 77.

*Quilon*: on the coast of Travancore: 88 miles N W of Cape Comorin: inhab. differently estimated from 40,000 to 80,000—1821—James C. Thompson, W. Harris; T. Cumberland, As.; Matthias, Glass Kay, Malayalim Readers; G. Clarke, Biggar, Tamul Readers. Mrs. Thompson is on a visit home for her health, a residence at the Nilgherry Hills not having restored it. Mr. Harris, who sailed Nov. 25, 1830, arrived at Bombay on the 30th of May—At a Sunday Malayalim-Service, from 40 to 50 adults attend; and about 15 at a Tamul Service: the Gospel is proclaimed to the people who attend the examinations at the Schools; and frequent conversations with Heathens, Mahomedans, and Roman Catholics, afford opportunities for exposing error, and for setting forth the truths of the Word of God. A district, containing several Villages and Schools, is assigned to each of the Four Readers: here he reads the Scriptures, and converses with the people: weekly reports are required from them: “Although undistinguished,” the Directors state, “by acuteness of intellect, or peculiar dexterity in argument, they employ their knowledge of the Scriptures with great facility and force in conversation with their countrymen”—In

15 Schools there are 397 scholars, with an average attendance of from 260 to 340: the degree of improvement is various, but in all it is encouraging: several boys can repeat the Gospel of St. John—Pp. 76, 551, 552.

*Nagercoil*: head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE—1805—C. Mault; 18 Nat. Readers. Mr. Addis has removed to Coimbatore—Returns of the Congregations have not been received. “Some,” the Directors report, “who professed Religion have apostatized; and others, who are irregular in their attendance on the Means of Grace, have made no improvement: nevertheless a few, who have joined the different congregations, are promising characters. . . The number of those who appear to make conscience of keeping the Sabbath Day holy, is increasing; and the Places of Worship are, on that day, better attended than they formerly were. Seriousness and becoming deportment are also manifested by the people in the House of God.” The Readers visit the people in their different villages; and attend the Missionary every Saturday, to deliver reports and receive instruction: they find the Roman-Catholic Population peculiarly ignorant and wretched—Of the Schools the Directors make the following Report: “The improved arrangements introduced by Mr. Addis, his own personal superintendence, and the means recently employed for better qualifying the Masters, seem to have produced very satisfactory results. Not only have the children manifested an advance in attainments and good conduct, but the people generally begin to appreciate more highly the education of the rising generation. Hence the applications for schools have become more frequent and urgent than at any former period; and the number of children, in those established by the Missionaries, has increased to 1700. The Schoolmasters, themselves, evince great attention to their own improvement in Christian Knowledge: they receive Weekly Lectures on the Chapters which they have been studying; and, on these occasions, many of them appear to be often much impressed.” In the Nagercoil Girls’ School, 59 children, 22 of whom are supported by subscriptions from England, make satisfactory progress: in the Adult Female School there are 12 women: of 3 other Female Schools no report has been received—Pp. 76, 77.

**Neyoor**: head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE—1828—C. Mead, W. Miller; Mr. Ashton, As.; 14 Nat. Readers and 3 As. Readers. Mr. Miller, who had rendered temporary assistance at Quilon during Mr. Thompson's absence at the Nilgherry Hills, resumed his place in this Mission in the latter part of November 1830—About 100 adults are under religious instruction at Neyoor: 37 Congregations, comprehending 410 families, consisting of 1413 individuals, are connected with the Station: they are all regular in attending instruction and worship on the Sabbath; and there is an evident increase among them of piety and intelligence: there is reason to believe that a number have, during the year, departed this life in the faith and hope of the Gospel. A large number of persons have forsaken Idolatry, but, at present, decline attending Public Worship, from fear of exposing themselves to persecution: the persecution, however, which lately raged against those who had embraced the Gospel in this part of Travancore has subsided. Much good has been effected, both among Heathens and Christians, by the exertions of the Readers: they are, themselves, improving in knowledge, and thus becoming more efficient: every Saturday they assemble, as in the Eastern Division, to make their reports and receive instruction—In a Seminary, 10 Young Men are preparing as Native Readers: in 36 Schools, which are generally improving, there are 933 children, who are chiefly Heathens: the Schoolmasters, who are, with one or two exceptions, Christians by profession, are advancing in knowledge: they meet weekly at Neyoor to make reports and receive instruction. The Schools are generally improving. In a Girls' School there are 23 scholars—A great number of Tamul Scriptures and Tracts have been circulated—P. 77.

**Combacorum**: 20 miles N E of Tanjore: 40,000 inhabitants—1825—Edmund Crisp; 4 Native Readers—Mr. Crisp continues to receive great encouragement in every department of his labours: at the various Services increased attention and seriousness are observed. The number of Native Christians under the care of this Mission is 34 males and 46 females, of whom a considerable proportion are converts from Popery. Two Tamul Services are continued on Sundays; and a Daily Service is held on

the Mission Premises. Four afternoons in the week are usually spent among the Heathen, when Mr. Crisp often addresses large assemblies, who listen with great attention: the Readers frequently visit the neighbouring villages, five of which have Congregations connected with the Mission—In 11 Schools there are 377 boys, and in a Female School 18 girls: 4 of the Schools are supported by local contributions. Mr. Crisp instructs also a class of 12 Youths, chiefly Brahmins, in the English and Tamul Scriptures—There were distributed, in the year, 260 Portions of the Scriptures and Elementary Books in Tamul and 2000 Tamul Tracts—P. 77.

**Chittore**: 80 miles W of Madras: 10,000 inhabitants—1826—The Rev. Robert Jennings departed to his eternal rest on the 1st of June. No report of the Station has appeared—P. 78; and see, at p. 471, a brief notice of Mr. Jennings's death.

**Madras**—1805—W. Taylor, John Smith, John Bilderbeck; John Nimmo and 4 other Nat. As., with one European. Mr. Bilderbeck left England on the first day of the present year—In the Eastern Division of this Mission under Mr. Smith, two English Services are held on Sundays at Black-Town Chapel; where there are 48 communicants, and an average congregation of 180: at 3 Tamul Services weekly about 20 attend. In the Western Division under Mr. Taylor, at English Services, on Sunday and Wednesday Evenings, in Persewaukum Chapel, 75 attend; and there are connected with this Chapel 11 communicants: at 3 Native Services, from 60 to 100 attend, and there are 23 communicants. Missionary Prayer-Meetings are held monthly in each division—In 17 Schools are 716 boys, and 103 girls in 3 Schools—Tracts and Books to the number of 3299 were distributed in the year—"The state of my charge, in its various branches," Mr. Taylor writes, "is more encouraging and prosperous than I have before known it to be. A spirit of prayer has manifested itself among our Members. To God Most High be ascribed praise and glory!" The Directors add: "It is evident, that, under the Divine Blessing, the general aspect of the Mission is improving. Prayer-Meetings have been renewed among Missionaries of three denominations. An attention to spiritual things has been excited among the Indo-British Population;

*London Missionary Society—*

and there is a confident waiting for the out-pouring of the Spirit on the Word preached, that it may prove to multitudes a saviour of life unto life"—P. 78.

*Tripasore*: an Out-station of the Madras Mission, under the care of Mr. Taylor, who has placed a Native Teacher here—Congregation, 23 Natives, 80 Europeans and Indo-British, and 95 Children: communicants, 9; candidates, 2—Scholars, 15 boys and 20 girls—P. 78.

*Cuddapah*: 153 miles N E of Madras: 60,000 inhabitants—1822—W. Howell; 4 Nat. As. — At the Public Services, which are continued as stated in the last Survey, the attendance is about 150: communicants, 17; left the Station, 12; excommunicated, 2: candidates for baptism, 14 men and 20 women. In two journeys, of about 250 miles each, Mr. Howell found every where, though he had to contend with many adversaries, great anxiety to receive the Scriptures and Tracts—In 7 Schools there are 164 boys and 29 girls: the progress, in all, is satisfactory—A Hymn Book and the Pilgrim's Progress, in Telooqoo, have been printed at the expense of G. J. Waters, Esq. Mr. Howell has prepared a Tract, entitled "Criticism on the Hindoo Shasters"; and assists in revising the Telooqoo Scriptures—Of the Christian Village, now containing 147 inhabitants, the Directors report, "The families have acquired settled habits, and are not disposed to leave the place. Their means of subsistence are, however, not very productive: some maintain themselves by spinning and weaving coarse cloth; others, by paper-making; others, by service in the employ of the farmers, or as servants to gentlemen. Those who are admitted into the village are obliged to adhere to the general regulations of the community: they agree also to have all their disputes settled by arbitration"—P. 78.

*Visagapatam*: a sea-port, 483 miles N E of Madras, and 557 S W of Calcutta — 1805 — James Dawson; with Nat. As. Mr. James Gordon, late Assistant at this Station, is preparing at Madras for Missionary Labour—English Service is attended by 50 to 70 persons; and an extra Service in the Fort, held at the request of the Commanding Officer

during the want of a Chaplain, by 300 persons of various nations and tongues: in connection with the Native Services, some Young Men manifest an earnest desire to understand the Scriptures: communicants, 11; candidates, 8—In 12 Schools, 5 of which are supported by the Society, there are 444 scholars, with an average attendance of 383: a Sunday School has 90 scholars. The scholars are of 13 different castes and classes—"I hope," Mr. Dawson writes, "that the Directors will continue to remember the SOLITARY Labourer here surrounded by multitudes ignorant of God and the Way of Salvation, and offer up fervent supplication for those under Christian Instruction, that the Holy Spirit's influence may render the means effectual to enlighten their understandings and renew their hearts. Send Labourers into this large field. Let them be men whose faith and patience have been tried. All who come to labour in this climate and among such a people, ought deliberately to count the cost; and to determine, in the strength of the Lord, to persevere as long as it shall please God to spare their lives and enable them to work"—P. 78.

*Summary of the Mission for 1830—31.*

Stations and Out-stations, 23—Missionaries, 33: European Assistants, 6; Native, 67 — Members of Congregations, 4646 — Communicants, 186 — Schools, 193—Scholars, 7437. "While the intelligence received within the past year has not been," the Directors remark, "in its general character, less encouraging than that which they have, on former occasions, presented; it has been, in other respects, peculiarly important and cheering. The rage of persecution, mentioned in the last Report, has subsided; and the strength of principle manifested by the Christians, in the season of trial, produced very favourable results on the minds of the Heathen around: the improvement of the Schools, the desire of the Natives to obtain instruction for their children, the increasing attendance on Public Worship, all combine to forbid the least relaxation of effort on the part of the Society, while they invite to more earnest prayer and stimulate to greater exertions."

## AMERICAN BOARD OF MISSIONS.

*Bombay*—1812—Allen Graves, Cyrus Stone, David Oliver Allen, W. Ramsey, W. Hervey, Hollis Read; Cynthia Far-

rar, Sup. of Female Schools; James Garrett, Printer. Messrs. Ramsey, Hervey, and Read, arrived at Calcutta on

Christmas Day 1830, and sailed for Bombay about the middle of January—Preaching at the Chapel and visits among the Natives are continued as in former years: many Natives, the Missionaries doubt not, are convinced of the truth of Christianity, and find their peace disturbed by the remonstrances of an enlightened conscience: 5 have been baptized. Distant excursions are made by the Missionaries: in one of these, Mr. Stone distributed, to persons who could read, more than 1000 Portions of Scripture and Tracts—In 31 Schools there is an average attendance of about 1000 boys and 400 girls: the number on the books is much larger. The girls, prejudiced at first against needle-work as mean and degrading, are become, by perseverance in instructing them, very fond of the employment. About 200 of the most intelligent Boys are assembled every Sunday for Catechetical Instruction, when 20 or more Teachers are also present: the more advanced scholars give prompt and correct answers when questioned on the meaning of the Scriptures which are read: a meeting of the same kind is held on the Tuesdays, of the Teachers and Scholars of the Female Schools. Mr. Stone, after

spending eleven days in an inspection of the Schools, reports that he found them “generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives in the villages where they are situated”—In the first six months of the year, 12,000 copies of Portions of Scripture and Tracts, containing 510,000 pages, were issued from the Press—“The field is open,” the Board state, “for an indefinite enlargement of Missionary Operations, at Bombay and on the neighbouring continent. New Stations may be selected, Schools may everywhere be instituted, and Tracts may be distributed with the most encouraging prospects. . . The people are obviously becoming more accessible, more disposed to listen attentively, and much less inclined to cavil and ridicule. At no former time has there been such evidence, that the Holy Spirit is operating on the minds of the people”—Pp. 78, 336: see, at pp. 359, 360, an account, by Mr. Woodward of Ceylon, of the Nilgherry Hills, and of the Mode of Travelling in the Peninsula of Palankeens; and see also, at p. 472, a notice of the “Oriental Spectator,” published monthly at the Mission Press.

#### ESTABLISHED CHURCH OF SCOTLAND.

*Calcutta* — 1830 — Alexander Duff, Head Master of a Mission School; Sinclair Mackay, Second Master: 240 children had been received. See some notices at p. 296 of our last Volume. Of an effort on the part of Mr. Duff to benefit the people around him, Mr. Hodson, one of the Wesleyan Missionaries thus speaks, in November 1830: “We have been led to devote much of our time to the work of education, that we might, if possible, counteract, in some degree, the system of Infidel Education which is spreading its baneful influence in Calcutta. You are aware that there

is a Hindoo College in this city; but you are not aware, perhaps, that it is conducted on what they call the principles of ‘Liberalism;’, a specimen of which was exhibited a few days ago: The Rev. A. Duff, Missionary from the Church of Scotland, proposed establishing a Course of Lectures on the Evidences of Christianity, for the benefit of Hindoo Youth: no sooner was this known, than a strict injunction was laid on the students, not to attend. This circumstance caused some little agitation; but any thing appears better than a dead sleep in such principles.”

#### SCOTTISH MISSIONARY SOCIETY.

*Bombay* — 1828 — John Wilson; Pedro, Manuel, Ram Chundru, Nat. As.—Mr. Wilson “has been diligently employed,” the Directors report, “in preaching the Gospel to the various classes of the community, both at stated places and in the streets, lanes, temples, and other chief places of concourse. It is worthy of remark, that he was admitted by some of the Natives to preach in their own houses: this was a new department of Missionary Labour in that part of the

country: some houses were opened to him by the inhabitants; and they even furnished lights, and invited the attendance of their neighbours: the auditors on these occasions were in a much more favourable situation for hearing the Word than in other places; and the Services appeared to attract peculiar attention. Some very interesting public discussions took place in Mr. Wilson’s house in the month of May: they were attended by upward of 100 Brahmins, and many

*Scottish Missionary Society—*

others of the Natives : these discussions appear to have produced a very beneficial effect, in the way both of exciting inquiry and of diffusing information"—In 7 Schools are 350 boys, chiefly Hindoos; and 6 Female Schools are attended by about 120 girls: 2 Portuguese Schools have been opened for Roman Catholics—About 1700 copies and portions of the Scriptures, and 7000 Tracts, in ten or eleven languages, but chiefly in Mahratta and Gozerattee, have been distributed—P. 79.

*Bankote* : on the coast: 60 miles S of Bombay: 5000 or 6000 inhabitants—1823—James Mitchell, John Stevenson—Besides their labours among the people of Bankote and the neighbouring villages, the Missionaries have, on two occasions, spent some time at Poonah, which they first visited (see pp. 537, 538 of our Volume for 1830) in 1829: the Brahmins obstructed their access to the people, but they had many opportunities of fully declaring the Gospel to the multitudes of that city, though without any immediate fruit of their labours: other considerable places were visited by them; and some

thousands of Tracts were distributed on these occasions. A Brahmin, Keshuwu Bhut, was baptized at Bankote: but seems afterward to have disappointed their hopes; as two other baptized Natives, Appa and Krishnu, have done—In the year 1849, there were 17,000 Tracts printed at the Lithographic Press, in the Hindoostanee and Persian character—P. 79.

*Hurnes*: 13 or 14 miles S of Bankote: 8000 inhabitants—1824—John Cooper, Robert Nesbit—The Missionaries have continued to pay frequent visits in the vicinity of their Station; and to make distant tours in the Concan, remaining for a considerable time in some of the towns and villages: the same opposition was shewn by the Brahmins as at Poonah. A great number of Tracts were distributed in these visits and journeys. An Indo-Portuguese, Manuel Gomes, has been baptized—In 27 Schools, 1085 boys and 42 girls have regularly attended: every effort for the benefit of Females, made in this part of India, is still to be made in the face of inveterate prejudice and much opposition—P. 79.

*WESLEYAN MISSIONARY SOCIETY.*

*Calcutta*—1830—Peter Percival, T. Hodson—At Bengalee Service on Sunday Morning few beyond the family as yet attend: at Portuguese Service, on Sunday and Thursday Evenings, the attendance is not very good: English Service on Monday Evening is attended by about 150. The Mission Premises being situated in the Chitpore Road which is one of the greatest thoroughfares in Calcutta, advantage is taken of its situation, in holding public Bengalee Service five evenings every week, in a large tent in the gateway: 50 or 60 generally assemble at a time: on an average the congregation changes four times within the hour: many Tracts are distributed at these times, and in visits made to the native parts of the city and the neighbouring villages—Schools: Boys' English; 50, and 130 Portuguese: Boys' Bengalee; 30 at the Mission-House, and 80 at Bodrecalee half-way to Serampore: Girls' English; 60, all of European descent—P. 80.

*Bangalore and Seringapatam*—John F. England, T. Cryer—Members, 124. "Our Native and English Congregations," Mr. England states, "from the removal of the Royal Regiment, and the want of suitable accommodations for wor-

ship, have been much less numerous than heretofore. Our labours, however, have not been unblest: a Native Society of 15 members, an English Society of 28, a Society of Indo-Britons of 10 in number, have been almost entirely the fruit which the Divine Blessing has given to the last year's labours. Nor does our encouragement arise from the numbers merely: the Christian simplicity and fervour which are blended in most of their characters, and the steady and unblamable conduct which they have exhibited, afford pleasing evidence that in assuming the form of godliness they are not destitute of its power"—No Report of the Schools is given—P. 80; and see, at p. 402, an appalling Instance of the Sanguinary Character of Hindooism.

*Negapatam*: a sea-port, 48 miles E of Tanjore: 15,000 to 20,000 inhabitants—1821—Alfred Bourne; with 8 Nat. As.—Members, 26. Some improvement is manifest in the congregation. As much time as possible has been devoted to visiting the villages and country round the Station: Mr. Bourne states that he has thus spent many delightful hours among the Natives, and that larger quantities of Portions of Scripture and Tracts have been distributed than in any former year:

Schools have been earnestly asked for beyond the power of supplying them. The Romanists of Melnattam, a large village about 40 miles to the southward, have renounced the errors and superstitions of Popery. In 6 Schools in and near Negapatam, and 1 at Melnattam, there are 326 children: all are proceeding as well as, under present circumstances, can be reasonably expected—P. 80.

*Madras*—1817—Rob. Carver, S. Hardey, W. Longbottom—Members, 164. The Mission comprehends Eight Stations in and near Madras, at most of which Places of Worship have been erected: at the principal Stations there is evidently an increasing attention to the Word—Schools: 5 English, with 226 boys; 5 Native, with 187 boys, and 2 with 76 girls: 3 Sunday, with 80 children: total 15 Schools, and 569 scholars. The Scriptures and Catechisms are read and committed to memory, and regular

GENERAL BAPTIST MISSIONS.

*Cuttack*: 251 miles S W of Calcutta: 60,000 inhabitants—1822—G. Lacey, W. Brown; Gungadhor, Ram Chundra, Nat. As. Mr. and Mrs. Brown reached Cuttack in the middle of December 1830. Gungadhor was suspended from his office, having fallen into sin; and was not restored till satisfactory evidence was given of his recovery, and a salutary impression had been made on his countrymen of the superior holiness of Christianity. Of Ram Chundra, lately received as an Assistant, it is said: "His conduct has been consistent and his life active. As a Preacher he is of a superior order: few are able to stand before him, and his exhortations and descriptions are very moving. He has been out in the province a good deal: he takes a number of books, with his Testament, and a few copper vessels to cook his food; and makes excursions of a month in different directions, visiting every village with the Gospel, and leaving Tracts for further instruction"—Mr. Lacey has had an average of 6 Services weekly: he has visited the Bazaar daily: Communicants; 6 Natives, 12 Europeans or descendants—Besides the English Charity School, there are in 6 Native Schools 250 children. The Teachers' wages being now regulated by the proficiency of the Scholars, the diligence of both has been greatly improved—Of the distribution of Tracts

attendance on Divine Worship is enforced. Monthly examinations are held, of which the Missionaries remark that "the animation not infrequently manifested sufficiently shews how much the children are interested. . . exhortation, admonition, and advice are listened to with deep attention by the more advanced scholars"—Of Tracts the Missionaries say: "Sometimes, in journeys of 80 or 100 miles, the stock taken for the whole circuit served only half the way. In this labour of love, one useful agent in our employment travelled this year, in three separate journeys, upward of six hundred miles; sometimes persecuted, and on other occasions greeted as a harbinger of mercy. Far and near we hear of good done by these attempts"—P. 80; and see, at pp. 379, 380, an Obituary of Emanuel, a Native Convert in this Mission.

Mr. Lacey says that it "has been more limited than in past years; for as Tracts have been liberally given away in Cuttack for eight or ten years, there must be many thousands among the inhabitants. In the country, however," he adds, "our Native Brethren have disposed of numbers. These Tracts have often been quoted by persons in the Congregations, and in a manner which proved that they understood their import"—Pp. 80, 296.

*Juggernaut, or Poores*: near the Great Temple of Juggernaut: on the coast, S of Cuttack—1823—A. Sutton; who removed from Balasore on the death of the laborious Missionary, the Rev. W. Bampton, who had occupied this Station, and there departed to his eternal rest, Dec. 7, 1830—The support given to Idolatry by the system pursued by the Government has an increasingly pernicious influence: the Natives generally now urge this as a triumphant testimony of Juggernaut's truth and power—Pp. 80, 296.

*Balasore*: 170 miles from Calcutta, 100 from Cuttack, and 150 from Juggernaut: 10,000 inhabitants—1827—Jas. Sunder, As.—Idolatry loses ground, but the people seem afraid of the consequences of embracing the Gospel—P. 81; and see, at pp. 465—467, an Appalling Picture of Hindooism in the Case of a Murderer.

## Ceylon.

## BIBLE AND TRACT SOCIETIES.

## AUXILIARY BIBLE SOCIETY.

THE revision of the *Cingalese O. T.* has been completed, and 2500 copies printed: the demand for the revised *New Testament*, before printed, is quite unprecedented. The *Indo-Portuguese N. T.* and the *Pali N. T.* were to be finished at press by the end of last year. The Issues of the Sixteenth Year, in various languages, had been 6435 copies—P. 81; and see, at pp. 467, 508, Instances of the Effective Distribution of the Scriptures.

## RELIGIOUS-TRACT SOCIETY.

A grant of 48 reams of paper and 8300 Publications has been made to the Colombo Auxiliary. The Jaffna Committee have issued 10 New Tracts, adapted to the state of the population; and had printed, in the year, 35,447 Tracts, making a total of 160,787. The Cause of Popery appears to have received, by a controversy through the press, a severe shock in this quarter: 60 reams of paper and 8600 Publications have been sent to Jaffna—P. 81.

## STATIONS, LABOURERS, &amp; NOTITIA OF MISSIONARY SOCIETIES.

## BAPTIST MISSIONARY SOCIETY.

*Colombo*, with the village of Hanwell—1812—Ebenezer Daniel, Hendrick Siers; with 2 Nat. As. Mr. Daniel arrived Aug. 14, 1830—Mr. Daniel has preached very frequently, by the help of an interpreter. The Assistants read the Scriptures, in Cingalese and Portuguese,

from house to house, to all who are willing to hear—In 7 Boys' Schools and 3 for Girls, there are nearly 400 children; and Sunday Schools, containing 100, are connected with the three Congregations in Colombo—Annual Expense of the Mission, 767*l.* 10*s.*—P. 81.

## CHURCH MISSIONARY SOCIETY.

At pp. 286—295 and 402—409 of our last Volume, many details appear relative to the Natives, and to the Society's Four Stations in this Island, a brief summary of which we shall here collect. "The Ministry of the Gospel," the Committee state, "has not hitherto been attended with a large and extensive blessing; though at each of the four Stations the Brethren have received some seals to their Ministry." On this subject Mr. Lambrick remarks—"The Lord is pleased to vouchsafe, from time to time, single instances of converting Grace; and we would receive them with thankfulness, while we look up to Him for the more abundant outpouring of His Holy Spirit on us and our people." Many of the children who leave the Schools disappoint the hopes which had been formed of them: others, however, not only make great proficiency while under instruction, but manifest the beneficial influence of their education; and especially the Seminarists at the different Stations, who are under preparation for the office of Native Teachers. The Missionaries assembled at Cotta, from their various Stations, in September 1830, for the purpose of holding their Twelfth Annual Meeting: a few months afterward, they were greatly refreshed by the counsel

and encouragement of the lamented Bishop Turner, on occasion of his Visitation of the Island.

## CINGALESE DIVISION.

*Cotta*: 6 miles S E of Colombo: 4500 inhabitants—1822—S. Lambrick, James Selkirk; W. Lambrick, Catechist; W. Ridsdale, Printer; Elias, School Visitor; 14 Native Schoolmasters and 2 Mistresses. The Rev. Joseph Bailey continues in charge of St. Paul's Church in Colombo. Mr. Ridsdale arrived Dec. 27, 1830—Sunday-Morning Congregation is 170 or 180, chiefly Seminarists and Children. Several adults have been baptized. There is a growing indifference among the Cingalese to Idolatry, while they are still enslaved to very gross Superstition—Seminarists, 11—Schools, 13; with 349 boys and 56 girls—The Translation of the Scriptures into Familiar Cingalese has occupied much of the attention of Mr. Lambrick and Mr. Selkirk: the greater part of the New Testament, it was expected, would be finished at press by the end of last year: the Prayer-Book has been completed; and the Old Testament was proceeding. There had issued from the Press, in the year, in Cingalese, 1740 Portions of the New Testament, 1250 Common Prayer-Books, and 8250 Tracts and Books; with



1700 miscellaneous publications, chiefly in English. During the late Bishop's Visitation, in February, March, and April, he twice visited Cotta, "and was highly satisfied," the Ceylon Gazette states, "with all the arrangements, and the progress made by the pupils on the establishment, and the children from the several schools in the neighbourhood:" 87 were confirmed by the Bishop—P. 81.

*Kandy*: 80 miles ENE of Colombo—1818—T. Browning; a Reader; a School-Visitor; 5 Schoolmasters and 4 Mistresses—Average attendance on the various Services, 112 adults and 80 children: communicants, 15: Confirmed by Bp. Turner, 36: an aged Woman has been baptized: a Young Man died hopefully: the minds of inquiring Natives are much exercised on the Truths of Scripture—Seminarists, 2—Schools, 10; with 189 boys and 30 girls. The pay of the Teachers is regulated by the proficiency of the Scholars—P. 82.

*Baddagame*: a village 12 or 13 miles from Galle—1819—G. Conybeare Trimmell, G. Steers Faught; 16 Schoolmasters and 1 Mistress—Congregation 250, chiefly Scholars and Teachers: at the Country Schools, the Congregations greatly vary: an Old Man has been baptized: Confirmed by Bp. Turner, 15. The work of the Lord is, doubtless, advancing—Seminarists, 14; who are hopeful, but do not give evidence of de-

cid and lively piety—Schools, 13; with 518 boys and 70 girls. The general progress of the children in Scripture Knowledge far exceeds anticipation—P. 82.

#### TAMUL DIVISION.

*Nellore*, near Jaffna: inhabitants 5000 or 6000—Joseph Knight, W. Adley; Philip, Catechist; Mark, School-Inspector: 22 Schoolmasters and 2 Mistresses—To the Congregational Duties of former years has been added a Sunday-Morning Service in the Jail at Jaffna, to from 50 to 70 prisoners; carried on, "like most of our labours," say the Missionaries, "in hope and fear, joy and sorrow." The Communicants generally continue steady: 2 have been added—Seminarists, 30: hopeful appearances increase among them: more evidence is given of seriousness than has been witnessed before—Schools, 18; with 805 boys and 68 girls. Large portions of the Scriptures and Catechisms are committed to memory in the Schools—Printed in the year, 45,087 Tracts containing 629,862 pages; chiefly for the Tract Society. Heathenism has received a shock by the Publications put into circulation, which is evidently severe—P. 82.

#### Summary of the Year 1830—31.

Stations, 4—Missionaries, 7—Catechists, 2—Printer, 1—Reader, 1—School Visitors, 3—Schoolmasters, 57—Schoolmistresses, 9—Seminarists, 57—Schools, 54—Boys, 1861—Girls, 224.

#### WESLEYAN MISSIONARY SOCIETY.

##### CINGALESE DIVISION.

*Colombo*, with Colpetty—Benj. Clough, Rob. S. Hardy—"The Congregations, whether Native or European," the Missionaries state, "have not in any instance retrograded; and indications multiply that a brighter day is dawning upon us." Members, 153—Schools, 7: Scholars, 401—P. 83.

*Negombo*: 20 miles N of Colombo: 15,000 inhabitants. *Kornegalle*: 60 miles NE of Colombo—1821—S. Allen; W. A. Lalmon, Daniel de Perera, P. G. de Silva, As.—The state of the Mission is, in general, encouraging. "The Prayer Meetings," the Missionaries report, "have been kept up with greater spirit than in former years, and are our principal means of access to those who never attend the regular Services in our Chapels and Schools." Members, 126—Schools, 15. No return of Scholars. "These Schools," say the Missionaries, "are less efficient than those in any other Feb. 1832.

part of Ceylon: this is principally owing to the poverty of the people: the children are required to procure the means of their own subsistence at an age that would scarcely be thought credible in England: they are, consequently, irregular in their attendance... We have had several applications to commence New Schools in different villages in the interior. It will probably be long before Christianity be firmly established among this people: but when they do embrace it, it will be heartily; and the Kandian Church will shine with distinguished lustre, when the Name of our Heavenly Father shall be hallowed by all nations"—P. 83.

*Caltura*, with Pantura: 27 miles S of Colombo—Dan. J. Gogerly; Cornelius Wijesingha, As.—"Few changes," the Missionaries report, "have taken place: the Schools are the medium through which our principal instructions are communicated to the people. The children

*Wesleyan Missionary Society—*

increase in knowledge; and, in general, the seriousness of their department is encouraging." Members, 79—Boys' Schools 15, with 781 scholars; and Girls', 2, with 47. These Schools occupy an extent of country, 26 miles from north to south, and 8 from east to west. "In general," the Missionaries state, "they are vigilantly superintended, and in most of them there is preaching every Sabbath Day. The number of Schools and Scholars may seem great; but they are very inadequate to the wants of the people. In travelling from one School to another, even on the 'high-road,' numerous villages are passed by, whose inhabitants have no means of obtaining instruction for themselves or their offspring: they have no Schools, no Means of Grace, while we are incapable of doing any thing for them. And if this is the case on the high-road, it is so more than tenfold in the villages lying a little removed from the road; not from any indisposition on the part of the parents, for they would gladly avail themselves of the means of instruction, but from a want of funds to pay Schoolmasters, and proper persons to exercise over them a vigilant superintendence"—P. 83.

*Galle*, with *Amlamgody*: 75 miles S of Colombo—John M'Kenny; John Anthoniez, As.—Members, 42: their conduct has been, in general, under some severe trials, consistent and steady. "Our Monthly Sacramental Services," say the Missionaries, "are always solemn and profitable, and frequently attended with much Divine Influence: we should be still more happy if we could speak of numerous instances of genuine conversion"—Schools, 11; of which 9 contain 363 boys and 70 girls: the numbers in the other 2 Schools are not stated—P. 83.

During the year, we have had an increase in the number of children in the Schools of upward of 800, with a decrease in the expenditure compared with the preceding year of nearly 30l. When to this is taken into account, the increasingly-efficient manner in which our Schools are conducted, owing to the increase of experience which each year supplies us with, it cannot but be pronounced as a fair statement, that, upon the whole, our School System is in a very prosperous state.

(Missionaries.)

## AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally*: 1816: Levi Spaulding; 9 Nat. As.—*Batticootta*: 1817: Benj. C. Meigs, Daniel Poor; 4 Nat. As.—*Odooville*: 1820: Miron Winslow; 5 Nat. As.—*Panditeripo*: 1820: John Scudder, M.D.; 3 Nat. As.—*Manepy*: 1821: H. Woodward; 4 Nat. As. The distances of these

*Matura*, with *Belligam*: 100 miles S S E of Colombo—W. Bridgnell; John A. Poulier, As.—Mr. Bridgnell reports: "Of the Members," who are 99 adults and 38 children, "it is but a discouraging account which I can give: they yet see men as trees walking; and I fear that 'the burden' of their sins is not felt to be 'intolerable': yet I believe that they have a desire to flee from the wrath to come. Our congregations are still comparatively small, but on the increase: preaching is continued, not only in all our schools, but in the houses." A new and commodious Chapel has been built at *Belligam*—There are 13 Schools, but the number of Scholars is not stated—P. 83.

## TAMUL DIVISION.

*Batticaloa*: on the east coast: 60 miles from *Caltura*, and 75 from *Trincomalee*—J. P. Sanmuggam, As.—Members, 22—Schools, 6, with 173 boys and 8 girls—P. 84.

*Trincomalee*: on the north-east coast—Joseph Roberts, jun.; Solomon Valoopulle, As.—Members, 16—Schools, 4; with 160 boys and 6 girls—P. 84.

*Jaffna*, with *Point Pedro*—John George, Ralph Stott; John Katts, John Hunter, As.—Members, 90—Schools: 11 for Boys, with 796 boys and 10 girls; and 3 for Girls, with 78 girls. The Schools were never, in the memory of the Missionaries, in so good a state as at present: the number of Scholars is greater, and they are making greater progress—Pp. 84, 85.

On the general state of this Division the Report has not come to hand. "The soil," the Committee say, "is here barren and ungrateful; and the besetting influence of Superstition is widely spread and deeply rooted."

Stations from the town of *Jaffnapatam* are as follows: *Manepy*, 4½ miles, north-by-west—*Odooville*, 5½ miles, north—*Batticootta*, 7 miles, north-west—*Tillipally*, 9 miles, north-by-east—*Panditeripo*, 10 miles, north-north-west. Both Mr. Woodward and Dr. Scudder derived much benefit from their visits to the

Nilgherry Hills, mentioned in the last Survey: on Mr. Woodward's return, he resumed his labours at Manepy, which Station he had left eight years before on account of ill health; Mr. Spaulding removing from Manepy to Tillipally. Mr. Poor visited the Continent twice: on one occasion he went as far as Trichinopoly; and, on the other, to Aleppie, on the opposite coast.

**MINISTRY**—At *Manepy*, the Congregation amounts to 450, chiefly Teachers and Scholars: and there are 14 communicants. At *Oodooville*, the class of Monitors, 18 in number, meet, with the Schoolmasters, once a-week, as a Bible Class, and give the Missionary much satisfaction. The Congregation at *Batticotta* is larger and more regular than formerly: most of those who hear the Gospel, appear to hear it with understanding: it is very evident that Light is spreading among the people: the Native Members are much encouraged in visiting and instructing the families on Sunday Afternoons: the Brahmins, from their pride and self-interestedness, remain far more ignorant of Christianity than other classes: they complain that their ceremonies are much less attended than formerly, and that the country will be ruined by the Missionaries. Mr. Spaulding, in a circuit of 20 miles east of *Tillipally*, found the people so importunate for Schools and for the residence of some one among them who could read and explain the Scriptures, that he stationed two of the Native Readers for three months. A controversy with the Roman Catholics at *Panditeripo*, in which more than thirty errors of their Church were pointed out, has produced a great excitement among that people: the power of the Brahmins, also, is much weakened in this vicinity. The Board state: "About 130 Native Converts have been admitted to the Church within the period which has elapsed since the first religious inquiry began. Of these, seven have died, five have been excommunicated, and several have removed to other parts of the island: the rest retain their Christian character; and, as a body, seem to rank higher as to piety, than could have been expected, considering all the circumstances of their condition." Recent despatches, the Board add, "con-

tain the animating intelligence that God is now reviving His Work, in a greater or less degree, at all the Stations, in the Mission Families and among the Heathen around them."

**FREE SCHOOLS**—The number of Scholars is somewhat less than at the last Returns, being 2702 boys and 671 girls. The Missionaries state that they have increasing evidence, that the Schools are exerting a powerful, though silent, influence on the community, highly conducive to its best interests.

**BOARDING SCHOOLS**—Beneficiaries to the number of 385 have been admitted into these Schools: of this number, 332 have been carried through the regular term of residence, or were in the Schools at the last dates; and 53, it appears, left them, on various accounts, before they completed their education. The Beneficiaries continue to be collected into Four Schools: the *Preparatory School* at Tillipally, the *Seminary* at Batticotta, a *Theological Class* under Mr. Winslow at Oodooville, and the *Girls' Central School* at the same Station. The Preparatory School was reduced in numbers, by the transfer of 30 Youths into the Seminary; and the Missionaries have resolved to receive no more students into that School, except such as either bear a portion of their own expenses or have made some progress in learning English. On a late occasion, the Youths in the Seminary passed an Examination in such manner as to draw forth a hearty and explicit testimony in favour of the Institution from some English Gentlemen who were present. The Theological Class, 20 in number, gives great promise of usefulness: three were about to be appointed as Preachers, four as Catechists, and seven as Readers. The Girls' Central School had made better progress than in any previous year.

**DESTRUCTIVE FIRE**—On the 30th of March a fire broke out, at noon, which spread with such rapidity among the combustible materials of the buildings, that the Church, House, and School Bungalows, with the clothes, a library of 500 volumes, and the furniture and stores of the Mission, were in one hour reduced to ashes.

See pp. 85, 86 of our last Volume.

## Indian Archipelago.

STATIONS—LABOURERS—NOTITIA.

BAPTIST MISSIONARY SOCIETY.

*Sumatra*—No recent information has been received from Mr. Ward ; but the Committee conclude that he is occupied at Padang in the preparation of his new Version of the Malay Scriptures—P. 86.

*Java*—Mr. Bruckner, having completed the printing of his translation of the Javanese New-Testament at Seram-

LONDON MISSIONARY SOCIETY.

*Batavia*—1814 ; revived 1819—Walter H. Medhurst ; W. Young, As. The Rev. David Abeel, of the American Seamen's Friend Society, whose visit to Batavia was mentioned at p. 29 of our last Number, arrived from Canton in the latter part of January, and rendered very acceptable and effective assistance to Mr. Medhurst, till the beginning of June, when he embarked for Singapore, intending to proceed from thence to Siam—English Service is continued on Sunday Mornings ; and is now held in a commodious Chapel built by local contributions. At a Malay Service there at noon, the congregation has greatly increased, and several have manifested the power of the Word : one convert visits his countrymen, *teaching and preaching Jesus Christ* with a degree of zeal seldom witnessed in these countries. On Sunday Afternoons there is, alternately, a Malay Service in the Dutch Church, and preaching to the convicts in the open air. Various Meetings and Services are held on Week-days, and the early part of most days is devoted to intercourse with Malays and Chinese. Upward of 500 Natives are regularly brought, by these means, under Christian Instruction besides those who are addressed in the markets and by the way-side : Of the Chinese, Mr. Medhurst says : " When I come to treat on any of the peculiar doctrines of the Gospel, or enforce on them the necessity of a change of heart, I find them slow to hear ; not only ignorant of God, but averse to be informed. The peculiar Work of the Father, Son, and Holy Spirit, in the creation, redemption, and sanctification of mankind, is a topic to which they are most inimical ; and their own interest in that work they are most backward to consider or acknowledge." Of the Ma-

pore, writes, in June, from Batavia, that he had returned to his labours in Java, and there wished to spend the rest of his days. He was about to proceed to his old Station at Samarang, furnished with a large quantity of his New Testaments by the bounty of the British and Foreign and the Batavian Bible Societies.

lays he says : " I find their prejudice greatly removed ; and that shyness and distrust, which at one time appeared on every countenance, are now seldom met with. Still their hearts are dreadfully hard ; and the all-awakening truths of the Gospel, with the melting tidings of a Saviour's love, seem to make no impression on them. Objections are sometimes made, and questions proposed ; but, generally speaking, all direct exhortations to repentance and offers of mercy are received with silence, and sometimes with contempt"—In 2 Chinese Schools there are from 40 to 50 boys, and a few in a Malay School ; but they do not prosper so well as formerly—In the supply of Publications the Religious-Tract Society continues to render effective aid. The Chinese willingly receive Tracts and Portions of Scripture. The distribution of Malay Tracts during the year was unprecedented : the people in the markets have been eager to obtain them : " To those," says Mr. Medhurst, " who know the backward disposition of the Malays toward all intercourse with Europeans, and the deadly prejudices of Mahomedans against Christianity, and who have been accustomed, as I have been for more than ten years, to see them turn a deaf ear to Religious Instruction and shun a Tract as they would infection, this change must appear great indeed." Mr. Medhurst has been occupied in revising and printing the translation of the New Testament in Low Malay. He has issued from the Lithographic Press, his Japanese and English Vocabulary, and was revising and editing his Fokëen Vocabulary. He had completed a Hokëen and English Dictionary : the Hokëen is a dialect of the Chinese—P. 86 ; and see, at pp. 409—411, a Summary View of the Mission.

## Australasia.

### BIBLE AND TRACT SOCIETIES.

#### NEW SOUTH-WALES.

THE *Bible Auxiliary* has remitted 150*l.*, making a total of 2940*l.* Associations were forming among the Sunday Scholars connected with different Congregations in Sydney. The Rev. Mr. Threlkeld has translated the Gospel of St. Luke into the language of the Aborigines, near Lake Macquarie, which the Auxiliary was about to put to press—The *Tract Society* has remitted 50*l.* home: the Parent Society has sent to the Colony, for sale, 10,900 Publications, together with Eight complete sets of its

Tracts and Books; and 7900 Tracts for distribution. There is a large demand in the Colony for Works of a decidedly-religious character—P. 87.

#### VAN DIEMEN'S LAND.

The *Bible Society*, now formed into an Auxiliary in direct communication with the Parent, has remitted 60*l.* The cause of the Society gains ground. Depositories were about to be formed in the Districts of the interior—The *Tract Society* has remitted to the Parent 25*l.*: 6270 Publications have been sent to the Colony—P. 87.

### STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

#### SCOTTISH MISSIONARY SOCIETY.

##### NEW SOUTH-WALES.

The Directors have circulated the following statement—"The Rev. Dr. Lang, of Sydney, New South-Wales, who has lately visited Scotland, with a special view to the promotion of the interests of Religion in that Colony, having submitted to the Directors a request for aid in establishing a Mission to the Aborigines of that country, they very cordially agreed to his proposals: which were, that they should grant a sum sufficient to meet the outfit of the Missionary who goes out with him, and to provide him a passage to the Colony, with a salary of

50*l.* for three years; and they also engaged to pay the passage of a Second Missionary, who, he expects, will afterward join in the undertaking. Dr. Lang carries out with him several Presbyterian Ministers; and he hopes that a Mission to the Aborigines of New South-Wales is an object which will excite so much interest in the Colony, that, after being aided by the Society in the commencement of the undertaking, a very considerable part of the funds required for its maintenance will be willingly contributed by the Colonists themselves."

#### CHURCH MISSIONARY SOCIETY.

##### NEW SOUTH-WALES.

The Rev. John Christian Simon Handt having been appointed Missionary to the Aborigines, undertaken by the Society at the expense of Government, embarked on the 10th of February, and arrived at Sydney on the 25th of June: the Rev. W. Watson, with Mrs. Watson, sailed on the 19th of October, for the same destination—Pp. 87, 120, 470, 511; and see, at pp. 118—120, a statement of the Probable Views of Government with respect to this Mission.

##### NEW ZEALAND.

*Rangihoua*: on the north side of the Bay of Islands—1815—John King, James Shepherd, Catechists—The Committee had directed this Station to be relinquished, with the view of strengthening the others; but it was found that the Chiefs were extremely averse to the Missionaries leaving them—P. 87.

*Kerikeri*: on a river which falls into

the Bay of Islands on the west side—1819—Alfred Nisbet Brown; James Kemp, C. Baker, Catechists; James Smith, Printer—P. 88.

*Paihia*: on the south side of the Bay of Islands: 16 miles S E. of Kerikeri, and the same distance across the Bay southward from Rangihoua—1823—H. Williams, C. Williams; W. Fairburn, T. Chapman, Catechists; W. Puckey, Artisan—P. 88.

*Waimate*: 9 miles inland from Kerikeri—1831—W. Yate; G. Clarke, James Hamlin, Richard Davis, James Preece, Joseph Matthews, Catechists. Mr. Preece arrived at Sydney in December 1830, and in New Zealand on the 6th of February. Mr. Matthews embarked on the 18th of March, and reached Rio Janeiro on the 23d of May—Pp. 88, 156, 256, 424; and see, at pp. 110—114, the general views on which this New Station has been formed.

*Church Missionary Society—*

In the 4 Stations, there are 4 English Clergymen, 13 Laymen, and 12 Females; and, in 5 Schools, 150 male and 72 female scholars. Some hope was revived (see p. 296) of the safety of Mr. and Mrs. C. Davis and Mrs. Hart; but the melancholy loss of these friends seems now (see p. 333) to be confirmed.

"The visits to the Natives," the Committee report, "for the purpose of addressing them on the things connected with their spiritual welfare, have been continued, and the accustomed Services at the Settlements kept up; and it has pleased God, in several instances, to bless the ministry of His Word. Eight Adults and five Children have been baptized; and many more are exhibiting promising appearances of a Work of Grace having been begun in their hearts." At an Examination of the Schools held in December 1830, there were present 179 male scholars and 92 female: hostile tribes of Natives were drawn together to witness this sight; and, after partaking, to the number of 800 men, women, and

*WESLEYAN MISSIONARY SOCIETY.*

*Mangunga*: on the E'O'ke'anga—1827—W. White, John Hobbs, James Stack,—"A few first fruits," the Committee remark, "have been reaped in New Zealand, and shew that the disappointments and delays which have occurred cannot be urged to prove the hopefulness of the attempt to evangelize this rude race of people." One Youth, Hika, has departed, with good hope in his death. "The number of Natives living with us," Mr White reports, "is 34: of these, 28 are Young Men and Boys, and 6 are Young

children, of the hospitality of the Missionaries, separated in perfect peace. The utmost diligence to be prepared for the Examination was awakened in the Scholars: their improvement since the last Examination was not so great as might be desired; but they "are trained up," the Committee say, "to habits of industry and good order, and many of them can read and write their own language with propriety, and are completely masters of the first Rules of Arithmetic." The Committee add: "The Missionaries are steadily proceeding in the translation of the Word of God into the New-Zealand Language; and, while a reading population is growing up, the means are also afforded them of drawing for themselves at the fountain-head of the Water of Life."

For complete details on these subjects, and on the state of the Natives, with various indications of the Divine Favour toward the Mission, see pp. 54—68, 109—118, 333, 411—423, 552; and, at pp. 339—342, Obituary Notices of Two New-Zealand Girls,

Women. At present, we can only devote about two hours each day to their instruction in reading and writing: most of them are anxious to acquire a knowledge of letters; and, on some of their minds, good impressions are made and gracious desires created. They are catechised generally three evenings every week, and as often addressed on some important Christian Doctrine, in addition to the Services of the Sabbath"—P. 89.

---

## Polynesia.

---

We quoted, at p. 203 of our last Volume, the strong testimony of Baron Hyde de Neuville and M. Roux to the Great Effects of Christianity in these seas; and we regret that Ignorance or Ill-will, on the part of some of our own countrymen as well as foreigners, renders it expedient to fortify the representations of the Missionaries by the testimony of other witnesses. The misrepresentations of the Quarterly and Edinburgh Reviews, grounded on the calumnies of Captain Kotzebue and the misconceptions of Captain Beechey, with the Refutation of these Calumnies by Mr. Ellis both at the Anniversary of the London Missionary Society and in a separate "Vindication," were noticed by us at p. 472. Our readers will know how far Captain Beechey's information relative to these Missions is to be depended upon, from his giving as authentic the report of a South-Sea Whaler, "that Shunghee, the New-Zealand Chief, who was educated in England, was availing himself of the superiority which he

had acquired, and was making terrible ravages among his countrymen :” due care in ascertaining the truth would have apprised Captain Beechey, that Shunghee was not only not educated in England, but that his savage purposes confined him wholly to the intent of his few months’ visit to this country ; which was not that of acquiring skill in the art of war, in which he would acknowledge no superior, but in merely accumulating the munitions of war : had this been truly stated, the Reviewer would have spared his commentary—“ This is the Schoolmaster abroad with a vengeance ! and, as a fair specimen of the march of intellect in the South Seas, will, we trust, not be lost on those well-intentioned benefactors of their species who hope to convert grown-up savages into civilized beings.” If these writers had known facts as they ought, they would have known, that the men, at whom they indulge in a misplaced sneer, fix their main hopes on the rising race of these Savages ; and yet that, notwithstanding all difficulties, some of these grown-up Savages have, by the blessing of God on assiduous labour, been humanized by Christianity. But the ignorance detected in such writers as the Quarterly and Edinburgh Reviewers and the Reviewer in the Gentleman’s Magazine, on subjects within our knowledge, has led us to attach little weight to their authority on all topics of this nature.

To the designed or inadvertent misrepresentations which have been published relative to the state and influence of Christianity in these Seas, we can oppose, not only the direct evidence of facts, as stated by the Missionaries and their immediate Friends, but, in addition to the evidence of others which has been adduced on former occasions, we can allege that of three Captains of the British Navy and one of that of the United States—Captain Laws, of the Satellite ; the Hon. Captain Waldegrave, of the Seringapatam ; Captain Sandiland, of the Comet ; and Captain Finch, of the United States Sloop, Vincennes. All these Gentlemen, who appear, themselves, to be under the influence of truth and candour, bear ample testimony to the beneficial effect of the Missions : their “ visit,” the Directors of the London Missionary Society report, “ from their liberal presents, and the encouragement which they gave by their example and influence to the promotion of morals and religion, was highly beneficial to the people.” In reference to the proceedings of the Missionaries at Tahiti, on occasion of the troubles arising from the conduct of the Young Queen mentioned at p. 472 of our last Volume, Captain Sandiland, who was then at the island, addressed to them the following gratifying testimony, under date of April 4, 1831 :—

Gentlemen—I very sincerely congratulate you on the amicable arrangements which have been so openly declared between Queen Pomare and the Chiefs of this island ; and that thereby the evils and horrors of a civil war have been prevented.

Gentlemen—I return you my most cordial expression of thanks for the promptitude with which you were pleased to make known my sentiments, to the Queen and her Chiefs, on the existing differences, in which I had the happiness to concur with you all : and if they were received with respect, I must sincerely ascribe it much more to the intelligence and ability displayed by you at so momentous and interesting a time, than to any intrinsic merit that my proposals possessed ; and it is a circumstance affording me the highest satisfaction, to observe the great estimation which you are all held in by the Queen and her Chiefs, which could not have been obtained but by a faithful discharge of your duties, as Ministers of Christ and Teachers of our Holy Religion ; and it will be peculiarly gratifying to me to make known these circumstances most fully to those Authorities whom it is my duty to inform of this transaction.

Gentlemen—I am joined by my Officers and Captain Walpole of H. M. 39th Regiment, in offering to you every expression of our respect and esteem.

## ISLANDS—STATIONS—LABOURERS—NOTITIA.

## WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS: 20° s. 175° w.

*Tongataboo*—1822—W. Cross, James Watkin, W. Woon. Mr. Nathaniel Turner has been obliged by ill health to return to New South-Wales; his departure, on the 27th of April, was marked by the strongest expression of affection and regret on the part of the Natives. Mr. Cross still remains at this Station; the Mission to the Vavou Islands not being yet formed. Messrs. Watkin and Woon, with Mr. Peter Turner, had arrived on the 10th of March—Members, 218; on trial, 232: baptized during the year; adults, 158; children, 101: marriages, 57: deaths of baptized, 30. "I have left the Mission," Mr. N. Turner writes, "in a very prosperous state, with every prospect of still greater success. At Nukunuku, about eight miles west of Nukualofa, and four from Hehefo, a new Chapel has been opened, and a very prosperous School established. Blessed be God, the gracious heaven is gradually diffusing itself throughout the whole of Tonga, notwithstanding some continue to oppose." The Rev. W. Yate, on occasion of a visit paid to Tonga in the early part of last year, bears the following testimony to the extent and solidity of the work: "I visited the schools, and found upward of six hundred natives, adults and children, under a course of scriptural instruction, reading and writing. Attention and order governed the whole, and an earnest desire to improve was depicted on every countenance. On the Sabbath, about a thousand natives were assembled. I cannot better describe to you the scene than by referring you to a poor but pious country congregation, drinking in the words of Everlasting Life, and breathing out their gratitude in songs of praise. I have only to add,

This interesting Mission is rapidly developing those blessed effects in Tonga and several of the neighbouring islands of this large groupe, which, in the Society and Sandwich Islands, have so abundantly rewarded the care of other Missionary Societies; and presented so striking a demonstration to the world of the mighty influence of Christianity, operating only by its own spiritual energies, to change the moral condition of whole nations, and to banish the most deeply-rooted and vicious forms of idolatry and superstition. God has cheered the labourers in this vineyard, though till very recently but three in number, with signal and gratifying success: the number of converts made, and such as manifest a real change of heart; the general anxiety for instruction in letters awakened through Tonga and other islands among all ranks, which has amounted even to impatience for Teachers and Books; the extensive renunciation of Idolatry which has taken place; and the re-

that the consistency of the professing Christians of Tonga, is a proof of the solidity of that profession: they are indeed walking worthy of their holy vocation. I saw them under many circumstances and at different periods; but I always saw them the same simple followers of the Crucified Jesus."—Scholars: males, 220; females, 290—A Printing Press, lately sent out, has been already employed on some Elementary Books—Pp. 89, 303, 552.

*Habai Islands*: a groupe in the vicinity of the Tonga Isles—1830—John Thomas, Peter Turner. Mr. and Mrs. Thomas left Tongataboo Dec. 24, 1830, and arrived, the same evening, at Lifuka, the chief island of the groupe. Mr. and Mrs. Turner left on the 9th of April, but did not reach Lifuka till the 16th—Members, 28; on trial, 78: baptized; adults 24, children 14: marriages, 68: deaths of baptized, 5. "The King and his people," the Committee report, "have generally cast off their idols: not more than two islands out of the twenty retain their former superstitions, and each is earnestly waiting the visits or residence of additional Missionaries. In Lifuka, a Chapel has been prepared by the King, capable of containing four hundred persons, and it is regularly crowded." Upward of 2000 persons were present at the opening of this Chapel, which took place on the 3d of April—Scholars: in Lifuka; 170 males, 150 females: in 4 other Islands; 95 males, 109 females: total, 524—P. 90.

Of the Schools in both groupes it is stated that their progress is truly gratifying: in Lifuka, more than 200 can read; and, in Tonga, a very considerable number can read any thing put into their hands.



spect and attention with which the Word of God is received by numbers, who are not yet thought sufficiently advanced in knowledge and religious character to be admitted into the Society—are circumstances which shew that here also a special influence of God has been exerted on the islanders of the Southern Ocean; and indicate the near approach of the time, when another of those clusters of islands which stud that vast ocean, shall be fully rescued from the power of Satan, and added to the redeemed dominions of our Lord Christ. (*Report.*)

## LONDON MISSIONARY SOCIETY.

FLJI OR FEEJEE ISLANDS: 18° s. 178° e.

*Lageba*—1826—Three Native Teachers; two having since joined the Teacher mentioned in the last Survey. They were all well received, but the King declined to profess Christianity until he had consulted the Chiefs of the different islands—P. 90.

NAVIGATORS' ISLANDS: 13° s. 171° w.

*Savai, or Oahtooah*: one of two large islands, which, with two not quite so large and four smaller, form this groupe, called the Navigators' or Samoa Islands; with a large population, and inhabited by a fine race of people—Eight Native Teachers were left at Savai by Messrs. Williams and Barff, of the Society Islands, in the summer of 1830, under very favourable circumstances. The most tragical fate had been experienced by former visitors of these Islands, and no European had ever been known to set his foot on the shores of the large island off which lay the little vessel of the Missionaries, the "Messenger of Peace." Encouraged, however, by the appearance and professions of the chiefs and people, they landed, and remained some days among them, being treated with the utmost kindness. A large building was assigned for the Teachers to worship and teach in; and four good dwelling-houses for themselves and their families.

HARVEY ISLANDS: 19° s. 159° w.

*Rarotoga*: 6000 inhabitants—1821—At Gnatangia, C. Pitman; at Avarua, 8 miles from Gnatangia, Aaron Buza-cott; at Aroragni, Papeiha, Nat. Teacher: with Nine Nat. Teachers at other Islands; being 2 at *Aitutaki*, 2 at *Mitiaro*, 2 at *Atiu*, 2 at *Mauiti*, and 1 at *Manaiā*—P. 90.

*Rarotoga*—At Gnatangia, the attendance at Public Worship is good: a new School-house, 90 feet by 35, is filled every morning at sun-rise by adults, who commit to memory Catechisms and portions of the Scriptures: after the adults have left, the house is filled by scholars, the number of which at this Station is upward of 700: the chiefs and people

Feb. 1832.

continue their kindness to the Missionaries, and have erected for them a comfortable dwelling: the Natives are generally improving in their habitations and the cultivation of their lands. At Avarua, the Schools, which contain 550 boys and girls, are in a flourishing state. The Station at Aroragni was formed in November 1828, at the urgent request of the Chief: the Island being divided into three nearly equal portions, and governed by three principal Chiefs, the Chief of Aroragni and his people were desirous to attend the means of religious improvement, but this could not be done at Gnatangia or Avarua without inconvenience to all parties, and rendered the formation of a Third Station necessary: the charge of Aroragni has been confided to Papeiha, the Native Teacher who first conveyed Christianity to the island: the Missionaries, who occasionally visit the Station, have been pleased with his diligence and fidelity: a substantial Chapel was opened early in 1830. Mr. Pitman has translated the Acts of the Apostles into the Rarotoga Dialect. A fearful epidemic prevailed in the Spring of 1830, which carried off, in a few months, not less than 800 persons, or nearly one-seventh of the people: some affecting details on this subject appear at pp. 513—515 of our last Volume, in the Obituaries of some of the Natives, who died in peace under this distemper. Mrs. Pitman was brought near to the grave, but was restored. Some other trials of the Mission are mentioned in the Obituaries just referred to, which are more fully stated in the following extract from the Report: "Mercies and trials, alternating with each other, have marked the circumstances of the Missionaries. Public tranquillity has been interrupted, and hostilities have occurred between rival chieftains, on account of disputes about the proprietorship of land: the contending parties applied to the Missionaries to interpose and terminate their disputes, but were exhorted to adjust them among themselves; which being done, by proper concessions on the part of the aggre-

O

*London Missionary Society—*

sors, peace was restored. The regulations of the Chiefs, for the suppression of vice and the maintenance of order, were opposed by some, who proceeded to acts of violence, burning the houses of the parties most obnoxious to them. The Chapel at Gnatangia, which stood near the chief magistrate's house, to which the disaffected party had set fire, was consumed: but on the following day, the Chiefs met and agreed to erect a new one, which was commenced immediately, and finished and opened for Public Worship on the 4th July 1830, two months from the time that the former building was destroyed."

*Atutaki*—In June 1830, Messrs. Williams and Barff found this Mission in a prosperous state: Public Worship was numerously attended: many, there is reason to believe, are Christians indeed: the sum of 103*l*. was presented to the Society in aid of its labours. At an Examination of the Schools nearly 400 children were present; and the Missionaries were gratified with the intelligence manifested in many of their answers to the questions put to them.

*Atiu*—A New Chapel, containing 1800 or 2000 people, with neat and substantial houses for the Chiefs and Teachers, have been erected; and the people are building good dwellings for themselves. Messrs. Williams and Barff visited this island, and found there many of the inhabitants of *Mitiaro* and *Mautii*; who had assembled for the celebration of a marriage between the Chief of Atiu and the daughter of the Chief of Mautii: soon after the Missionaries landed, the baptized adults, belonging to the three islands, came to welcome them, by shaking hands; and their number was so great, that nearly the whole afternoon was occupied with the ceremony: they were all neatly dressed in white apparel: 20 Natives of the three islands became communicants on occasion of this visit of the Missionaries. "The state of the people," the Directors say, "is, in every respect, encouraging."

*Manaiā*—Of the population, estimated at 2000, the number of adults who have embraced Christianity amounts to 136, and there are 300 children under instruction: a New Chapel has been built at a settlement on the west side of the island; and on the east coast there is another settlement, where, also, a number of people are under instruction, and

a small Place of Worship has been erected. The island is in a fine state of cultivation, and the manners of the inhabitants are gradually improving. Many of the Chiefs have not yet embraced Christianity, and the labours of the Missionaries have been much opposed by the Heathen Party.

SOCIETY ISLANDS: 16° s. 151° w.

*Raiatea*—1818—John Williams—No striking instances of conversion have occurred; but the Mission has not been without tokens of the Divine Blessing: some have died, leaving satisfactory evidence of real piety. The industry of the people increases: a number of Young Men are capable of working in iron and wood, so as to obtain a valuable remuneration for their labour: maritime enterprise is increasing: the King's wharf resembles a small dock-yard: a number of vessels have been built—The Religious-Tract Society has sent 32 reams of paper, and casts of many wood-cuts, to assist in the publication of Books for Children—P. 90.

*Tahaa*—James Smith—Till the arrival of Mr. Smith, the neighbouring Missionaries visit this island: they report favourably of the attention of the people to the external duties of religion—P. 90.

*Huahiné*—C. Barff—This Mission continues to flourish. The meetings for Public Worship and Religious Instruction are well attended: a Congregation, of from 1000 to 1400, usually assembles in the Chapel, which is capable of containing 2000 persons. The communicants are steadfast in the faith and consistent in their deportment—The Schools contain nearly 500 adults and 300 children, whose progress is encouraging—The Common-Prayer Book is in preparation, by Messrs. Williams, Barff, and Ormond, in the Rarotoa Dialect; in which dialect 8000 copies of a small Elementary Book, by Mr. Williams, have been printed: 1700 Catechisms and Elementary Books, with 300 copies of the Epistle to the Romans, had been distributed—The outward circumstances of the people are rapidly improving: the whole Settlement presents the appearance of one continued garden; and the Natives are multiplying their resources by the cultivation of coffee and sugar—P. 90.

*Borabora*—G. Platt—The Mission offers prospects of extending usefulness. From a recent Letter the Directors report: "The injurious effects of the heretical visionaries, who had disturbed the

peace and retarded the prosperity of the Station, were disappearing; the indifference of the people was succeeded by renewed energy in the cause of Religion and temporal improvement." Several aged communicants, who had died in a great mortality which had carried off many children and old persons, held fast their profession to the end—P. 90.

*Maupiti*—No Report—P. 90.

In the voyage of Messrs. Williams and Barff, before referred to, they spent nearly four months. They were accompanied by Twelve Native Teachers, with their wives and families. After visiting all the Harvey Islands, and supplying Teachers where wanted, they proceeded to Savage Island, where it was intended to place two Teachers; but the inhabitants were so wild and frantic, that the hearts of the Teachers failed them: they then visited, in succession, the Tonga, Habai, and Navigators' Islands. As the demand for Native Teachers is greatly increasing, the Missionaries look to the Seminary, conducted by Mr. Pritchard in Tahiti, for the supply of Teachers competently prepared for their work.

AUSTRAL ISLANDS: 24° s. 149° w.

No Report has been received—P. 91.

GEORGIAN ISLANDS: 17° s. 149° w.

TAHITI—1797—*Waugh-town*: C. Wilson. Most of the people attend the means of religious instruction—*Hankey-city*: H. Nott. Congregation, 300: communicants, 125: excluded, 12. The unsettled habits of some persons occasion much inconvenience. Scholars; 200 adults and 110 children—*Wilks' Harbour*: G. Pritchard. "The increase of traffic and the accumulation of property by the people," the Directors state, "favour their advancement in civilization and more enlarged acquaintance with mankind; but expose them to peculiar temptations and much distress. Notwithstanding these circumstances, the Schools continue to prosper, and the attendance on Public Worship is undiminished. Ten persons have been added to the number in Christian Communion; but 36 have been excluded on account of their intemperance, occasioned by the inordinate use of ardent spirits brought by traders"—*Burder-point*: David Darling. "The district in which this Station is situated," the Report states, "contains between 1000 and 1100 persons, who all attend the means of instruction and religious improvement: the Congregation usually

consists of between 800 and 900, and the Station is prosperous. Order and harmony prevail. There has been a great diminution of crime, and an increase of industry. The people in general manifest a desire for greater religious improvement, and many appear to share the gracious influence of the Divine Blessing. About 200 Children regularly attend in the School, and many of the people are anxious to be furnished with books"—*Haweis-town*: John Davies. While the Missionary laments indifference among many of the baptized and communicants, he is supported by indications of the Divine Favour. The means of instruction are regularly attended: congregation, 900: the Chapel will accommodate 1600. Scholars: adults, 290 men and 210 women; children, 163 boys and 151 girls—*Bogus-town*: vacant. Congregation, 750: communicants, 148 men and 123 females; candidates, 12. Scholars: men, 220; women, 179; boys, 160; girls, 180—*Roby-town*: W. Henry. Congregation; 500 on Sundays, 300 on other days: communicants, 235; excluded, 29: at this comparatively new Station, the people manifest increasing affection toward their Teacher, and more attention to his instructions: the power of Divine Grace has been displayed among them. Scholars: adults, 131; boys, 77; girls, 96—The Press, under the superintendence of Mr. Darling, had issued Tracts, School-books, and a Harmony of the Gospels. Mr. Nott was engaged in the revision of a uniform edition of the Tahitian New-Testament. A Tahitian Dictionary was in the Press—Mr. Pritchard's Seminary for Native Teachers had 10 students—"On account of the heresies of two individuals," it is reported, "who pretended to be inspired by the Spirit of God, and empowered to work miracles, and declared there was no sin here nor punishment hereafter, several persons were seduced from the purity and soundness of the faith." It is added: "Mr. Wilson, after referring to the general lukewarmness of the people, and the injurious effects of heresy and of the importation of ardent spirits by foreign traders, mentions the observance of a Day of Fasting and solemn Prayer, by all the Missionaries, for the revival of the work of God among the people"—P. 91.

EI-MO—*Blest-town*: Alex. Simpson; Elijah Armitage, Artisan. Congregation, 600 to 700: communicants, 41: 12,

*London Missionary Society—*

before excluded, have been restored; and of 12 others excluded for intemperance, 9 have been restored—Scholars, who all receive instruction twice daily: adults, 85; children, 166. "While engaged," the Directors say, "in imparting useful knowledge, Mr. Simpson is endeavouring to promote industry and general improvement. In this department of his exertions he has directed his attention to those, who, though they have not become Heathen, do not profess to be religious, and pay but little attention to the precepts of the Gospel"—*Griffin Town*: J. M. Ormond; T. Blossom, Artisan. Of the prosperous state of this Mission the Directors thus speak: "The inhabitants manifest an increasing attachment to the Missionary; and, according to their ability, endeavour to assist him in his work. The means of Christian Instruction have been uniformly well attended: the Members of the Church continue to live in uninterrupted affection among themselves, and to adorn by their lives the Gospel of the Saviour: no instance requiring the exercise of discipline in the Church had occurred; and 20 from among those who were the most careless and irreligious of the inhabitants had, after affording satisfactory evidence of their piety, been added to the communicants, while a number of persons, who had been removed from other stations on account of their irregularities, have been reclaimed, and admitted to Christian Fellowship... The people at this Station, in common with those at others, had been exposed to peculiar temptations, from the conduct of those traders who had taken rum in great quantities to the islands for barter: it was carried to the doors of the Natives; but, with two exceptions, they had refused to purchase it." In the South-Sea Academy there

The Stations in this part of the world have been again assailed by the injurious misrepresentation of unfriendly visitors; but the nature of their hostility has shewn more distinctly the salutary influence of the Missions, and the extent and importance of the advantages which they have conferred. The difference between those among the Natives, who profess Religion from experience of its power and deliberate attachment to its principles, and those who are influenced by inferior motives, becomes every year more strongly marked; and, though the tares and the wheat both grow together, the one is not so likely to be mistaken for the other, as during the periods immediately following the general profession of Christianity.

The order and harmony existing among the Members of the several Churches—their attachment to the Scriptures—the additions which have been made to their number—the unwavering faith and unclouded hope of several who have departed this life, during the past year—and the grateful and decisive testimony which some, who had for a series of years adorned the Religion of the Son of God, when approaching the Eternal World, had borne to its blessedness and power—cannot fail to

were 17 boys and 6 girls: they had passed a satisfactory Examination. Spinning and weaving cotton, grown in the islands, have been introduced, with encouraging prospects of success—P. 91; and see, at pp. 299, 300, the Character and Obituary of Maœæ.

*Maiæiti*: Out-station: inhab. 250—Three Nat. Teachers—The people continue constant in their attendance on the Means of Grace: the communicants walk consistently—Many very neat houses have been built, each surrounded by a garden: "The whole has the appearance," Mr. Barff says, "of a neat little village in a high state of prosperity"—P. 90.

At the Twelfth Missionary Anniversary, held in May 1830, it was stated that 2985 measures of cocoa-nut oil had been contributed. Unfounded reports having been circulated, that the Missionaries sent the subscriptions of the Natives to England for their own private advantage, it was proposed to employ them on the spot, in furnishing the means for visiting the Out-stations; but several of the leading Chiefs declared that they had never believed the reports, and wished their contributions still to be united with those of Christians in England.

MARQUESAS: 9° s. 139° w.

No intelligence has been received relating to the proceedings of the two Native Teachers stationed in these islands: the Missionaries at Tahiti were preparing to visit them, and, if practicable, to settle Native Teachers in each island—P. 92.

*Summary of the Mission, 1830—31.*

Stations and Out-stations, 31—Missionaries, 14—European Assistants, 2—Native Teachers and Readers, 50—Members of Congregations, 18,000—Communicants, 2800—Schools, 37—Scholars, 6500.

excite renewed thanksgiving unto Him, who was manifested to *deliver from the fear of death and hath brought life and immortality to light by His Gospel.*

The return of several, who had deviated from Christian Purity, or had been seduced from the simplicity of Christian Doctrine by visionary heresies, and the penitence and Christian Deportment of many who were formerly distinguished principally by their wickedness, are sources of encouragement; though some still resemble the latter, whose rank and station cause their conduct to be deeply deplored.

The general attention to Education, the proficiency of the Natives at some of the Stations in the mechanic arts, their maritime enterprise, the increase of cultivation, accumulating sources of comfort, and the possession of cattle by a number of the chiefs and people, indicate an advancement in intelligence, industry, and happiness. Their improvement is less, indeed, than those, who are accustomed to form their anticipations from the progress of society in an enlightened or organized state, expect or desire; but yet such as to prove that the native habits of inherent and almost inveterate indolence are yielding to those motives to industry, which have been implanted by Christianity, and strengthened by each advance in civilization. Their infant manufactures—their cultivation of the sugar-cane and other valuable productions—the extent of the villages—and the increasing number of ships which they furnish with refreshments, are evidences of their external prosperity.

Deeply convinced of the injury sustained by some of the Missionary Stations, from the visits of unprincipled or profligate mariners from professedly Christian Countries, and of the salutary influence of intelligent Christian Men, the Directors regard with peculiar satisfaction the Institutions established by benevolent and pious individuals in several British Ports, as well as in the Metropolis, and also in the United States of America and other parts of the world, for promoting the religious improvement of Seamen; and, while they rejoice that the members or agents of such Societies are often enabled to place on board outward-bound vessels, persons whose conversation and example are not less beneficial to those who sail with them than to the inhabitants of the countries which they visit, it would afford them still greater pleasure, if, by means of such Societies, Chaplains were to be placed in the different foreign ports to which British Seamen resort, for the purpose of attending to their moral and religious instruction. Their necessities, in this respect, the Missionaries, at the Stations visited by shipping, have always endeavoured to supply, so far as the claims of the people around them would admit; and accounts of very pleasing instances of the beneficial result of their exertions in the South-Sea Islands have been communicated during the past year.

#### AMERICAN BOARD OF MISSIONS.

##### SANDWICH ISLANDS.

STATIONS AND LABOURERS—*Hawaii*: 1820, renewed 1824: at Kairua; Asa Thurston, Artemas Bishop; Mrs. Bishop, late Miss Delia Stone, As.: at Kaavaroa; S. Ruggles; T. Hoopoo, Nat. As.: at Waiakea; Joseph Goodrich, Lorrin Andrews; John Honorii, Nat. As. Mr. Andrews removed from Maui in April 1830 — *Oahu*: 1820: at Honoruru; Hiram Bingham, Ephraim Weston Clark; Mary Ward, As.; Levi Chamberlain, Secular Superintendent; Gerrit E. P. Judd, M.D. Physician; Stephen Shepard, Printer—*Tauai*: 1820: at Waimea; S. Whitney, Peter Johnson Gulick; Maria C. Ogden, As.—*Mauai*: 1823: at Lahaina; W. Richards, Jonathan Smith Green; Maria Patten, As.; Stephen Pupuhi, Taua, Nat. As.

Reinforcements were sent out to this Mission in 1822 and 1827. A Third sailed Dec. 28, 1830; consisting of the

Rev. Dwight Baldwin, the Rev. Reuben Tinker, the Rev. Sheldon Dibble, and Mr. Andrew Johnstone, with their Wives: on its arrival, the Labourers would consist of 14 Missionaries, 4 Male Assistants from America, with their 18 Wives and one unmarried Female. A Fourth Reinforcement lately sailed from Boston, in the *Averick*, Captain Swain, consisting of the following Missionaries:—W. P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, Lorenzo Lyons, John S. Emerson, Ephraim Spaulding, and David B. Lyman; with Dr. Alonzo Chapin, Physician, and Edmund H. Rogers, Printer—all married except Mr. Rogers: on their arrival the whole number of Labourers from America will amount to FIFTY-SIX.

MINISTRY—"It is now six years," the Board state, "since the first hopeful conversion took place at the islands.

*American Board of Missions—*

Several converts, and among them four high Chiefs, have died in the faith. There has yet been no case of a person admitted to the Church, from whom the Missionaries have felt constrained to withdraw the charitable opinion, which they had once formed: but they still think it their duty to be cautious, in all their proceedings respecting new converts . . . Never was the Gospel preached to a Heathen People more ready to hear it without cavilling. Never were Missionaries more evidently sustained and aided from on High; and never were the friends and patrons of Missionaries more plainly called upon, than we are, to ascribe all the success to the power and grace of Christ, and all the honour to His great and adorable Name. The change, which has been wrought, is by no means confined to the more solemn duties of Religion, or to the individuals who give evidence of piety: honesty in dealing has succeeded to fraud and falsehood: there have been striking instances of restitution of property, which had been purloined, or which had come by mistake into the hands of those who restored it; but who, in their former state, would not have thought of restitution." At four of the Stations there were, at the last dates, 260 communicants; but no Returns appear from either Waiakea or Waimea. Associations have been formed for the purpose of prayer and religious edification, and on the principle that the members will endeavour to obey the Law of God and scrupulously refrain from all immorality: the Returns are given from three of the Stations; there being at Kairua 2500 men and 2600 women who have there united into distinct bodies, at Honoruru 2100 men and 1587 women, and at Lahaina nearly 1000 men and 1000 women.

**SCHOOLS**—The Schools are now estimated, in round numbers, at 900, and the Scholars at 50,000. The greater portion of learners is composed of adults; who attend, as they can contrive leisure from their respective avocations. The qualifications of the Native Teachers are raised as rapidly as practicable.

**PRESS**—The Press commenced its operations in January 1822: from that time to March 20, 1830, Tracts and Books to the number of Twenty-two were printed in the Native Language, averaging 37 small pages each, and amount-

ing to 387,000 copies and 10,287,000 pages: from March 1830 to the 20th of September of that year, 70,030 copies of New Tracts or Reprints were added, containing 2,840,290 pages. Besides these labours of the Mission Press, 3,345,000 pages in the Hawaiian Language have been printed in the United States, consisting of a large edition of the Gospels of St. Matthew, St. Mark, and St. John; forming a total of 16,472,290 pages. "Books continue to be sought for eagerly," the Missionaries write: "and if they can be paid for with the products of the island or by labour, we shall probably have occasion to give away very few. We have a large number of goats, young and old, many of which were procured with books; and we might have had more in the same way, had we known how to dispose of them. The people would very willingly give one goat for two copies of the Acts, or of either of the Gospels." In reducing the Native Language to writing, it has been found that five vowels and seven consonants represent all the sounds which have yet been ascertained.

**CIVILIZATION**—The Government of the islands has adopted the Moral Law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian Religion is professedly the Religion of the Nation. Laws against murder, theft, licentiousness, the retailing of ardent spirits, Sabbath-breaking, and gambling, have been enacted and are enforced. The Christian Law of Marriage is the law of the land.

**MISCELLANEOUS**—In a late General Meeting of the Missionaries, not less than twenty-nine subjects for consideration were brought forward, several of them embracing points of great importance: the minutes occupy 35 pages in a Pamphlet printed at the Mission Press; "and when it is remembered," the Board remark in reference to the extent of operations implied in these facts, "that only ten years before, the first Missionaries were on the eastern side of Cape Horn, the mind is filled with wonder and gratitude."

Measures have been taken for forming a Retreat for Invalids at Kealii, in the northern part of Hawaii, on a table-land of 2600 feet elevation, and about eleven miles from the sea: the temperature is such as to hold out the prospect of relief to those who may have been debilitated

by the sultry heat prevalent at some of the Stations.

Governor Boki seems to have come to an untimely end. Having fitted out two vessels, he sailed, in December 1829, with nearly 500 persons on board, in quest of an island said to be prolific in sandal-wood. The vessels reached the New Hebrides, nearly 3000 miles south-west of the Sandwich Islands: that which Boki commanded set sail for the destined island about 10 days before the other. This last vessel returned home without effecting the object, owing to the hostility of the natives and the sickness of the crew, only 20 surviving out of 179: the rest had fallen a prey to disease and want, the expedition having been hastily got up and insufficiently victualled. Boki's vessel has never been heard of: little doubt is felt but that he and his 300 companions have miserably perished. "The moral character of this Chief was such," the Board say, "that his sympathies were rather with the wicked than the good. He wished to preserve appearances, however, with the Missionaries; but they did not repose much confidence in his professions of friendship. He was even supposed to be

inclined to favour the Jesuits, who are endeavouring to gain a footing on the islands; and some of his superiors in the government were said to be distrustful of his political integrity.

"It is to be noted how Divine Providence saw fit to give him up to pursue infatuated counsels, as it would seem to his destruction."

At Honoruru, the Jesuit Missionaries continue their silent operations, and seem to be making some little progress. They have neither influence nor intercourse with the government of the islands. It is not easy to foresee the effects of their establishment at a place, which has been so remarkable on account of the introduction of pure Christianity. A few of the lowest class of people attend their Services.

Pp. 93, 94, 207; and see, at pp. 259, 260, Notices of the Death of Opiia, a Princess of these Islands—at pp. 508—510, a Sabbath Scene in Hawaii as depicted by the Rev. C. S. Stewart, on a late visit to the former sphere of his labours—and, at p. 72 of our last Number, a notice of the publication, in this country, of two editions of his Narrative of that Visit.

---

## Spanish-American States.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THERE is too much reason to fear that Mr. Matthews, the Society's Agent, has met with an untimely death; either by the loss of a boat in which he had embarked, or from the hands of the boatmen. Mr. Thomson, the other Agent of the Society, after circulating 1600 Portions of the Scriptures during the year, has been obliged to relinquish his labours, in consequence of the edicts issued against the circulation of the Scriptures, the effects of which he found it impracticable to avoid. Since his departure, however, a desire for the Scriptures has so manifested itself, as to lead to the getting up of an Edition in Mexico conformed to the contents and arrangement of the Vulgate: the printer will shew, however, by the difference of types, "what parts are from God," Mr. Thomson states, "and what are the sayings of men. The Clergy," he adds, "of course, suppose that this edition will satisfy the people: but they will soon find out their mistake; and will learn, in due time, that they have

been looking one way and rowing another: your Bibles," he says, addressing the Society, "and your presses, can alone satisfy the many and the poor." At Buenos Ayres, notwithstanding the continued exertions of the Rev. John Armstrong, little or nothing can be effected in the dissemination of the Scriptures; and this complaint is applicable to all other parts of South America. Dr. Pazos Kanki has completed the translation of the Book of Psalms into Ancient Peruvian; and the translation of one of the Gospels into the Native Mexican Tongue is finished, and the translation of the same portion of Scripture into two other Native Tongues extensively spoken is nearly accomplished —P. 94.

### RELIGIOUS-TRACT SOCIETY.

To Mexico, 23,090 Publications have been sent in the year; and, to Buenos Ayres, 10,860: at both places they were gladly received. To various friends, 13,660, in various languages, have been entrusted for distribution. From Mexico the sum of 300*l.* has been received, being

*Spanish-American States—*

the proceeds of the sale of nearly 69,000 Publications in that city. The "Pil-

grim's Progress" and the "Evidence of Prophecy" have been published in Spanish—P. 94.

---

## Guiana and the West Indies.

---

MUCH important information and reasoning appears in our last Volume, in reference to the subject of Slavery, and the necessity of its speedy and effectual Abolition: see pp. 209, 267, 270, 271, 303, 304, 376.

An insurrection broke out among the Slaves in Antigua, at the end of March, in reference to which, and to more recent disturbances, the Wesleyan Missionary Committee remark—

We regret to state, that our last Letters from Antigua report that considerable portions of the Slave Population remain in a state of excitement; and that tumultuous assemblages about the Governor's house occasionally take place, but without committing any acts of violence. The occasion of the former insurrection was the abolition of the Sunday-Market, without appointing another time for the Negroes to dispose of their little commodities: still, although some of the planters have, creditably to themselves, relaxed in this respect, no general measure has been adopted; and the notion, which is prevalent among the Slaves, that something has been done for them in England, which is withheld from them by the Local Authorities, though unfounded, keeps up the agitation.

The same notion appears to have led to the forming of a dangerous conspiracy among the Slaves in Tortola, which has been happily detected, through the disagreement of the Slaves among themselves.

A fearful insurrection of the Slaves in Jamaica, which broke out at the end of December, probably owes its origin to the same misconception: an attempt is, indeed, made to implicate some of the Missionaries; but we are satisfied that this attempt will end as all others of a similar nature have ended. In the mean while, we cannot but join heartily with the Wesleyan Committee when they observe—

The present state of things places Missionaries in circumstances of great delicacy and difficulty; and, for the sake of them and their important work, as well as for the interests and tranquillity of the West-India Colonies, it is most desirable, that some wise and righteous settlement of the Great Question which concerns them, were come to.

We are aware that the subject of Emancipation has great difficulties to encounter: it is obvious, however, that delay does but aggravate these difficulties; and we are constrained to notice, in this very fact, the retributive Hand of the Righteous Judge. Had there been, from the moment when the voice of the Nation denounced the State of Slavery as incompatible with the obligations of a Christian People, a cordial co-operation of the Colonial Body with the rest of the Nation, in devising and carrying into effect the best measures for its speedy and safe extinction, there can be no reasonable doubt but that the West-India Islands would have enjoyed at this time full security and abundant prosperity.

Besides those numerous grounds of National Humiliation, which the true Christian sees in the **UNGODLINESS** of his country, manifested in its indifference and even hostility to the Divine Will, he dreads the punishment of that **UNRIGHTEOUSNESS**, which has too often kept back from the labourer at home the due reward of his toil, while it has continued to exact hard and compulsory service from bondsmen, whom it has no right to retain in their bonds one moment longer than the interests of those bondsmen requires. We cannot but urge it strongly on all the Ministers of Religion,



to avail themselves of the approaching Day of Solemn Humiliation to press these topics home on their hearers, remembering how plainly God hath declared, that no other Humiliation will find acceptance with Him, than that which proves itself to be genuine, by the accompanying virtues of Strict Equity and Abounding Charity—*Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then—and, therefore, not until THEN—shall thy light break forth as the morning, and thine HEALTH shall spring forth speedily.*

The *British and Foreign Bible Society* has placed 2000 Bibles and Testaments at the disposal of an Auxiliary Society formed, in Jamaica, at a Meeting at which about 3500 persons were present: 417 Bibles and 755 Testaments have been sent to other quarters: see p. 207—Under the *Baptist Missionary Society*, 4 Missionaries having returned from Jamaica and 5 proceeded thither or been engaged on the spot, there are now 14 in that island, who occupy 13 chief and 27 subordinate Stations, at an annual expenditure of 4150l.: the Communicants are upward of 11,000; of whom, 1932 were added in the year: there are 17,000 Inquirers: see, at pp. 125—127, an Obituary Notice of Mrs. Brooks, of Kingston; and a Tabular View of the Society's Missions, which was omitted in the Table of Contents to the last Volume: the Returns here given are carried to a later period than that Table—The *Church Missionary Society* has 13 Stations in Jamaica and 2 in Guiana. In Jamaica, there are 10 Schoolmasters and Catechists, 25 Schools, and 1191 Scholars. In Guiana, Mr. C. Carter, at Leguan Island, has an Infant School of 50 children, and has 50 Young Persons who can read the Testament: on the banks of the Mazaruni, a branch of the Essequibo, Governor D'Urban has made to the Society a grant of Crown Land, in a very convenient spot; and Mr. John Armstrong has been there stationed for the instruction of the Indians and Half-Indians in those parts, many of whom live in the vicinity. See, at pp. 298, 299, the Obituaries of a Negro Man and Woman in Demerara; and, at pp. 334—336, notices of Mr. Armstrong's Mission among the Indians—At pp. 128—131, a detail was given of the Measures adopted, by the *Gospel-Propagation Society*, for the Emancipation of the Slaves on the Codrington Estates; with a report of the Feb. 1832.

present condition of the Slaves—In Demerara, Mr. Ketley and Mr. Lewis, of the *London Missionary Society* occupy 3 Stations, and Mr. Wray and Mr. Scott occupy one Station in Berbice: the Congregations amount to 2200, and the Communicants to 299: in 4 Schools there are 1200 Scholars: Mr. Wray spent some months in England: the Rev. James Scott has since sailed to join him: Pp. 295, 551; and p. 72 of our last Number: see, at p. 124 of our last Volume, an Obituary of an Aged Female of Berbice. "No where," say the Directors, "have the Society's Missions enjoyed a larger measure of the Divine Blessing"—The *Religious-Tract Society*, not having received information of the appropriation of its former grants of 27,000 Publications, limited the supply last year to 5100 Publications for Jamaica, 20l. worth to Antigua, and various grants to Missionaries proceeding to their labours—Under the *Scottish Missionary Society*, 3 Missionaries have charge, at present, of the 4 Stations mentioned in the last Survey, Mr. Blyth (p. 131) being on a visit home: the Returns are imperfect; but state 1138 Catechumens, 130 Infants and 26 Adults baptized, 242 Marriages, and 410 Communicants—At p. 124, we noticed the Death of Lucinda, a Female Slave, recorded in the Report of the *Slave-Conversion Society*; and, at pp. 429, 430, the Beneficial Exertions and Example of the Society—To the 23 Stations of the *United Brethren* enumerated in the last Survey, Mesopotamia in Jamaica is to be added: of the 51 Brethren there enumerated, the Brn. Genth, Jung, Weber, and Meyer have retired: 9 having been added, the present number of Missionaries is 56. If to these be added the Wives and Widows, the number of Labourers will be somewhat more than doubled. The distribution of these Labourers, with the number of Converts

respectively under their charge, is as follows: 43 in the Danish Islands, with 9646 Converts; in Jamaica 16, with 4100; in Antigua 24, with 15,087; in Barbadoes 4, with 915; in St. Kitt's 8, with 5026; in Tobago 4, with 572; and in Surinam 14, with 2723: making a Total of 113 Labourers and 38,069 Converts: 1517 Sunday Scholars are enumerated, but the Returns are partial. See, at pp. 49, 529, brief Summaries of the Years 1829 and 1830; at pp. 99—101, 122—124, and 380, various Obituaries; and, at pp. 437, 468—470, an Appeal for aid in restoring Settlements in Barbadoes destroyed by the late Hurricane, with details of its ravages—The *Wesleyan Missionary Society* has 58 Missions at 38 Stations, with 33,021 Members, being an increase of 163; and consisting of 1241 Whites, 7286 Coloured and Black Free Persons, and 24,494 Slaves. There are nearly 11,000 children and adults in Daily and Sunday Schools. See Obituaries at pp. 158, 260, 261. "The guiding Hand of Divine Providence," the Committee state, "was remarkably apparent in the first commencement of the Mission to the Negro Slaves in the West-India Colonies: and the most evident

tokens of the blessing of the God of all mercy on this work of Christian Benevolence may still be seen, in the ultimate failure of every species of opposition raised against it; in the protection afforded to the persecuted Missionaries by a paternal Government; and in the prosperity and enlargement of the Societies on the different islands. In Jamaica, where the opposition to the Missions has been of a harsher character and longer continued than elsewhere, a peculiar degree of prosperity has been vouchsafed: upward of 12,000 Members are united in Christian Society on that island alone: the call for spiritual instruction and pastoral care, from places additional to those already occupied, has been greater than could be attended to; and the Committee have now before them an earnest request from the Missionaries to grant an augmentation of their number."

Pp. 94—96: and see, at pp. 68—71, many Interesting Anecdotes of Negro Slaves; at pp. 205, 206, some evidences of the Improved State of Society in Jamaica; and, at p. 512, Notices of the Injury received from the late Hurricane by the Public Buildings, and by the Propagation and Wesleyan Missions.

The habits of society, the very general aversion which prevails to serious and moralizing Christianity, the influence of pernicious examples, and, more than all, the want of a Sabbath wholly abstracted from secular tumult, care, and occupation, a privilege certainly not known in the West Indies, are powerful counteractions to the diffusion even of the knowledge of Religion, and much more to its influence. That so much has been done by different Religious Bodies, under circumstances so hostile or so neutralizing, is matter of devout thankfulness; and the effect of even a slowly-progressing light and principle, is manifesting itself in a hopeful manner. The strong feeling of West-India Caste has received its mortal wound, from that most just and too-long-delayed measure, the concession of Civil Privileges to the Free People of Colour; many of whom are among the most industrious, thriving, opulent, and intelligent Members of West-Indian Society: and, now that barrier is broken down, it is hoped that Native Agents may be multiplied, who shall be raised ultimately to the Christian Ministry, and convey more rapidly the truth and the influence of our Divine Religion to the many hundreds of thousands who are yet, to the opprobrium of our Country and of our Christian Profession, suffered to live and die in Paganism, and vice, and misery. Another pleasing indication is, that a stronger feeling is manifested among many of the inhabitants, of the towns at least in the different islands, in favour of the Sanctification of the Sabbath, by the abolition of the markets; and the allowing of that day to all, in the fulness of that right in which it is conveyed to them by the Law of God: this rising feeling of religious and merciful obligation has been blindly resisted in some of the Colonies, and in most too successfully; but the instances are increasing, in which Proprietors, in the exercise of their own individual power, are extending the benefit to their Slaves: and the time, it is hoped, will soon arrive, when the Insular Authorities, as well as others, will admit—what is indeed so obvious to all others—that it is in vain to pretend to be zealous for the Christian Instruction of the Colonial Population, while that Great Day which God Himself, in His wisdom and mercy, has appointed to man for this purpose, is, in great part, withheld from them.

(*Wesleyan Miss. Report.*)

## North-American Indians.

THE question of the removal of the Indians further westward has given rise to a compulsory arrest of the labours of the Board. At the Sessions of the Superior Court of Guinnet County in Georgia, held on the 15th of September, Eleven Persons, including the Rev. S. A. Worcester and Dr. Elizur Butler of the American Board, and the Rev. J. J. Trott, Methodist Missionary, were sentenced to four years' hard labour in the Penitentiary, for contravening the Laws of that State. The Board give the following view of the case of the Missionaries:—

On their arrival at the Penitentiary, the Governor offered to pardon them on condition that they would not again violate the laws of Georgia; that is, on condition that they would take the oath to sustain that State in her measures against the Cherokees, or abandon their Missionary Labours and remove from the Cherokee Country. All the prisoners, except Mr. Worcester and Dr. Butler, promised to comply with this condition, and were released. These two, refusing to give such a promise, were shut up in prison, to be treated as felons, associated with felons, and labour with felons, for four years.

Their crime, as charged in the Bill of Indictment, and for which they were tried and sentenced, was simply that of being found where they had been expressly authorised by the Government of the United States to be; and quietly performing those labours for the instruction of the Cherokees, which they were, by the same Government, authorised to perform, and their progress in which they had annually reported to the War Department, and received from the Department, from time to time, testimonials of approbation, and, till within the last year, pecuniary patronage.

The crime alleged against them by the Judge, and others who have animadverted on their conduct, was that of opposing the policy of Georgia in relation to the Cherokees; and influencing the Cherokees to refuse to abandon their country—to oppose the extension of State Laws over them—and to appeal to the General Government for redress. But these allegations were not PROVED; and it is fully believed that they could not be proved by honest witnesses, before any impartial tribunal: the Missionaries solemnly deny them. But these allegations, even if true, have nothing to do with their guilt or innocence: the crimes alleged were not embraced in the Bill of Indictment: the Law does not touch them: the Law and the Indictment simply embrace the point of RESIDENCE: all besides is gratuitous—brought forward to cast odium on the prisoners.

Let it be understood then, every where, that these two men, with moral and religious character wholly unimpeached, have been sentenced to hard labour in the Penitentiary during four years, SIMPLY FOR BEING FOUND RESIDING IN THE CHEROKEE NATION, without having taken the prescribed oath of allegiance to the State of Georgia.

It is alleged that they have resisted the Laws of Georgia so as religious men ought not to do. But is a religious man, more than any other, bound to submit quietly to every law which may be enacted, without inquiring whether it invades or not his rights as guaranteed to him by constitutions and treaties? Whether the State of Georgia has rightful jurisdiction over the Cherokee Country or not, is the very question at issue. It is the one which the Missionaries wish to have decided by the only proper tribunal, the Supreme Court of the United States. On this point, the Laws of the United States regulating trade and intercourse with the Indians, and the numerous Treaties entered into with the Cherokees, declared by the Constitution to be the supreme law of the land, are sufficiently explicit; and the Missionaries were competent to read them, and form an opinion respecting their meaning, and their own rights under them. They did form such an opinion, and acted upon it. If the Supreme Court shall decide that it is erroneous, they will quietly submit.

The Board of Missions have, at 34 stations, 25 Missionaries with 39 Male and 89 Female Assistants.—At 2 Stations among the Cherokees, and at New Fair-  
field in Upper Canada, the United Brethren have 5 Male and 5 Female Labourers; with 273 Indian Converts and a few Negroes: Pp. 49, 530.—At the Red

River Settlement, near Lake Winipeg, the *Church Missionary Society's* 2 Missions are aided by 14 Male and 4 Female Assistants: average congregations in 3 Churches, 800: communicants; males 79, females 64: baptisms; adults 12, children 66: schools, 6: scholars; Native-Indian Boys 60, other Boys 131,

Girls 140: Pp. 336, 510, 511—No Reports have reached us from the other Societies which have Missions among the Indians. At pp. 271—275 of our last Volume will be found many particulars relative to the Chippewas, given by the Chief Kahkewaquonaby at various Anniversaries in London—Pp. 96, 97.

---

## Labrador.

---

### UNITED BROTHERS.

STATIONS—Nain: 1771. Okkak: 1776. Hopedale: 1782. Hebron: 1830.

LABOURERS—*Married*, Henn, Knaus, Koerner, Kunath, Lundberg, Meisner, Morhardt, Stock; *Unmarried*, Beck, Fritsche, Glitsch, Hertzberg, Kruth, and Mentzel: 26 persons. Br. Kmoch has retired, after 34 years' service in this Mission.

At *Nain*, the number of inhabitants is 243; of whom 111 are communicants, 11 candidates, 19 received, 102 new people and children: the congregation at *Okkak* consist of 132 communicants, 20 candidates, 42 baptized adults not yet communicants, 124 baptized children; in all 332 persons: to which may be added 23 candidates for baptism and 32 heathen on trial, total 387 persons inhabiting this set-

tlement. At *Hopedale*, there are 71 communicants, 10 candidates, 23 received, 87 children and unreceived, 1 candidate for baptism; in all, 192 persons. From *Hebron* there is no return of numbers. "The Official Letters and private Correspondence," it is stated, "afford an encouraging view of the progress of the Mission, both as it relates to the three Older Settlements, and to that recently commenced at Kangertluksoak. Our Brethren entertain lively hopes of being enabled, by means of the New Station, to bring the Gospel to the Esquimaux residing in considerable numbers along the coast, several families of Heathen having already removed to them, for the sake of receiving religious instruction"—Pp. 49, 97, 98, 530.

---

## Greenland.

---

### UNITED BROTHERS.

STATIONS—New Herrnhut: 1773. Lichtenfels: 1758. Lichtenau: 1744. Friedericksthal: 1824.

LABOURERS—*Married*, Eberle, Grillich, Ihrer, Kleinschmidt, J. Koegel, Lehman, Mehlhose, Mueller; *Unmarried*, Baus, De Fries, Herbrich, Caspar Koegel, Ulbricht, and Lund: 22 persons. Br. Lund joined the Mission on the 7th of May.

*New Herrnhut*—The congregation consists of 162 communicants, 105 other adults, and 119 children: "I may truly declare," Br. Lehman writes, "to the praise of our Lord and Saviour, that the walk and conversation of most of our people is conformed to the Gospel, and that His Name is honoured by them. Some few instances of unfaithfulness always occur, and may be expected; especially during the dispersion of our congregation, now more than ever enforced

by the Colonial Authorities. Above half of our people must live in the out-places, which are from 10 to 40 miles from hence; and new commands are frequently given, for additional families to leave this place. The difficulties to us and our Greenlanders are thereby greatly multiplied, and our labour among them rendered very burdensome: they can seldom come to us; and voyages to visit them are often dangerous for an European."

*Lichtenau*— "The progress of this Mission," it is stated, "during the past year, was peculiarly cheering. The number of Greenlanders under the care of the Brethren amounted to 671, of whom 300 were communicants: the youth evinced a great desire for instruction; and about 60 children, out of a still greater number who regularly attended the school, were able to read. The number of persons excluded from fellowship,

*United Brethren—*

or otherwise under church discipline, had greatly decreased; and, of the members of the congregation in general, it might be said with truth, that they *walked in the fear of the Lord, and in the comfort of the Holy Ghost.*"

*Lichtenfels*—There is no Return of numbers; but the following view is given of the Station: "You cannot conceive how gratifying and encouraging it is to us to enjoy your love and prayers, under our present critical circumstances; when attempts are made, by force, to scatter our congregation. Never before have we witnessed such a spirit among the Colonists: all kinds of luxury and immorality prevail: and a dreadful example is given to the poor Greenlanders: here, at *Lichtenfels*, however, we live in peace; for the principal Agent is a very worthy man, who has no pleasure in such pro-

ceedings. As to our Greenland Congregation, though imperfections are abundant, we cannot be sufficiently thankful for the faithful care of the Good Shepherd over His flock: very few have been seduced by the enemy to sin, and to leave the Congregation; and these soon turn with repentance to seek mercy and pardon from our Saviour."

*Friederickthal*—The Congregation consists of 394 souls. "The celebration," the Brethren write, "of the Christmas Festival and the Passion-Week was greatly blessed to the members of the congregation: the meetings were more numerous attended than the Brethren had ever known them to be; so much so, that the present confined Place of Worship could scarcely contain the hearers. Here, likewise, there are about 60 children in the school who are able to read."

Pp. 50, 98, 99, 530.

GO, WORK TO-DAY IN MY VINEYARD.—*MATT.* xxi. 28.

## Biography.

OBITUARY OF THE REV. WILLIAM BAMPTON,  
GENERAL BAPTIST MISSIONARY, OF POOREE, IN ORISSA.

THE Society's last Report states the following circumstances of the death of this devoted Labourer.

The severe illness of the estimable Missionary who laboured at Pooree, has terminated in his removal to a better world. He died in peace, on the 17th of December, 1830, and his mortal remains rest, till the resurrection of the just, near the temple of that Modern Moloch, whose infernal rites he laboured to destroy.

The state of mind in which Mr. Bampton approached eternity, was highly desirable: nearly a year and a half before his death, he observed—

The advantages of my affliction have been so much greater than the disadvantages, that I cannot do otherwise than acknowledge, that the Lord hath dealt bountifully with me; and I feel encouraged to expect, that, however the trial may terminate, I shall eventually confess that He hath done all things well. Yes, I expect to praise Him in heaven for this affliction; and from this expectation an easy inference is, that I ought to praise Him here. This, I see; and, in a great measure, feel. I should, indeed, be glad to spend thirty more years in earnest Missionary Labours; but if it be the will of God, now to call me home, I cordially acquiesce.

In March, 1830, Mr. Lacey remarked—He is worse; nor can he, I fear, hold out long. He still rides to the bazaar; and says

that he wishes to finish fighting, and begs that I will not dissuade him from it. Nor will I. Nothing induces him to wish for life but the desire to be useful to sinners: but even from this desire he is gradually weaned; and now is patiently waiting His blessed will, who knows what is best for him.

Soon afterward the same Brother added—

He frequently gives me intimations that he is fully aware of his circumstances; and contemplates them, and the result to which they are leading him, with perfect composure. His hand is fastened on the skies. He smiles at all before him; and triumphs over all, through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazaar, though he can hardly get on and off his horse. He has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant; and dissipates the gloom and melancholy, so natural in such a condition, to all who live in the same house.

As death drew nearer, he had clearer views of the Divine Goodness, was supported and happy, and longed to be with Christ. Toward the last, disease incapacitated him for mental exertion, and he could say little. He had long been convinced that he should die; and, in submission to his Heavenly Father's

will, had long wished for his release. As he drew near to death, he often said, "Though painful at present, it will cease—not, it will cease before long—because," said he, (for his disorder had been very lingering,) "I do not know that it will cease before long, but it *will* cease."

His time of departure was now,

however, at hand. While his Wife was supporting his dying head, she inquired if he felt that the Saviour was "precious" to him: he could not speak, but, turning his eyes toward her, he nodded his assent with a heavenly smile, and soon breathed out his soul unto God.

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

THE following view of the Society's Mission in Sierra Leone is extracted from recent communications.

#### State of the Congregations.

*Gibraltar Chapel*—The attendance of the people was not much less than in the dry season. [Rev. J. G. W. *Uheim*.

*Kissey*—The attendance on the Means of Grace has not only been steady, but has also much increased during the quarter. The love which many of our people manifested towards us was also very encouraging; for, whenever they knew that one of us was laid up by sickness, we were frequently visited by many. [Rev. J. *Gerber*.

*Wellington*—I now proceed to state to you respecting Wellington, that I have every reason to think the Work of God is going on amongst my people. Divine Services have been as numerous attended by them as ever, except when it was very wet.

The Communicants meet among themselves, in four little parties, on four Week-day Evenings: to them William Tamba also attends. Their Meetings consist in Prayer, and conversation on Christian Experience. The conduct of the Communicants has been satisfactory. Some of them, however, are halting, and spiritually ailing; no doubt, for want of communion with God. I meet the Candidates for Baptism every Saturday; when I explain to them the Creed as practically as possible, with a view of making them acquainted with the chief truths of the Gospel. Patience is necessary on such occasions: it is difficult so to teach that they may profit. I find it particularly difficult to explain to them the Gospel way of saving sinners; to represent the sinner as exceedingly sinful, and all his works as of no value in themselves before God; and yet to do it

so that these ignorant minds are not led to think that their own exertions are unnecessary. They will tell me: "Suppose me pray, me go to heaven:" and, in telling me this, I know they much mistake in considering prayer rather as the cause than the means of their salvation: the same may be applied to other religious duties to which they attend. [Rev. G. W. E. *Metager*.

*Bathurst and Charlotte*—I have, this quarter, been much more satisfied with the people. Their attendance on the Means of Grace has been very good, and their outward conduct consistent: they have also manifested a desire to promote brotherly love.

The Afternoon Service at Charlotte has been regularly kept by John Attarra, whose labours are, I trust, acceptable to the people. I had nearly forgotten to mention, that the Children, who are under the care of our esteemed friend Mrs. H. Kilham, also attend.

One Candidate at Bathurst has died; the state of whose mind I have not been able to ascertain, as he died suddenly. He was a quiet, peaceable man; regular in attending the House of God and our Private Meetings: he also attended the Sunday School. [Mr. J. *Warburton*.

*Gloucester*—The lower part of the Church at Gloucester is generally filled on a Sunday Morning; but there are not so many in the Afternoon. The Communicants, as far as I have been enabled to observe, walk consistently with their Christian Profession, with one exception. [Mr. R. *Lloyd*.

#### State of the Christian Institution.

During the last three months the Boys have committed to memory all the Collects appointed for each Sabbath, nearly all Matth. v., all the Prayers of Watts's First Catechism, and nearly half the Questions of his Second. In addition to that, I have been enabled to teach them the Chronology of the Bible by artificial

memory. This is new to them—they take delight in it. They have learned the leading character of each of the Five Books of Moses, together with the leading character of each chapter; as well as the dates of the principal events given us in these books, as computed to the coming of our Blessed Saviour. At the same time I endeavour to impress on their minds, that it is not enough to have an artificial knowledge of their Bible, but that they should have also a deep sense of the absolute necessity of inwardly digesting every minute part of it, as being the Word of God, and of reducing every precept and command into practice.

[*Mr. W. Young.*]

*State of the Schools.*

*Gibraltar Chapel*—The Sunday School at Gibraltar Chapel is still under my care and direction. The late and present heavy rains have prevented many from attending regularly. The various Classes have undergone, comparatively, little change since my last report. The First Class of Boys, 19 in number, are reading in the New Testament, and committing a few verses of a chapter to memory every week; either repeating it to myself or to their Teacher, and so continuing to do till the chapter is finished. The First Class of Girls, 15 in number, are also reading: they have committed to memory the whole of Watts's First Catechism, as well as several portions of Scripture, which I always hear repeated myself. The lower Classes are gradually improving. I occasionally reward them with Tracts, which they are very fond of; although many of the Children cannot read them correctly: but in this way I wish to sow the good seed, leaving the issue to our gracious God. The most forward of the scholars I reward, either with Minion Testaments, Hymns, or some other instructive books. I have been enabled to procure a Female Teacher out of the First Class of Girls, making in all Three Female Teachers; so that the First, Second, and Third Classes of Girls are taught by their own sex. At the close of the school, I catechize the Children; always making it a rule to give the first two Classes of Boys and Girls the same chapter to read twice over before I catechize them. The conduct of these Children has been regular and orderly during the quarter.

I have had many applications, both from the Parents and Children themselves, begging me to take them in and

teach them Book, as they call it. As the Chapel is very small, I cannot possibly admit any more at present: if it were twice as large, I should have it filled in a few Sundays. The Parents have sometimes brought their Children, left them with me, and stood a considerable time at the door; when it was painful to me to send the poor little children after them at last.

[*Mr. W. Young.*]

*Colonial Boys' School*—The Male School continues the same as has been reported on former occasions; and the same may be said of the progress which the scholars make. During the quarter, 22 scholars have been admitted, and 26 have left.

[*Mr. G. Fox.*]

*Kissey*—By Mrs. Boston and Charles Moore the School has been conducted regularly, and the attendance of the Children has been pretty good. The older children have made considerable progress; but the younger, which are the greater number, are still very backward.

The Sunday School consists of Men, Women, and Apprentices. It affords much pleasure to see many of the Adults trying to learn to read the Scriptures.

[*Rev. J. Gerber.*]

*Hastings*—The progress of the Children is slow; yet I hope, on the whole, satisfactory. I trust the instruction which these little-ones receive will, ere long, prove both a blessing to them and their Parents. Many of the Parents worship Idols.

[*Mr. J. Weeks.*]

*Bathurst and Charlotte*—The attendance of the Sunday School has been rather better than reported last quarter. They improve in reading.

Of the Children in the Day School, 136 are Liberated African Girls: the rest are Children born in the Colony; 60 of whom are little-things, learning the Alphabet. The Children are making progress in learning, sufficient to encourage us; but I regret that I do not find many Lads distinguished by their good disposition, whom I can trust as Teachers.

On Friday Evening I meet the Liberated-African Girls, and catechize them in Watts's First Catechism; most of them being well acquainted with the words by memory. Attention is also paid to the religious instruction of the Children in school; yet we find them children still, and some of them very perverse.

The Scholars of the Evening School manifest a desire for improvement.

[*Mr. J. Warburton.*]

*Gloucester*—The Children in the School generally read well; but they are defi-

cient in Arithmetic and Spelling: some of the lower classes are backward in Writing; but the First Class write in copy-books pretty well. These being Teachers, receive an hour's instruction in the morning, and generally after school; when they are exercised in Reading, Spelling, Writing, Arithmetic, or in answering Scriptural Questions. In Arithmetic they are backward; the most advanced of them being only in Addition of Money. I cannot, however, complain of the First Class; but can say, with one exception, that they have not only satisfied, but pleased me, by their improvement. The Liberated Africans have had greater advantages, since my removal hither, than the Colony-born Children; but they are still inferior to them in Writing and Arithmetic.

The Sunday School consists of Adults and Apprentices, with the Liberated Africans. The school is going on well. There is, however, one thing to complain of—the irregular attendance; inasmuch, that it would be difficult to state the average number. [Mr. R. Lloyd.]

*Views of Native Superstitions.*

Mr. Weeks's report of Hastings discloses some curious particulars of the pitiable and degrading superstitions of the Natives of Africa. The prevalence, at the present day, of the practices which he describes, shows how slowly the principles of error and superstition are dislodged from the human mind, and how much the labours of the Christian Teacher are still needed, even within the limits of the Colony of Sierra Leone itself. It is proper to add, that Hastings has enjoyed in a less degree the advantages of a resident Missionary than most of the other Settlements in the Colony.

During this quarter I have witnessed more of the ignorance and idolatry of the Liberated Africans than in all the previous time that I have been in Africa. How much remains to be done in this Colony! and how earnest ought we to be in prayer, that God would bless our labours to this degraded people!

Early in August last, in consequence of a Circular issued by Governor Findlay, which prohibited any one from sacrificing to Idols, six persons were brought to me, as Justice of the Peace, for having,

contrary to the new law, killed several fowls and offered them in sacrifice to an Idol, named Headon. It is a rough figure, made of wood, tattooed all round the head. The hands are fastened to its side. Its height is about eighteen inches. This god is considered to afford comfort in time of affliction. Should any female be delivered of twins, and one child die, the parent goes to the Greegree (charm) man, and obtains one of these gods, to serve as a substitute for the dead child, and to benefit the living one. If the child should become sick, the parents pray to the Headon to restore their child to health, and to bless him. To know what answer will be given to their prayers, the parent divides a Kolah (a native fruit) into four parts, and throws them on the ground before Headon: if the round part of the greater number of pieces, when on the ground, remain upward, it is a good answer; they will then sacrifice a goat or sheep to Headon.

While I was expressing my sorrow and pity for these poor ignorant people, the Constable, who had brought the parties before me, said, that there were plenty of Greegrees in Hastings. On my hearing this, for I was not at all aware of it, I requested that all the Idols, to which any sacrifice was offered, might be brought to me. The same evening, four baskets full of Idols, of various kinds, were brought. On the following morning I sent for all the persons from whom the Idols were taken: they were all of the Aku Nation. I then told them, through an Interpreter, that as they were brought to this country by means of the English Government, to whom they were all indebted for their freedom and other privileges, they should endeavour to conform themselves, both to the English laws, and to the laws of the Great God; especially as those laws were intended for their good. I then explained to them the Governor's Circular, relative to the matter in question. They all assured me that they had not heard any thing of the Governor's Letter before.

By this time my piazza was crowded with about 150 Akus. I asked one of the Greegree-men, named Fagboo, to explain to me the nature of these gods, which were then placed before them. Fagboo commenced the history of his god, by saying, through an Interpreter (for he did not know any thing of the English Language), that he had worshipped him eight years. During this period, Fagboo



sacrificed kolabs, fowls, and, occasionally, a ram. Shangoo, which is the name of his god, was first good to him when he had been sick eight months: he sacrificed a ram to him, who then made him well. If Fagboo wanted employment, he would offer a fowl to Shangoo, who would be sure to bless him. If a thief has stolen any thing out of Fagboo's house or farm, he kneels down to Shangoo, and Shangoo tells him the very person who has robbed him: or if any person has had any thing stolen from him, and comes to Fagboo to know who is the thief, Shangoo will directly tell Fagboo; but Fagboo will not tell the person that was robbed who the thief is, lest he should carry the palaver to the white man; but he tells the man to keep it in his heart, and Shangoo will soon make the thief come again to steal something from him, when the person, by lying in wait, will catch him, and get the thief punished for both offences.

Shangoo, *i. e.* The god of Thunder, is made of wood, like a large mortar. The blood of sacrifice is always applied to Shangoo. Whenever it thunders, all the worshippers of Shangoo pray to him to be preserved from danger; and they believe that if the thunder injures any person or his house, that that person has been doing something very wicked to make Shangoo angry with him. Thus are the poor ignorant Africans still blinded by the god of this world, and led captive by him at his will.

Another god is named Ellebar, *i. e.* the Devil. It is made of mud and clay; a very ugly figure, and small. It is supposed to possess power to compel men to sin; and all those who worship and trust in him believe that he will make them wise to do evil, and at the same time prevent any one detecting them in their wicked practices. Should any of the Ellebar's worshippers quarrel with another, he repeats the following words: "Ellebar cebab ewah," that is, calling on the Devil to kill him. This is generally considered a great curse.

The name of the next god is Orchung, *i. e.* The god of Water. There is a small quantity of water kept in a little vessel, for the purpose of baptizing both children and adults. The head person at this ceremony puts his finger into the water which is in the vessel, and wets the person who is to be baptized, on the head, breast, and back. Should any one who has been baptized fall sick, he goes or sends to Orchung, to

Feb. 1832.

inquire whether he, or any other god, is angry with him; that he may do sacrifice, in order that his sickness may be taken away.

[Mr. J. Weeks.

#### Summary of the Mission.

<i>Orbrotter Chapel—</i>	Wed. Even. School:
Average attendance on Public Worship:	Av. Attendance... 18
Morning..... 100	<i>Glossater—</i>
Evening..... 60 or 70	Average Attendance on Public Worship:
Communicants..... 26	Morning..... 150
Baptisms..... 6	Evening..... 75
Sunday School:	Communicants..... 66
Boys..... 78	Candidates..... 25
Girls..... 56—133	Baptisms..... 8
Average Attendance, 92	<i>Regent—</i>
<i>Colonial Boys' School—</i>	Communicants..... 201
On the books..... 886	Candidates..... 95
Average Attendance, 307	Baptisms..... 35
<i>Christian Institution—</i>	Day-Sch. Scholars..... 251
Students..... 7	Av. Attendance..... 319
Probationers..... 5	Even. Sch. Scholars..... 54
<i>Klasse—</i>	Av. Attendance..... 20
Communicants..... 104	Sund. Sch. Scholars, 142
Candidates..... 92	Av. Attendance..... 90
Day-Sch. Scholars..... 192	<i>Baharot—</i>
Av. Attendance..... 140	Average Attendance on Public Worship:
Sunday-School:	Morning..... 500
Av. Attendance..... 93	Evening..... 120
<i>Wellington—</i>	Communicants..... 21
Average Attendance on Public Worship:	Candidates..... 28
Sund. Morn. early, 150	Baptisms..... 111
noon..... 500	Day-Sch. Scholars..... 322
evening..... 200	Av. Attendance..... 350
Daily Prayer-Meetings, early..... 50	Even. Sch.: Av. Att. 30
Thursday Even..... 70	Sun. Sch. Scholars..... 184
Communicants..... 202	Av. Attendance..... 150
Candidates..... 55	<i>Charlotte—</i>
Baptisms..... 16	Average Attendance on Public Worship..... 100
Day-School Scholars, 134	Communicants..... 6
Evening-School ditto 35	Candidates..... 19
Sunday-School ditto, 72	Baptisms..... 2
<i>Hasting—</i>	<i>General Statement.</i>
Communicants..... 57	Communicants..... 685
Candidates..... 20	Candidates..... 294
Baptisms..... 6	Baptisms..... 77
Day-School:	Students and Probationers in the Institut. 12
Scholars..... 93	Day Scholars..... 1,338
Av. Attendance..... 76	Sunday Scholars..... 684
Sunday-School:	
Av. Attendance..... 60	

## Mediterranean.

### Abysinia.

#### CHURCH MISSIONARY SOCIETY.

##### Death of the Rev. Christian Kugler.

The death of Mr. Kugler was briefly noticed at p. 72 of our last Number. Mr. Gobat, in a Letter of Feb. 24, 1831, just received, gives the following particulars of that melancholy event:

I hope you will have received the Letter which we wrote to you on the 20th of October last (1829). We had then the best prospects on every side; but, since that time, all has been changed, at least for a season. The hope only remains to me, that God will bring clearer days on this miserable country, and that He will not suffer me to be cast out as a vessel of no use.

You will already know that I resided at Gondar from the 26th of March to the 4th of October; whilst my dear Brother Kugler remained at Tigré. At Gondar I have found many individuals

Q

inclined to receive the Word of Life. I have disposed of sixty copies of the Four Gospels, which I have sent into all the provinces of the interior, as far as Shoa. I added a short Letter to the Gospels and Acts, which I sent to the King of Shoa. I have since heard that he was well pleased with the whole, and that he intended to send me a present, when he heard that I should be out of the country before his present could reach me. I was in the favour of the Etchegua (the chief of all the Monks, and at present, in the absence of an Abuna or Bishop, the greatest Ecclesiastic of the country), and in general in the favour of all the great men whom I have seen, except the Old King, who has at present no kingdom. But for all the details I refer you to my Journal; which I, at first, intended to bring myself, at least to Egypt, as you will have seen in our joint Letter of October. At present I cannot send it, for fear of the robbers, who infest the way from hence to Massowah. But I will send it as soon as the state of things shall be a little ameliorated. A few Mahomedan Pilgrims will take this Letter to Massowah; but it is a great chance if it ever reach you.

Your very kind Letter, I believe of November 1829, reached me, toward the end of December last. I was then at Adowah, with Brother Kugler, and little thought that it was the last of your Letters we should ever read together; but so it proved. Thus it has pleased a wise Providence to take away from me the only Missionary Brother whom I had in this dark land. He died in the Peace of God, on the 29th of December last, of a small wound which he had got in the left arm on the 10th of December, after several large losses of blood. The last evening was, I hope, for the edification of many who witnessed his death; for they all said, that they had never seen a man die in such full confidence in the Saviour. A Mussulman, who was present, said, in the presence of all, that he had seen many persons in the hour of death; that four had died in his arms; but that he had never seen true faith till this day. His remains were deposited in the Church called Madhan-Alam (the Saviour of the World), on the 31st of December, 1830. You will see the details of his illness and death in my Journal. The young Tecla-Georgis, son of the late King of the same name, was a great help to me at that period; as my

Christian Brother Aichinger was himself very ill, and all my other friends had gone to the war; and the priest refused to receive the remains of Br. Kugler into the Church, because I would not permit them to pronounce the Absolution over him. At that moment, also, the help of God was with me.

Mr. Gobat proceeds to narrate the circumstances of a

*Fatal Battle between the Tigré & the Galla.*

But another occurrence has lately taken place, by which the work of this Mission will be suspended altogether, for several months at least. When I left Gondar, there was a general cry for war against Tigré. When I arrived at Adowah on the 17th of October, I found Sebagadis, who was then going to war. He received me in every respect as his equal. We passed two evenings alone together; on the last of which he wept almost all the time. When we separated, he said to me: "I love you; not because you are a great man, nor because you are a white man, but because you love the Lord, whom I wish to love with all my heart. I pray you to be my brother, and to consider me as your brother." "No," said I, "I will be your son, and you shall be my father." At this he kissed my hand, weeping, and saying, "I am not worthy to be called your father; but I will be a faithful brother to you." Thus we parted for ever. On the 19th of October he left Adowah; and, without a halt, he passed the Tacazze, took the mountains of Samen, and went as far as Inchetkaub, the residence of the Governor of Samen, who had joined the rest of the Governors against Tigré. The intention of Sebagadis was, to attack his enemies before they could assemble in great numbers: and indeed Marea, who governed all the interior from Tacazze, marched immediately against him; but he remained on the mountain Samalemon, until his troops were collected. Sebagadis retired to this side of the Tacazze. On Sunday the 13th of February, the Galla—for so the Abyssinians call all the soldiers of the interior, the chief Governor being a Galla—passed the Tacazze without resistance; because Sebagadis was not willing to fight on a Sunday. On the 14th, the most bloody battle which Abyssinia ever witnessed was fought. The Tigré soldiers fled; and on the 15th the news arrived at Adowah that the Tigré had been beaten. At night,

some soldiers, who had fled, arrived; and in the morning the whole of the inhabitants had fled, with the exception of some old women, who were weeping, and beating their breasts, on the tops of the houses. About an hour after sun-rise, the streets were full of people, who had come from the war: all were in tears; and a dead silence was only broken by the loud cries of those who had still strength to cry.

*Mr. Gobat's consequent Departure from Adowah.*

Till then I had almost resolved to remain at Adowah; supposing that some of the Chiefs of the interior would know me, and preserve my house. Whilst I was praying to God that he would direct all my steps, I heard that a son of Sebagadis and his brother had passed near Adowah, without entering the town. I ran after them, to ask for surer news; when they both told me that there was no time to be lost, but that I should come immediately with them to a mountain near the town. In the mean time my dear Brother Aichinger was preparing every thing for departure. When I returned home, I found our Ali, who had been sent by the eldest surviving son of Sebagadis, Wolda Michael, to take me with him. I put the books and medicines in a church, and went away with the lighter articles. We marched for some hours in the night: some of our party were plundered by the people of the country; but I lost nothing. On the 17th I met Wolda Michael, who knew me only by reputation. We marched until three o'clock p.m., when we halted to feed our mules. We intended to march again during the night; but, after being there about half-an-hour, a messenger arrived to Wolda Michael, who brought the news that Ras Marea was dead: he had been shot at the beginning of the battle, without his soldiers knowing it until the evening. All was joy in our camp. The brother of Sebagadis arrived. It was immediately resolved that we should return, all together, the next day to Adowah: but when we rose in the morning, the soldiers were going the same way to their home, and the officers were in silence. Wolda Michael sent to inform me, privately, that a messenger had arrived in the night with the news that his father Sebagadis was dead: he had been taken prisoner on the 14th, and killed on the 15th. We then consulted what was to be done. He advised me to prosecute

the plan which I had formed, of leaving all my clothes and money at Debra Damot, a monastery situated on a rock, where no one can ascend without a rope; and to go with our Ali to his village, where I now am. In two days we arrived at Debra Damot; but the monks made many difficulties. I could not arrange with them until the evening of the 20th, when Wolda Michael arrived, and settled every thing as I wished; but he did not ascend to the convent. On the 21st I arrived here at Behati, where I intend to stay, with Ali, until the state of things shall be a little better. The country is full of robbers; but I do not know any other place of refuge; and I hope the Lord will have His eyes upon me, as He has done hitherto.

*His Proceedings and Prospects.*

Thus you see the state in which I am. Do not forget me: pray for this poor people. There will probably be a long series of misery in all this land; for though Wolda Michael will probably succeed his father, it will not be without inward war and much bloodshed.

We have little news of the Galla: some say, that they are divided amongst themselves, and that they are returning to their country: others say, that they are near Axum, with the intention of plundering it, as they have already done some sacred places, which used, as Axum, to be secure places of refuge in time of war; that they will come to Adi-Grate, where Sebagadis had his money, and then return, through Antalo, to their own country. The Gooderoo Galla, Mahomedans, are the worst of all; they spare neither church nor monastery; they even take delight in killing the Priests and Monks. The Christians do not spare the churches for fear of God; but they fear the Saints to whom the churches and monasteries are consecrated. The brother of Marea will find opposition; but if he succeeds in taking the place of his brother, there is some hope for the interior; for they say, that he is a good man, as his father, Râa Googsa, was.

I have found an able man, the son of a Greek Ecclesiastic, born in this country, who will translate the whole New Testament for 200 dollars. He has already translated Matth. chap. v. vi. and vii., and St. Luke to the end of the xith chapter. I hope he will have finished Luke when we shall meet again. Mr. Kugler had also

prepared an Alphabet-book in Tigré, about the same size as the Amharic one; but it is of no use. In the Amharic, only the Alphabetical Table with the single words will be of any use. If other Missionaries should come to this country, nothing would be better for School-books than select passages of the Bible, or entire Chapters or Epistles, with some Psalms.

I have frequently been unwell, since I first entered this country; always with more or less fever. Now I feel myself much better; for since the beginning of December I have only been five days confined to my bed. This has not prevented me from preaching the Gospel to many; for, at Gondar, my house was almost daily full of people, from morning to evening. At Adowah, I had frequent visits from those who speak Amharic; for I know very little of the Tigré Dialect. But my illness prevents me from any continued application, and especially from writing. As long as I was surrounded with Brethren better able to write than myself, I counted on the indulgence of the Committee if I did not write more frequently; but at present, being alone, I will try, if God please, to do it more regularly: if I do not, I hope you will not ascribe my silence to neglect or slothfulness, though I frequently have reason to reproach myself with both. Send no Missionaries at present to this country, except they are to stay in Egypt; until I send further news. If you should send any at a later period, it would be better if some of them were married; but only to women who trust in God, and who are ready to suffer hunger in evil times, and, of course, to exchange some of the European conveniences for a greater abundance of the peace of God. The fatigue of travelling is a small thing in this country; for they have good mules, and, in general, travel only five or six hours a-day.

I cannot say, as Paul did, *Remember my bonds*: but I can truly say, *Do not forget my prison*; for I dwell under the tents of Kedar, amongst the wild Shobos, whose language I do not understand, and who hate peace. Ali, however, is very kind to me, and does all he can to alleviate my situation. A servant whom I took at Gondar gives me much hope of his being useful in future times. He is convinced of the sin of his former life, but not yet of the entire sinfulness of his heart. His conduct is exemplary. Whenever he has a moment, he employs it in reading the New Testament: pray for

him, and do not forget your unworthy Brother.

Mr. Gobat's Letter is dated from Behati; but this is probably an obscure place, as it cannot be discovered in Salt's Map of Abyssinia, nor in Bruce. Neither Mr. Gobat's Letter of October 20, 1829, nor his Journal, referred to above, has come to hand.

*Reflections on these Events.*

Thus have the cheering prospects, under which this Mission was commenced, been clouded! Not only has it been deprived of a zealous, active, and devoted Missionary; but the result of one of those civil conflicts, by which Abyssinia has for ages been characterized, has thrown the whole country into a state of the greatest confusion. In the midst of these scenes of violence and blood, Mr. Gobat has been left solitary and in ill health, and compelled to seek for safety in flight and seclusion. A gracious Providence has, however, been extended over him; and friends, and a place of refuge, seasonably provided for him.

Mr. Gobat's own mind has been powerfully supported, under these trials, by the lively exercise of faith, and some remarkable indications that these early afflictions of the Mission have not been unaccompanied with evidences of the salutary influence of the labours of the Missionaries. The manifestation of Divine Grace in Mr. Kugler, in his dying moments, so deeply impressed those who surrounded him, that it may appear hereafter to have been the will of God that the objects of his Mission should be as effectually promoted by his death, as they would have been by his life. The affectionate manner in which Sebagadis took leave of Mr. Gobat, when he departed to the war in which he was cut off, and the striking circumstance that, on religious grounds, he declined to engage in battle on the Lord's Day, encourage the hope that his intercourse with

the Missionaries had had a gracious influence on his mind.

In the midst of these dangers and difficulties, Mr. Gobat earnestly solicits the prayers of his fellow Christians: this mark of their Christian sympathy will not, we are sure, be withheld.

By dispensations like these we are made more sensibly to feel our dependence on *the Arm of the Lord* for the safety and life of the Agents in the Work, as well as for the success of the Work itself. May they be sanctified to us at home as well as to our Brethren abroad, that our zeal for the glory of God may be more pure, our faith more simple, and our love more fervent!

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

FROM communications to the end of September, lately received, we extract the following particulars.

#### *Late Bishop of Calcutta's Visit to Nellore.*

The details here given, relative to the visit of the late Bishop of Calcutta to Nellore, derive a peculiar interest from his removal, a few months afterward, from the scene of his arduous pastoral duties on earth, to that brighter and better world where the true Servants of God rest from their labours. Notices of the Bishop's visit to the other Stations of the Society occur at p. 407 of our last Volume.

April 18, 1831—We have just been cheered by a visit from our excellent Bishop. He reached Jaffna on Wednesday the 13th instant, and remained among us over the following Sunday; delighting every one, but especially the Missionary Circle, by his condescension, Christian kindness, and affability. He entered deeply into every plan calculated to promote the best interests of the inhabitants; and we were much struck, considering how recently he arrived in the country, with the accuracy of his views on all subjects connected with the moral improvement of India. On Friday

he visited and examined the Seminary of our American Brethren, at Batticotta; and, the next day, came to Nellore, where he heard some of the Boys of the Out-Schools read in their own language, asked them a few questions by an Interpreter, and then examined some of the Classes of the Seminary, with which he appeared to be much pleased.

On Sunday, he held a Confirmation in the Fort Church, at seven o'clock in the morning; and preached at eleven o'clock. Great numbers came to hear his instructions; to witness the performance, for the first time in this place, of this primitive and simple rite; or to participate in the privilege thus afforded them, of publicly ratifying their baptismal vow. We trust that much good has been done by his Lordship's visit. The direct sanction which he gives to Missionaries and Missionary efforts; and the bright testimony which he leaves, wherever he goes, of fervent piety and disinterested attachment to the Cause of his Divine Master; are such as cannot fail to promote the cause of True Religion. On the whole, it will not soon be forgotten that a Christian Bishop has visited Jaffna—that a Dignitary of our Church, worthy of the exalted station which he holds, has been among us. May his pious and devoted example be felt and imitated by all who bear the Christian Name! and may we, especially, who sustain the sacred office of the Ministry, be thus excited more faithfully to tread in the steps of our Great Lord and Master!

It cannot be uninteresting to you to know, that it was his Lordship's opinion, as expressed to Brother Adley and myself, that there is more to encourage hope in what he saw of the Missionary Work in the different Stations in this Island, than in all that he had seen in India.

We regret that his Lordship's health appears to be in a declining state; so that we almost fear he will not be able to bear the climate of India long. His visit to Jaffna was in the hottest and most trying month in the year: he seemed to suffer much from a little exertion, and to be unable to bear the least exposure to the sun.

[Rev. J. KNIGHT.]

#### *Religious Awakening among the Youths in the Nellore Seminary.*

May 31—Mention was made, in my last, of pleasing indications of religious excitement at the Stations of our Ame-

rican friends. Several of the Youths at our own Station were at the time excited to attend to their religious duties, and to increased religious concern. About seventeen attended the Inquiry Meeting, and declared themselves as having a full mind to seek the Lord, and as desirous of being received into the Christian Church. I fully hope that the majority of these will cast in their lot with the Lord's People, and ultimately share in their promised good. Some of them have long desired to be baptized; but as most of them are yet youths, we have preferred waiting till their minds are more formed, and their judgments matured, and they themselves better able to resist the trials and opposition of a Christian in a Heathen Land; for experience only can fully make known the extent of difficulty and danger to which a Child of God is exposed, who has to pass his earthly pilgrimage through the heart of the enemy's country. It is like meeting the foe in the streets of his city, or at the gates of his citadel: missiles of destruction are flying, from windows and roofs and loop-holes, in every direction, and fresh dangers are met with at every turn. While relating the state of their minds at the Inquiry Meeting, we have frequently had great occasion to be interested and gratified with the correctness of their views, and their apparent expression of Christian feeling. After one of these occasions at the Sunday-Afternoon Meeting, when assembled with the Servants and other Children, omitting the usual course with them, I requested each, in turn, to stand up and simply state the feelings of his mind, and why he desired to be a Christian. Eight, being about half the number, were able to get through in time: those remaining were heard on the following Sunday. Considerable effect was evidently produced. At the close of the Meeting, a Youth, grandson of one of the Schoolmasters, who assists his grandfather in teaching, rose, and begged permission to speak; which being granted, he began by saying, that he has much sorrow of mind and shame in hearing so many younger than himself speak in this way on the Christian Religion, while he, who had for a long time had many opportunities, was ignorant; and concluded by expressing his desire and intention to obtain Christian Knowledge. On the following Sunday, at the Morning Meeting which follows the Public Service, I reminded them of the

case of the Master's grandson, and explained to them the duty and benefit of speaking for the Lord, and telling to others, in His Name and fear, the wonders of love and mercy which He accomplished for our souls. At the close of the Meeting, seven rose, and expressed themselves ready to forsake all for Christ, and to be baptized in His Name. We wish to see them more decidedly Christians in their daily conduct, before we permit them publicly to take on themselves the great honour of a Christian Name. At the Meeting of those professing to be under religious concern on Sunday last, 21 of the 28 Youths in the Seminary were present; and of the two absent on account of health, one would have been there but from this circumstance. [Rev. W. Alley.

*Course of Religious Instruction in the  
Baddagame Seminary.*

Aug. 3, 1831 — We would hope that the Youths educated in our Seminaries will be made a great blessing to the people, should the Lord be pleased to change their hearts, give them zeal for His glory, and a sincere and earnest desire to be, in His hands, instrumental of good to their benighted countrymen. They have the advantages of education, together with a more intimate acquaintance with the manners, feelings, views, and prejudices of the Natives, than we can attain to. It is my chief endeavour, in the management of the Youths under my care, to make them well acquainted with the Scriptures; and not only to have their minds informed, but impressed by the Sacred Word. They all daily commit to memory portions of Scripture; either regularly beginning with a Book and going through with it, or by texts on particular subjects. To assist them in acquiring a knowledge of English, at the same time keeping the Word of God and the things pertaining to the soul's happiness in view, I have made several Class-Books; which they regularly go through once, some of them twice, committing to memory the English and Cingalese, which are in opposite columns. The first time of going through, I read from the book the sentence in English, and the Boys repeat it in Cingalese: they then give it in English.

I have reason to hope that some of the Boys in the Seminary are under the influence of Divine Grace; though there is not that earnestness and anxiety manifested, which I should rejoice to see in

them. They are to us a source of hope and anxiety. We trust that they, with ourselves, are often remembered by our friends in England at a Throne of Grace. They are a very interesting part of our charge, and should be specially mentioned in the supplications of those who have the conversion of the Heathen and the enlargement of the Redeemer's Kingdom at heart.

[*Rev. G. C. Trimmell.*]

#### *Promising State of the Cotta Girls' School.*

Sept. 30, 1831.—Among the numerous and efficient means employed for the advancement of the Redeemer's Cause at this Station (Cotta), there is one which deserves special notice, viz. Mrs. Lambrick's Girls' School. The numbers that come, the regularity of their attendance, the cleanliness of their appearance, the beautiful order to which they are trained, their attention to the instructions given to them, but, above all, their progress in committing to memory and in learning to read and understand the Divine Oracles, all combine greatly to recommend the School, and to shew both the excellence of the system pursued, and the

happy influence that has been exerted on the minds of the people around, so to overcome their prejudices as to induce them thus to give up their daughters to receive Christian Instruction. If this same congenial influence can only be extended, and the attachment which they now evince for their kind Instructress be maintained, as they grow up in life, so as to induce them to imitate Christian example, and to carry into effect the all-important lessons which they learn, incalculable benefit, by the Divine Blessing, must result. Should such hopes be realized, many a poor child, yet unborn, may arise and declare the good which it has derived from the Cotta Girls' School. As Mrs. Lambrick has not been able to obtain a Female Assistant competent to superintend the concerns of the School, these devolve wholly on herself, and prove not a small tax on her time, the greater part of every day being devoted to this object; but she appears to feel herself amply repaid by the happy improvement which she witnesses in the numerous group of little pupils who gather around her.

[*Rev. J. Knight.*]

---

## Recent Miscellaneous Intelligence.

---

### UNITED KINGDOM.

*Scriptural Education in Ireland*—A notice of the design of Government, to transfer its Annual Grant in support of Irish Education, from the Kildare-Place Society to a new Board of Commissioners, appears at p. 424 of our last Volume. This design having been brought forward, and a Commission appointed consisting of Protestants and Roman Catholics, who are to prepare a Selection from the Scriptures for the use of the Schools and to have controul over all the Books employed, serious alarm has been awakened in the minds of great numbers of Protestants, who feel and act on the Divine Declaration, adopted as the Vital Principle of the Reformation—that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the Man of God may be perfect, thoroughly furnished unto all good works. Deeply convinced that it is the absolute duty of every Christian Government to take effectual measures for enabling that Government to adopt, concerning every one, under its care, the words of St. Paul to Timothy—*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus*—these true Protestants assembled at Exeter Hall, on the 9th of February, and again by adjournment on the 15th, in overflowing num-

bers, Lord Viscount Lorton in the Chair; and, after many able and heart-stirring Addresses had been delivered, resolved to petition both Houses of Parliament—"to provide that all Grants of Public Money for National Education in Ireland be made upon Protestant Principles, and be applied only in the support of systems of instruction which are founded on the entire Word of God, and which encourage the free and general use of the Holy Scriptures amongst all descriptions of persons; and further to provide that in the application of such money no unholy compromise be made with the Church of Rome, and no support or countenance whatever given to those who would substitute a part for the whole of God's Word, or who would teach for doctrines the commandments of men." The Resolutions on which this Petition was grounded were moved and seconded, after Introductory Statements by J. E. Gordon, Esq. M.P., by the following Noblemen and Gentlemen: Lord Kenyon; and the Rev. H. Melvill—Viscount Mandeville; and Frederick Shaw, Esq. M.P. — Rev. Dr. Dealtry, Chancellor of the Diocese of Winchester; and Hon. and Rev. Baptist W. Noel—Hon. and Rev. Gerard T. Noel; and Rev. Christopher Benson, Master of the Temple—Lord Bexley; and Rev. Andrew Brandram—Rev. Mr. Browne, of the Scottish Church, Swallow Street; and Alex. Pringle, Esq. M.P.

—W. Mackinnon, Esq. M.P.; and Rev. R. C. Dillon—Lord Ingestrie; and Rev. Hugh M'Neile—and Lord Redesdale; and R. A. Dundas, Esq. M.P.

*Church Miss. Soc.*—At an Open Meeting of the Committee, on Tuesday the 14th inst., J. M. Strachan, Esq., in the Chair, Instructions were delivered to the Rev. W. Mitchell and Mrs. Mitchell, on occasion of their departure to Bombay; and to the Rev. William Morse, about to proceed to Calcutta. The Rev. W. Jowett addressed to them a few words of counsel and encouragement; and the Rev. Joseph Fenn commended them in Prayer to the favour and protection of Almighty God.

*Total Number of Methodists*—It appears, from Official Documents, that there were in the United Kingdom and its Dependencies, at the last Returns, 314,352 persons in connexion with the British and Irish Conferences—512,114 under the care of the United States' Conferences—and 12,355 under that of Canada—making a Total of 839,801 Methodists throughout the World.

#### MEDITERRANEAN.

*American Board*—In the dreadful fire, which consumed at Constantinople, on the 2d of August, almost the entire suburb of Pera, the Rev. W. Goodell and his family lost all their furniture, books, and papers, and nearly all their clothing; so terrible was the conflagration, that only eight houses stood in the evening of that day, where many thousands stood in the morning.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The health of the Rev. James Ridsdale, of Madras, had long been declining; but that disease, which is fulfilling a terrible commission on the earth, has hurried him to his grave. Mr. Ridsdale had been eleven years resident in Madras, having landed there in July 1820; and his labours in the Ministry had been blessed to the Spiritual profit of many. The following particulars of his death are stated by W. Bannister, Esq., in a Letter of the 23d of August:—

It has pleased God to call away from us our dearly-beloved friend, brother, and Minister, Mr. Ridsdale, on Saturday last the 20th inst., by Cholera. At one o'clock on that day, I was conversing with him as cheerfully as I ever did before. At three the same afternoon, Mrs. Ridsdale went to the Mint, to ask me to return, as her husband was unwell: even then he had no particular symptoms of the disease. As Cholera had been raging in Madras, and has recently carried away Colonel Randall and his daughter, besides others, his case was treated as Cholera. In an hour after, the disease manifested itself. Other medical aid was instantly had: every thing was done for him that could be devised; but all in vain: he entered his rest at twenty minutes past three o'clock on the following morning. He could not say much; but he died in great peace. A thousand reflections will now arise in your mind, in reference to this mysterious event, and its bearing on his Congregation. The most affecting scene I ever witnessed, was his house on the day of his funeral: it was filled with

sincere mourners. The carriages that followed him extended about half-a-mile; and a concourse of not less, perhaps, than 2000 or 3000 persons attended the grave.

#### WEST-INDIES.

*Baptist Miss. Soc.*—The Rev. John Shoveller, but lately arrived in Jamaica, died on the 12th of December, at Kingston, after an illness of a very few days.

#### AUSTRALASIA.

*Church Miss. Soc.*—Mr. Joseph Matthews arrived at Port Jackson, as we have learnt since p. 93 of the present Number went to press, on the 17th of September, having sailed from Rio on the 3d of June.

*Trade in Dried Human Heads*—A disgusting traffic has been carried on between New South-Wales and New Zealand, in Human Heads preserved in a manner peculiar to the New Zealanders. These preparations have been made by the Natives in Cook's Straits. An Order of Government, of the 16th of April, severely condemns and strictly prohibits this traffic, as tending greatly to increase the sacrifice of human life among savages whose disregard of it is notorious, and to raise scandal and prejudice against the name and character of British Traders in a country with which it has become highly important for the Merchants and Traders of the Colony to cultivate feelings of mutual good-will.

#### UNITED STATES.

*Board of Missions*—The following Missionaries have been recently appointed: Rev. W. M. Thomson, to Syria; Rev. W. Gottlieb Schaeffer, to the Jews of Turkey; and Rev. Asher Wright, to the Seneca Indians in the State of New York. Mr. Schaeffer is under the direction of the Board, but receives his support from a Ladies' Jews' Society of Boston.

*Religious Revivals*—From various documents, it appears that 434 Towns in Seventeen of the States have been blessed with a special Religious Influence from on High: of these Towns, 181 are in New England, 187 in the State of New York, and 66 in Fifteen other States of the Union. This enumeration is only partial; the total number of Towns so distinguished not falling much short, it is believed, of ONE THOUSAND. In 185 of the Towns, more than 18,000 instances of apparently-real Conversion are reported as having taken place; and it is hence inferred that the whole number may probably amount to 50,000. It is worthy of special notice, that Cities and Colleges have shared largely in the Divine Blessing: the Colleges most favoured are, Yale, Amherst, Middlebury, Bowdoin, Williams, Hamilton, Jefferson, Keayon, Union, Hampden, Sidney, New-Jersey, Western-Reserve, Brown University, and the University of Ohio. In these Institutions, the number of Students hopefully converted is 320.



# Missionary Register.

MARCH, 1832.

## Biography.

### MEMORIALS OF BISHOP TURNER,

WHO DIED AT CALCUTTA, JULY 7, 1831, AGED FORTY-FIVE YEARS.

SOME notices of the melancholy event of Bishop Turner's Death appear at p. 552 of our last Volume. We have collected, from an Article in the Christian Observer and from some other quarters, the Brief Memorials which we now lay before our Readers.

The Editor of the Christian Observer states some affecting circumstances connected with the Bishop's

#### *Appointment to the See of Calcutta.*

He was not indebted to any adventitious circumstances of birth or property; but, under the blessing of God, to his own diligence, talent, and integrity, for all his prospects: for his father died while he was young, and left his family ill provided for; but the ability, perseverance, and exemplary conduct of young Turner secured him friends, who took a warm interest in his success.

He was educated at Christ Church, Oxford; where he received kind notice and encouragement from the venerable Dean Jackson; and he was distinguished in his academical examinations. Immediately after taking his degree of B.A., which he did at an earlier age than usual, he became private tutor in the Marquis of Donegal's family; and was afterward at Eton for many years with Lord Belfast and Lord Chichester, and subsequently with the present Lord Castlereagh: and was very much in the confidence of all his Lordship's numerous connexions, especially of his grandfather the old Lord Londonderry, and his father, the present, with whom he spent some time at Vienna, and was deputed by the family to convey to him the melancholy intelligence of the last Lord Londonderry's death. We may remark, though not in the order of date, that it was this connexion which made him known to Lord Ellenborough; who, without hesitation, when the See of Calcutta became vacant, offered him the appointment, as the person best fitted for it whom he knew.

In 1823, he was presented to the Vicarage of Abingdon; whence he removed, in March, 1832.

1824, to the Rectory of Wilmslow, in Cheshire, to which he was presented by the late Lord Liverpool. On settling there, he married Miss Robertson, a sister-in-law of the present Bishop of Chester, to whom he had been long attached. It pleased God to take her from him a few months before his appointment to Calcutta: they had no children. How tenderly and affectionately he cherished her memory, is well known to all who enjoyed the privilege of his intimate society or correspondence; and she is stated to have been a woman well worthy of his highest esteem and attachment, and to have greatly assisted and comforted him in his pastoral labours.

This excellent Woman, on her death-bed, in reply to an inquiry whether he ought to accept the Bishopric of India in case it were offered him, as probably it might be, entreated him by no means to decline it. She urged him, at whatever sacrifice of ease, or health, and favourable prospects at home, to go out in the spirit of a martyr to that distant land; not counting his life dear to himself, if by any means he might promote the glory of his Redeemer and the welfare of immortal souls for whom He died. She had before her eyes the names and early loss of Middleton, and Heber, and James: but she bid him let none of these things move him, but, in the faith and strength of his Lord, go wherever his sacred vows of fidelity as a servant and ambassador of Jesus Christ impelled him. It was this her dying injunction which determined him, when the appointment was offered, not to refuse it; though he still lingered from better motives than personal peril, and would much rather have preferred a less conspicuous and responsible station in his Saviour's vineyard. On the morning of

R

is. Wife's funeral, he put into the hands of a friend a slip of paper with the text 2 Cor. i. 3, 4, written upon it. His whole deportment, exhibiting great affliction yet wonderful support, shewed how blessedly he was himself experiencing the consolation pointed out in this sacred promise.

*The Spirit in which he embarked for India.*

Of the formation and growth of the Bishop's religious views and character it is said—

Those religious friends who knew him at Eton considered him at that time as chiefly an acute and able scholar; for, though highly respectable in his whole conduct, Religion did not seem to form at that period a prominent feature in his character. His intimacy with the present Bishop of Chester, whose published Works shew the earnest assiduity and conscientiousness with which he was addicting his mind to the study of Sacred Truth, doubtless contributed to his subsequent advancement in the same blessed course with his surviving friend. Without endeavouring to retrace the stages of this perhaps gradual development, we know that for many years Dr. Turner had been cordially united in Christian sentiment and practice with those who have been led to embrace and love *the truth as it is in Jesus*.

The spirit, in which he set forward to his arduous labours, will shew that he was well prepared for the more spiritual part of his high office:—

His friends remarked, with much concern, that his state of health did not promise a very extended career in the important station to which he had been appointed. There was observed in him, before his departure, a remarkable mixture of solemnity, yet cheerfulness; with a subdued tenderness, affection, and spiritual-mindedness, which were peculiarly engaging. He seemed like a man who felt the greatness of the work which he had undertaken, and his own weakness of body and mind for its performance; and, not unfrequently, would his thoughtful yet tranquil eye, his meek address and subdued spirit, speak rather the silent struggles of the martyr ready to be offered; and the time of whose departure appeared to him nigh at hand, than the far different feelings which to vulgar apprehension might seem to attach themselves to his newly-acquired worldly dignity and elevation. At a friend's house, just before his embarkation, while

one of the family was playing Handel's tender air of,

And if to fate my days must run,  
O righteous Heaven, thy will be done!

every person present was much affected on observing this affectionate man with his hands and eyes uplifted, evidently as if anticipating the probable termination of his earthly course in India, and with an expression not to be forgotten of devotion and pious resignation to the will of God.

From Portsmouth, July 11, 1829, in sight of the vessel which was to bear him from his native land, his attached relatives and friends, and all that was dear to him on earth, never probably to return, we find him writing to a friend—

You will be satisfied to hear that I am quite well in health, and as to spirits much as my kindest friends could desire. I believe myself to be in the path of duty, and I do not allow a doubt that I shall be guided and supported in it. The pang of separation from all whom I love and all who love me, is indeed most bitter; more so than I could have conceived possible, when I recall that moment when every thing this world could offer seemed taken away at a stroke, as I sat by my beloved Wife's dying bed and witnessed her peaceful departure. The prayer, which I then offered up, seems to have obtained its answer: it was, that I might never forget that moment, or lose the earnest desire I then felt to follow her good example, that, whether my appointed course were long or short, it might be one of active usefulness. The prayer is thus far answered, that the opportunity of usefulness is given me: pray for me, my Dear Friend, that I may not fail to improve it.

To a friend he mentions a touching circumstance. The Pallas having hoisted her signal, he was hastening on board, when, he says—

The Admiral's barge, with Lord Dalhousie and his party on board, could be seen coming from Portsmouth. We slackened sail, to give them time to arrive before us; so that we might escape the noise of the salute and the bustle of the reception. It was an interval well suited to reflection: the sense of all that I was leaving, and of all which I must be ready to encounter, was strong upon my heart: the feeling, I can with much thankfulness declare, though solemn, was not intensely painful: some natural tears were dropped; and before Faith and Hope could have their perfect work, our boat was alongside.

*Anxiety to be useful to his Associates on the Passage.*

Lord Dalhousie, appointed Commander-in-Chief in India, proceeded to his destination in the same

frigate (the *Pallas*, Captain Fitzclarence) in which Bishop Turner embarked. Of the party who were thus brought together, eight in number, the Bishop stated that he found himself placed among those to whom the feelings and habits of the best society were familiar. His own apostolic character shines forth, in the anxiety which he felt faithfully and affectionately to discharge his duty among his associates.

The great anxiety is, that we may become useful to those with whom we are for a season joined in such closeness of intercourse. It is indeed a matter of vast anxiety, and I am full of care, lest, on the one side, I should be found wanting in faithfulness; or, on the other, should cause the good to be evil spoken of, through lack of discretion. From temper and habit I know myself to be too prone to the former; yet I may, and probably in some measure shall, fall into both. I feel daily more and more that this is the real trial of my new station—so to order the life and conversation, that the light may shine before men, and lead them to glorify the Father. On what are called great occasions, as they may arise, I feel no very appalling apprehensions: the promise, *As thy day, so shall thy strength be*, seems framed for especial application to *тѣмъ*; but it is in the moments which make up the year, in the unrestrained communications of ordinary intercourse, that the evil danger lies—a danger which can be averted only by the grace of increasing watchfulness. May I indeed be thus enabled to *set a watch on the door of my lips*; having that *honest conversation* among the children of this world, that however they may be disposed to speak against us, *they may, by the good works which they shall behold, glorify God!*

*A Sunday at Sea.*

Of the first Sunday passed at sea, the Bishop thus writes to a friend:—

Our Sunday Service was, in many respects, very pleasing. The quarter-deck is converted into a very handsome and convenient Church, capable of accommodating the whole of the ship's company, except the few who are necessarily engaged forward and aloft in tacking the sails. The bell tolled for a quarter of an hour, to give notice of Service. The morning was bright and calm; and as the shrill note of the bell sounded afar, amidst

the measured roll of the waves as they beat against the vessel's sides, it was one of those combinations which find their way to the heart, and stir up the inmost feelings. I have since endeavoured to put these feelings into verse. You will begin to think that the waters of the Atlantic are a sort of *Castalia* or *Helicon* to me, as this is my second poetical effusion; but the truth is, poetry is a sort of wayward steed, which sometimes runs off with me.

Bounding along the obedient surges,

Cheerily on her onward way,  
Her course the gallant vessel urges!  
Across thy stormy gulph, Biscay!  
In the sun the bright waves glisten,  
Rising slow with measured swell:  
Hark! what sounds unwonted!—Listen,  
Listen! 'tis the Sabbath Bell.

Hush'd the tempest's wild commotion,  
Winds and waves have ceased their war;  
O'er the wide and sullen ocean

That shrill sound is heard afar.  
And comes it as a note of gladness,  
To thy tried spirit? wanderer, tell;  
Or, rather, doth thy heart's deep sadness  
Wake at that simple Sabbath Bell?

It speaks of ties which duties sever,  
Of hearts so fondly knit to thee;  
Kind hands, kind looks, which, wanderer,  
never

Thy hand shall grasp, thine eye shall see.  
It speaks of home and all its pleasures,  
Of scenes where memory loves to dwell;  
And bids thee count thy heart's best treasures  
Far, far away—that Sabbath Bell!

Listen again; thy wounded spirit  
Shall soar from earth, and seek above  
That kingdom which the Blest inherit,  
The mansions of eternal love.  
Earth and its lowly cares forsaking,  
(Pursued too keenly, loved too well,)  
To faith and hope, thy soul awaking,  
Thou hear'st with joy the Sabbath Bell.

*Arrival and Proceedings in India.*

The *Pallas* arrived at Calcutta December 10, 1829, after a voyage of nearly five months: she left Portsmouth on the 15th of July, and spent nearly a fortnight at the Cape. Of the Nineteen Months, which formed the short but laborious course of Bishop Turner, the Editor of the *Christian Observer* remarks—

A variety of communications from various parts of his Diocese abundantly prove his Christian zeal, unwearied activity, extraordinary wisdom, meekness, and conciliating spirit, and the affection and esteem in which he was held by all with whom he had intercourse. The Missionaries, in particular, speak of him with

peculiar reverence and regard; and state that they derived great comfort and instruction from his presence, and his judicious and scriptural counsels and directions. The records also of the Religious Societies at home with which he corresponded, as well as his private Letters, contain most valuable communications respecting the religious state of India—its necessities—its capabilities—the openings in Divine Providence for the extension of the Gospel—the duty and facilities for so doing—and, not least, the indispensable need of at least two New Bishops for India, to discharge a portion of that important work, under which he felt himself rapidly sinking, without being able to fulfil one half of its demands.

Some idea may be formed of the Bishop's exertions, from an extract of the Madras Gazette of Nov. 4, 1830. He had landed at Madras on the 15th of October.

His Lordship has, we fear, been engaged in numerous and laborious duties beyond his strength, since he landed at Madras. He has preached twice every Sunday, held Confirmations at St. George's, at St. Mary's, at the Vepery Mission Church twice, at the Black-Town Chapel, and at the Mount; on each of which solemn and interesting occasions, his Lordship delivered to the candidates Addresses remarkable for their variety of subject, their simple and touching eloquence, and the chastened fervour with which they were delivered. His Lordship has also visited, or closely inquired into the plan and efficiency of, almost every charitable and religious institution at the Presidency. His examination of the young persons in the two Female Asylums, the Black-Town Male Asylum, and at Perambore, were remarkable for the happy talent displayed in ascertaining the abilities and acquirements of the persons examined.

The Bishop's intercourse with the Church Missionaries in Ceylon, on his subsequent Visitation in that Island, was detailed at p. 407 of our last Volume and at p. 117 of the present.

A Letter from Calcutta, of the 11th of July, addressed to one of the Bishop's relatives in England, draws an affecting picture of

*His Last Hours.*

· Ere this reaches you, you will, I trust,

have received a Letter which I did myself the pleasure to write you on the 24th of May last. In that, I informed you that our venerated Bishop had not returned to us in such good health, as when he left this to visit the other Presidencies. It did not strike us, however, that his illness was at all serious; and we fondly hoped, that rest and freedom from exposure would entirely restore him: but it has pleased our Heavenly Father to dispose otherwise; and it is now my sad and painful duty to let you know that he is no more.

We sympathize most sincerely with you, for even we feel bereft. Such a friend we can hardly hope to meet with again: his image is enshrined in our hearts, and his sayings imprinted on our memory so long as that shall last.

The medical men advised his taking a voyage to Penang: this being part of his Diocese, he the more readily assented to the measure, as duty was always his paramount object; and he had actually engaged for his voyage, when he became so suddenly and rapidly worse that even he himself relinquished all hope of recovery. He was not totally confined to his room until within three days of his death.

On Sunday, the 3d instant, Mr. Corrie administered the Sacrament to him: for your more accurate information, I will transcribe some memoranda which Mr. Corrie wrote down as conversations transpired.

In the night of the 5th, being restless, the Doctor asked him if he would like to see me; and, on his assenting, I was called. On going to his bed-side, he shook me kindly by the hand, and said he feared he interrupted me—expressed how happy he should be could he speak to the Natives in their own tongue—and referred to his Sirdar. On my proposing to speak to him, he said, "No, not now: he is fearfully untutored." He spoke a good deal on subjects of Religion connected with his own state—asked me to pray with him—and then said that he would try to compose himself to rest.

July 6th, about 4 P.M., on going into the Bishop's room, I observed that I feared he had had a trying day: he, with emphasis, said "VERY." On saying, that when he felt able to attend, if he would just express his wishes, I should be glad to wait upon him, he assented; and, after some time, observed, in broken sentences, his articulation being indistinct, that we do not ARRANGE matters in Religion sufficiently for ourselves with—more I could not understand. In order to keep up the train of thought, I remarked, when he ceased, that our mercy consists in that the covenant is ordered in all things and sure; on which he said, "To those who

live ORDERLY, there might be more of joy and peace in believing." I replied, that, in great bodily distress, it seemed to me, there could be little beside a child-like reliance upon a Father's care and love. He said he had "AN ASSURED HOPE," and added, that we wanted God to do some great thing for us, which should prevent the necessity of humiliation and closing with Christ. After this I read a Hymn, "Jesus the Way, the Truth, the Life": he said, "That one feeling is universal—pervades all [Christian] hearts!" In confirmation of this, I read the Hymn, "This God is the God we adore." After which I read some of the prayers out of the Visitation of the Sick, ending with the Lord's Prayer, and "The grace of our Lord, &c." to which he added a fervent "Amen." After a short pause he broke out in prayer—rendered more affecting by his pausing at the close of each sentence from the difficulty of respiration—"O Thou God of all grace, stablish, strengthen, settle us! Have mercy upon all, that they may come to the knowledge of the Truth! There is none other Name given under heaven among men, by which they can be saved. Other foundation can no man lay." On his ceasing, I added, "And this is a tried foundation, a SURE foundation," at which his feelings were much moved.

From this time our dear and much-lamented Bishop never spoke more. He expired the following morning about ten o'clock, seated in an arm chair, with Mr. Corrie's hand supporting his head. The Commendatory Prayer was read shortly before the Spirit took its flight.

Throughout the whole of his illness the exhibition of Christian Graces was most exemplary—entire submission to the Divine Will—increasing patience under intense sufferings—freedom from all earthly anxieties—calmness in viewing the valley which he was to pass through—and full assurance of those glories that were shortly to open upon him.

What have we not lost in such a Guide—such a Director! What has not India lost! Where shall an Elisha be found, to take up the fallen mantle? But our loss is his unspeakable gain; and his will, I doubt not, operate to soothe the wound, which He who has inflicted it can alone bind up. The very best medical advice that could be had was obtained, besides the constant, assiduous attentions of a domestic Physician, who had been appointed by Government to attend the Bishop on his Visitation. The medical opinion respecting him was, that he died of disorders contracted in England, but excited into activity by the heat and fatigue to which he had been exposed during his journeyings on the late Visitation.

*Testimonies to his Valuable Labours.*

At the Annual Meeting of the Church Missionary Committee at Calcutta, held on the 26th of July, Mr. W. W. Bird thus addressed the assembly:—

The Resolution, which I am about to propose, relates to the melancholy loss which we have all sustained in the lamented death of the Patron of the Society, the late Lord Bishop of Calcutta. It was when the hand of Death was actually upon him, when he lay extended on that bed from which it was ordained that he should rise no more, that this eminent individual endeavoured, in broken sentences, occasioned by the difficulty of respiration, to impress upon me his conviction of the vast importance of CHRISTIAN INSTRUCTION to this country, as the means of improving the condition of its inhabitants; and it would have been wrong to have lost so favourable an opportunity as the present Meeting affords, of making you acquainted with this interesting fact, and of illustrating it by his high example.

Laying aside all else that has been done by him for the temporal and spiritual good of this community, during the brief space he was allowed to remain amongst us, I shall proceed to observe that Bishop Turner not only attached the utmost importance, as his dying injunctions abundantly testify, to CHRISTIAN INSTRUCTION, but that he laboured, ever since his arrival in India, uniformly to promote it. With Education, as an art, he was perfectly familiar, in all its details; and there can be little doubt that, under his superintendence, it would gradually have become most beneficial in its operation amongst all classes. You are aware that he instituted, and maintained entirely at his own expense, the Infant School, already one of the most interesting establishments of Christian Instruction at this Presidency. You are also aware that with him originated likewise the plan of the High School; which is calculated, in process of time, to be attended with results the most advantageous. But he had other projects in view, which are considered, by those best qualified to judge, as no less likely to have succeeded. He proposed to encourage the resort to his own residence of the Native Youth who have so eminently distinguished themselves in the acquisition of European Literature and

Science; and he was in hopes, while benefiting by the assistance which he was prepared to afford them in the higher branches of those pursuits, that they would be led to imbibe that knowledge which passeth all understanding; and without which, all other acquirements, however great, can end only in vanity and disappointment.

At such a crisis as that in which we are now placed, the loss of a character so distinguished may be justly viewed in the light of a National calamity; and to this Society, for whose greater efficiency he was actually engaged in forming plans when he was called away, that loss is irreparable. Let us, however, learn from him never to despair. Let us, like him, place our whole reliance on the wisdom and goodness of that Supreme Being who overrules all things for good. Like him, let us suffer no discouragements, however great—no obloquy, however unmerited—to turn us aside from the path of duty; and we may then hope, like him, to be rewarded, at the last, with the blessed assurance of a joyful immortality.

Archdeacon Corrie, after stating that he felt especially accountable for the opportunities of improvement which he had enjoyed in the Bishop's society, added—

The maturity of his mind, his meekness in imparting information, the candour

and liberality of his sentiments, and the tenderness with which he listened to objections and answered inquiries, could be fully known only to those who had an opportunity of seeing him in his domestic circle.

Some benefit of these opportunities the Archdeacon hoped he should carry with him to his grave, especially the benefit to be derived from witnessing the closing scene of his life. He had witnessed the Bishop's daily devotedness to the duties of his high station, and his improvement of time; and when he found the hand of Death upon him, it was evidently no surprise to him—not a change of look or manner, or voice even, except perhaps a little more of solemnity, appeared. The Archdeacon added—

He conversed calmly on the prospects of Religion in this country, and of the support which Divine Truth afforded to his own mind under the sinkings of Nature: he seemed like a man who had been long preparing to take a journey, and now was to set off. This evidently spoke to all a lesson of the blessedness of habitual preparation for death: and if, like the eminent person deceased, we are found faithful unto death, we need not fear but that the Saviour will bestow the promised crown of Life.

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The Secretary of the Leeds Auxiliary furnishes two remarkable

#### *Instances of the Power of the Truth.*

—An Old Woman began to subscribe for a Testament at the age of 92: she was supplied with a Loan Testament until she had paid for her own, which she obtained when in her 93d year. One of the Collectors visited her lately, and found her apparently near her end: on being told who the lady was, she lifted up her feeble hands, and, with tears rolling down her aged cheeks, said—"Oh! that has been a Blessed Testament to me!" With lively sensibility, she expressed her gratitude to the Almighty for His preserving care and blessing through her long life; and, with an earnestness of expression which will not soon be erased from the mind of the Visitor, spoke of her faith in

her Redeemer, now as she approached near unto death. I visited this happy Old Woman three or four times, and have noted several delightful conversations which I had with her: they are short, but full of faith and love. What cannot Grace effect! She was comparatively lifeless until this Testament came into her possession. The Word of God was truly *quick and powerful*.

—A Poor Man with a large family, by occupation a miner, was a most profligate and abandoned character—a Sabbath-breaker, a poacher, a drunkard, and a swearer; but, being led under the preaching of the Gospel, was arrested in his career of wickedness, and made to feel his awful state as a lost sinner. He became an earnest inquirer after the way of Salvation, and diligent in the use of means. He possessed but few leaves of a Bible; and, being no scholar, by diligent application has taught himself to read:

and such has been his love and delight in the Word of God, that he committed to memory a great part of the portion of the Scriptures which he possessed. He is very anxious to possess a complete copy of the Word of God; but, from the smallness of his earnings, and a large family, is totally unable to procure his longed-for treasure.

#### NATIONAL EDUCATION SOCIETY.

The Committee furnish some seasonable suggestions on the

#### *Importance and Means of maintaining Intercourse with Scholars after Education.*

It is obvious that instruction in Reading and Writing, and even in Religion, given to children under the age of 14, will produce an inadequate effect on their future lives, if our care and influence over them cease at the moment when they are entering on the engagements and exposed to the temptations of the world. The thoughtlessness of Youth, or any unhappy association during the first few years of service or apprenticeship, may render the whole work of juvenile instruction a labour almost in vain.

So far back as the year 1817, the early age at which children are frequently withdrawn from school attracted the attention of the Committee. It appeared, that the inability of parents to procure a maintenance for their families often induced them to remove their children from the course of instruction which they were receiving, long before their knowledge of Religion was matured, or habits of piety and self-command could have been acquired: and it soon became apparent, that if Christian Principles were to actuate these Young Persons through life, it would be necessary to carry on instruction to a further extent than could be effected by means of the usual Sunday and Daily Schools.

Various expedients were proposed for accomplishing this beneficial design. It was thought, that if LENDING LIBRARIES were attached to Schools, much useful and religious information might be acquired, and a profitable intercourse kept up with the Clergyman or his Assistant, by whom the books would probably be lent: it was suggested, also, that Institutions for CLOTHING, and Societies for providing against the wants of SICKNESS, fund books, or small SAVING-BANKS connected with Schools, would tend very much to promote this desirable object:

and, in addition to these methods, many recommendations were received by the Committee in favour of a direct SYSTEM OF INQUIRY into the occupations and pursuits of those who had been educated in the School, during the early years of their service and apprenticeship. In furtherance of this system, it was proposed that REWARDS should be given for continued good behaviour and attendance at Church; that inquiries should be made with a view to their distribution; and that, wherever it was possible, a specific fund should be raised for this object. The more direct plan was also suggested of forming SUNDAY SCHOOLS OF A HIGHER CHARACTER, into which the elder children might pass regularly, as their attendance during the week was interrupted by their occupation and settlement in the world.

Two other methods are mentioned in the Appendix—that of PUBLIC CATECHIZING, and that of engaging the elder Scholars as TEACHERS in the Schools.

Communications on this subject have been received from many quarters, in reply to the Circular issued by the Committee: a Summary of these Communications appears in the Appendix, from which we quote a few passages in the words of the respective Correspondents:—

*Libraries*—Young persons, between 14 and 20 years of age, frequent Church, and borrow the books of my Library; by which means I have communication with them until they come to be Confirmed—The books are sought with an eagerness which I had not expected when I tried this plan.

*Inquiry*—Those who have removed from us to other places have maintained a good name—I have been able to ascertain that none educated in this School have ever been brought before a Magistrate—Many valuable members of society, and good and useful servants, are the fruits of our school.

*Higher Schools*—Two Adult Schools are held every Sunday for Males: the Females meet separately in the afternoon. Out of these we form the Bible Classes, the Females being superintended by Ladies; while a large class, including Teachers, attend me for an hour—We have a Sunday-Evening School for Apprentices, containing 80 scholars—I assemble a class of 33 Young Men every Sunday Evening

and explain a chapter; on which I ask questions the next Sunday Evening, and then explain another—I instruct, on the Saturday Evening, those who attend and assist as Teachers on Sunday—From Michaelmas to Lady-Day, on Wednesday and Friday Evenings, the Young Men attend the school: I am always present, to second the Schoolmaster in his exertions: he acts gratuitously—47 in my adult school every Wednesday Evening—I have opened a Sunday-Evening School: Boys attend in winter, and Girls in summer: at the present time (January) 40 lads attend me, and I might double the number of scholars if there were room for the increase—The following plan is adopted for the instruction of those who have left school: the Youth of both sexes attend me on Sunday Evening: they read a portion of Scripture, which I explain in a familiar way, and then ask questions out of it: a portion of the Church Catechism is then treated in the same manner; after which I sometimes read them an instructive tale, and conclude with a lesson in parochial psalmody: the time thus occupied is about two hours. Each person brings a penny a-week, and I add something to the stock at the end of the year, with which they purchase Bibles, other books, or clothing if they are very poor. The parish being small, I am enabled in this way to instruct all between 14 and 20 years of age, and the plan is most satisfactory: I cannot but think, that if, in any cases, Education fails to produce the good which we expect from it, something must be attributed to the want of such kind of communication with Young Persons while they are settling in life.

*Catechizing*—Many persons attend while the catechizing goes on, and it attaches elder persons to my Church—30 or 40 Young Persons are questioned in Scripture History every Sunday Afternoon—For an hour after the Evening Service, I question the lads; and have persuaded the farmers to hire them, on condition of their attending me at that time—Young Men are instructed for an hour before the Afternoon Service, in the Boys' School-room, and are questioned at the altar for 20 minutes after it—In the afternoon, I question on a chapter in the Gospels, going through them in order: 24, between 14 and 20 years of age, regularly attend: there are others also occasionally, and many voluntarily learn by heart the chapter out of which the questions are to be asked—I gave notice

in a Sermon that I should henceforth catechize; and explained how, and why, I should do it: 40 attended me the first day; and from 40 to 50 have been present ever since, with many elderly persons who look on—50 Young Women, between the age of 14 and 20, attend at the Girls' School every Sunday Afternoon, and are catechized in Church before the Service begins—I have an Adult Class of 30 to 40, who have left school and come to be catechized.

*Teachers*—We retain our children in the school as Teachers—The Boys do not, but 20 or 30 Young Women always attend—The majority of our Teachers are of this class—I have 60 scholars in my Bible Class, who are training to become Teachers: I have had 200 old scholars present at the instructions which I give in the Church on the Catechism one evening in the week—Several attend me to practise singing—The instruction of Young Persons, between 14 and 20 years of age, I have endeavoured to provide for by the formation of a "Juvenile Society," in which some simple rules are adopted, having respect to *Company, Dress, Attendance on Divine Service, and Reading the Holy Scriptures*. This little company is composed of orderly Young Persons, who are of great service to me in my Sunday School, and who meet once a fortnight for Religious Instruction, when each is required to bring a short portion of Scripture to repeat memoriter; and I then make a few remarks on each of such passages, and propose a few questions as to its meaning.

In reference to the Societies for Relief in SICKNESS and CLOTHING, the Committee state—

A weekly penny is the sum most frequently required, whatever may be the object for which it is subscribed; and, with this premium and some small subscriptions from a few honorary members, it is found that a member may be allowed from the Institution about four shillings a-week during sickness.

The Clothing Institution of a Sunday School in Staffordshire produced, by subscription from the children, a sum of 45*l.* last year.

Many of the children, on going into service, are desirous of continuing on the list of members; by which their connexion with the school is consequently secured, habits of frugality encouraged, their intercourse with the Clergyman materially



facilitated, and an opportunity given for kind and judicious influence over their conduct in the world.

On the topic of REWARDS it is remarked—

From some quarters, the Committee have been reminded of the inexpediency of Rewards (if they can be dispensed with) in Sunday Schools; and it has been urged, that attendance should be enforced by the influence merely of parental authority, and that the scholars should never be permitted to forget the benefit which they themselves derive, or to imagine that their attendance confers a favour on the conductors of the school. In these remarks, as cautions against the indiscreet use of a stimulus to the performance of duty, every one will be disposed to concur.

---

## Continent.

### FRANCE.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

SOME friends in the South of France furnish the following intelligence.

#### *Increasing Eagerness for the Scriptures in and near Toulouse.*

After being furnished with a dépôt from you, and continuing to persevere in our endeavours, we have succeeded in distributing, gratuitously, a considerable number of New Testaments, among the sick, the afflicted, and those who were seriously inclined. We have had opportunities of distributing copies of the Scriptures in the barges plying on the Languedoc Canal, in hospitals, prisons, &c.; and more especially in the Military Hospital, which usually contains from three to four hundred patients. Every week, also, we give a certain number of copies into the hands of such soldiers as appear well disposed; nor is it unproductive of the best effects:—"I will never part with this book!" is frequently heard among them. The bargemen and watermen, likewise, employ themselves in reading the Word of God: we have been called upon to witness the good effects produced by it on many of them: one of them told us, the other day, that whenever he visited certain ports, his New Testament was never to be found in his skiff; for it was so eagerly borrowed, that he would have lost it long ago if the great value which he set upon it did not oblige him to keep a strict watch on those to whom he lent it.

March, 1832.

This description of the state of things will hardly appear to you in its due importance, unless you call to mind our particular situation, as residents of a city notorious for its fanaticism and superstition, and in which, for a long time, it was impossible to expose publicly books distributed by Protestants. With regard to ourselves, who cannot forbear comparing the time gone by with the present, we are unable to express our lively gratitude for so remarkable a change. Assuredly God has done wonders for this country; and has directed every thing in such a manner, that His word obtains more and more free course among us. A number of villages, in the most retired situations, and whither a single New Testament had perhaps never before penetrated, has been abundantly supplied with copies. In the neighbouring fairs and markets many have been disposed of, particularly in places wholly inhabited by Roman Catholics.

#### *Conversion of Roman-Catholic Students.*

When a New Testament shall have been deposited in every house, religious awakenings will not fail to manifest themselves. We can even with joy testify, that, on all sides, we are given to understand that people are perplexed with doubts: many—and in particular young people preparing for the priesthood—have applied to us, and even some have wholly abandoned the Romish Church. In a certain district, an anxiety for religious inquiry manifests itself so strongly, that we can only attribute it to the abundant distributions of the Scriptures made by a Young Student, who is converted, and who will shortly close his theological studies in one of our Protestant Universities: he has recently spent two months in calling on his relations and friends to attend to the Scriptures, and in going from village to village for the purpose of distributing the New Testament. Other Students have also begun to be assailed with doubts, and have quitted their former course.

#### *Itinerant Labourers for the Distribution of the Scriptures.*

It would be very desirable to find out a certain number of Christians, ready to devote themselves to the circulation of the Sacred Scriptures, by going from cottage to cottage, with a view to ascertain the conversions which may have taken place. This channel we have been long desirous of discovering, and still proceed

in making the attempt. In one district we have succeeded in organizing some Committees of Christian Friends; who labour, with perseverance and activity, in the promotion of every thing that can contribute toward the advancement of the Kingdom of our adorable Redeemer. The distribution of His Sacred Word is one of the objects which they pursue with the utmost zeal; and they have furnished us with very gratifying details of the results of their labours, the various markets and fairs which they visit affording them opportunities for penetrating into the most sequestered places.

*Great Crisis for the Scriptures in France.*

Never was the Gospel so imperiously called for, as under the existing state of things, and in the present situation of men's minds. Whole bodies of people are in their minds alienated from the Romish Church; and their anxiety to find something which may answer to them as a substitute is so great, that the most absurd reveries find multitudes of followers. The Bible, which for a long time had been considered as a Protestant Book, begins to be looked upon by many as the Revelation of God to all Christians. It is in vain that the bigoted Priests seek to give themselves out as the sole interpreters of the Sacred Volume: even among the less-enlightened classes, the people are determined to judge for themselves.

We do not hesitate to declare, that we are arrived at the very period of time, when you are more especially called on to render greater services than ever your labours could effect, at least in behalf of France. The Gospel of Christ will, by its beneficent influences, enlighten many individuals, whom the want of every religious sentiment would quickly lead back to Popery and Superstition, and the far greater multitude of whom the philosophy of this world and all the aberrations of the human mind are desirous of carrying along with them in their train.

The hottest partisans of the Romish Church are at present obliged, in many cases, to carry on their disputations according to the Bible. It was during the present year that one of us, having maintained Ten Public Discussions with the adherents of Saint Simon—less with a view of refuting their absurd doctrines than to preach the Gospel—not only reduced that party to the necessity of obtaining a Bible, by demonstrating to them their ignorance of Christianity and their

inability fairly to oppose it, until they were actually acquainted with its contents; but even several of the Professors and other learned men, who, in consequence of attacking the opinions of the Saint Simonites were hard pressed as to their belief in the creed of the Romish Church, gave the decided answer, that the New Testament alone contained the doctrines of every Christian Denomination. Both Priests and Laymen were gathered around the friend who stood forward as the defender of the Christianity of the New Testament; and, from that time, the Divine Word HAS BEEN HELD IN ESTEEM among us.

Such is a faithful sketch of what is passing among us.

---

## African Islands.

### Madagascar.

#### LONDON MISSIONARY SOCIETY.

#### *Increasing Efficacy of Christian Instruction.*

Mr. Baker transmits the following evidence on this subject, which was briefly noticed at p.16 of the present Volume:—

It is truly delightful to see the present attendance at the Chapel: the hour of the solemn assembly never arrives, without exhibiting the pleasing spectacle of many already met together; and waiting, with apparent desire, the commencement of the Service. The number of adults is so considerable as to render the children almost invisible; and those adults consist principally, not of occasional hearers who step in when passing by, but of voluntary and regular attendants who have first come forward to know what is the meaning of our instructions, and have finally evinced and professed a desire to become followers of Jesus: hence our Chapel is crowded within doors, and usually round several of the windows to some distance outside.

The manner of attendance is equally pleasing: all are silent, reverent, and apparently intent upon listening to, and joining in with, what is said. The Sermons give rise to frequent conversations among the hearers, with us and with one another. Sometimes a degree of emotion is manifested under the preaching, quite unparalleled here in former times; and occasional instances of such emotion extending beyond the hour of preaching come to our knowledge, one of which I will communicate to you.

Mr. Griffiths preached from Mal. iii. 18. A slave of one of the first scholars had scarcely reached home, before he surprised his master and fellow-servants by speaking with great earnestness to the following effect:—"I have often HEARD the preaching, but never FELT it till now: the thoughts entered into my heart: every word went to the bottom of my ears. I was terrified to hear of the Day of Judgment, and my hair stood on end like bristles: I think every hair of my head believed what was spoken. I am resolved to learn to read, and search thoroughly into the matter." He continued a long time to express similar feelings; and reproached some present with having learned so much and so long, and felt so little; and upbraided himself and fellow-servants with various common sins; adding, "As for me, I am resolved henceforth never to do any thing without praying: if I eat, if I drink, if I work—whatever I do, I will commence with prayer—yes, if I STEAL, I will first pray." His Master kindly reminded him, that it was an error to think of praying before stealing, and exact to prevent him from stealing; and otherwise encouraged him to persevere.

It is observable that this state of things encourages and animates those who have to preach; and this is especially the case with regard to many Native Youths, who address the congregations pretty frequently: there is a remarkable and gratifying improvement in their fluency, copiousness, and especially earnestness.

---

## Mediterranean.

---

### BRITISH & FOREIGN BIBLE SOCIETY.

THE Rev. J. R. T. Lieder, on occasion of his late visit to England, furnished the Committee of the Bible Society, at their request, with the following statement relative to the

#### *Distribution and Influence of the Scriptures in Egypt.*

1. The vernacular tongue, as well in Egypt as in Syria and Palestine, is at present the Arabic. This language is not only spoken by the inhabitants of these countries, but in general, also, by those large numbers of strangers who have settled themselves there, and who speak, read, and write it; as, for instance, Armenians, Turks, Greeks, and Syrians. This language is still spreading, particularly in the large dominions of the

Pacha of Egypt: it becomes more and more known among the Barabras (Berbers), Doongouls (Nubians), the inhabitants of Senear and Cordofane, unto the frontier of Habesh (Abyssinia); as it is not only the language of their common Religion, but also of the Government: and I do not doubt but that it will become, in some years, the predominant language of these Nations.

2. During our six years' stay in Egypt, all parts of it have been several times visited by us; and we have circulated the Holy Scriptures, and other pious books, not only in the Arabic, but also in the Turkish, Greek, Armenian, Italian, French, German, Spanish, Hebrew, and Coptic Languages. We have endeavoured also to introduce the Word of God, or parts of it, according to circumstances, into the Schools of these Nations, in which we, in general, succeeded; and which will, under the blessing of God, be of the greatest advantage to them: for, formerly, the children learned in their schools, from wooden tables, only Prayers and some passages of the Bible by rote, from the want of printed books; but hundreds of children now begin to read the Word of Life.

3. Though we have not yet met with real conversions among the Natives, we can at least testify that the Holy Scriptures are read in many houses; and that some think more seriously about the salvation of their souls, and are anxious to lay aside those sinful customs which are very general in Egypt; as, for instance, swearing, lying, and hypocrisy, so strongly condemned by Holy Writ.

4. We laboured, and shall labour in future, in the full assurance that the Holy Seed of the Word of God will not be sown in vain, but will bear fruit for eternity; and that the time will come, in which benighted Egypt, now groaning under spiritual and temporal slavery, will be enlightened by the Spirit of Christ, the Sun of Righteousness, and its inhabitants rejoice in the Lord our God.

5. There are still great numbers in Egypt who are not provided with the Word of Life: some of them cannot read it, on account of the smallness of the types; others are ignorant of the value of this great treasure; and many cannot obtain it from want of money; for hitherto we have been perhaps too strict in demanding at least a part of the price, in order to keep up as much as possible the sale of the Scriptures. In regard to the small

types with which the Holy Scriptures have been hitherto printed in the Arabic Language, I remark that many of the people are unable to read them, partly from incapacity to distinguish the letters from each other, and partly from a fear of losing their present impaired sight. Europeans cannot imagine how much the Egyptians suffer from weak eyes, or how many have entirely lost their sight by Ophthalmia. It would, therefore, be a most necessary and noble work were the British and Foreign Bible Society to furnish the Egyptians, and the Arabs in general, with the Holy Scriptures printed in large types.

### India within the Ganges.

#### BRITISH & FOREIGN BIBLE SOCIETY.

THE Rev. T. Dealtry, Secretary of the Calcutta Auxiliary, makes the following remarks on the

#### *Hindrance to the full Influence of the Scriptures from the Hindoo Laws of Inheritance.*

We have abundant reason for gratitude, in the prospects which are opening before us. The calls for the Sacred Scriptures are becoming daily more pressing. The Natives, so far from having any objections to read them, are most anxious to do so; and there are great numbers of Native Youths in this city, who have not only a thorough knowledge and conviction of the truth of Christianity, but over whose hearts and lives I am conscious it is exercising a salutary influence, although they have not the courage openly to renounce the way of their fathers.

There are, it cannot be doubted, many difficulties in their path, which cause them to hesitate, and none more so than the painful sacrifices which they have to make. The loss of caste, sore and grievous as is that trial, is the least painful. The laws of inheritance operate, I believe, much more powerfully than any thing else. The whole life of a Hindoo is bound up in his money, whether it be little or much; and it is proverbial, that his whole conversation is founded upon his rupees. What then must be his feelings, when he knows that the moment he becomes a Christian he sacrifices every rupee which he has to his family, as well as becomes an outcast from them? The Missionaries, I rejoice to say, have drawn up a Petition to Government and to the Honourable Court of Directors, praying that this grand hindrance to the entrance of Light may be

removed, by the substitution of more equitable laws on the subject of inheritance; and have published a Pamphlet, entitled "Observations on the Hindoo and Mahomedan Laws of Inheritance, as affecting Converts to Christianity in India;" and most sincerely do we pray that their plea may be heard!

#### CHURCH MISSIONARY SOCIETY.

##### CALCUTTA.

#### *Addresses at the Eighth Anniversary of the Auxiliary.*

From these Addresses we select the following passages:—

##### *Encouragement from the Progress already made.*

The Report announces the baptism of 67, during the past year; whose moral and orderly conduct affords the best proof which can be given of their sincerity.

Though the number thus stated may appear very small, a reference to former years will, I think, shew that our success is gradually increasing; and if the fruits of other Christian Missions be added to your own, the amount will prove considerable and encouraging. But let those who despair of your cause, and lament over the scanty harvest which has been gathered in, remember the difficulties which are opposed to the progress of Truth. The separation of one individual from his idolatrous countrymen is no mean triumph, when you consider the immense sacrifice which he has to make. To him, it is the loss of reputation, the desertion of friends and relatives, exile from his paternal roof, and excision from the general body to which he belonged. What but the mighty power of Truth—what but Divine Grace—could dissolve such bonds, or effect a separation so painful?

[Rev. T. Robertson.]

We would, if we could, have all India converted to Christianity in one little inch of time; but the Lord works, generally, in a progressive way; though He has His appointed time for whatsoever comes to pass. It is our time to work always; and whatever our hand finds to do, in His service, to do it with all our might.

But it has been said, "What have you done? Where is your success? Missionaries have been in the country for many years, and we see no change?"—These querists we do not allow to be proper judges; as it is to be feared their hearts are not right with the work. A great deal has been done, and is now doing. Thirty years ago, we could not

speaking openly of Missionary-work without meeting with derision, and no Missionary had liberty to enter the country. We are witnesses, this night, to what a change has taken place: we have Missionary Stations throughout this great empire, many hundreds of Youths in our Schools, and, through the noble exertions of a worthy Lady now present, and other Ladies in the country, we have hundreds of Native Females in our Schools, which was once thought impossible. "But," say they, "you have few Converts; and we do not believe these are truly converted that you have." To this we answer: There are many, when we consider other Societies' Converts as well as our own; and that real conversion, or to make a real Christian, is the work of God the Holy Ghost, and not the work of man: for, as a Reverend Gentleman has observed, it is not very likely that a weak Hindoo would give up his friends, and suffer persecution, if the Holy Spirit had not touched his heart with the love of Christ.—But we do not allow blind men to judge of colours. [Mr. Edmonds.]

*Importance of Calcutta as a Missionary Station.*

Calcutta, according to my views, ought to be considered the most important field of labour; and here should your strength be collected in the greatest force. You are not solitary Labourers here; but have many Auxiliaries indirectly engaged in the same work. Among these, I may notice the general influence of European Society; which, from a long period of time, has been effecting a gradual approximation of habits and manners, among the Natives, to our own. Observe, also, the rapid increase of Schools, the improved character of Education among the Descendants of Europeans, who are in immediate contact with the Heathen; and reflect how powerfully their Christian influence and mental superiority must operate.

Idolatry, like every other species of imposture, can have no other foundation than Ignorance; and in proportion, therefore, as Knowledge is diffused, will the spell be broken, and its enchantments be dissolved. With so many causes operating in your favour, you may reasonably expect that Calcutta will, before long, be numbered among Christian Cities. There are some individuals now present, who can remember the difficulties which once obstructed every effort to do good. A deep and death-like lethargy paralyzed the native community—argument was in

vain—truth was not valued. Look at the same people now! Are they still asleep? On the contrary, they are eager to measure their strength with yours: they feel that their craft is in danger; and that defection is spreading through their ranks.

How important in its consequences will be the conversion of a town like this! It is the Metropolis of India, and the centre of Commerce. Its merchants wander over every province; and villages far distant from us, who never saw a Missionary, are known to have become acquainted with the life and doctrine of Christ.

Let this great city, then, be your first care. Here let the battle be fought, and all classes of Christians combine in the contest. Plant the Tree of Life in this soil; and its leaves will prove that they still have power to heal the diseases of surrounding nations. [Rev. T. Robertson.]

*Feelings awakened by the Loss of Fellow-Labourers.*

Scarcely an Anniversary arrives in our Religious Institutions, but we are called to lament the loss of some who have been engaged with us in the same glorious enterprise. These mementos of human decay should have but one tendency; viz. to rouse us to increasing diligence and activity; to engage us ever to be at our posts—that the last enemy, which we have to encounter and to triumph over, may not surprise us when we are in a careless and unwatchful state. The voices of our departed friends call to us, in this respect, with an emphasis not to be mistaken: they say to us: "Soldiers of Christ! arise, be bold, be brave, press forward; spend your youth, your manhood, your declining years, in this glorious service; and then shall you die in the arms of Victory, and rest in the calm and quiet atmosphere of Eternal Peace!"—Ye triumphant conquerors, who have been the chariots of our Israel, and the horsemen thereof, we obey your summons! we rise to follow your faith, to emulate your zeal, your devotedness, your charity, to imbibe your spirit! Let fall your mantles upon us, that we may be clothed with the same mind—that we may follow in the same steps—that we may share in your immortality! [Rev. T. Dealtry.]

*Exalted Nature of Missionary Labours.*

To be employed in raising temples to the honour of the Almighty—in directing the human spirit to the true source of comfort and salvation—in rolling away

the darkness which now eclipses the vast empire of mind—in raising men from ignorance, and degradation, and woe, to knowledge, and honour, and purity, and joy—O! to be so engaged, is the holiest, noblest work that ever occupied the attention of either man or angel! It is to break the shackles of the most galling slavery—it is to extend the charter of the only true freedom—it is to stay the famine of the soul by the administration of the Bread of Life—it is to arrest the foulest moral pestilence, by furnishing the *Balm of Gilead*, the effectual medicine—it is to stamp the features of security and bliss on the Heirs of Immortality;—and even to fall in so high and honourable an enterprise, is to be crowned with glory! And though, for them who so fall, no funeral garment is woven, no monument is piled, yet their witness is in Heaven, and their record is on high: and the most glorious epitaph you can inscribe upon their tomb is this—“THEY DIED IN THE SERVICE OF THEIR REDEEMER.” [The Same.]

*Paramount Importance of Christianity.*

It has been asked: What right have we to disturb the faith of others? I answer, The same right as we have to give bread to the hungry, to give medicine to the sick, to give assistance to those who are in danger. Their misery, and want, and danger, and our own ability and desire to relieve them, form the plea for our interference, and present also arguments for our gratitude and thanksgiving when success attends our efforts. It has been asked also: “What has Christianity done for man?” I answer: All that has ever been done for him. Point me to a spot, where she has not been known, since the time that she descended to bless man, that has not presented a scene of unmixed darkness and misery. What has she done? She has guided many a wanderer to comfort, and hope, and felicity. She has shed a sweet and joyous influence over every dwelling in which she has been received. She has sustained and comforted in life, and has caused to triumph in death. [The Same.]

*Influence of British Power in India on the Propagation of the Gospel.*

Worldly men and politicians banish the thoughts of God’s government out of the world that He has made, as much as they can. And I am sorry to say, real Christians are too forgetful that the Lord reigneth over all! I verily believe the British Power has been established in India with the permission, and under the direction, of Divine Providence, that the

Gospel may be freely offered and preached to the inhabitants. Fault has been found with the great extension of our power; but such men see not why God permits men to act strangely. There was the Burman War. Why?—To open a way to the free dispersion of the Gospel: and now Missionaries are baptizing great numbers of them, on a credible profession of Christianity. The Gorka War, too?—To bring us acquainted with those brave Highlanders: and now our worthy Missionary, Mr. Wilkinson of Gorruckpore, has had many under his instruction; and so the Gospel shall spread among these mountaineers. The stretching out, too, of our Western Frontier?—Is it not to make way for the free offering of the Salvation of Christ to the inhabitants? I believe that God will support the British Government in India for the good of the people, and that His servants may have free liberty and protection to make known to them the one and only way which God has revealed to man for his salvation. [Mr. Edwards.]

MADRAS.

*Death of the Rev. James Ridsdale.*

THE death of this estimable Minister of Christ was mentioned at p. 120 of our last Number. The following particulars relative to this melancholy event have since reached the Committee, from the Rev. F. Spring, Secretary of the Madras Corresponding Committee.

It is my melancholy task to call your attention to the severe loss which has been suffered in the sudden death of the Rev. J. Ridsdale. The tale may be soon told. He was slightly affected with illness on the morning of Saturday, the 20th of August, and sent for medical aid. At that time he was considered by his friends so slightly indisposed, as to need no particular care. Before the afternoon, however, decided symptoms of Cholera were observed: by six o’clock in the evening no hopes were entertained of his recovery, and about four o’clock the next morning he departed this life. I can give you no particulars as to the state of his mind, as I was not present. From what I learned from others, he appears not to have apprehended the near approach of his dissolution, nor to have spoken much on any subject. Of the real state, however, of one who had been long walking in the paths of godliness, and of his present

enjoyment of a Crown of Glory, there can be no doubt. The estimation in which he was held by the Congregation over whom he had presided for eleven years—a Congregation which he had originally formed—and the deep feeling of sorrow which his demise has occasioned among them, prove him to have been a faithful, zealous, and affectionate Pastor. Few deaths, among those who only fill the ordinary situation of Minister of a Congregation, have created a greater sensation. It has been shewn, not merely by the concourse of his people who attended his remains to the grave, and by a request on their part to be permitted to erect a tablet to his memory in the Chapel at their own expense, but also by a liberal subscription, among all classes of the community, for the benefit of his Widow and Children.

Mr. Bannister reports a remarkable instance of the

*Power of the Truth over a Heathen Boy.*

A Heathen Boy had been some time in one of the Society Schools, and had read the Gospels as a class book. He became convinced that his own religion was a fable, and that idolatry was sinful. On his father taking him a short time since to an idol feast, he refused to bow to the idol when his father and others did so: on being asked why he refused, he told them that it was impossible that a wooden image could be God, and that he would not bow to it: his father immediately proceeded to violent measures, and made him bow to it. On their going home, the father renewed the dispute with the boy: upon which, the boy renewed the argument against idolatry; and said—"You made me bow to that idol before, by beating me: BUT I DID NOT BOW IN MY HEART; and if you cut me to pieces, you shall never again make me bow to an idol." His father immediately took the boy from the school; but such is his desire to become better acquainted with the Scriptures, that he steals away whenever he can, and goes to the schoolmaster's house to read them: he, being a good man, lends the boy a light to read by; and, while others are at rest, this little fellow often runs away, and sits up at nights to read the Scriptures. It is said, that the conduct of this boy so much affected others in the same school, that they were almost induced to follow his example.

COCHIN.

From a Report on the Cochin Station, addressed to the Corresponding Committee, by the Rev. Samuel Ridsdale, dated April 15, 1831, we make the following extracts.

*Nature of the Mission Establishment.*

The Mission Premises at Cochin are situated on the south side of the Fort, about half-a-mile from the sea.

The first stone was laid on the 1st of January, 1823, by the late Hon. J. J. Sparrow, formerly a Member of Council on the Bombay Establishment, an exalted Christian, and a zealous promoter of his Saviour's Cause. On this occasion, most of the respectable inhabitants of Cochin were assembled on the spot; an Address was delivered, stating the objects of the Institution, and the prospects connected with it; a Hymn was sung; and a Prayer was offered for the Divine Blessing on the undertaking, and for the prosperity of Missions in general.

The house, including a wide verandah which surrounds it, is 110 feet long by 70 feet wide. Each of the Seminaries is 65 feet in length by 28 in width. The whole of the Establishment, some parts of which are yet in progress, is erecting entirely at my own expense—a circumstance which I wish to be publicly and explicitly stated, for the information of some, who, without inquiry, have made remarks altogether gratuitous respecting the expense which the Missionaries on this coast have caused to the Society, by the erection of what they are pleased to call sumptuous dwellings. The fact is, that the best Mission Houses on this coast have been built entirely at the expense of the Missionaries themselves.

The Establishment is erected upon a piece of ground of about 16 acres in extent, obtained by grant from the Government of Fort St. George, to which I pay an annual quit-rent for it. On this ground a Christian Village is gradually forming; the settlers consisting of Converts from various Creeds; but chiefly, as yet, from Popery. It is our constant aim that all within the premises, as far as it is practicable, should come under the regulations, and participate in the privileges, of a well-ordered Family.

One of the most important features of the Establishment is, that each of the Seminaries being only about 60 feet distant from the house, the one for Females opposite Mrs. Ridsdale's study, and that for

Males facing my own, every movement is carried on under our immediate observation; and every difficulty is referred, and every appeal presented, to us, without delay, even when other avocations prevent our being present with them.

*Inmates of the Mission Premises.*

The inmates of the Establishment are, the Male and Female Seminarists, the Villagers, and the Domestic Servants; to whom, as partaking of its benefits, might be added the Male and Female Day-Scholars. The Seminary was commenced in 1827; since which, 49 Males and 24 Females have been admitted. The greater number have been committed to us by their parents, to be educated and disposed of entirely at our own discretion; but some are orphans, who, of their own accord, have availed themselves of the benefits of the Institution.

Of these, several have absconded; taking with them, however, I trust, that seed which may hereafter spring up, when least expected. Others, having been found deficient in those abilities which are requisite for Schoolmasters and Catechists, have gone out to service, or been employed in manual labour on the Mission Premises. The rest, including one who is at home on account of sickness, two who are for the present withdrawn on account of family circumstances, but expected to return, and the Teachers, who, being progressive in their learning, are considered as Seminarists—together, 22 Males and 18 Females—are pursuing their studies with a view to preparation, by the Divine Blessing, for Schoolmasters and Schoolmistresses, Readers, Catechists, and Ministers.

The villagers have already been described as converts, chiefly from Popery. There are eight families; the heads of which are, for the most part, employed in service or manual labour about the premises. The conditions on which they are admitted are, that they shall abstain from all known and wilful sin; that they shall be constant and diligent in whatever occupation may be assigned them, and spend their leisure hours in the acquirement of useful and religious knowledge; that they shall send their children to be educated in the School or Seminary; and that, with their whole household, they shall regularly attend our Family Worship every day, and Church on the Sabbath.

I include amongst the inmates of the Establishment, our domestic servants,

twelve in number, chiefly to mention the interesting fact, that they have all renounced the errors in which they were educated. Eight of them have been rescued from Popery, one from Mahomedanism, and three from Heathenism. All attend our Family Worship; and all, except two, have become Members of our Congregation.

*Course of Employment in the Mission.*

I will, for the sake of brevity and perspicuity, exhibit first what is common to every day in the week, the Sunday excepted; and then, commencing with the Sunday, state what is peculiar to each day in succession.

Every morning, the Seminarists, Male and Female, in their respective establishments, rising at day-break, are summoned by their Superintendants, at a fixed time, to Private Prayer.

This, as far as human means avail, obviates the temptation arising from indolence, forgetfulness, or false shame; and prevents the disturbance, which would be unavoidable if the time of performing this duty were left to the option of each individual. I need scarcely add, that they are often solemnly reminded of the necessity of worshipping God *in spirit and in truth*, through the mediation of their Crucified Saviour.

The time till breakfast is occupied partly in gardening and other exercises conducive to health, and the rest in study. Five minutes before eight o'clock, the bell is rung for breakfast, and their food is brought and dealt out in portions. At eight the bell is again rung, and they take their places: grace is said by one of the Monitors—all the rest repeating after him—and they take their seats. At five-and-twenty minutes past eight, the bell is rung for Prayers: the Seminarists, the Day Scholars, the villagers, the domestics, and whatever workmen may be employed about the house or on the premises, assemble in the Verandah; and, on a second notice from the bell at half-past eight, they take their seats. A portion of Scripture is read and expounded, accompanied by Catechetical Instruction; in which I endeavour to adopt such a method as may afford instruction to the poorest and most illiterate person present, and at the same time it serves as a Divinity Lecture to the Schoolmasters, Seminarists, &c. Any one manifesting inattention is immediately assisted, by a direct question, to collect his wandering



thoughts; and persevering negligence is marked with disapprobation, by making the delinquent stand up before the whole assembly. The Exposition is followed by Prayer; in which, amongst general topics, especial reference is made to the subject of the morning's discussion.

At nine o'clock the Seminarists and Day Scholars commence their learning; which I and Mrs. Ridsdale superintend, as far as other engagements will allow. The National School-books, as far as they extend, and the National System, with some modifications, are adopted in the Institution. The canon, as in the National System, is, that no one is considered as having learned any thing till he can teach it in the same manner as he was taught it. The chief modification is, that instead of retaining continually the same Monitor in each Class, a plan which appears to me unfair and inefficient, each Class, from the highest to the lowest but one, sends its members, one by one in succession, to take, during one attendance, the charge of the next inferior Class: thus every Monitor, having just before acquired in his own Class the knowledge which he is communicating to the Class next inferior, feels all the advantage of having it fresh in his recollection. By communicating it to others, he rivets it more deeply in his own memory; and by two or three hours' extra application, after each turn of office, he overtakes his class-fellows in their regular course of study.

The Seminarists and Day Scholars are instructed in reading and writing in Malayalim and English, and translating from each into the other language; Arithmetic, Geography, Psalmody, &c. At noon they are dismissed; the attendance always closing, as it also opens, with a short appropriate Prayer.

From twelve to one o'clock the Seminarists are allowed to bathe, and amuse themselves during the rest of the time, according to their respective tastes. At one o'clock they dine, under the same regulations as at breakfast. At two o'clock the business of learning recommences, and at five they are dismissed. The Seminarists are employed in gardening and other exercises till six o'clock, when they take their supper. At seven they resume their learning; and those of the villagers, domestics, and workmen, that can attend, assemble in the Seminary, and are instructed in Reading and Religious Knowledge. At eight o'clock, the Seminarists are again summoned to Private

March, 1832.

Prayer: some of those who understand English attend, at their own request, our Family Worship in that language at half past eight, and at nine they retire to rest.

Having thus exhibited what is common to every day in the week, I next proceed to state what is peculiar to each day in succession; and, first, the Sunday. The regulations of the day respecting Private Prayer and meals are the same as those already described. At half past eight o'clock those of the Day Scholars who understand Malayalim assemble in the Seminary, where they and the Seminarists are catechized. At a quarter before nine the bell is rung to summon all on the premises to assemble and draw up near the gate; and, on a second notice from the bell, they march in procession to Church, to the Malayalim Service, which begins at nine. The Congregation often amounts to about 200; exclusive of many, who, deterred from entering by the fulminations of their blind guides, stand to listen at the doors and windows.

The Malayalim Service is generally concluded at a quarter before eleven o'clock, and the English begins at eleven. This Service is attended by Europeans, Indo-Europeans, and some Natives who understand English. The number is generally about 200.

In the afternoon, the villagers, domestics, and workmen, assemble in the Seminary of their respective sex; and some of the Seminarists instruct them in Reading and Religious Knowledge, while others are employed in reading the Scriptures, and other religious books, for their own improvement.

At half past three o'clock the Portuguese Service commences, which is generally conducted by Mr. Lima; but when he is unwell, or on a visit to any neighbouring Station, I take it myself. Through frequent conversation with Mr. Lima and others in Portuguese, I am now able to preach extempore in that language, with nearly the same fluency as in Malayalim or English. The Portuguese Service is attended by some of the principal inhabitants, but chiefly by the poorer classes. Many of them are Converts from Popery; and others are examining the comparative merits of Popery and Christianity. This Congregation is, however, very fluctuating: on some occasions I have seen upward of 300 present, and at other times scarcely more than a tenth of that number; a circumstance ascribable to the

T

eruptions of that raging volcano, *Babylon the Great*.

At seven o'clock in the evening commences a second English Service; which is, in general, as numerously attended as that in the morning.

On Monday Morning, at Family Worship, those present are examined respecting their knowledge of the Sunday Morning's subject. Those who may be found culpably ignorant of it are reproved before all; and those who may have experienced any difficulty in comprehending it receive a further and more familiar explanation.

On Tuesday Afternoon I visit the Schools in the immediate neighbourhood; and in the evening I preach in Malayalim, in the public road between Mattancherry and Jew-Town. On these occasions I always appear in full canonicals, attended by some of my Seminarists; in order that the people, as I pass through the Bazaar, may perceive my errand and follow me, if so disposed, to hear the invitations of the Gospel of Peace. My Congregation here generally consists of Heathens, Mahomedans, and Papists. Some, after hearing a few sentences, go their way; but the greater number remain the whole of the time, and manifest a seriousness and attention highly encouraging. The whole number of those who hear may average, I suppose, about 150.

On Wednesday Evening I have, in the Church, an English Service: which is occasionally conducted with special reference to the extension of the Redeemer's Kingdom.

On Thursday Evening Mr. Lima performs Portuguese Service in the Church.

On Friday Evening I preach in Malayalim, in the Waippa Bazaar. The number of hearers may average about 100.

On Saturday, after School-hours, the Seminarists, Day-Scholars, &c., are assembled in the Hall, to practise the tunes, chaunts, &c., that are to be sung on the following Sabbath.

Besides these occupations, I have continual calls to administer medicine to the various Members of the Mission Community, and to compose their differences; frequent conversations, with persons of all castes and classes, on religious subjects; also to make pastoral visits, attend to Translations, &c.

It will scarcely surprise our Readers when we add, that the assiduity and zeal with which Mr. and Mrs. Ridsdale prosecuted that extensive

and laborious course of duty, which was required to keep in orderly activity such a scheme of Missionary Operations as that sketched above, undermined their health, and compelled them to seek its renovation on the Nilgherry Hills. We rejoice however to say, that, by late accounts from India, it appears that both Mr. and Mrs. Ridsdale had benefited considerably by their residence on the Hills.

—♦—  
*LADIES' NATIVE-FEMALE-EDUC. SOC.  
Particulars relative to Harroo, a Young  
Female Hindoo, Convert.*

AT p. 165 of our Volume for 1828, the baptism of a School Girl and her Parents is related. In a Letter recently received from Mrs. Wilson, she has transmitted the following more detailed account of this family, which was drawn up by her in April 1830:—

In the month of June 1825, Harroo, a young Hindoo Girl, aged eleven years, had become a First-Class Reader in one of the small Schools belonging to the Ladies' Association in Calcutta; when it pleased the Lord, it is believed by the reading of the Holy Scriptures, to convince this child of the sin of Idol-Worship; and she requested her mother's permission to visit Mrs. Wilson, for Christian Instruction in reference to baptism. For six weeks, Harroo's wishes were violently opposed; after which period she called at the Mission Premises, and said she wished to become a Christian. She was told it would be necessary to bring her mother, as she was too young to act for herself. Accordingly, a few days after, she introduced her mother and father-in-law.

After much conversation on the subject of Religion, with one of the Missionaries, the woman acknowledged to him, that this being her only girl, she had felt great sorrow at the idea of her losing caste; and had therefore used every means, severe and affectionate, to deter her from her purpose. Finding, however, that her treatment toward the child made no impression on her mind, that she continued restless and miserable, and had made her the same, she added: "I began to reflect thus with myself:—Who knows, after all, but the girl may know

best! She has read much, and heard much. I will even let her go to her Lady, come what will!"

The result of the long conversation alluded to above, was, to the great joy of the child, that they all consented to remain on the Mission Compound, and attend the various Means of Grace.

They went on very steadily for some months; when the old man, having had a dispute with one of the Native Christians, determined to leave the place; and did so in a pet, taking his wife and Harroo with him. The poor child implored to be allowed to remain; but the woman, who suffered much on this occasion, and behaved extremely well, could not make up her mind to separate from her daughter; and therefore they all left the place.

The husband, repenting of his hasty decision, in a few days begged permission to return. With this request the Gentlemen not thinking it right to comply, they removed to a distant part of Calcutta. For a short time the woman fell again into Idolatry, and used many endeavours to draw her daughter to the same sin. Through the mercy of God, the child was enabled to remain firm to her Christian profession; and not only resisted various temptations, but, as occasions offered, spoke to all of Jesus as the Saviour of sinners. One middle-aged person was led, in consequence of these feeble efforts, to present herself at the Mission-House for Christian Instruction; but her dwelling being distant, and she dying soon after, nothing can be said as to the state of her mind. The fact is alluded to merely to show the child's faithfulness.

At length Harroo and her parents were led to offer themselves again at Mirzapore, ALL as Candidates for Baptism. They were received; put under daily Christian Instruction, with several other persons; and on the 1st of July, 1826, they were baptized, in the presence of many Christian friends and Natives, by the names of Matthew, Rebekah, and Mary Anne.

Of Matthew much cannot be said. He has become a martyr to rheumatic pains, and almost a cripple. These afflictions are trying to a temper naturally very irritable. Rebekah exhibits a truly Christian conduct, in all respects. She has learned to read, and is usefully employed in the Central School. She is affectionately attentive to the wishes of her suffering husband.

Mary Anne has acted as Head Monitor in the above-named School for two years past, in which from 150 to 200 Heathen Girls are receiving Christian Instruction. At the close of 1829, this young person not being in very good health, it was thought advisable to give her the advantage of change of air, and comparative rest, for a few months; and, with the consent of her parents, she accompanied some friends to Patna. On leaving Calcutta, Mary Anne, with a few other Native Christians, was entreated to allow no day to pass without endeavouring to point some poor Heathen to the Saviour of sinners; and it is believed she has been most scrupulously attentive to this request. She takes every opportunity of holding Christian conversation with the Heathen Women who come to the house where she resides: she seats herself near the boundary-wall, every evening, to speak with them, as they pass backward and forward to the river. One person has lately been brought, chiefly by her conversations, to request baptism: there is every reason to hope that the woman is sincere, and that she has right views on this important subject; but some domestic circumstances interfere for the present.

Mary Anne has just recovered from the small-pox. For some days she had a strong fever on her, and was obliged to keep her couch; but she regularly rallied in the evening, and took her seat at the wall for the purpose above named. One day, however, she was too weak to leave her room; but, on a person's coming in to whom she had been accustomed to speak, she raised herself, and began to address her. Her friend being present, and seeing that the effort was painful and beyond her strength, requested her to keep quiet, promising to converse with the woman for her. Mary Anne fell back upon her couch, and remained some time silent: when, raising herself again, and bursting into tears, with a look of real distress, she entreated to be allowed to speak herself; urging, as a reason, that, as she could not go out, she should otherwise have passed a whole day without directing a heathen sinner to the Redeemer. She is now quite recovered, and employed as usual. This young person's life, from her baptism to the present period, has been one of the most blameless I have ever known. She is humble, devout, and amiable.

In Mrs. Wilson's Letter above

mentioned, bearing date the 3d of October last, she states that Mary Anne had returned to the Central School, and was going on well. Mrs. Wilson mentions the following instance of the happy effects of Mary Anne's influence on one of her country-women.

A very respectable Brahminee Widow, in consequence of conversations with this "wonderfully clever child," to use her own language, requested an interview with me. She afterwards came daily, for the purpose of learning the Christian System. She joined us at the Civil Station (Patna), and has been usefully employed, as a Teacher in Miss Chatfield's School, ever since. This person had been rich; but, by degrees, the Brahmins drew away all her property, under pretence of benefit to her departed husband. Brahminee, however, being considered holy by her neighbours, was afterwards supported by alms, and she thought it a great disgrace to become a *hireling*; but after much advice, she consented to throw aside the sacred garb, a reddish cloth, and, clothed in a neat white dress, seated herself as a Teacher! At the same time that she told me she had long begun to fear that their (the Hindoo) religious system could not be the right, she candidly acknowledged, that until she could feel assured in her heart that the Christian System was the right, she could never be baptized. For this light, however, she promised to pray through Jesus; which if she does, she will be safe.

*Mrs. Wilson's Address to British Ladies.*

Mrs. Wilson has printed, at Calcutta, an Address to British Ladies, dated September 2, 1831, offering various suggestions with regard to articles sent out for sale in aid of Native-Female Education, and the most advantageous mode of forwarding them to Calcutta. From this Address we subjoin the following passages:—

*Suggestions relative to Supplies sent out.*

We should feel greatly obliged by Ladies affixing the European Prices to each article, whether made or purchased: it would give us an idea what friends expected should be realized, and be a general guide.

Ladies' work, in baby-linen, bodies, caps, collars, and fancy nick-nacks of

every description, would sell, if they came safely. Pretty, useful, coloured frocks, and boys' braided dresses, are liked better than white dresses. Babies' night-caps and gowns will not sell for half their value; the tailors make up plain white things so very cheaply here.

Any children's clothing that is light, and pretty, answers as patterns; as, bonnets, shoes, &c. Ladies' work-bags of dark silk or handsome ribbon, of various shapes; and drawings if inserted in portfolios, blotting-paper cases, &c., go off well.

Where purchases are made to send out, USEFUL things would be best; such as, ladies' thimbles (sizes), scissors, pins, needles, stay-laces, threads, cottons, tapes; dolls, dressed and otherwise; children's picture-books on good paper, such as Small Bible History, Life of Christ, &c. with good prints; ribbons, and ribbon and cap wire; willow, catgut, or any such light material for bonnets; lace, and the narrowest bright-coloured satin ribbons with pearl edge, for children's caps; toys for little boys, bags of marbles, dissected puzzles, &c. All these things would sell to great advantage, for the benefit of the Institution.

As needle-work is taught in all the Schools up the country, a supply of brass thimbles of sizes, and common scissors, would be thankfully received, for the use of the Scholars.

We have annually two public occasions of exhibiting these nick-nacks for sale:—the one in June, when the Report is read, which usually takes place at the Bishop's Residence; the other in December, when the Native Girls are publicly catechized at the Central School.

If we could depend on two good supplies yearly, we should require no more:—the first to come by the May ships; the second by the December ones: always choosing (if possible) a ship coming direct to Calcutta.

For the Female Orphan Asylum, lamb's-wool, and rug-worsted, white and coloured, of every shade and size; with a supply of coarse canvas, and large canvas-needles: also an assortment of easy patterns, for working table-rugs of every description, would be useful: also, a little fine white canvas, and red silk, for marking.

We have partially adopted the Infant System in one division of the School, to the great joy of the Little Children. Any apparatus, books, prints, &c., would give us light, and serve the cause. I believe

it is already understood that the Heathen Girls in Calcutta do not learn needle-work: they neither wish nor require it: and I consider the very brief period they spend with us much better employed in mental occupation.

*Course of Instruction, and Results.*

In the Central School, the Children are constantly questioned and instructed with the same freedom as those of Christian Parents would be: Christian Knowledge, therefore, they obtain in the School; but, oh! the heathen practice without is a most fearful counterbalance!

The Girls in the Higher Classes answer questions relative to the plan of Salvation most accurately; but I have no reason to hope, at this moment, that there is one Heathen Child in the School who is anxious to flee from the wrath to come.

This statement will neither surprise nor discourage the real Christian, who well knows that it is our duty and high privilege to use the means, but that God the Spirit alone can convert a soul. In addition to the usual Scriptural Lessons in the School, a Native Christian comes weekly to preach to above 300 persons, including Scholars, Teachers, male and female, house-servants, and twelve Native Orphan Girls who reside with us.

The people not only make no opposition—and some of the Teachers are Brahmins—to hearing Christian Truth stated, and its faith and practice urged, but pay the greatest attention; declare all they hear to be true and necessary; confess themselves sinners; and that their own system provides no Saviour;—but remain Heathens still!

Some few, indeed, will start up, and tell us there are several roads to Government House; and go by whichever they please, all will be right at last.

The department of labour which appears at present of the greatest promise, is the "Native-Female Orphan Asylum." I have for several years been endeavouring to collect Twenty destitute Girls, either Hindoo or Mahomedan, to train them for Christian Schoolmistresses hereafter. Of the fourteen hitherto drawn together, two have married our Christian Servants: their little cottages are near: they are Teachers in the School, and conduct themselves extremely well. Of the twelve now under this roof, nine are from six to eleven years of age: these little-ones, as they arrive, fall in with our Christian habits, though so entirely new to them, in a most gratifying manner. We

have reason to hope the three eldest are real Christians: they are quite grown up, though very young; and are docile, modest, and blameless, in their whole deportment.

These twelve Children are learning to read and write, in Bengalee, Hindoostanee, and English; also knitting, with plain and ornamental needle-work. The three eldest, indeed, have this year become regular Teachers in the Bengalee School; but are still learners in every thing else.

It is my wish and hope that these orphans will chiefly support themselves by their own industry. At our Annual Meeting, about three weeks ago, 130 Rupees, or 13l., were realized by the sale of worsted work done by them.

Mrs. Wilson thus closes her Address:—

I would close this communication with grateful thanks for all your favours; and, above all, implore your *daily* prayers for the conversion of sinners, and that the Lord may send forth more Labourers to this part of the world.

*LONDON MISSIONARY SOCIETY.*

THE two following Summaries have been circulated by the Directors, as those were which we gave in our last Volume, for the use of the Society's Monthly Missionary Prayer-Meetings.

*Summary View of the Mission at Madras.*

The Mission established by the Society in this distinguished city (the population of which is estimated at upward of 300,000, chiefly Hindoos) was commenced in 1805. It has been prosecuted under many disadvantages, partly resulting from the frequent change of the Missionaries, in consequence of death, illness, and other unavoidable causes.

For several years, its operations were chiefly directed to the propagation of the Gospel among the Indo-British Population, and other inhabitants of Madras acquainted with the English Language: stated Christian Worship was shortly instituted for their benefit, in the northern district of the city, called Black Town; and formed, at that time, a peculiarly interesting spectacle amidst the surrounding spiritual barrenness and darkness. From the congregation in Black Town a Church was formed in 1819: at present this Church consists of about fifty members.

In 1815 a Free School for Boys, conducted on Christian Principles, was formed in connexion with the congregation in Black Town; and, a few years afterward, another School, on the same establishment, for Girls. The Children instructed in these Schools, which are supported by public contributions, are descendants of Europeans. The number on the establishment has usually fluctuated between 100 and 200; but, of late, has been considerably reduced, in consequence of the establishment of Schools of a similar description in the immediate vicinity. Many of them have made attainments in the knowledge of the Scriptures, and in useful learning, highly creditable both to themselves and the Institution.

About the year 1817, the Missionaries were enabled to establish several Schools exclusively for the children of the Heathen. The number of these Schools supported by the Society has varied from 10 to 20, and that of the Scholars instructed in them from 300 to 800: the latest Returns state the number (including a Female-Native School) at 819. The Scriptures were introduced into these Schools gradually; but, for many years, the Bible has formed a standard book in all of them, the course of instruction being entirely under the regulation of the Missionaries.

Stated Religious Services, in the native language, have for many years been performed, by the Missionaries, in different parts of Madras, but chiefly in Black Town and at Pursewaukum; in each of which vicinities a Chapel has been erected by means of the liberality of pious and benevolent individuals on the spot; that in Black Town in 1810-11, and that at Pursewaukum in 1819. At Pursewaukum, a church was formed in February 1830, consisting of upward of 20 members, principally, but not entirely, Natives: this native congregation has fluctuated between 60 and 100. There is also a small Christian Society, composed chiefly of Indo-Britons, who form part of the congregation attending English Worship at Pursewaukum. The attendance on the Native Services in Black Town has, of late, rapidly increased; and attention to spiritual things is extending among the Indo-British Population, generally, at Madras. At this, as at many of the other Stations in the East Indies, some of the best opportunities for addressing the Natives, enjoyed by the Missionaries, have been afforded by

periodical examinations of the Children belonging to the Native Schools: on such occasions, the Missionary is usually surrounded by their parents, who listen while he reads and expounds the Scriptures and parts of a Christian Catechism: among them are many whom no persuasion could induce to attend Public Worship in a Mission Chapel.

For many years English Services have been performed by the Missionaries for the benefit of the Military at Fort St. George, and attended with good effect.

Other means of increasing the efficiency of the Mission have been, more or less, employed; such as, the distribution of the Scriptures and Religious Tracts in various languages, and the performance, occasionally, of Missionary Tours in the adjacent country: the latter mode of extending the usefulness of the Mission has led to the establishment of an Out-station at Tripasore, a town situated about 30 miles from Madras: here a small Chapel has been built, and an English and a Tamul Congregation collected. From each of these Congregations a number have been united in church-fellowship, but in distinct churches; the English Church being composed chiefly of Europeans, and the other principally, but not entirely, of Natives. Connected with this Out-station there are two Schools; one for boys, and the other for girls, containing together about 35 scholars.

In 1817 an Auxiliary Missionary Society, in immediate connexion with the Society, was formed here; which, beside rendering aid to its funds, has contributed, with other similar institutions, to disseminate Missionary Information, and to excite a Missionary Spirit among the European and other inhabitants of the Presidency. An Auxiliary Bible Society, and an Auxiliary Religious-Tract Society, have also been established by the European Residents, in conjunction with the Missionaries of this and other similar Societies; which, besides being instrumental in extensively distributing the Word of Life among the inhabitants of that part of India, have also assisted the funds of the respective Parent Societies at home. These, and other Public Societies at Madras, having a benevolent object in view, have tended to improve the character of society in that city. Indeed, the very existence, much more the liberal support of such institutions, is itself evidence of a considerably improved state of things.

Besides the direct results of Missionary Labours at Madras, the above-mentioned and other co-operating causes have also tended to effect a considerable change among the Natives. Prejudice is evidently on the decline. Even the Brahmins manifest less attachment to their superstitions; while among the Mahomedans less confidence is placed in the authority of their Prophet.

Exclusive of others, differently composed, Prayer Meetings are stately held, by the Brethren of several Religious Denominations, united, to implore the blessing of God on the operations of their respective Societies, and on those of all other kindred Institutions, having in view the same great object of propagating the Gospel of Christ throughout the world.

*Summary of the Mission at Vizagapatam.*

The town of Vizagapatam is situated on the sea-coast, in one of the Northern Circars, about 480 miles, travelling distance, northward from Madras; and contains between 30 and 40,000 inhabitants, principally consisting of Gentoos, or Hindoos. Teloofoo, or Telinga, is chiefly spoken here, and throughout a wide extent of country in this part of India, and in the province of Mysore.

The Mission was commenced in 1805, by the Rev. Messrs. Cran and Des Granges; both of them men of deep piety, and eminently devoted to the Cause of Christ among the Heathen: after labouring with great diligence and zeal for a few years, they were both called to their rest and their reward. The Mission has also subsequently suffered much by circumscribed or suspended labours, resulting from the inroads of disease and the ravages of mortality.

In a comparatively short time, the Missionaries were capable of conversing with the Natives on the great principles of the Christian Revelation, and constantly availed themselves of opportunities of so doing; which practice has been kept up by the Brethren who have subsequently laboured at this Station. They have not, however, been able to go forth into the bazaars and other places of public resort, as the Brethren at many other Stations have been enabled to do; but they have assiduously availed themselves of opportunities of addressing the Natives who occasionally assemble at the school-rooms, both in the town and neighbouring country.

In the first year of the Mission, English Preaching was commenced for the benefit of the Military stationed, and the Indo-Britons resident, at the place; by which means good seems to have been, from time to time, effected, and an evident change of character in some. Connected with the Indo-British Congregation, a Church was formed in 1810: in 1830, the number of members was eleven, and there were eight candidates for communion.

From among the Native or Hindoo Adult Population, no stated congregation has been as yet collected: indeed, such is the versatility of their character, and so insensible are they to the solemnities of Christian Worship, that it has not been yet found practicable even to bind them to the observance of the usual order of a regular Christian Service.

It was at an early period of the Mission, also, that the establishment of Native-Boys' Schools commenced; which have been, from that time, gradually increasing in number. For several years past, these schools have amounted to about twelve, and the number of boys under instruction to between 300 and 400. In 1824, after several abortive attempts, a Native-Female School was formed, which was followed by another of the same description shortly afterwards: the number of native females instructed in these schools is from 60 to 70.

The direct utility of the Boys' Schools has advanced with their increasing number and attendance. The successive reports of the Missionaries, corroborated by the statements of other respectable individuals who had inspected them, have been uniformly favourable in regard to these schools: indeed, such is the reputation in which they are held, that, could the Society place increased pecuniary means at the disposal of the Missionaries and an adequate superintendence provided, the number of them might be greatly increased. The Scriptures—an earnest desire to become acquainted with which has been manifested by many of the boys—have been uniformly taught in all the schools. Not a few of the boys daily read the Teloofoo New-Testament, and commit portions of it to memory: in this way much Christian Knowledge has been attained by them; so that the Missionaries have been led, not unfrequently, to express a high degree of delight while describing their progress, and more than once to intimate, that they could not but

regard those seminaries as preparing the seed of a future Native Church, and as constituting the hope of the coming generation, at Vizagapatam.

The Teachers in the Schools have, generally speaking, a good knowledge of the Scriptures, and are exemplary in their conduct. The Telooqoo and English School, which the Missionaries are of opinion bids fair to become a Seminary for Native Teachers, has already supplied the Mission with two useful Assistants.

Of the numerous Youths instructed in the several Mission Schools, of which some are situated in the town and some in the neighbouring country, many assemble on the Sabbath in two different parts of the town, sometimes to the number of 80 or 90, for the reading of the Scriptures and for catechetical exercises.

Numerous copies of the Telooqoo New-Testament translated by the Missionaries who have laboured at this Station, and of Tracts in various languages, have been from time to time distributed among such of the Natives as manifest a desire to read them, and to understand the meaning of what they read; and, as the Missionaries have endeavoured to regulate the distribution generally on this principle, they are disposed to conclude that the books have usually turned to good account. The principal part of the books distributed have been conveyed, eventually, to places distant from Vizagapatam. In many instances, they have been given on the application of individuals, who have been led by the perusal of them to further inquiries after the truth. On the Telooqoo New-Testament being distributed and publicly read and explained, a spirit of inquiry was excited among the people as to the nature of the Christian Religion; and the immediate effect was, that prejudice visibly declined.

It would be gratifying to state, that, at this Station, as at many others in India, a number of the Hindoos had embraced the Gospel, and *turned with purpose of heart unto the Lord*. While many, from among the English and Indo-Britons, have received decided spiritual benefit from the labours of the Missionaries, and been united in Church-fellowship, we are not aware, that, connected with the Mission at Vizagapatam, more than one Hindoo has been baptized. Nevertheless, the operations of the Mission have been attended with considerable benefit to the Hindoo Population; and when we recall to mind the gross darkness in which they

were involved at the time when the Mission was commenced, we find much cause of gratitude to God, for what, under His blessing, has been actually achieved; for the awful superstition in which they are more or less involved, not only darkens the mind to a degree deplorable beyond all that can be conceived by those who have not had frequent intercourse with the people and conversed with them on religious subjects, but mingles with and influences all their civil and social relations, chaining them to the most slavish and melancholy subjection to it. In 1816, however, the Missionaries were able to write, that many of the Natives had then acquired "correct ideas of God," and were no longer "involved in their former state of darkness." The Mission, since that time, has been gradually exerting greater influence over the Native Population; not only by means of the increase of Schools and the distribution of the Scriptures, but in consequence of the increased attendance, and less-prejudiced attention, of the adults, who have assembled to hear the Gospel.

Incontestable evidence has appeared of the partial decline of Hindooism among the people here: several of them long ago cast away the visible symbols of their idolatry: some of their idolatrous ceremonies have fallen into comparative disrepute and neglect: a relaxed attachment to their superstitions is exhibited by many of the people; with diminished reverence for the Brahmins, and less deference to their authority and opinions. On the other hand, the Brahmins are, apparently, actuated chiefly, if not altogether, in their efforts in support of Hindooism, by the motive of supporting themselves, and a desire to retain their reduced portion of importance and influence among the people: when they enter into discussions with the Missionaries in the presence of the Natives, they not only give proof of ignorance of their own system, but involuntarily shew that they are conscious of the great superiority of Christianity.

---

SCOTTISH MISSIONARY SOCIETY.

THE Missionaries at Hurnee, to the south of Bombay, thus speak of the *Difficulty of imparting the Knowledge of Truth to the Heathen*.

In our late tours, we were accustomed to rise at break-of-day; and, going out



into the village, to continue among the people till eight or nine o'clock: we met with them again, after a short interval, and pursued the work of the morning till sunset.

Our method of communicating instruction was both by direct addresses and by the distribution of Tracts and Portions of Scripture. Sometimes the nature of the company which we addressed permitted us to read a Tract or a passage of the New Testament, and to dilate on its contents, as we proceeded: at other times, the attention of our hearers could only be secured by a continuous and rapid discourse on the principal truths of Christianity. When we were secure of the respect and attention of our audience, we were accustomed, first fully to explain to them the leading doctrines of the Gospel, and then minutely to catechize them on what they had heard: and often, on such occasions, we have been delighted to find that quite as much knowledge as is necessary to salvation has been communicated by a single discourse. On other occasions, the form of question and answer has originated rather with the hearer than with ourselves: yet a conversation, by no means unprofitable, has been often in this way maintained: too frequently, however, have we had dispute instead of conversation; and have seen a spirit of contention utterly destroy not only candour but curiosity: an unhappy disposition in one of the audience, or an unhappy expression which we may have employed, has often prevented the declaration of that truth by which alone the mind can be enlightened, and the soul converted, sanctified, and saved.

Did our friends know, as we do, the difficulty of enlightening the mind of a Heathen without irritating his passions—the difficulty of so managing a discourse as to communicate the greatest amount of truth—the difficulty of undermining error, avoiding, at the same time, any direct attack which would defeat the object contemplated—the difficulty of wavering and warding off all inferior questions, till one infinitely more important has been considered and discussed—the difficulty, in fine, of suiting the portion of truth, and the manner of expressing it, to every company and to every occasion—did they only know all this, as we experimentally know it ourselves, they would feel, unspeakably more than they do, the NECESSITY OF PRAYER for *that* March, 1832.

*wisdom which cometh from above; and, fully sympathizing with us in the exclamation—Who is sufficient for these things? their only consolation would be, that our sufficiency is of God. Let it only be considered how often our temper or language may prevent the announcement of Divine Truth, or render it altogether ineffectual when announced; and it will be seen how awful a responsibility lies on us and our friends, and how they and we are bound incessantly to pray that in all things we may be approved as the Ministers of God, and have it recorded of us that we are free from the blood of all men.*

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

COMMUNICATIONS have been received from this Mission to the 17th of September last. From these we carry forward the account of its progress which was given in the September Number of our last Volume (pp. 411—423). Our Readers will rejoice to learn that the blessing of God continues to rest on the labours of His Servants; though they have still to struggle with many difficulties, arising out of the turbulence and barbarism of the Natives, their warlike disposition, and the feuds which exist between the different Tribes, in addition to that enmity of the carnal mind against God which characterizes the whole of our fallen race.

#### *State and Progress of Religion among the Natives.*

From the different communications of the Missionaries, we collect the following interesting details of the state and progress of Religion among the Natives.

PAIHIA—June 6, 1831—Observed this evening, with much delight, the Natives in the Chapel by themselves, as we were all engaged. Unobserved by them, I looked through a back window, and saw the whole sitting in perfect silence and order, with their eyes fixed upon the Youth who was addressing them: as they were by themselves, he felt himself at full liberty, and spoke ex-

ceedingly well. These meetings frequently take place.

July 20, 1831—My Boy, Mátui, prayed at our Evening Service: he especially begged that we might be preserved from the evil communication of the shipping.

[Rev. H. Williams.

June 4—The spirit of inquiry among our Natives does not decline; and those who have made some advance seem to draw after them the more thoughtless. Two of my Boys, who, a year ago, were the most unpromising, are now much altered for the better. They were present in the battle at Kororarika; and, in consequence of their dispositions, were called my soldiers.

June 13—My Native Boy, Edward, came to me in the evening, and said he had a question to ask. His countenance brightened up as he repeated again, that he had something to ask me about. At length he said: "Will it be correct for the Baptized Natives to have a meeting to themselves on the night of your Prayer Meeting? Because," he added, "there is one of us who says it will be wrong, because it will be making ourselves like the Europeans." I told him, of course, that they could not employ their evening better. He then inquired how the Spirit works upon the heart. I said, "He brings sin to our knowledge, and enables us to overcome it."—"And does sin return again?" "Yes," I replied; "and again we must fight with it."—"Aye," said he, "this is my case."

July 15—Ururóa, the Chief of Wángaróa, was in the Settlement, speaking of his place, that no vessels ever go near it. We told him, that they are afraid, on account of the cutting-off of the "Boyd." My brother told him, that if Missionaries went, they would not listen to them; for that they had not regarded those who lived there before. His reply is remarkable: "It will not be long before the Natives believe; for the Uriohua have already believed." The Uriohua are a Tribe living near Waimate, the Chief of whom is in a very pleasing state.

July 17: Sunday—At Rangihoua. A greater number of Natives were present at the Morning Service than usual, whom I addressed. Between the Services, I accompanied Mr. Shepherd to the native village. From Mr. King I learnt that a vessel lately put into Rangihoua for supplies: it was direct from

Tauranga, where the Captain could procure neither pork nor potatoes for his powder, the Natives telling him that they were reserving them to sell to the Missionaries for blankets, and that they expected them shortly.

Aug. 8—Returned to Paihia. As I was leaving Waimate, I overlooked a Native, who asked me to call and see his father on my way. I inquired if he were ill. "No," he replied; "but I want you to talk to him about the good things."

Aug. 26—Had an interview with a Chief from Rótorua. He tells us, that he was sent by the principal Chief to ask for a Missionary; that the people wish to sit still and to be instructed. My brother and I promised that the little cutter, the "Káreré," should go down, and that we would examine the place. Rótorua is situated a few miles from Tauranga, in the Bay of Plenty. A part of the Tribe was cut off some years ago by EO'ngi, but it still contains as many people as the whole of the Bay of Islands. Tauranga is equally populous; and the two districts together have more inhabitants than are to be found from the Bay of Islands to the North Cape.

[Rev. W. Williams.

August 30—A Chief from the southward, whose daughter is living at our house, is now at this place, requesting that a Mission may be formed in his neighbourhood. I do trust that this appeal, *Come over and help us*, will be answered. It is an important field, on account of the number of Natives: important too, I think, as a means likely, under the blessing of God, to produce a reconciliation between them and the inhabitants of this part of New Zealand, with whom they are now continually at war. They know nothing of Him *whom to know is life eternal*; and the only intercourse they have with Europeans, is with men who pander to their hateful passions, and keep alive their thirst for bloodshed, by supplying them with muskets and powder in exchange for flax.

[Rev. A. N. Brown.

Sept. 7—Our Natives in the School are becoming more and more seriously attentive, and inquiring after the things which concern their immortal welfare; whilst those without become daily more pressing for Missionary Visits, as well as for Missionaries to reside amongst them. Several of the Baptized speak to them with a holy boldness, and reprove sin with severity, even in those who are much their superiors in rank—a

thing which, under any other circumstances, they dare not do. The seeds of Divine Truth are spreading fast through this land. Many Natives, as far distant as 200 miles from the southward, have had the opportunity of being both eye and ear witnesses of the effect of the Gospel on their countrymen at this place; who, on their return home, have delighted their friends with their recital of (Te máhi o te Mitanere) the work of the Missionary—a term often used by the Natives. They are now calling aloud for Missionaries in almost every part of the Island. They wish, they say, to leave off fighting; but how can they tell what to do, unless the Missionaries go to instruct them. Their calls are loud and frequent; and I do hope the Society will take into their consideration the propriety of establishing a Missionary Station at one of the many eligible places at the southward; as I believe it would tend much, under the Divine Blessing, to break up their sanguinary wars amongst each other.

[Mr. W. Furburn.

RANGIHOUA: Sept. 12, 1831—The Natives in general continue to behave well toward us. Those in the School are teaching the Natives around the principal truths of the Gospel. Two have been baptized, and their conduct is consistent. Here is a great stir and inquiry among the Natives about believing in Christ; and much more respect is paid to the Sabbath-day than I ever before witnessed in New Zealand: they are in general ready to hear the Word of God, and to join in Public Worship.

[Mr. J. King.

KERIKERÍ: Sept. 4—A good feeling continues to be manifested by the Natives who are living in our Settlement, and by others also who attend the Means of Grace on the Sabbath. It is also pleasing to observe a general desire amongst the Natives to cease from all manual labour on the Sabbath; and many make it a point to attend the Place of Worship on that day. A growing attention is paid to the Word of God, whenever it is spoken to them; and also a greater desire to learn to read the Scriptures for themselves.

Mr. Baker superintends the Boys about two hours every morning. Mrs. Chapman attends the Native Girls' School four days in the week, morning and afternoon; Mrs. Kemp and Mrs. Baker assisting her as much as their family circumstances will allow.

The Religious Instruction of the Natives is regularly attended to on two evenings

in the week, as well as on the Sabbath, by Mr. Baker, Mr. Chapman, and myself. Our Chapel is well attended on the Sabbath-day by our Natives in the Settlement. Of late, we have had many pressing invitations to go and live more immediately amongst the Natives. Their reasons for wishing us to go among them are, that they may hear more frequently the Word of God—may know and more fully believe in Him whom to know is life eternal.

[Mr. J. Kemp.

Sept. 2—The Natives of our Settlement are very orderly in their general conduct; and there are some who are influenced by religious principles. Those of our Natives who have dedicated themselves to God in Baptism are living a life consistent with their holy profession: they give full proof that a Work of Grace has been begun in their hearts. It is now usual for travelling parties, who are passing through our Settlement, to desist from travelling on the Sunday, and to attend the Means of Grace. We have our Morning Service at 9 o'clock. We afterwards visit a Native Settlement about two miles distant; where we address a company of attentive hearers on the important subject of Religion. Here, too, we have cause for thankfulness for the prospect given us of good being done; as the circumstance of these poor benighted people's listening to the Word of Eternal Life is encouraging to us. The Native School is also going on as well as circumstances will allow us to expect. I am training a few of the more promising Young Men to the interesting employment of teaching their countrymen. This is a point we feel anxious to gain.

[Mr. C. Baker.

Sept. 2—I have generally visited the Natives at the A'huáhu and Mangakauakaua, where each party, at their own place, have met together, in one of their kumara (sweet-potatoe) houses, for Service. The number of those who have met at the A'huáhu is from 100 to 150; and those at Mangakauakaua from 60 to 100. About a month ago I visited Kai-kohi, and spoke to above 200 there. On leaving them, they pressed me very much not to visit them now and then, but to visit them continually; which I promised to do, if I could. Mrs. Hamlin has a Girl in this place, who is, I trust, in the way to Zion, and has done what she could to instil Gospel principles among them. Some of the Natives of our Settlement have also visited them, when we could not. Last Saturday, as I was

sharpening a saw, three Natives came and asked if none of us would go and see them; for they had been sitting still on Sundays, waiting for some one to come and teach them the things of God. I spoke to them for some time; and promised them that one of us would go and see them on the morrow, if the weather permitted; but it did not. I think there has been a greater door opened since the battle at Kororarika for the preaching of the Gospel than was ever known before.

[Mr. J. Hamlin.

Sept. 11, 1831—There is much encouragement, both for the Society and for us who are here, to go forward. Many savage New Zealanders, by the grace of God, have renounced the ways of Satan, and turned to the True and Living God. The Natives from many places at a distance are continually coming to invite us to their villages, to speak to them from the Word of God. Numbers have left off working on the Sabbath. It would make many Professing Christians blush to see the behaviour of these poor Heathens on the Sabbath, contrasted with that of our native country; whose inhabitants call themselves by the name of Christ, but many in life and *works deny Him*; who have a name to live, but yet are dead in trespasses and sins.

[Mr. J. Proce.

Mr. Richard Davis relates the following interesting particulars relative to the influence of the Gospel on the mind of Ripi, a Chief in the vicinity of Waimate.

WAIMATE: Sept. 5, 1831—It will be necessary for me to revert to a conversation which took place at Paihia, on Sunday Evening, September 20, 1829.

Seeing a group of Natives in the Settlement, I went to them, and endeavoured to have a little conversation with them on the eternal interest of their never-dying souls. I found the party to be from Māwi—a place on the borders of the Lake called Omapére, which lies south-west of our Settlement, about three miles and a half distance—and relations of Taiwanga. Their minds seemed to be very much occupied by the muskets which they had purchased from the shipping, and the manner in which they made their bargains. After I had looked at one of their muskets, I said: "We have no desire that you should not possess muskets and powder; but that you should use them with discretion, and not suffer your minds to be thus engrossed by them: we wish

you to think of the salvation of your souls, as well as the salvation of your bodies." Taiwanga, being present, said: "Yes, it will be well for you to think of these things, and to pray to God to give you His Holy Spirit." The principal Chief, Ripi, said: "God will not hear." Taiwanga told him that God would hear, and that He would even listen to his thoughts &c.; and that, although he might find his desires small at first, yet God would enlarge them. "Did you not," said Taiwanga, "get that musket, which you have in your hand, from the ship, by asking for it? In like manner will God give you His Holy Spirit, if you ask for it." I then said: "Would you have possessed that gun if you had continued to sit at your place, and not gone to the ship to ask for it?" "No."—"Neither," said I, "will God give you His Holy Spirit, unless you pray for it from your heart."

After the above-mentioned conversation, Ripi was now and then a visitor at our Settlement; and, when there, he always attended the Means of Grace. But when we commenced our roads for this Settlement, about eleven months ago, having several Boys, or rather Young Men, with us, who belonged to Ripi's Tribe, and who were related to him, a connexion was opened between us: Ripi came to see them; and they visited him pretty regularly on Sunday, and, as far as their knowledge went, preached the Gospel. Aparahama, a young man who had been previously baptized at Paihia, seems to have been the principal speaker. At that time Ripi's eldest son was lying very ill, and it was apparent that Aparahama felt anxious for the salvation of his soul. In the course of a few weeks after they commenced their visits, the young man died; and Aparahama told me, he thought that he died a Believer in Jesus Christ. Whether he was capable of judging or not, will be seen at the last Great and Decisive day. As Aparahama is rather a reserved young man, he very seldom said any thing to me on the subject of his visits; but merely, that he thought the Chief, Ripi, a person likely to possess correct thoughts of the things of God. One Saturday, however, when I returned to Paihia, I found that a young man, a slave of Ripi, who was living with me, had received a Letter from Aparahama, in which he pointed out the state of Ripi's mind. On the receipt of the letter, the poor lad, who had been just

baptized by the name of William, was much rejoiced. I said to him, "What makes you so happy?" "O!" said he, "should I not rejoice in the prospect there is of the salvation of my master's soul?"

After my arrival here with my family, I went to visit Ripi at his place; and found both him and his people, apparently, attentive hearers of the Word of Life. On the second Sunday, I went in company with Ripi himself, who had been to our Settlement, as an attendant on the Means of Grace, on the morning previous. On our arrival at the Native Village, he whistled loudly; and the Natives assembled, in number about 100, and listened, with apparent attention, again to the Word of Life. Ripi, for some time after this, attempted, and I believe in a great measure succeeded, to introduce Daily Prayer into the Families of his Tribe. After he had succeeded in this attempt, he went to visit his relations at Kaikohi, which is the district of the tribe called Natetantahi: it is about ten miles distant from us, and lies nearly in the same direction as Máwi. Here he told the people what he had heard from us; and returned much elated with the reception he had met with. As he always sleeps on Saturday nights, with Aparahama, at my place, he told me, on the following Saturday, the manner in which he had been received at Kaikohi by the principal Chief; and requested me to allow some person to go with him, who possessed a greater share of knowledge than he possessed of the things of Christ. Aparahama volunteered to go; and they went away together, and returned the following day. They told me of the manner in which they had been received, &c.; and that the Natives of Kaikohi wished them to return to them again. Ripi said, that when he went at first, the principal Chief received him very graciously; and after he had told him what he had heard from us, respecting the state of the New Zealanders, the Chief said: "Come here, my child: you are my child. It is a long time since you came last to see me; and now, having heard something from the White People which you believe to be good, you are come to make me acquainted with it also: this is very good; but, as you don't know much about it yourself, return, and bring a person with you, from the Missionaries, who understands more of the nature of these things." "That was the reason,"

said Ripi, "why I wished Aparahama to go with me this time.—Ah!" he said, "I have been thoughtful about the things of God for some time; ever since you spoke to me, on a Sunday Evening, at Pahiá." He then rehearsed nearly the whole of the conversation, before mentioned, which took place between us.

When Aparahama returned from his next visit, he said that they had established Prayer among themselves; and that two of them, he thought, were seeking in earnest to know the nature of the good things of God. The poor lad certainly seemed to rejoice in his inmost soul, and with his whole heart, at the prospect of the Gospel being received by these people.

Aparahama and Ripi still continue to visit these people, and seem to be much encouraged in their labours. Yesterday, the old Chief returned, in company with them, to our Settlement, and attended our Evening Lecture: in short, we had several of those Natives here during the whole of Sunday, apparently for the purpose of attending Divine Service.

At the A'huáhu, which is a place about a mile on this side of Máwi, there is a Congregation of about 100 people, who assemble together regularly, as soon as they see us approaching them, on the Sundays, for the purpose of hearing the Word of God: these people also daily meet together for Prayer. At Máwi, our Congregation generally consists of from 100 to 150 people. They have made a road for my horse, nearly half-a-mile in length, through very high fern, and partly through a wood. This was rather a laborious job, as they had to remove many heavy stones, and to roll timber out of the way; but it was done entirely at their own instigation: it has greatly facilitated our visiting them.

I do not pretend to tell you that these Natives are converted; but they attend on, and use, the Means of Grace: and in this it is our privilege to rejoice, because we know that *faith cometh by hearing*. When I go to either of the above-mentioned places, on Sundays, there is scarcely a person to be seen in the villages: I generally find them all collected together in their respective Places of Worship.

Sept. 7, 1831.—There are many rumours abroad, that the Natives are about to strip the Chief, Ripi, and to send him away to Kaikohi altogether, because he goes to speak to his fellow-countrymen about the things of God: but I much doubt their authenticity, although there

is no doubt but that, should he prove really serious, he will have his share of persecution. The fact seems to be this: the great body of the people are intending to go to fight, or, they say, to make peace, with a party of the Southward, which beat and destroyed a party of the Napúí, in fair fighting, some few months ago; and the chief, Wánúí, sent Ripi a large piece of lead some time since to make balls for himself, in order that he might be prepared to go with him to the battle: but Ripi refused to be one of the party, and returned the lead, telling them that his mind was altogether altered as to those proceedings, and that it was not his intention to go. With respect to Ripi, he seems to be a consistent character. His wife says, that before he heard of the things of God he was in the habit of swearing at her and using very harsh language; but that he has now left that off, and only speaks kindly to her.

*Progress of Translation.*

This important branch of the labours of the Missionaries is steadily carried forward; though, from the care which is taken to secure a faithful, perspicuous, and idiomatic translation, its progress is necessarily slow.

April 20 & 21, 1831—Held a Language Meeting at Paihia; which was attended by Mr. Yate, W. Puckey, and myself. We revised 4 Chapters and a half of Matthew for the press. [Rev. W. Williams.

April 28—We have lately made a different arrangement with respect to the language. The revision is left to a Committee, consisting of Mr. Williams, William Puckey, and myself. In two days last week, we prepared 191 verses of St. Matthew's Gospel for the Press. We shall not, however, be able to print it here. [Rev. W. Yate.

We insert the GENERAL CONFESSION in the New-Zealand Language; with a literal translation.

E te Matua, atawai. kaha rawa!  
*O the Father, merciful (good), strong-est very!*  
 kua he matou, kua marara ke i ou  
*been wrong we, been scattered distant from Thy*  
 ara me te hipi ngaro. Kua wakarongo  
*paths as the sheep lost. Been hearkened*  
 matou ki nga hiahia o-o matou ngakau; kua  
*we to the desires of our hearts; have*  
 tutu matou ki ou ture tapu; ko nga mea  
*diobeyed we to the Thy Laws Holy; the things*  
 tika i tukua noatia e matou;  
*straight let go for naught by us (have been, im-*  
 kua oti te mea e matou nga mea ko  
*plied); finished the thing by us things that*

te tikanga kei te wakarere; a kahore  
*the good would be to cast away; and not*  
 he ora i a matou. Oti ko koe, E Jhowa,  
*a life in us. But Thou, O Jehovah,*  
 kia tohu i a matou, te hunga pouri rawa i  
*be saving to us, the people dark-ened by*  
 te hara! E te Atua, tohungia ratou e waki  
*the sin! O the God, spare them confusing*  
 ana i o ratou hara! Wakaoranga ratou e  
*are their sins! Save them who*  
 ripeneta ana; kia rite hoki ki ou meanga  
*repenting are; like as to thy sayings*  
 i wakakitea ki te tangata i a Jhu Karaiti  
*showed to the men by Jesus Christ*  
 to matou Ariki! A tukua mai hoki ki  
*our Lord! And let go come hither to*  
 a matou, E te Matua, atawai; mona i  
*us, O the Father, merciful; because he*  
 mate, ko a matou mea. hoki ake nei,  
*died, that our work, (thing) hereafter*  
 kia tapu, kia tika, kia marie tonu; ki te  
*be sacred, be straight, be calm very; to the*  
 kororia hoki o tou ingoa tapu! Amine.  
*glory of Thy Name Holy! Amen.*

*State of the New Settlement at Waimate.*

The new Settlement at Waimate, the formation of which was stated in our Number for February of last year (pp. 109—115), is advancing with the most encouraging prospect of its realizing the views with which it was undertaken. It is peculiarly gratifying to observe the bearing which this Settlement is likely to have, through the Divine Blessing, on the diffusion of the Gospel among the Tribes in the interior of the Island.

April 28—On the 14th instant we arrived safely here with our family, and took possession of our new house. It is at present rather cold, as we have no chimney, and our house is neither wind nor water tight; but I hope to be able to make it more comfortable in a short time. The Natives have hitherto behaved pretty well to us, and I trust there is a prospect of usefulness before us: consequently we have every reason to expect that Satan will endeavour to bring his forces against us in some shape or other, in order to hinder our usefulness, so that he may be able to hold his goods in peace; but the counsel of Jehovah must stand, and He will do all his pleasure, in spite of every effort which Satan, with his withered, puny arm, can bring against Him or His Cause.

I much fear that this Settlement will, for the present, add considerably to the expenses of the Mission; but, as an individual, I cannot for a moment doubt of its utility. [Mr. R. Davis.

April 29—I am happy to inform you

that, since my last, I have commenced a Native School at Waimate, and have the pleasing prospect of its being largely attended: between 70 and 80 attend, for daily instruction. Our prospect of present and future usefulness is very pleasing. We are surrounded by Natives, many of whom seem quite prepared to receive Religious Instruction. The Natives in the villages about us so far respect the Sabbath, as generally to cease from work on that Sacred Day: this affords us a good opportunity of communicating Religious Instruction to them. Numbers attend our Public Instruction; which puts us to the pleasing necessity of erecting, with all possible speed, a little Chapel, to serve as a School-room also: the whole will be done without the assistance of any other mechanic than those connected with the Settlement; and, indeed, with very little assistance from them, any further than a general superintendence; the Natives living with us being quite competent to the undertaking. I mention this circumstance not only to shew the progress which the Natives are making, but also to remove from the minds of the Committee the least apprehension of involving them in any additional expense by the erection of the above-mentioned building.

[*Mr. G. Clark.*]

May 13, 1831—Rewa, and several other Chiefs, came up from the sea this morning, to pay us a visit, and to wonder at the progress which has been made in the new Settlement at Waimate. They were all very particular in their inquiries; and wished to know how it was that so much more work was done by White People, and by Natives being with them, than by Natives living in the bush. I told them that White People use their hands, and Natives only their mouths.

[*Rev. W. Yate.*]

Aug. 5—7—At Waimate. The temporal concerns of this Settlement have made a very rapid progress, and speak much for the activity of those who reside here.

[*Rev. W. Williams.*]

Sept. 2—When I last wrote to you, I had just removed with my family inland, into a house purposely built for a store; but which will, nevertheless, be my dwelling-house, till another can be erected. I have since been employed in finishing the same, and in making some addition to it. I have also been employed in digging a well, having at least to go a quarter of a mile to fetch water. This, for the present, is finished; but, as the water is not more than three feet in depth, I fear I

shall have to dig deeper when the summer returns. The water, however, is very good: the well is 44 feet deep. I have, further, been employed with my Natives in clearing an acre and a half of land, which is sown with wheat; and in fencing it in.

[*Mr. J. Hamlin.*]

Sept. 5—At present we have done but little in agriculture; and our doings in that branch cannot be extensive for some time to come; as we have all our buildings and mechanical labour on our own hands, in order that the Station should be formed at the least expense possible. We have succeeded in putting in two and a half acres of wheat; but, at present, it does not look so well as I could wish. Breaking up the land and preparing it for the plough, I fear, will be attended with great labour; but, if spared, I have no doubt we shall succeed, by a steady perseverance.

[*Mr. R. Davis.*]

Sept. 6—Hitherto the Settlement has exceeded our most sanguine expectations; and we have to praise and bless our Heavenly Father, for such an opening of usefulness in this land, and for permitting us to be the honoured instruments.

Before we had time to make our temporary abodes fairly habitable, we were compelled, by the number of Natives who came on the Sunday for instruction, to leave for a time our own dwellings, for the purpose of erecting a Place of Worship. We commenced a weather-board building 40 feet by 20, in the beginning of May; and by the beginning of July it was so far completed, as to enable us to use it as a Place of Worship for our Public Services; and, to the praise and glory of our Heavenly Father, it has been well filled ever since! This used not to be the case in New Zealand. What is not God doing, for His own Name's sake, among these poor Heathen! On account of the great demand on our time in the formation of a new Station, we have not been able to visit the Natives at a distance from us, only on Sunday; but in our Sunday Visits we are greatly refreshed by the Natives assembling themselves together for Religious Instruction. But a very little time ago we were obliged to go from house to house, and were glad if we could only find a few poor Women who would listen to our instruction; but now they begin to assemble in Congregations of from 50 to 200, to listen to the blessed Gospel of Peace. We feel very much the advantages of our Sunday Visits. We have an oppor-

tunity of observing the general disposition of the Natives respecting the Day of Rest. They formerly used to tell us they had no one among them to remind them of the Sabbath, nor to instruct them: now, they feel that they have no plea on that head, and I am glad to say that hitherto they have ceased from work on the Lord's Day; for, in passing from village to village, I rarely see a Native at work. Indeed I may with propriety say, that the Sunday, for miles round, is better regarded than in many countries called Christian. The establishment of the Sabbath gives us another advantage. We feel that on that day we have a demand on their attention: they cannot make their business an excuse; and Satan is thereby thrust out of one of his strongholds. We feel also that we are better providing for the instruction of the poor Slaves, by giving them one day out of seven to attend to Religious Instruction; and I am very thankful to see the Slave beginning to claim his day of rest, and his master allowing the justness of his claim. While, however, we have every encouragement, both from the precious promises of God and from the signs of the times, yet I hope no mistake will arise from my statements. Let it be remembered, that various are the motives from which the poor Heathen act: some from a desire of conformity—some for the sake of the loaves and fishes—some out of a deep-rooted superstition—attend the Means of Grace. There are also, I trust, many who are anxious to know *the Truth as it is in Jesus*; yet, whatever be the motives which actuate the poor Heathen, we do and will rejoice in such opportunities of pointing out to them *Christ the hope of glory*, the sinner's Friend, and Saviour of a lost and guilty world; not doubting but that that will be the means of still further breaking the strong-holds of sin and Satan, and of eventually introducing them into the full *liberty of the Children of God*.

I have thought fit to make the above cautionary remarks, because at present all is novel. We have been here but a few months; and there is considerable excitement among the Natives, arising from our living immediately among them. For the last four months, I have been able to carry on a Boys' School at Waimate; and our partners have pretty regularly attended the Girls' School. Several of the Boys from the villages attend; and I do hope soon to see the Children of the villages instructed at a

very little expense to the Society: those who attend from the villages being no further expense to the Society than simply their instruction. Our local situation is such as to enable our Wives also to visit the Females at the villages, and to give them instruction on points more immediately connected with Female Duties. We have a number of Natives living in our different families; and the conduct of several is truly Christian. Several are on probation for Baptism, whose conduct is pleasing, and, on the return of our dear friend, Mr. Yate, will be admitted to that Ordinance.

As it respects the Agricultural Concern, I think there is a good prospect of its succeeding well in the course of a few years; and I do not hesitate to say that it is only in the farming establishment that any extra expense will be incurred by our inland Station; but the farming will, I hope, eventually lessen the expenses of the Mission, as well as prove both beneficial to the Natives at large and to our own Children. [Mr. G. Clarke.]

Sept. 11, 1831—Waimate appears to me to be a most promising Station. It is situated in a plain, which extends nearly as far as the eye can reach, surrounded by all the beauties that Nature can present, and in the midst of Native Villages. In a short time, as soon as the Natives have made a few more roads, we can visit all the villages from this one Station; and nearly 3000 individuals may hear the glad tidings of the Gospel of Christ every Sabbath. [Mr. J. Preece.]

#### *Proposal for the Formation of a New Settlement.*

One of the favourable indications of the present state of this Mission is the growing facilities which are afforded for the formation of new Settlements. The principal Chief of Rotorua has expressed his desire to have a Missionary settled with him, for the instruction of his people. The Rev. William Williams thus notices the subject to the Committee, in a Letter dated Sept. 1, 1831:—

We have, during the last week, received an application from the principal Chief of Rotorua, which is situated in the Bay of Plenty, stating that he wishes to have a Missionary to teach his people. I questioned one of the Natives, and expressed a doubt whether he did not



wish for Missionaries because they possess blankets. He replied: "No: he wishes that his people should sit quietly, and believe; and that, if Europeans do not go at present, some Natives may go, who are able to instruct them." Rótorua is about as far from Tauranga as the distance is from Paihia to Wangarua; but at either of these places singly are as many Natives as are to be found in the whole Bay of Islands.

Mr. Williams adds—

Again, at the North Cape, where the inhabitants are as numerous as at Tauranga, a fine field is open. The people are on good terms with those of the Bay of Islands, and are at peace among themselves.

It was the view of Mr. Williams, that two Europeans, with two or more Baptized Natives, should be placed at Rótorua or Tauranga, and a similar number of each class at the North Cape. The only obstacle to the execution of these promising plans for extending the Mission, is, the depressed state of the Society's Funds. The Committee have requested the Missionaries to prepare, with care, an estimate of the expense which would be incurred by the formation of a new Settlement; and will very thankfully sanction the extension of their operations, should the funds of the Society admit of their doing so.

At an earlier period of the Mission, it was necessary to concentrate a large number of Europeans at each Station, for their personal safety, and to afford them the means, at the same time, to itinerate in the neighbourhood of it. Now, the Missionaries have, happily, so gained the confidence of the Natives, even in distant parts of the Island, that this necessity no longer exists; and individuals may be spared from some of the old Stations, to engage in the formation of new ones. By this arrangement, the expense of forming a new Station will be much less than it would otherwise be. The manner, too, in which the Missionaries are now enabled to avail themselves of the agency

March, 1832.

of the more-advanced and baptized Natives both facilitates and encourages the extension of their labours. *The Missionaries' unavoidable Secular Employment.*

The peculiar nature of this Mission imposes on the Missionaries the necessity of occupying themselves in a variety of secular employments, some of which are very laborious. These are very irksome to the Missionaries, from the extent to which they occupy that time which would otherwise be employed in a manner more congenial to their feelings. Under the actual circumstances of the Mission, however, they cheerfully perform the duties thus, for a season, providentially imposed upon them; and from which they will, we trust, be in a great measure relieved, at no distant period, by the steady progress of the Mission. A few extracts from the Rev. Henry Williams's Journal will serve to impress the minds of our Readers with a lively idea of the nature of these employments.

June 27, 1831 — Commenced mixing mortar, and building chimney at the Schoolhouse. Much interruption from the Natives.

June 29—At work on the chimney.

July 1—Returned to Paihia, and resumed my work at the chimney.

July 7 — Engaged with bricks and mortar.

July 16—Employed all the week plastering the School; and to-day commenced building the chimneys. Laborious work! though several of the Native Boys are now very useful, and able to take our place in this dirty work.

July 18—Employed still on the chimneys.

July 26—Various points of business to settle with the Natives, which occupied nearly all day.

July 27—Settled with Híamóe and others respecting some land in immediate connexion with the Settlement.

July 28—Occupied finishing off Mr. Brown's house.

Sept. 8 — All the afternoon employed at Mr. Brown's house, anxious for its completion, that the School may be commenced.

Sept. 9 & 10, 1831 — At work at Mr. Brown's house.

It may be considered, by some, to be out of my place thus to be toiling at bricks and mortar &c. while Mr. Yate is otherwise employed; but be it remembered, that family men here have a great weight and responsibility to endure: they are dependent upon one another; and, as they constantly require the assistance of their neighbours, so must they give in return: thus are we, therefore, without distinction, required to assist ourselves, and all who may stand in need; and I trust that our children and grandchildren will behold, for years to come, with pleasure and admiration, those exquisite pieces of work which their forefathers accomplished in the infant state of things in this land.

*Disputes & Commotions among the Natives.*

The feuds which exist among the Native Tribes, arising out of their mutual hostilities and injuries, keep them in a state of constant excitement and commotion, and involve the Missionaries in much difficulty and inconvenience. The influence of the Missionaries, in allaying the animosities of the Natives, and restraining their warlike propensities, is a happy consequence of the confidence which the Chiefs repose in the Missionaries; though they are not always successful in their benevolent endeavours to prevent war and bloodshed.

March 6, 1831: Sunday — Went to Waitangi. News had just arrived, that a party of about fifty Natives from Tákou, — a bay to the North of Rangihoua — which went down to the Southward about two months ago, to kill all who came in their way, are entirely cut off at Tauranga, after having done very much mischief. The old Chief of Tákou was at Waitangi: he has lost two sons and two nephews, besides many relations. He says that it serves them right, because he did not wish them to go; but that it will be necessary to go and seek satisfaction for their death.

March 11 — Visited the Natives at Otuihu. A few Natives, belonging to Wangaruru, joined the expedition from Tákou which has been cut off at the Southward. A large party from inland, friends of the people of Wangaruru, are

now gone thither to eat up the food of those who have been killed, while the children and wives will be left destitute. This is New-Zealand sympathy!

[Rev. W. Williams.

May 3 — This late disturbance takes its rise from the affair at Kororarika, where EO'ngi was killed by a Chief from the Northward. After peace with these people had been effected, his sons conducted a party to the Southward, to seek satisfaction for the death of their father: at this time peace existed between them and the party against whom they were going; but they were in quest of blood, and consequently regarded no law: every one was their enemy, and their hand was directed against every one. After killing vast numbers, who were unprepared for such an attack, they, in their turn, got cut off to a man. The accounts from the Southward are very distressing; and generally through the improper conduct of English Captains of Vessels, who have been on the coast for flax, &c. &c.; and we are prepared to hear of very extensive mischief, even upon our own people.

I think I may say that the people hereabout are in a promising state. These disturbances bring us into closer contact with them; and we are thereby enabled to give our Message wide circulation: Natives from distant parts are brought within hearing. They acknowledge the evil of fighting: "But," say they, "when we buy a gun, we must needs go and prove it." They have frequently told us to write to King George to prohibit ships from bringing guns and powder; and though they express their joy on the arrival of ships, still their better judgment is against the traffic in these things.

[Rev. H. Williams.

June 15 — A small cutter has returned from Tauranga, which left the Bay about a fortnight before. When she went, she took from Rangihoua thirty Natives, headed by the Chief, Wárepórka, who went on board for the purpose of ascertaining the truth of a report that a sister of his had been killed by the people of that place. Their intention was to fight, taking advantage of being on board the vessel. As it happened, they returned without doing any mischief, because they were overawed by the superiority of numbers. Had they accomplished their object, the blame, according to English views, would have rested on the Captain. It is this

kind of conduct which contributes much to render communication with distant Tribes unsafe. A similar case lately occurred at the Southward, in which many Natives were cut off; and the Captain has been tried for his life in the Colony.

[*Rev. W. Williams.*]

July 23, 1831—We have been threatened, for some days, with a mob from the Waitangi Natives, to kill, burn, and destroy all before them. The cause of offence is not in our own Natives, but in some strangers who are staying here. The party arrived at Waitangi, from inland, this afternoon. Towards sunset, I was told that Máhikai, brother to the principal Chief, was at my door, with a wound through his wrist. The case was, he came to the Settlement to speak to me; but he was urged past my door, by a Chief in company with him, on to the place where the offending Natives were living. Máhikai here met with the brother of Taiwanga; and, in the act of giving him a push, he received, though accidentally, a wound through the wrist, from a bayonet. Tóe, the brother of Taiwanga, immediately gave the wounded man the bayonet, a musket, and a blanket, as a compensation. When I had dressed the wound, he told me that he was come to ask us whether the mob should wait till Monday, as the next day was Sunday. This circumstance exhibits to us an entirely new mode of warfare; consulting the wishes of the opponents, rather than their own naturally impetuous dispositions.

[*Rev. W. Williams.*]

Máhikai would not have hesitated to have the other arm served in the same way, for the sake of a similar payment. After dark, the alarm was given, that the Natives had come from Waitangi, on account of Máhikai's hand. Before I could get out, several muskets were discharged, and a few shot passed over our heads. I took some of our Young Men belonging to the party, and went to Waitangi, to learn the reason of this nightly visit, as being altogether out of order. Old Marupo at first was very angry, and used very threatening language; but he gradually grew milder, and desired that some of us would visit them in the morning. Returned home at midnight.

[*Rev. H. Williams.*]

July 24: Sunday—My brother went to Waitangi, during the time of our Morning Service, to keep the mob quiet; and I went, for the same purpose, in the afternoon. I could not gain much atten-

tion from the people, when conversing on religious matters: they were too much bent on mischief. Their fire-arms were all arranged in a row, more than sixty in number. They settled that some of us were to go with them the following morning; and that they would not move towards our Settlement till we went.

July 25—My Brother and Mr. Fairburn went off early this morning to Waitangi. In the mean time, our Natives were in great suspense, being doubtful as to what extremities the mob might proceed to. At ten o'clock they approached, being preceded by my brother; and when about a third of the distance through the Settlement, they made their rush toward the house occupied by the offending parties: before, however, they reached the place, they were stopped short by some of the Chiefs. Marupo, their leader, then came forward; and directing himself principally to David Taiwanga, he gave him a good scolding, because his brother had accidentally wounded the Chief on Saturday. This harangue ended by Marupo rubbing Taiwanga's nose; when, finding that the matter was here to terminate, we entertained our visitors with a mess of boiled flour.

[*Rev. W. Williams.*]

It was proposed to them by the Missionaries, that instead of stripping and firing the man's house, according to their native custom, the little property belonging to the offender should be brought out, and given quietly as a compensation. This arrangement they seemed satisfied with; but after venting their anger in a long speech, and partaking of a large mess of boiled flour, they all went contentedly away, without taking any thing as an U'tu (price).

[*Rev. A. N. Brown.*]

The turbulent conduct of the Natives occasionally involves the Missionaries in difficulties. The following extract from the Rev. H. Williams's Journal presents an instance of this, and of the prudence and temper of the Missionaries in resisting and controlling their impetuosity.

August 17—Went up the river, in consequence of some Natives having commenced planting in our ground. Wakaria pulling up the seed-potatoes, upon the plea of not having received any payment for the ground: had a good deal of trouble with him.

August 18—Very unpleasant conversation with Natives, relative to our set-

thing amongst them, and taking their land. Heard that some strangers were fencing at Waitangi, upon our ground, without leave; at which we were much perplexed: however, felt determined, by the grace of God, to resist these encroachments. Went up the river with Tohitapu and Pumuka. Wakaria there, with several others: he danced about in good style, as we approached the place, bidding us defiance; at which we laughed heartily at him. After a good deal of talking, we marked a portion of ground for him; and told all present we did not want the ground for ourselves, but for those Natives who were living with us. [Rev. H. Williams.

*Desolating Effects of Natives' Wars.*

The desolating effects of the wars which take place between the different Tribes are affectingly depicted in the following passages.

March 5, 1831—Went to Rangihoua. A desperate battle has been fought at the Southward. Only one man has returned, out of the party that went from Tákou and the neighbourhood, consisting of 20 Chiefs and about 40 slaves, with 7 canoes and 2 cannon. It is stated that this party, before they were cut off, had surprised and destroyed, at different places, three hundred Natives. One of the Tákou Chiefs who was slain had lived with me several months, and attended the school at Paihia. The hands of the Missionaries in this land would often hang down, and their hearts fall, were it not for the thought that the work in which they are employed is the Lord's; who will assuredly, in His own good time, accomplish all that He has spoken in His Word for the encouragement of His people.

[Rev. A. N. Brown.

Sept. 7—Two months ago I went round the Coast, about forty miles distance. I took Rawiri with me—a baptized Native, formerly Taiwanga, a name well known in the Register. He is a man of considerable information respecting his own country, men, and manners. As soon as we had cleared the Heads of the Bay of Islands, he called my attention to the many deserted and desolate fortifications and villages along the coast, many of which I have not the least doubt he had formerly taken an active part in the destruction of: not a vestige of either smoke or fire was to be seen—the Native mode of welcoming strangers. "But where are all the inhabitants?" I asked. "Killed, taken slaves, and the rest dispersed,"

was the reply. "Is Hatana (Satan) idle? Is it not his own work?" asked he. [Mr. W. Paterson.

*Depredations of the Natives.*

While the following instances exhibit the thievish propensities of the Natives in a somewhat ludicrous point of view, they also shew, that there are now, among them, those who feel the obligations of justice and honesty.

May 14, 1831—Went down to Rewa's residence, and visited the Wakatohea Natives, who are come down from the southward, and have placed themselves under the care of the Matakáraha. They are a sad thievish set. Whilst I was talking to them they stole part of my bridle. I, however, accused them of the theft, and they instantly restored the stolen property. The same persons, a short time ago, picked the nails out of the blacksmith's bellows; and when we searched for them, we found them concealed in their mouth. [Rev. W. Fyfe.

July 9—A party of Natives, from inland, came by night and stole two blankets, and a few trifling articles; but they no sooner arrived at Waitangi than they were deprived of their booty by a Chief living there, who brought the things back to the Settlement the next morning. Among the things which they took was a bag of lime, which they supposed to be flour; but, having carried it a short distance, they found out their mistake, and left it. [Rev. W. Williams.

*Native Feasts.*

The Natives occasionally assemble in great numbers for a Hahunga, or Feast. The following particulars relative to two of these festivals are extracted from the Rev. W. Yate's Journal:—

March 18, 1831—I went to see the feast that is prepared, which is to be distributed on Monday next. Many hundreds of Natives were present; all peaceable, and in good humour one with another. There are upward of 1000 bushels of potatoes, in as many baskets, piled upon one another in a strong frame, erected in the shape of a pyramid, thirty-four feet diameter at the base, about eighty feet high, terminating in a point. The pile was decorated with flags, made of Tóngatápu cloth; and put me very much in mind of the prints of the Temple

of Juggernaut, which I have seen in the Missionary Register. There was here and there suspended a joint of beef and a joint of pork, with a quantity of young shark dried in the sun, which is considered a great delicacy by the Natives; indeed it would not be a feast without it. I never recollect having heard such a confusion of sounds before—men dancing and singing—lads playing the native flute—children crying—women squabbling—dogs barking—guns firing—and all at the same moment. I was really glad when I could get away. The grand speaking-day is to be Monday; when we shall all attend, and put in our word; which we hope, by the blessing of God, will not be without its effect. The whole body of Natives have promised to sit still tomorrow, as it is the Sabbath, and not to continue their feasting and merriment until the next day. I could not help wishing that some of our good English friends could have a peep at us: I think they would have enjoyed it for a short, though only for a short, time. We feel it our duty to go amongst the Natives at such times; as, by our presence, we certainly prevent many abominations; and if we interfere in their matters of pleasure, and enter into conversation with them respecting their little diversions, we can, with a better grace, interfere when they assemble for warlike purposes, and are bent on spreading misery and devastation around them.

June 13 & 14, 1831—Went to Owaiawai, with 29 of our Natives, to a Hahunga. About 5000 persons were assembled together. There were 3000 bushels of kumara (sweet potatoes) for presents: 2000 more would be consumed; with 290 pigs, which had been killed for the occasion. My portion of the feast was 25 bushels of kumara and 4 pigs. I had the pigs sent me alive. [Rev. W. Yates.]

*Sympathy of the Missionaries with their Native Country.*

The communications from New Zealand contain the following affecting instance of the sympathy of the Missionaries with their Native Country, in the season of her distress and peril.

July 20—Last Thursday we received Letters and Publications from England, and heard of the great political, commercial, and agricultural distress which prevails among our dear fellow-countrymen. I thought it desirable to appoint this day,

in the two Settlements of Kerikeri and Waimate, for humbling ourselves before God. Accordingly, I held Service at Kerikeri in the morning, and preached from Psalm ix. 9, 10; and in the evening at Waimate. Though so widely separated from Britain, and not here politically connected with her, being from under the protection of her laws, we are in other points identified with her. She cannot be in distress and we not be distressed also; she cannot mourn and we not mourn; she cannot rejoice and we not rejoice. We have, in some measure, been partakers of the nation's sins: we must expect also to be partakers of her sorrows. [Rev. W. Yates.]

We purpose to make some further extracts from the communications of the Missionaries in our next Number.

## Polynesia.

### Friendly Islands.

#### WESLEYAN MISSIONARY SOCIETY.

The great prosperity with which it pleases God to favour this Mission will have appeared from the last Survey: see pp. 96, 97. We subjoin some particulars.

Mr. Cross thus speaks of the

#### *Superstitions of the Tonga Natives.*

Any thing on which they place their affections—even things of the most trifling nature, as a bit of stone, ivory, or wood—is given to the gods, and carried to the houses where they are supposed to reside, and carefully preserved: when any person is afflicted, he is taken to the house of the gods: the gods are supposed to be propitious on account of the many presents made to them. There are certain trees in which they say that the gods sit—that these trees are sacred;—and to these they frequently resort, to make their supplications. When any are afflicted, they suppose that the gods are displeased; and, to appease the wrath of these gods, they sacrifice their children, but more frequently cut off their fingers. The great bulk of the people are in a most pitiable situation; and their state calls aloud for help, from all whose minds have been enlightened, and who know their case. They are, indeed, *drawn unto death, and ready to be slain.* God forbid that we should *forbear to deliver them!* The Lord give us strength,

both of body and mind, to labour for their deliverance.

It is among this people that the Gospel is making its way. From Mr. Turner's Letters, we collect some general notices of the

*Progress and Success of the Tonga Mission.*

—Nearly the whole of the people, old and young, appear anxious to learn; and have really teased us in their applications for books.

—"No Natives," said a Captain, who appears to be a very judicious and discerning man, "whom I have ever met with, are at all equal to those of Tonga." When he heard with what fluency some of our people could read, and saw their writing, he could scarcely believe us when we assured him that those persons had not been under instruction twelve months, and some of them not more than eight.

—Not a single female, to our knowledge, belonging to Nukualofa, has been induced to go on board any vessel, since our arrival, for improper purposes, though powerful temptations have not been withheld. We have had the vain curses of some wicked seamen on this account; and Nukualofa has been pronounced the worst place to which they ever sailed.

—By an examination lately made, I have learned how well calculated to spread the knowledge of our God and His Truth are the frequent visits which our people make to different places. All who can read carry with them their books, and are eager to make known their contents wherever they go.

Mr. Watkins writes in March, soon after his arrival—

A few evenings ago, in one of our walks to visit the sick, we came into the neighbourhood of some Idol-Gods' Houses, and took the opportunity of inspecting these relics of Heathenism. There was enough of daylight to make the scene interesting. The houses, or temples, are situated in a grove, and have been built in their very best style, and, before the introduction of Christianity, had sacred attention paid to them; but now they are going rapidly to ruin: weeds flourish round them: the grass has overgrown the paths that led to them, and the area on which the worshippers used to sit in silent expectation of a propitious answer: the beetle has eaten, or the weather has worn through, the roof. The ground

which surrounded these temples, and was deemed sacred, has been reclaimed, and is now producing fruit *good for food*.

Mr. Moon, who arrived with Mr. Watkins, writes on the 23d of March—

How shall my pen describe the wonders which the Lord hath wrought among this people! The Powers of Darkness are mightily shaken. Not one half has been told in England of what we daily see. We cannot move any way for several miles, but we hear the people singing the praises of God, or engaged in other devotional exercises. On the first Sabbath after our arrival, at the Chapel, we were quite overcome on beholding what devotion and apparent sincerity the Natives manifested in their worship. The men sit on one side, and the women on the other; and those who have been baptized appear under and around the pulpit. The King and Queen were present with us, and joined in the Service; and, like all the rest, seemed truly devoted to God. On Sunday last, nearly Seventy Adults were received into Christian Communion, after having made a formal declaration of their conversion to God: this scene affected us to tears: they were both old and young who came forward to be thus received into the Christian Church.

Mr. Thomas makes the following statements relative to the

*Population and Labours in the Habai Islands.*

I have been at some pains to ascertain the probable number of souls in this groupe; and it is judged that there are at least 4000. We judge that 1800 have renounced Heathenism, and are now praying to the True God; but, with the exception of those who live on this island and those adjoining, they are *as sheep having no shepherd*. It is true that some of them visit this island at times; but they need some one near to guide them, in almost every thing which they have to perform.

I have found so much to do for the people of this island, that I have not even visited the other islands, not seeing how I could leave the people of this place. If they could be visited by the Missionary in company with the Chief, and the nature and benefits of Religion set before them, I doubt not but, with a few exceptions, all the people of this groupe would renounce their idols, and turn to God

Here are at least 700 souls on this island; and though not more than 400 have, as yet, turned to God, I find the work so much, that were I to labour night and day their wants would be but scantily supplied; and within a few miles of this place are at least 1400 souls, besides what are here.

I have been under the necessity of acting as Preacher, Class-Leader, School-master, Doctor, and Visitor—have Six Classes to meet—to preach three Native Sermons every week—and write School-books, &c., beside other duties of various kinds. I have gone through the first time an attempt at a translation of St. Matthew's Gospel, the first twenty chapters of Exodus, the History of Joseph and his Brethren, the first two chapters of St. Luke's Gospel, a few Psalms and Hymns, the first part of the Conference Catechism, the Lord's Prayer and Articles of Belief, and a part of the Acts of the Apostles.

Let the friends of the Heathen know that we have found the Name of Jesus to be very terrible to the Gods of the Heathen, and that He is going on from conquering to conquer—that much ground has fallen to us, but we want strength to go and take possession.

## West Indies.

### SLAVE-CONVERSION SOCIETY.

In one of the late Reports of the Society, we find, in reference to a parish in Barbadoes, an

#### *Appalling Picture of the Profanation of the Lord's Day.*

The Rector of this parish complains heavily of the non-observance of the Lord's Day. Subordinate White Servants, as well as Slaves, are employed, especially during the time of crop, in the business of the plantation, to so late an hour on Sunday Morning, as to prevent their attendance on Public Worship. The Sunday Market, which appeared to be discontinued at the end of the year 1828, was revived during the year 1829 to such a degree, that Slaves are seen, during the greater part of the day, passing by the Church with articles of traffic. Sunday Dancing is promoted, as a matter of gainful speculation, by the individual who makes the necessary preparation for it: the dancing commences at an early hour in the afternoon; with flags flying, drums beating, and such a savage uproar,

that a stranger would think himself anywhere rather than in a Christian Land: nothing can be a more glaring violation of the Divine Commandment—nothing can be more injurious to the morals of the Younger Slaves, especially the Females—nothing can present more temptations to fraud, stealing, and every other vice, than Sunday Dancing, as it has been going on during the year 1829 among the Slave Population.

This state of things is much to be regretted, as dances on the Sabbath are prohibited by Law; and all marketable articles offered for sale on that day are liable to be seized.

The Bishop of Barbadoes thus strongly urges the

#### *Necessity of unrestricted Intercourse between the Clergy and the Slaves.*

How often must the Slaves be troubled in mind or conscience, and need the counsel and advice of their Spiritual Pastor! How often, after the labours of the day, must they be desirous of instruction in the way of godliness; and wish to confess their ignorance, and state their difficulties, in a private converse with their Minister, which fear or shame prevents them from acknowledging in the presence of others! How often, when confined to the Hospital, or stretched on the bed of sickness, would they look anxiously for the occasional call, and kind inquiries, and spiritual consolations of their Clergyman! not to mention the benefit and delight which they would derive, when in health, from the friendly salutations and kind admonitions of the Minister, when met by him on the road, or at their work; or when returned, after the duties of the day, to the quiet and comfort of their own cottages. Where these visits are regulated with a just regard to the discipline of the estate and the convenience of the Negroes themselves—where he, who has been the baptizer of their children, the comforter of their sickness, the reliever of their doubts, the instructor of their ignorance, the solemn interrer, perhaps, of many an object of their earthly affection, and their appointed Pastor on the Sabbath, presents himself at the gate of their little garden, or at the door of their lowly dwelling, to inquire after their temporal and spiritual welfare, I cannot but think that he would be a welcome, I am assured he would at all times prove a most beneficial visitant.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

**Fifth Bishop of Calcutta**—The Rev. Daniel Wilson has been appointed to succeed the late Dr. Turner, in the See of Calcutta. While we sympathize with his numerous parishioners, in the loss of his devoted services at Islington, we are truly thankful for this appointment. Until the time shall arrive—which it seems to us cannot be very far distant—when the Protestant Episcopal Church of India shall supply, on the spot, an adequate number of Spiritual Rulers from its own experienced and well-trained Clergy, it is ground of rejoicing that the rapidly-increasing interests of that Church should be placed under the care of one, who has given such proof that God has bestowed on him both Gifts and Grace for the arduous service to which he is called. Our regret at the loss of our friend's labours at home is not a little relieved, by the fact that his successor at Islington will be of his own appointment; the advancement to a Foreign See not causing, as in the case of the Sees at Home, the lapse to the Crown of the next nomination to the Living, if any, possessed by the Clergyman so advanced. We doubt not but our Readers will join us in sincere prayer for the preservation of Mr. Wilson's health; and for an abundant blessing, by the Holy Spirit, on his unwearied endeavours to promote throughout the East the saving knowledge of the glorious Gospel of the Blessed God.

**Church Miss. Soc.**—The Rev. W. Morse (see p. 72) sailed from Portsmouth for Calcutta, in the Fergusson, Captain Young, on the 12th of March.

**London Miss. Soc.**—The Rev. John Bilderbeck, who sailed lately (see p. 72) for Madras, was born at that place, of Native Roman-Catholic Parents; and studied in this country, preparatory to the work of a Missionary—The Asia, in which Mr. Dobbin and Mr. Paterson sailed (see p. 72) for Calcutta, on the 26th of January, made her way against the wind as far as the 47th degree of latitude, but was obliged to return: she reached Plymouth on the 6th of February, and finally sailed on the 9th.

**Ignorance and Crime**—From a statement delivered to the Justices by the Chaplain of Bedford Jail, it appears, that, out of FIFTY prisoners put on trial at the Michaelmas Assize, only FOUR could read; and that, in the month of January last, there were, in the same prison, between 50 and 60 criminals awaiting their trials, of whom not more than TEN could read, and even some of these could not make out the sense of a sentence, though they knew their letters.

**Scriptural Education in Ireland**—A Circular has been issued, signed by Seventeen of the Archbishops and Bishops out of the Twenty-two of which the Irish Bench consists, expressive of their unfeigned regret that they cannot support the Plan of Education proposed by Government, from a conscientious persuasion that it will be injurious to Ireland.

## INDIA WITHIN THE GANGES.

**Progress of Christianity**—The Archdeacon of Calcutta writes, on the 17th of August—

We are prospering as you could almost desire. Nations are not yet being born in a day; but villages seem, in some places, ready to come over together. We want Labourers; but only devoted ones.

**Church Miss. Soc.**—The Rev. Peter Fjellstedt and his Wife arrived at Madras on the 12th of September, and the Rev. J. J. Müller and Rev. H. C. Krückeberg on the 22d: see pp. 206, 295 of our last Volume. Mr. and Mrs. Fjellstedt remain for the present at Madras, till arrangements are made respecting their removal to Tinnevely. Mr. Krückeberg, who is destined for Calcutta, was expected to sail for that Station in a few days after his arrival at Madras. Mr. Duckham, the Society's Printer at that Presidency, had sailed for Penang for the recovery of his health, he having suffered severely from dysentery.

**London Miss. Soc.**—The Rev. W. Harris, who reached Bombay (see p. 82) at the end of May, arrived at Quilon, his appointed station, in the end of September—The Rev. John Hands and the Rev. W. Buyers (see p. 295 of our last Volume) arrived at Madras on the 22d of September: Mr. Buyers embarked on the 26th, and proceeded on his voyage to Calcutta.

## GUIANA.

**London Miss. Soc.**—The Rev. James Scott (see p. 551 of our last Volume) arrived at Demerara on the 31st of December; after a passage of 53 days from London, and of 32 from Portsmouth. His arrival was very seasonable, as Mr. Ketley was, soon afterward, called to take charge of the Mission at Berbice till Mr. Wray's return from England, in consequence of the death of Mr. Lewis, who was supplying Berbice during Mr. Wray's absence. Mr. Lewis died in peace, at noon on Sunday the 22d of Jan.; having laboured somewhat less than two years in Guiana.

## WEST INDIES.

The allegations against the Missionaries in Jamaica, in reference to the late insurrection, have proved, as we foretold, to be utterly unfounded. Messrs. Knibb, Whitehorne, and Abbott, Baptist Missionaries in Jamaica, were conducted to Head-quarters at Montego Bay: not, however, as was slanderously reported, on a charge of instigating the Negroes to revolt; but because they declined doing military duty, no doubt under the impression that the Government Order of exemption for all Ministers and Teachers of Religion continued in force: the Collector of His Majesty's customs at Montego Bay applied for their release, which was immediately granted.

Of these and other accusations against Missionaries, the Jamaica "Watchman" says—"It is notorious that the charges brought against the Missionaries are a tissue of wilful, wanton, and malicious falsehood; and are intended not to hurt THEM only, but to injure the cause of Christianity, and to arrest the progress of Religion in the island." On the contrary, the "Watchman" declares that it is a well-attested fact, that "many of the Religious Negroes, exposed to the revenge of their fellows, have perished in defending their Masters' property, rather than comply with the entreaties and temptations of the sanguinary rebels."



# Missionary Register

APRIL, 1832.

## Biography.

### NOTICES OF MRS. CHARLOTTE PRATT,

WHO DIED, NEAR BIRMINGHAM, OCT. 29, 1831, AGED 54 YEARS.

WE collect some Notices of a late exemplary Christian, with the special view of stirring up and directing others. These brief records will shew, in how many ways opportunities are afforded, in the present day, for the exertions of such Females as have time at their command and the love of Christ powerfully constraining them, in promoting the Cause of Truth and Charity, among them who are far off as well as them who are near. These Notices are furnished by a near relative of the deceased.

The prevailing character of our departed Sister was retiring and humble; united, however, with remarkable energy and perseverance in all that she thought to be her duty—and this often when her body demanded quiet and repose. She, doubtless, hastened her own decay by over-exertion; but she could never be persuaded to spare herself, if any thing would thereby be thrown on others which she thought would be injurious to them.

When she entered the house of any of her relatives, for even but an hour or two, she always seemed to look round to discover who was ill—or in trouble—or wanting help; and there she was invariably found: and the more so, if there was any other society to be had which offered more attractions; for then she would apply herself to nurse the sick or relieve the burdened, that, by taking the employment of others upon herself, she might set them at liberty for rest and enjoyment. She endeared herself, in this way, to all the young people of the family; who, by first appreciating her kindness to themselves, were led duly to estimate her character in other respects, and will long remember her example. She always used the influence thus acquired over them, in directing them to activity for the good of the Ignorant and Poor at home; and in the special support of the Church Missionary Society for the benefit of the Heathen: the interests of that Society had, from its very beginning, lain near her heart.

She removed from Birmingham to Harborne (about three miles) for the last few years of her life. While in Birmingham,

*April, 1832.*

her time was chiefly occupied in assisting the Charitable Institutions connected with St. Mary's Chapel: she exerted herself in rendering the Missionary Association of that Congregation steadily effective; and, at the same time, set on foot and entirely conducted a similar Association at Harborne, which she maintained as long as she lived. In pursuit of these objects she would often walk miles on cold and wet winter days, and would labour hard to gain a few shillings from the neighbouring farmers; going time after time, with unwearied patience, under circumstances which would have discouraged any other person. She contributed, herself, to the Society all that she could spare; and kept up her interest in its proceedings by constantly studying its Publications, so that she was a kind of living record of its proceedings. Her intervals of time, not needed for other work, were divided between knitting stockings for the poor, and making small articles which she sold among her friends for the supply of a Missionary Box. She was never to be seen unemployed: if she stayed but a few minutes in a place, her work or her knitting was with her. She had interested several shopkeepers in Birmingham, who took those articles which she could not sell herself, and tried to dispose of them for her. The produce of these articles she would never put into the collection paid in under her own name, lest it should appear larger than those of other persons; but she always put it without observation into the Missionary Box, and let it appear in her accounts as the produce of that box.

Y

She had been particularly interested last year in the Tinnevely Mission; and had begged of her friends, and contributed largely herself, so that she sent a considerable donation for that particular object.

After she took up her residence at Harborne, she devoted herself, most regularly, to the Sunday and Adult Schools, and to visiting the poor to the utmost of her ability, and often even when ill health or bad weather would have rendered it prudent for her to desist: nothing but a strong sense of duty would have impelled her to these exertions, which, latterly in particular, were often felt by her as a burdensome effort; but she always resisted this feeling, and ascribed it to her own torpor and indolence. She kept up these efforts all through a great part of the winter of 1830, while her health was manifestly sinking. She left home in the spring of 1831; and when she returned, in August, was so reduced as to be almost incapable of occupying herself in any way: but her interest in the poor had not diminished. She was unable to talk much: but when she was drawn out, as she frequently was, in a Bath chair, she would carry little comforts to the sick; nourishing things which were provided for herself, she would take them a part of: to some, she gave little books, which she had bought for them in London; telling them to take care of them, for they were the last that she should ever give them.

She was suffering much from extreme weakness and languor, but her patience and fear of giving trouble were remarkable; and she expressed the greatest gratitude for even common attentions, appearing to have constantly on her mind a sense of the great goodness of God to her in every circumstance of her illness, and in every act of kindness done to her by her friends. She frequently regretted that the necessary care of her body took up so much of her thoughts; and would say, "It had not used to be so." She seemed greatly impressed with the importance of preparing for death, before sickness and weakness rendered it impossible to think. Sickness, she said, was not the time for the great work: she could read and think but little now, and she felt her mind in a state of torpor and deadness. She wished that she loved her Saviour more. She had no hope but in Him; and must come as a sinner to His Cross. When she was drawn out in her chair, she generally had with her,

Baxter's "Dying Thoughts," which was marked by her in many places, and was the only book that she read, except her Bible, in these her dying hours.

She exerted herself greatly, even to the last day of her life, in giving a word of exhortation to those whom she saw. She sent for several poor women; and gave to them the stockings which she had remaining of her own knitting, with advice suited to the case of each. When her danger became known, great anxiety was expressed by the poor to see her once more; and, to the utmost of her power, she complied with their request. Several came from a considerable distance, in the hope of taking leave of her; and many now bear the most affecting testimonies to her character in life, and the loss which they have sustained in her death. One poor woman observed—"She never came near us, without doing some good to our bodies and souls; and I can never forget how she begged of me, the last time I saw her, to be sure to meet her in heaven:" another said—"She was so humble—we shall never see her like again:" a third, that she felt she had lost a mother in her; and these are but specimens of the uniform testimony of those among the poor who had known her best. Even the day before her death, she was interesting herself in the case of a poor woman dying in consumption. This woman's present and everlasting concerns had occupied much of her thoughts during the last few days. She begged sheets and clothing for her; and sent a pious young woman in the parish to read and talk to her, and begged that she would receive all that this young woman should say as a message from herself.

She had, several times in the course of her illness, inquired after a lady in Birmingham. On being told that she had done so, this lady observed—"I dare say she remembered seeing me not long ago under a heavy trial; and when I said to her, 'I know not whether to look backward or forward,' she answered, 'Look UPWARD.'"

Thither, indeed, her own eye was habitually directed. She steadily contemplated the public events of the day, as "signs of the times;" but, latterly, wished to hear no details, and was solicitous only for the Cause of God in the world, and committed to Him the safety of those whom she was about to leave in this troubled scene.

On Thursday and Friday (she died on Saturday) she begged a friend to finish up all the little articles which she had made for the Missionary Society, that she might dispose of them before she died: some she chose out, as presents to various members of her family, for which she paid the Missionary Box as though she had sold them; and then sold the rest to her friends, and seemed to feel relief in thus adjusting these little concerns. On Saturday she delivered up her Missionary Accounts to a friend, with remarkable clearness; but this was an effort which exhausted her. Her venerable friend and pastor, the Rev. Edward Burn, had, soon after, a parting interview with her; in which, after he had commended her to God in prayer, she took a marked and affecting leave of him, declaring her entire trust in the Saviour, and expressing a grateful sense of the benefits which she had for many years derived from the ministry of her friend. Mr. Burn left her about three o'clock. She soon after fell into a deep sleep, and it is not certain that she was

ever afterward conscious. The power of speech, and even of motion, was gone for the last six hours, without any appearance of suffering. She drew her last breath a little before midnight, and passed into that world of light and holiness and joy for which the Holy Spirit had been graciously preparing her. By His Divine Power she had been early brought to the knowledge of the Saviour; and had been enabled for many years to shew that the mind which was in Him was, in its measure, in her also. Tender and susceptible in her feelings, yet she always put the most charitable construction on the conduct of others; and would often reprove such as indulged an uncharitable spirit, more effectually by her silence and gravity than she could have done in words. Faithful and judicious as an adviser, she was a friend to be trusted without a fear—disinterested in no common degree—a Sister “born for adversity”—sympathizing and consoling—making your case her own—and thinking no sacrifice of personal comfort too great for the relief of others.

## Proceedings and Intelligence.

### United Kingdom.

WESLEYAN MISSIONARY SOCIETY.  
REPORT FOR 1831.

#### *Prosperity of the Society and its Missions.*

THE Committee present their Report to their friends and subscribers under circumstances grateful to their feelings, and such as most powerfully claim their devout acknowledgments to Almighty God.

In the various departments of the great work committed to their care and direction, the past year has presented a degree of success which, in some cases, has realized their expectations, and in others has surpassed them. In those Heathen and Benighted Countries, which form the chief scene of the Society's labours, they have observed with sacred pleasure the wider spread and the beneficial effects of moral and spiritual cultivation. In every part of the wide field occupied by the Society, the work is not equally encouraging; but, in none, is there any reason for discouragement, much less for despair. The urgent demand from some quarters for an increase of Labourers has not been made in vain: they have had an encouraging proof that God is with them in men being divinely

called and suitably qualified to occupy those arduous stations in inhospitable climates, and amidst the uncertainties and privations of uncivilized life, which demand entire devotedness of heart and unyielding mental courage. And in the undiminished support which this Society has received and continues to receive from its Friends and the Christian Public, they have cheering evidence that this glorious work shall be perpetuated, till its noble purpose is accomplished in the Conversion of the World to the Faith of Christ.

#### *State of the Funds.*

Receipts of the Year.		£.	s.	d.
United Kingdom.....	39,320	14	9	
Continent .....	26	2	9	
Gibraltar .....	96	15	11	
Western Africa .....	47	14	11	
South Africa .....	480	7	3	
Mediterranean .....	53	18	5	
Calcutta .....	121	4	4	
Madras .....	238	11	8	
Ceylon .....	138	16	4	
Australasia .....	648	5	2	
West Indies.....	3832	9	11	
British America .....	1312	5	6	
For Chapel in Paris.....	146	9	2	
For Chapels in West Indies...	573	13	3	
Dividends.....	652	3	8	
Donation on Annuity.....	600	0	0	
Total.....	£.48,289	13	0	

Missions—	Payments in the Year.	£.	s.	d.
Irish.....	2950	6	0	
Stockholm.....	5	9	6	
German.....	51	19	3	
French.....	853	13	6	
Gibraltar.....	253	10	6	
Western-Africa.....	597	0	4	
South-Africa.....	6204	19	6	
Mauritius.....	266	18	0	
Mediterranean.....	837	11	1	
Calcutta.....	737	5	9	
Madras.....	1831	9	4	
Ceylon.....	5275	6	1	
Australasia.....	2289	3	5	
Polynesia.....	779	4	9	
West-Indies.....	13913	5	7	
British-America.....	3644	8	7	
Widows and Children.....	452	5	3	
For Returned Missionaries.....	516	17	3	
Annuities on Donations.....	229	5	2	
Publications.....	2486	6	3	
Salaries, Interest, Postage, Home Expenses, Furniture, Repairs, and Incidentals.....	2451	14	0	
Total.....	£. 46,627	19	1	

*Missionaries sent out in 1831.*

To South Africa: Mr. and Mrs. J. Edwards, Mr. and Mrs. Davies, Mr. and Mrs. Satchell, Mr. Cook—Zante: Mr. Croggon—Ceylon: Mr. Toyne, Mr. Kilner—West Indies: Mr. Wilcox, Mr. and Mrs. Bleby, Mr. Philip, Mr. and Mrs. Barry, Mr. Talbot, Mr. and Mrs. Samuel, Mr. Burrows, Mr. Parker, Mr. Croft.

*Missionaries lately deceased.*

The Society has had to lament the loss by death of three of its Missionaries during the past year—Mr. Snowdall, South Africa; Mr. Pichott, West Indies; and Mr. Sarjant, Mauritius. They were, however, found in their sacred work, prepared for their Master's call, and their end was peace.

*Missionaries employed by the Society.*

Ireland, 27—Sweden, 1—France, 6—Western Africa, 3; and 2 Assistants—South Africa, 16—Mauritius, 1—Mediterranean, 4—Calcutta, 2—South India, 6—Ceylon, 11; and 10 Assistants—Australasia, 8—Polynesia, 6—West Indies, 60—British America, 55. Total, 218, at 156 Stations.

*Members of the Society at Mission Stations.*

Stockholm, 27—Winnenden, Germany, 80—France, 91—Gibraltar, 86—Gambia, 61—Sierra Leone, 294—South Africa, 578—Malta, 23—Zante, 8—Madras, 164—Negapatam, 26—Bangalore, 124—Ceylon, 666—New South-Wales, 184—New Zealand, 2—Friendly Isles, 550—West Indies, 33,021—British America,

6758. Total, 42,743; being an Increase of 1537.

*Missionary Successes demonstrate the Divine Hand, and rouse to increasing Zeal.*

The successes which have been achieved could not but proceed from Heaven, since they consist, not in the mere enlargement of the professions of Christianity, but in the conversion of the hearts of alienated, ignorant, and idolatrous men to the knowledge and love of Christ. For where now shall we look, and not behold the proofs of the mighty triumphs of the Gospel in its true and glorious character, as *the power of God unto salvation?* Are they not found in the most distant lands, and among people of every variety of language, climate, colour, and manners?

In comparison of the almost countless number of Pagans, Mahomedans and Jews, the numbers of which Mission Churches are composed are, indeed, small; but let it be remembered, that the work itself is recent, and the application of the appointed means very partial. That, after so few years and the sending forth of so few Agents, we should see in India, in Western and Southern Africa, in the Isles of the Southern Ocean, among wholly barbarous or half-civilized Pagans, Hindoos, Hottentots, Caffres, and Negro Slaves, besotted by every kind of superstition and entangled in the rudest or the most-refined forms of Idolatry, Churches of Christ composed of those who worship him in spirit and truth; with consecrated Sabbaths and a holy Ministry; with Bibles and Schools; exhibiting the sanctifying influence of our Divine Religion in life and its hopes in death—is, at once, the reward of past exertions, and the subject of present thanksgiving and hope. Who can regard these facts without exclaiming, *This is the Lord's doing?* And if so, then is He with us in our work: it bears upon it His signature and sanction, and it points out, as by a beam of light, the plain and appointed path of our duty.

The grand problem of the efficiency of Missions conducted on the simple principle of applying the unadulterated truth of the Gospel to effect, not only the salvation of individuals, but the renovation of whole idolatrous communities, has been solved before the world; and nothing remains but that we speak to the people that they go forward, and fix their hopes and aims more steadily, and with loftier faith and more ardent anticipation, on the illu-

mination and salvation of all nations, by a universal publication of the Truth.

The very successes, which have been vouchsafed to Missionary Societies, are so disproportioned in their nature and results to the agency which has been employed to produce them, that they entirely annihilate the consideration of every thing human, before the manifestations of Divine Interposition. This consideration, which so powerfully tends to encourage hope, impresses also upon us the most humble dependence on God alone. The triumphs, which have been won, are the triumphs of believing, waiting prayer; and Prayer shall achieve the final triumph, because in its true spirit it excludes the boastings of man, and despairs of every thing but the faithfulness of God. Oh for a steadier regard to these great principles, and a large increase of the spirit of prayer! Be it so, then, that difficulties should environ our path and discouragements chill our hearts; that the cloud should sometimes lour, where the cheering light now breaks; that the World should be agitated and the Church tried—still, with our hand on the altar of our God, shall we sing amidst the rocking of the very storm, *Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. The Lord of Hosts is with us, the God of Jacob is our refuge.*

*Fields of future Missionary Labours beyond the Commotions of the Civilized World.*

Whatever views may be entertained of the present commotions of Europe, whether they be viewed as ominous of times of trial which are approaching, or as the shaking of those things which must be removed before that Kingdom of Christ which cannot be removed shall be established in professing Christian Nations in power and purity, the chief fields of Missionary Labour lie far beyond these troubled scenes, and are open for unabated and enlarged exertion. To elevate the mind, and welcome the oppressed Slave to the mercies of the Gospel, in which he has a right which no injustice can wrest from him—to erect the trophies of eternal mercy on the shores of his native Africa, where the crimsoned banners of a guilty avarice have so deeply dishonoured the Christian Name—to lead up the Hottentot, the Caffre, and the Bochuana, to humanity and piety—to guide the erring steps of Eastern Idolaters, wandering in the gloom and trem-

bling at the horrors of their own superstition, into the pure and peaceful paths of truth, and to the consolatory promises of the Redeemer—to enlarge the already glorious Triumphs of the Cross, so conspicuous in the Pacific Ocean, that even the magicians of worldly philosophy themselves now acknowledge that *this is the finger of God*—to publish Christ, where that Name *above every name* has not been pronounced—to declare peace, where peace is unknown—to pour forth light, where all is darkness—to plant immortal fruits, where all is wilderness—and to commence a warfare against the Powers of Hell, where all is deadly subjection to the Tyrant Destroyer; THESE are our labours—THESE our fields of toil and triumph. They lie where the ambition of warriors, the politics of statesmen, the strifes of parties, and the struggles of the civilized world will not disturb us: and there may we pursue our peaceful career, descending as the shower upon the secluded desert till it waves with harvests of righteousness; and there silently build our spiritual temple, like that in the erection of which no sound of the hammer was heard, until God takes possession of it in the sight of all nations, and fills it with His presence and glory.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

At a Meeting of the Society, held on the 3d of April, the Lord Bishop of London in the Chair, it was Resolved to present the following

*Memorial to the East-India Company against the continuance of the Idolatry Tax.*

This Society, unwilling as it is, in general, to interfere in measures which are in any degree connected with the proceedings of Government in Great Britain or its Dependencies, feels itself called upon, with reference to the obstructions offered to the promotion of Christian Knowledge in India by the Regulations now in force with respect to an impost levied on the Natives frequenting the Places of Idolatrous Worship in that Peninsula, to Resolve that it is expedient to present the following Memorial to the East-India Company:—

*To the Hon. the Directors of the East-India Company—The Memorial of the Society for promoting Christian Knowledge Respectfully sheweth,*

That the Society for promoting Christian Knowledge has now been established for upwards of a century, having for its

object the propagation throughout the earth of the Divine Religion of Christianity, on the principles of the Church of England as legally established in the British Dominions.

That, among other parts of the world in which the labours of the Society have been abundant, the extensive dominions subjected to the Government of your Honourable Company have occupied a prominent place; and, while this Society humbly desires to express its gratitude to Almighty God for the facilities of late afforded by the Parliament and Government of the Country, in respect of the Episcopical and Ecclesiastical Provision now accorded to India, the Society is equally anxious to acknowledge its grateful sense of the attention and kindness invariably evinced by the Honourable Company in promoting its objects in that part of the world.

That this Society, while it is duly sensible of the general protection and assistance thus afforded by the Honourable Company, is yet apprehensive that some circumstances are still permitted to exist, which have an operation adverse to the proceedings of this Society, and tend to obstruct the good which might otherwise be accomplished.

That, among the causes which appear to offer a principal obstruction to the proceedings of this Society, is the encouragement afforded, however inadvertently, by the Company and its Agents to the Idolatrous Worship of the East, by means of the Impost levied on the Pilgrims and Worshippers at the several Temples, and by the revenue thence derived; the inference from which Regulation of the Government, it is feared, has been an opinion, too generally adopted by the Native Population, that, so far from any objection being felt by the Company to the continuance of the Idolatrous Rites and Corrupt Practices of Heathenism, it rather intends to afford them its patronage and support, in thus being contented to derive from them a considerable pecuniary revenue.

That this Society, fully desiring in the exercise of charity to appreciate the original motives of the East-India Company in affording its sanction to the collection of the Tribute in question, is yet apprehensive that the results have been, and cannot but continue to be, injurious to the best interests of Christianity at large, and therein to the objects and designs of this Society in particular.

Your Memorialists therefore respectfully request that the Honourable Directors will be pleased to take into their consideration the subject of this Memorial, and afford such relief in the Premises as may appear to be necessary.

#### NATIONAL-EDUCATION SOCIETY.

THE Committee give the following account, in the words of an able and active Clergyman, of the

#### *Large and Efficient Sunday School at Bolton-le-Moors.*

Our Parish Sunday School contains two rooms; the boys and girls being always kept totally distinct: but there is a large opening between them, by means of folding-doors, which enables the children to sing TOGETHER; and the prayer said at my desk, which is close to the opening, is clearly heard by all: then the doors are closed, and the reading begins.

Each class (the regular number in which is 24) has two Teachers; and, when either of them is away, a Monitor from the first class attends. We never allow casual instructors: they tend to make the regular teachers negligent, and thus to impair one of the principal means of our success—an attachment between the teacher and scholar.

No teacher is paid—none ever fined: what they do, is done for the Cause; and I find them very attentive and well disposed: but perhaps I ought to mention, that one reason of their regularity is my own constancy in the work. I am always present the whole of school-time, which entirely supersedes the necessity of a Committee; and I believe they feel that the business could not well go on without me. It requires, however, a great deal of patience and moderation to bring about this management: the character of the teachers must be studied, and there must be great firmness as well as forbearance. Every teacher must be made a friend.

As to the routine of teaching in any particular class, I have thought it best to let the teachers judge for themselves. Certain books are used; and the teacher instructs from them how and when he pleases. This creates a feeling of responsibility and authority and independence. We have no public examination, and no set rewards whatever. My object is not so much learning, as moral and

spiritual improvement. I find commendation and promotion abundantly sufficient to incite to diligence ; and I never promote, unless the attendance and conduct have been good ; always endeavouring to make the children feel that READING is not the thing which I esteem the most. Sometimes, when a teacher selects a child of peculiar merit, I give a Bible or Prayer-Book ; but this is a rare occurrence, and much is made of it.

In case a teachership be vacant, a person who has been educated in the school has the preference ; but the appointment is always made by myself. About one half of the teachers, who in both rooms taken together amount to 90, have been or are scholars : and they generally make the best teachers that we have ; but it is desirable there should be a few, and only a few, persons of a superior class as teachers, to give weight to the school. These should be selected with care from the FRIENDS of the Clergyman ; persons on whose agreement in the school he can rely. A good understanding among the teachers is indispensable.

In the Girls' School I have a class of SCHOLAR-TEACHERS, consisting of 28 Young Women from 20 to 30 years of age. I hear them a little in the course of the day, but they are chiefly with their classes : then, at night, I give them a Lecture on some part of Scripture for an hour, another half hour being occupied in singing. In this Lecture they are examined the following Sunday Evening ; and on these occasions, all teachers, indeed any persons, are allowed to attend.

The Sunday School, therefore, is my principal business in the day ; but it is only by having a Curate that I am enabled to give so much attention to it.

Our main difficulty consists in keeping the children regular in their attendance. A board is kept in each class, which I frequently inspect, and visit defaulters. If a child is absent without sending a reason, the teacher ought to despatch a printed monitory note to the parents, requiring them to come and appear on the child's behalf : this is of great service, increasing the attention both of parents and of children. In flagrant cases, I degrade to a lower class ; the only mode of punishment which we use. I never dismiss for any thing but misconduct,

The children may stay as long as they please in the school, and many of them are from 15 to 20 years of age : for I must confess, that, after all our pains, they

seldom, after leaving school, *hold fast their profession WITHOUT WAVERING*. No doubt their characters are improved, but they commonly relax in their duties ; and, therefore, I am glad to keep them as long as possible.

We have a most useful auxiliary in a Sick Society ; each child paying 1d. per week, and receiving 4s. a week when sick. This creates an independence of the parish, and gives a strong moral hold on the children ; for if a child is dismissed for any grievous fault, the benefit of the Society is lost.

On the whole, there are about 1200 children in the schools ; Girls from 600 to 700, Boys from 400 to 500 : they will fluctuate a little. And this large machine, by the individual attention of every teacher, is kept in motion with as much ease and regularity as if there were but one class.

Boys and Girls go to Church alternately morning and evening—perhaps 300 of each : the rest remain in school, and are instructed and hear a portion of the Church Service read by one of the masters. This, besides other good effects, affords a facility in the knowledge and use of the Prayer-Book.

---

## Mediterranean.

---

### CHURCH MISSIONARY SOCIETY.

REV. JOHN HARTLEY'S RESEARCHES.

THE publication of the Rev. John Hartley's "Researches in Greece and the Levant" was stated at p. 550 of our last Volume : this Work contains the result of his observations during the five years which he spent in the Mediterranean. We shall extract some interesting portions of his Volume.

#### *Calamities of Turkey.*

The view which Mr. Hartley presents of the destructive effect of Turkish rule on human life is truly appalling.

Few occurrences can evince more clearly a calamitous condition of the human race than habitual diminution of population. One of the first and most powerful laws of our nature is, *Increase and multiply*. When we, therefore, observe an instinct so imperative frustrated, and the most powerful tendencies of Nature turned out of their due course,

there can be no doubt that some mighty evil is at work. And such is precisely the case in the Turkish Empire. In whatever direction the traveller proceeds, he observes cemeteries crowded with the dead: and if he inquires where are their descendants, no answer can be given. Frequently, no town, no village, no cottage on the borders of the deserted burial-ground, can suggest the reply, "Here are the children of the deceased." And when the monumental epitaph has become illegible, and no more bears its testimony to the name and existence of former generations, still does the close array of dark and mournful cypress-trees present impressive information of the multitudes interred beneath them. That the human race in Turkey really does "fade away and perish, beneath the eye of the observer," may be further evidenced by the circumstance, that Constantinople is supposed to have diminished its population by 300,000, since the year 1812.

But the astonishing loss of population, which those parts of the world have sustained since ancient times, is still more affecting. I have wandered amidst the ruins of Ephesus; and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, *Great is Diana of the Ephesians*, now the eagle yells, the jackal moans, the echoes of Mount Prion and Mount Coryssus no longer reply to the voice of man. I have stood on the Hill of Laodicea, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon. Of Babylon it was predicted (Isaiah xiii. 20), *The Arabian shall not pitch tent there*. At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode.

I paid a visit to the city of Colossæ—if that, indeed, may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains. Colossæ has become doubly desolate: its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus laboured. The vine has long produced its fruits, where the ancient Christians of Colossæ lived and died; and the leaves of the forest have for ages been strewn upon their graves. The Turks, and even the Greeks who reap

the harvest and who prune the vine where Colossæ once stood, have scarcely an idea that a Christian Church ever existed there, or that so large a population is there reposing in death.

How total is the work of demolition and depopulation in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of the Rev. F. Arundell, my fellow-traveller in Asia, that the remains of Apamea and Sagalassus were brought to light: and there are still cities mentioned in the Acts of the Apostles which have eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, as yet, has not been found.

Mr. Hartley makes the following awakening remarks on the present state of the three Apocalyptic Churches, Ephesus, Sardis, and Laodicea.

I have myself observed the exactitude with which the denunciations of divine anger against the three Churches of Ephesus, Sardis, and Laodicea have been fulfilled. Whilst the other four Churches of Asia, which are in part commended, and in part more mildly menaced, are still populous cities and contain communities of nominal Christians, of each of these it may now be said, that it is *empty, and void, and waste*. And though the *Arabian may pitch tent at Laodicea, and the shepherds, as at Ephesus, make their fold there*, still have they scarcely been inhabited or dwell in from generation to generation. *Wild beasts of the desert lie there—hyenas, wolves, and foxes. Their houses are full of doleful creatures: scorpions, enormous centipedes, lizards, and other noxious reptiles, crawl about amidst the scattered ruins; and serpents hiss and dart along through the rank grass which grows above them. And owls dwell there*. When I was standing beneath the three stupendous columns of the Temple of Cybele, which are still remaining at Sardis, I looked upward and saw the species of owl which the Greeks call *Cuckuvaia*, perched on the summit of one of them. Its name is derived from its note; and, as it flits around the desolate ruins, emitting this doleful sound, it might almost seem to have been appointed to chaunt from age to age the dirge of these forsaken cities.



Mr. Hartley adds :—

After so many remarks on the desolation of ancient cities, it would be culpable in a Christian to proceed with his task, without adverting to the very solemn lessons which these scenes are calculated to teach. When I stood amidst these ancient ruins, every pedestal, stone, and fragment appeared to have a voice. A most impressive eloquence addressed me from mouldering columns, falling temples, ruined theatres, decayed arches, broken cisterns, and from aqueducts, baths, and sarcophagi, and other nameless masses of ruin. The very silence of the spot had language. The wind, as it sighed through the forsaken habitations, seemed to carry with it the voice of twenty or thirty centuries. I know not if I ever spent a more solemn or more edifying day, than that which was passed amongst the ruins of Ephesus.

The terrible nature of the late struggle between the Greeks and Turks is illustrated by the following passages :—

The sword of the Sultan and of his Mussulman subjects has been turned more awfully against Christians, than against any other class of persons. There was a period, soon after the opening of the Greek Revolution, when it was almost certain death for a Greek to make his appearance in the streets of Constantinople, Smyrna, and many other places.

Prior to the period of which we speak, the Island of Psara possessed a population of many thousand inhabitants. The traveller, who visited this island, found a large and pleasing town situated upon it. He was delighted with the commercial activity and cheerful contentment, which it everywhere exhibited. He found the country adorned with gardens, with olive-grounds, and vineyards. Its harbour was visited by vessels of large construction, and manned by seamen of a bold and able character. The bells of the churches were constantly heard, summoning the inhabitants to the solemnities of their religious service; and the Ipsariote women were seen moving about, in a costume deemed peculiarly pleasing. The waves around the island were ever bearing upon their bosom the Ipsariote ships, extending their canvas to the breeze, and sailing away on some distant enterprise; or returning from their voyages, with the fruits of their toils and

April, 1832.

exertions. But now, how changed the scene! The traveller who should revisit Psara, would scarcely recognise the spot. The vindictive passions of the Turks have exhausted their fury so fatally upon it, that it is become wholly desolate. No white town glittering from afar is visible. The church-going bell has been silenced. The streets and public places are deserted by their thronging visitants. No vessels which appear in sight steer their course for the harbour, but pass with rapidity to some distant port. The houses are in ruins, and the whole town has been destroyed. An awful silence has succeeded to the hum and activity of the Ipsariote population; and the sea-gull and the eagle may now claim undisturbed possession of the entire island.

Of the Ipsariots themselves, many fell by the sword; a large portion of the female population are in slavery; and those who escaped both these evils are dispersed through the islands of the Archipelago.

Recently, a large Mahomedan population was diffused throughout the Morea: they filled its towns, its villages, and were even residing throughout the open country. Now, the whole of that population has been swept away from the surface of the soil. Many of them have sunk into the dust beneath them. Their blood fertilizes their territory, which but lately was marked by their footsteps; but the major part are exiles. They have been cast upon the shores of Egypt and Asia Minor, and the place which once knew them, knows them now no more.

I passed through the principal parts of the Morea, soon after the last incursion of the Arab army. In the chief towns, and in a multitude of the country villages, not a dwelling remained entire. In Tripolitza, the capital, the work of demolition had been complete. Not only was the green grass growing amidst the ruins of the palace of the Pashas of the Morea, but every mosque, every church, every dwelling, and even every wall, had been thrown down. The destruction of Tripolitza seemed only second to that of Jerusalem: *Not one stone shall be left upon another, which shall not be thrown down.* And in what condition may the soil be supposed to have been?—in a state literally fulfilling the prophecy of Isaiah concerning Judah (vii. 23): *It shall come to pass, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns*

... all the land shall become briars and thorns.

A description in the Book of Judges (ch. v. 6), of the effects of hostile invasion, is a description true in regard to Greece: *In the days of Shamgar the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.* Passing from Argos to Tripolitza, and from Tripolitza to Mistra, two of the principal roads in the Morea, I found this language most correct. It was rare to meet a traveller. I only met one between Tripolitza and Mistra; and the roads presented the appearance of having been long disused.

Mr. Hartley thus depicts the massacre of the Janissaries in 1826:—

I visited Constantinople, four or five days after the destruction of the Janissaries. On that occasion, thousands, as is believed, had fallen in the streets of the capital, beneath the sword and the artillery of the Grand Signor; and thousands were banished into distant and hopeless exile. To one living in Constantinople at the time, it was not unusual to behold Mussulman corpses exposed in the streets during the regular period of three days; and to see dead bodies floating upon the waves of the Bosphorus. To those resident on the shores of the Canal, the disgusting sight was not unfrequent, of a human corpse borne by the current against their dwelling, and seeming to attempt a landing almost at their door. Proceeding one day from Constantinople to Therapia, a distance of about nine miles, I counted no less than seven such bodies. The large mass of human victims had naturally been conveyed by the force of the current into the Marmara: and the captains of vessels, coming from the Dardanelles, reported their having fallen in with whole shoals of them; a circumstance by no means incredible, considering the immense number of persons killed and thrown into the sea.

We close these affecting details of the CALAMITIES OF TURKEY by the following description of the destructive fire at Constantinople in 1826:—

It happened to be in the vicinity of Constantinople in the year 1826, when the most destructive fire occurred which had been known for fifty years. With what fatal violence a conflagration would spread at such a moment may be judged of by the facts, that little or no rain had fallen for a considerable space of time; that the

city of Constantinople is composed almost wholly of wooden buildings; and that, during summer, the fine Etesian wind, which blows from the Black Sea, scarcely ever fails to spring up in the morning, and often freshens to a powerful breeze. Here, indeed, was a mass of combustible materials, not only ready to be ignited, but to communicate the flames to an unknown extent. Precisely under these circumstances, a spark, from some undiscovered cause, communicated itself to one of the houses on the shore of the Golden Horn, not far from the wall of the Seraglio. In a moment, that spark became a flame. The flames soon laid hold of the adjoining dwellings, and, with astonishing rapidity, poured like a fiery inundation upon the principal part of the city. The torrents of fire took their course in the direction of Santa Sophia; and that venerable pile, around which such awful scenes of carnage and ruin in successive ages have been exhibited, was enveloped in smoke, and its dome menaced. The flames continued to rage for more than twenty-four hours, and only terminated their progress at the waves of the Sea of Marmara. Thus did the conflagration pass from sea to sea, across the peninsula on which the city is built, and actually present the appearance of waves of flame between two oceans of water. At Therapia, ten miles up the Bosphorus, we were soon made sensible of the terrific catastrophe which was in progress, by volumes of smoke rising from the burning city. Even this spectacle reminded me of the description which is given us in the Scriptures of the destruction of Sodom and Gomorrah—*The smoke of the city went up as the smoke of a furnace:* but at night the spectacle was more awfully grand: spires of flame, darting forth from the burning houses, were most distinctly visible; and the light which was spread through the sky seemed to insult the stars. The effect of this tremendous scene on the inhabitants of Constantinople and its neighbourhood were what might be expected. Hundreds of thousands were looking on, aghast with dismay and astonishment. It was reported, that the Grand Signor himself hurried to the battlements of his Seraglio, and, gazing upon his capital in flames, fainted with terror and vexation. The alarm of the moment was indeed extreme. The idea was general, that the calamity was owing to a new revolution of the Janissaries, and that it was in this manner they had commenced their insurrection. *Thus did men's hearts fail*

them for fear, and for looking after those things which seemed to be coming on the earth. The consternation occasioned by the calamity was so great, that it led to most exaggerated statements. It was even asserted that two thirds of the city had been laid in ashes. An eighth of Constantinople, I was credibly informed, had actually been consumed. On walking over the ruins, the day after the event, I found it impossible to trace, from any point which I visited, the extent of the catastrophe. A fearful chasm had been opened from one sea to the other, and thousands were left destitute of home and habitation.

*Cemeteries, and Rites of Burial.*

The depositing of the body of a beloved relative or friend in its last earthly abode is, to all, an occasion of deep solemnity. Mr. Hartley thus notices various affecting circumstances connected with this mournful event in reference to Turks, Jews, and Christians:—

In Turkey, the places and rites of sepulture have an affecting prominence and solemnity connected with them, scarcely equalled in Christendom. In general, the dead are interred in very spacious cemeteries contiguous to towns and villages. There appear to be two cities placed side by side—the city of the living, and the city of the dead; and the population of the city of the dead far exceeds that of the city of the living.

The Jews have covered the face of a very large hill, rising above the city of Smyrna, with the stones which note the place where the earthly remains of their deceased countrymen are deposited. There is a desolation and forlorn appearance presented by this spot, unsheltered as it is by a single tree, which is in striking contrast with the thick shade and beautiful order of the Turkish places of burial. It shows, that, even in death, the Jew is not exempt from the contempt and oppression of which he could not divest himself whilst living.

The interment of a corpse according to the ritual of our Church had always, to my mind, a striking solemnity in Turkey. On passing through the streets to the place of burial, innumerable eyes of strangers of a diversity of nations gazed fixedly upon the scene. All is still. The pursuits of business are suspended; a lucid interval appears to be imparted to the delirium of folly and sin: and, when the muffled drum and martial step, which

accompany to the dust the body of an English sailor, add their interest to the procession, the feelings of spectators are wrought up to no common pitch of excitement. During the reading of the Burial-service, more especially at Constantinople, where the English burial-ground is in a place exceedingly public, a solemn attention arrests all present, even though to few the language is intelligible. Turks, Greeks, Armenians, Jews, and Christians, appear to have forgotten their animosities, and, at the grave of death, to have recollected that a common fate awaits them all. However distinct they may be from each other in the enjoyments and attainments of life, and however they may differ in what is much more momentous—the prospects of immortality, still is there an awful uniformity, which unites in one inseparable communion the men of all ranks, of all ages, and of all religions: *Dust thou art, and unto dust shalt thou return.*

Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chaunt of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather as a bride to meet the bridegroom, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favour, *they that bare him stood still.* And when the miraculous energy was exerted, *he that was dead sat up, and began to speak:* (Luke vii. 15.) I believe it is unusual for any of the Orientals to be buried in coffins.

The closing part of the Greek Burial-service, commencing with the words, "Come, and impart the last embrace," is very affecting. The friends of the departed press forward from every part of

the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.

*Missionary Exertions in Turkey.*

Of the beneficial effects of the efforts which have of late years been employed to revive and extend the influence of Christianity among the Churches of the Levantine Countries, Mr. Hartley's work affords very satisfactory proof.

Missionary efforts in Turkey possess a different character from those of most other countries. In regions totally heathen, we go to teach the simple elements of Christian doctrine. We seek to introduce the worship of the One True God, and to overturn every system of polytheism and idolatry which may be predominant. We proclaim Jesus Christ as the Son of God; and as One who can confer on the guilty, and hopeless, prerogatives, immunities, and favours, perfect in their nature, and eternal in their duration. We establish a visible Church of Christ, where previously the very semblance of it was unknown.

But, hitherto, no opportunity has been presented of proclaiming truth to Turkish Mahomedans. The instant a Mussulman abandons his faith in Turkey, he is led away to execution: and a firmân is in force, which forbids the introduction of the Christian Scriptures to the possession of Mussulmans. Hence, with the exception of China, there is perhaps no nation which more entirely excludes itself from the benefit of Christian efforts.

Under these circumstances, our labours in the Levant are confined almost entirely to persons professing the Christian Religion; and we have no design of converting men to the Christian name and ritual. Our simple intention is, to bring back to the truths of the Gospel those who have swerved from them to a melancholy extent; to raise up, by Divine assistance, Oriental Luthers, Cranmers, Latimers, and Ridley's, who may be instrumental in restoring to the East that pure light which originally emanated from it; and thus, instead of present errors and corruptions, to aim at exhibiting in those countries a pure and spiritual Church.

The nature of our proceedings will be better understood, if we call to mind the state of England prior to the Reformation. At that period, there was much

in our country which may find objects of comparison amongst the Christians of the Levant. In some respects, English Christians were in a worse situation in the days of Henry VIII. than are Greek Christians at present. Not to mention that the errors of the English Christians were more numerous, the Papal system possessed much more worldly and diabolical wisdom than does the Greek Church. It was protected, to a much greater extent, by political power, and by a larger range of those means which produce influence on the human mind.

Education had made less progress amongst the lower orders of English, at that period, than, at present, amongst the inferior ranks of the Greek nation. Equal facilities for the introduction of copies of the Scriptures, and other beneficial works, did not exist. Not only was it more difficult to procure impressions of the Bible, but the English Bishops most vehemently opposed their circulation, and destroyed them when they fell within their reach. Multitudes were at that time compelled to abjure the Apostolic truths which had been conveyed to their understandings; and some, who remained faithful to their convictions, were committed to the flames. Now, the Greeks may ask, with triumph, What member of our Church ever applied fire to the Word of God? and they may almost claim exemption from the charge of persecution.

The means which we employ for enlightening the Eastern Churches are precisely of a similar character. Is there, then, any thing chimerical in the expectation, that, by the blessing of God, our efforts in the present day will, eventually, have success equal to that of the English Reformation? Are not the Scriptures a clue, as fully competent to extricate the Greeks of our age from the dark labyrinth of error, as the English of former times? "Let it be affirmed and granted, that the religious infatuations of mankind are firm as adamant: still it is a fact, that a hammer harder than adamant once shattered the rock to atoms. And now it is proposed, again to smite the same substance with the same instrument: and are those to be deemed irrational, who anticipate the same success\*?"

By means of the gradual change of the vernacular language, the Scriptures, in

\* See "The History of Enthusiasm."

an intelligible form, had glided out of the hands of the Greeks; and so little were they alive to the importance of understanding their import, that it became no subject of inquiry with them, how the evil could be remedied. It is on the Christians of our own island, and in our own æra, that the favour has been conferred of restoring to the Oriental Church that light which, if not altogether extinguished, at least had for ages suffered a melancholy eclipse. The success which has attended this undertaking is remarkable.

I consider it correct to say, that there has been no opposition to Scriptural circulation; for, after an acquaintance with a large number of the Greek ecclesiastics of all ranks, I cannot recollect one who expressed any doubts of the legality or propriety of giving the Scriptures to the laity.

The introduction of the Scriptures into the Greek Church has also generally met with cordial support on the part of the laity. I do not recollect to have met with a single Greek who ever opposed the measure; and though I have heard reports of a few persons who ventured to express disapprobation, results have shown that those expressions were of no force whatsoever. The best method of demonstrating how welcome the gift of the vernacular Scriptures has been to the Christians of the East, is, to present a calculation of the number of copies, in whole or in part, which have been purchased in any given time, at a particular place. Let us ask, then, what number of volumes have been purchased at Smyrna, during the four years prior to my departure for England? It may perhaps, in some degree, increase our estimate of the success obtained, and also instruct us in the degree of advancement which Missionary labours may be making—whilst even our own countrymen, on the field of exertion, may be very partially acquainted with that progress—if I mention the fact, that conversing, not long after my return to England, with an individual who had spent a considerable portion of that period in Smyrna, I ventured to propose the question above mentioned. The answer was, that perhaps 200 volumes annually might have been disposed of, but probably not so many. I replied, 11,000 copies of the Scriptures, in whole or in part, have been disposed of in Smyrna, during the last four years; and, with the exception of 500 distributed

gratuitously, all were actually purchased. The number of copies sold at Constantinople, during the same period of time, amounted to 21,000. When we call to mind that the Scriptures have now been on sale in those countries for many years, and that the pressing demands might in some degree have abated—and when we add to this fact, a recollection of the poverty and other calamities in connexion with the Greek Revolution, and other causes, which have oppressed the inhabitants of those countries of late years—I cannot but think that it is truly surprising to find the number of volumes disposed of so great.

On the territory of Liberated Greece equal encouragement has been given. In September 1827, I arrived, for the first time, in the Island of Syra. I had the happiness to find Mr. Brewer, an American Missionary, arrived simultaneously. We had with us a considerable number of New Testaments—as far as I can recollect, about 2000. On landing, it naturally became a question, whether these volumes were to pay Custom-house duty. The resolution entered upon by the Officers of Customs deserves to be recorded, as another instance, amongst so many, of the willingness of the Greeks to promote the circulation of the Sacred Writings. Though the slightest accession to their revenue, at a time when their very existence as a free nation was at stake, might have appeared of vital importance, they nobly determined to exact no pecuniary advantage whatever from the introduction of these volumes into their country. Nor am I aware of any occasion, either at Syra or in other parts of Greece, when any tax has been laid on the Word of God.

During my stay at Ægina, towards the close of 1827, and in the beginning of 1828, I sold, with great facility, 385 copies of the Scriptures; and I doubt not that I might have disposed of a much larger number of the Diglots (copies of the New Testament in Ancient and Modern Greek, in parallel columns), could I have obtained them. It was to me quite amusing, to observe the eagerness with which they were purchased. I used to give about twelve to an Athenian lad whom I had with me, and to send him every morning with them to the places of public resort. In a very short space of time he would return, bringing me the price of the volumes. I then gave him twelve others; and he soon

returned, bringing the price of these also. In this manner, all were soon sold. There appeared to be so strong a disposition to read the New Testament, that a respectable Greek expressed to me his surprise at the circumstance. "I cannot enter a house," he said, "without finding the New Testament in it."

Mr. Hartley concludes this chapter with the following consolatory anticipations with regard to the Greek Church, founded on her recognition of the authority of the Word of God.

The subjects just treated give an exhilarating view of the Greek Church. The Orientalists, in Turkey at least, have laid hold of the inestimable prize of God's Word with so tenacious a hand, that it may justly be questioned if any violence, external or internal, shall be able to wrest it from them. Though in some other respects there may be a melancholy conformity with the Church of Rome, here there is a most glorious distinction. The Greeks are not guilty of the enormous crime of impeding the communication of Divine mercy to a lost world.

Happy is it for Greece that she is not stained with guilt so gigantic! She neither insults the Deity, nor wrongs herself, by preventing the free use of the Scriptures. By receiving gladly the Word of God, the Greek Church has evinced that it has not linked itself eternally to error. It contains within itself the principle and means of reformation. It may almost be compared to the Ethiopian Eunuch who was engaged in studying the Sacred Records on his return from Jerusalem, to whom the Evangelist was sent to enlarge and correct his views. Who would not venture to expect the Divine blessing on a Church which has adopted such a line of conduct? Who would not venture to hope that here, also, the Divine Word *shall prosper in the thing whereunto it is sent?*

#### *Circulation of Tracts and other Religious Publications.*

The agency of the Press for facilitating the diffusion of Scriptural Knowledge is one of the most striking advantages of modern times, for furthering the Kingdom of Christ in the world; and imposes on the Christians of our day a cor-

respondent obligation to employ it with vigour and efficiency for the attainment of that great object. The view which Mr. Hartley presents, of the benefit which has already resulted from the distribution of Educational and Religious Publications in the Levantine Countries, is very encouraging.

The facilities afforded by the Press for communicating information have been employed, almost universally, in modern Missions. The Church Missionary Society, as well as other kindred Institutions, has availed itself of this advantage in the Mediterranean. It has had a printing-press in active operation, for some years, in the Island of Malta; and, under the superintendence of the Rev. W. Jowett, it has been the means of circulating a very large number Religious Publications in various languages.

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

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

*Education and Schools.*

Mr. Hartley thus describes a Greek School:—

On entering the apartment, it was usual to find a number of children, often of very squalid appearance, seated, each on his little rug, in oriental style, and acknowledging as preceptor an individual whose attainments were far from competent to the office which he had assumed. The child had first of all a writing-table placed in his hands, on which were written the letters of the Alphabet. As soon as a sufficient acquaintance was obtained with these elements of language, the absurd method of imparting, or rather of perplexing, instruction, by means of Ancient Greek, was introduced. . . . . This pernicious custom, of teaching children to read by means of obsolete languages, is universal in the Levant. The Greek child has been condemned to labour upon the Ancient Greek, the Armenian upon Ancient Armenian, the Turk upon Arabic, the Jew upon Hebrew. The natural effect has been, to render the acquisition of knowledge odious and difficult, and to leave by far the larger portion of the Levantine population, for ages, in a state of semi-barbarism.

Contrasting this system with that introduced into the Schools established by the Missionaries, the remark is natural:—

No part of Missionary effort appears to commend itself more universally to approbation, than the education of youth; and in no part of the world may more auspicious consequences be anticipated, from its due exercise, than in the Levant.

After noticing the establishment of a School at Syra by the Rev. J. Brewer, an American Missionary, in 1827, and which, on Mr. Brewer's leaving Syra, was placed under the direction of the Missionaries of the Church Missionary Society, Mr. Hartley adds, in illustration of the foregoing remark—

I revisited Syra in the Summer of 1828, and found the School flourishing beyond all expectation. A spirit of diligence characterized the children, which I thought I had no where else observed. Dr. Korek assured me, that such was the eagerness of the children to learn, that at times he was obliged to repress it, lest it might prove injurious to their

health. Generally, they committed to memory larger portions of the Scriptures than he had assigned them. One boy actually committed to memory three thousand lines of the New Testament in a single week. An intense interest appeared to engage all present. The little monitors issued the word of command with an animation, and in classical language, which were delightfully amusing; and it seemed, universally, as though the pursuit of knowledge, generally a toil and torment to children, had become, in this instance, their most charming occupation.

Our Readers have been informed that, in 1830, a stop was put to the progress of this School, by the introduction into it of Pictures for religious regard. Those which were established, and one superintended by the Rev. F. Hildner, have hitherto proceeded with the prospect of being eminently useful.

*State of the Jews in Turkey.*

The state of the Jews everywhere is one of humiliation and suffering; but the following passages shew that their condition in Turkey is peculiarly marked by contempt, degradation, and oppression.

The sufferings to which the people of Israel are exposed are a frequent subject of appeal, with those who illustrate the fulfilment of Prophecy. That no exemption has been conferred on Jews in Turkey, from the force and application of these predictions, I myself have been witness. In Turkey, it is true, the stroke of violence spares no head. . . . But, whatever woe may be the lot of others, subject to Turkish Domination—as far as my own observation has gone—none, in ordinary times, are so insulted and maltreated as Jews.

The name by which a Jew is designated in Turkish (*sephoot*) is peculiarly expressive of contempt. The Greeks have assured me, that a Jew is not admitted to the Mussulman Faith unless he pass through the previous gradation of Christianity; as though there were something so peculiarly hideous in Judaism, that even to be converted from it could not be permitted by the votaries of the False Prophet. Without vouching for the accuracy of this statement, the existence of such a report among the Greeks of the East gives a correct idea of the degree of contempt in which Jews are held

by the one nation, and of the supposed contempt in which they are believed to be regarded by the other.

It is impossible to give an adequate idea of the contempt in which the Jews are held by the Greeks. The style in which they sometimes speak of them may, in part, illustrate this assertion. When the Greeks have to mention swine, and some other objects which they deem peculiarly offensive, they usually introduce the expression, *Begging your pardon*, as a duty of politeness to the persons present. I remember to have noticed how invariably the old Bey of Maina made use of this form of expression. "In Maina," to use his words, "we have horses, oxen, sheep, goats, and, *begging your pardon!* swine." A similar mode of speaking is often adopted, when there is occasion to introduce the mention of a Jew:—"I was walking along the street, and I met, *begging your pardon!* a Jew!"

A very respectable Jew of Corfu assured me that no less than five thousand Jews perished at the capture of Tripolitza. Certain it is, that the Jewish Population of that city, whatever may have been its amount, was destroyed. I heard only of one individual who was spared: he was a man of very large property, and, by means of his wealth, purchased protection from one of the Greek Chieftains. Thus did Jewish blood, mingled with Turkish, flow down the streets of the captured city. The sons of Isaac, and the sons of Ishmael, on this as well as on every occasion during the Greek Revolution, met with a common fate. Their corpses were cast out of the city, and, like the ancient sovereign of Judah, they received no burial superior to that of an ass.

#### *Scriptural Illustrations.*

The illustrations of different passages of Scripture, appended to Mr. Hartley's Researches, are not the least interesting parts of his Volume,

GENESIS, XXXI. 34.—*Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them.*

Is not the camel's furniture the large seat, or pack-saddle, which we observe invariably upon the back of camels? When taken off, at the close of the journey, it would equally afford a place of concealment for the images, and a convenient seat for Rachel.

2 KINGS, III. 11.—*Here is Elisha, the son of Shaphat, which poured water on the hands of Elisha.*

The Oriental method of washing is

universally different from that practised in the West. Nowhere is water previously poured into a basin; but the servant pours water, from a pitcher, upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round, to all the guests, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated, when the repast is ended.

PSALM LXXX. 13.—*The bear out of the wood doth waste it, and the wild boar of the field doth devour it.*

My friend, the Rev. Mr. Leeves, was proceeding, in the dusk of the evening, from Constantinople to Therapia. Passing a vineyard, he observed an animal of large size rushing forth from amongst the vines, crossing the road, and taking to flight with great precipitation. The Greek syrogee (guard), who was riding first, exclaimed, "Wild-boar! wild-boar!"—and really it proved a wild-boar, who was retreating from the vineyards to the woods. "What has the wild-boar to do in the vineyard?" inquired Mr. Leeves. "Oh!" said the syrogee, "'tis the custom of the wild-boars to frequent the vineyards, and to devour the grapes. And it is astonishing what havoc a wild-boar is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes."

ISAIAH, XL. 6, 7.—*All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass.*

The very affecting images of Scripture, which compare the short-lived existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it can be said, *The grass withereth*. But let the traveller visit the beautiful Plain of Smyrna, or any other part of the East, in the month of May, and revisit it towards the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh verdure and of rich luxuriance everywhere meets the eye: the face of Nature is adorned with a carpet of flowers and herbage, of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene! The beauty is gone; the grass is withered; the flower is faded; a brown



and dusty desert has taken place of a delicious garden. It is, doubtless, to this rapid transformation of Nature that the Scriptures compare the fate of man.

EZEKIEL, II. 9, 10.—*And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me: and it was written within and without.*

In the Monastery of Megaspelaion, I observed two beautiful rolls of this description. They contained the Liturgies of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by *unfolding*; and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round, and continued to read on the other side of the roll; folding it gradually up, till you completed the Liturgy. Thus it was written *within and without*.

NAHUM, III. 17.—*Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.*

Nothing could be more accurate than this description of the grasshoppers. I observed this appearance, on a journey from Constantinople to Smyrna by land. Early in the morning, the locusts were seen congregated in the bushes, by the road-side, in a close mass; which it would be difficult to express in better words than "*camping in the hedges.*" They appeared to be assembled with all the precision of military tactics. But *when the sun arose, they fled away, and their place was not known where they were.*

MARK, II. 4.—*And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.*

When I lived in Ægina, I used to look up, not unfrequently, at the roof above my head, and contemplate the facility with which the whole transaction might take place. The roof was constructed in this manner:—A layer of reeds, of a large species, was placed upon the rafters. On these a quantity of heather was strewed. Upon the heather, earth was deposited, and beat down into a compact mass. Now, what difficulty would there be, in removing, first the earth, then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it. No inconvenience could result to the persons in the house, from the removal of the tiles and earth; for the heather and reeds would intercept any

April, 1832.

thing which might otherwise fall down, and would be removed last of all.

Our Readers will be glad to learn that Mr. Hartley is about to resume his Missionary labours in the Levant.

## India beyond the Ganges.

Burmañ.

AMERICAN BAPTIST MISSIONS.

*Great Extent of Religious Inquiry among the Burmese.*

THE rapid growth of a spirit of Religious Inquiry among the Burmese was noticed at p. 32 of the Survey. A recent communication from Dr. Judson, at Rangoon, gives further particulars: he writes, February 5, 1831—

The most prominent feature in the Mission, at present, is the surprising Spirit of Inquiry, which is spreading everywhere, through the whole length and breadth of the land. I sometimes feel alarmed—like a person who sees a mighty engine beginning to move, over which he knows he has no controul.

The American Editor observes—

One of the most remarkable illustrations, which we remember to have seen, of the manner in which the Holy Spirit can easily arrest the attention of a whole Heathen People to the Gospel, though published by only a few Missionaries, and those on the frontier of the country, is contained in the following extract of a Letter from Mr. Judson, written a month later than the above:—

The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagon Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 Tracts, *giving to none but those who asked.* I presume there have been six thousand applicants at the house! Some came two or three months' journey, from the borders of Siam and China—"Sir! we hear that there is an Eternal Hell. We are afraid of it. Give us a writing, that will tell us how to escape it." Others came from the frontier of Cassay, a hundred miles north of Ava—"Sir! we have seen a writing which tells about an Eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ is a little known—

"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ."

Br. Bennet works day and night at the press: but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here at Rangoon.

#### The Editor remarks—

The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon. The Wise Men of the East came to see the Saviour in Bethlehem, having beheld his star in their native country. The Greeks wished to see Jesus, having heard his fame. Report brought together a vast number to hear the Gospel on the Day of Pentecost. Multitudes in Christian Lands are drawn within the sound and saving influence of the Gospel, by curiosity.

Now the Religion of Christ brings strange things to the ears of a Heathen People—Heaven—Hell—a Holy Law—an infinite, eternal, holy God—a dying Saviour. Let these, and other kindred facts contained in the Scriptures, be noised abroad by verbal report or by means of the press, and let the Holy Spirit employ them to arrest attention and awaken curiosity—as he does in Burmah, and has done more extensively at the Sandwich Islands—and it will not take long for a change of religion to be effected in a nation.

### India within the Ganges.

*Bishop Turner on the Duty and Policy of Britain to provide ample Religious Instruction for all Native Christians.*

In a Letter from the late Bishop of Calcutta, dated in February of last year, which has appeared in the Christian Observer, we find a faithful and strenuous appeal in support of the claims, which the whole population of our Eastern Empire, whether Christian or Pagan, have on this country for adequate means of Religious Instruction.

By the Divine Blessing, I have now accomplished the Visitation of the Three Provinces, and of a large portion of each of the Indian Archdeaconries: my course is now for Ceylon. It would be in vain to attempt to give even an outline of the several matters, which have arisen to demand attention in this extended field of labour; but you must permit me to bring under your consideration one or two pro-

minent subjects of interest, in the hope that by the exertion of your influence, or by a timely declaration of your sentiments, much good may be effected.

The first point is the necessity of rousing public attention, and fixing it steadily upon the vast importance of the question now to be raised, as to the Nature and Extent of the Obligation under which Britain lies bound to India—CHRISTIAN Britain to HEATHEN India.

I have had occasion to look at this question in all its bearings; and I am deeply convinced, and most earnest to proclaim this conviction, that there is but ONE TRUE LINE of policy; as Pagan or Mahomedan India you cannot improve. You cannot even rule these countries: there is no tie that will bind them to you, but that of a Common Faith: every measure, therefore, which has for its object a diffusion of the knowledge of Divine Truth is POLITICALLY a good measure: every thing which delays or hinders such diffusion is POLITICALLY a blunder. I prefer stating this in secular terms, for it is with secular persons that we have to treat: all who take a spiritual view of the subject are already with us. The steps of the argument may be thus stated: To govern these people, you must make them capable of understanding and exercising civil privileges. You cannot do this until the tone of moral feeling is raised and improved; and improvement is impossible while the abomination of Hindooism or the fierce intolerance of Islam maintains its influence. This influence, therefore, must be abated; and where will the boldest politician look for an antagonist principle strong enough to effect this, if he puts aside the Gospel? If, then, our Merchants look for wealthy and honest customers—our Politicians for orderly and improveable subjects—our speculative Philanthropists for fair occasion of exercising beneficence, they must join us in pulling down the Pagodas and the Mosques, and raising in their stead the plain and simple edifice of a Christian Church. Thus far as to the ultimate End and Object.

In respect to the Means, I deprecate most earnestly any interference on the part of the Government with Missionary Exertion. I do not ask even direct and declared encouragement: all we should seek from them is, to let us quite alone while the work is in progress, but not to withhold necessary aid when called for after that work is completed. I am quite

satisfied that, hitherto, we have derived nothing but benefit from the coldness and covert, though well-known, hostility of the ruling powers. Had it been otherwise, we should have been overwhelmed by false professions. There are few Brahmins in Bengal who would not become candidates for baptism, if they thought that by doing so they should conciliate the favour of a Governor-General. I would leave Missionary Labour, then, wholly to Societies and Individuals: the part of Government is, to provide adequate means for the spiritual instruction of those among its subjects who already profess and call themselves Christians, or who may hereafter be brought to such profession. This part, however, the existing governments, both in India and at home, are most reluctant to fulfil; nor will they do it, unless compelled by the public voice. It is in the hope that you may do much toward making that voice heard, that I now bring this matter before you.

India does not want an expensive or gorgeous Church Establishment. A moderate present provision, with an assured means of retirement after a reasonable period of service, would secure the services of an efficient Ministry. But observe, that Ministry must be supplied from England: at a period still very remote, we may look to NATIVE agency; but the idea of creating a Body of Clergy from among the Country-born, whether Portuguese or Half-caste, is chimerical. The Clergy must come from England, and all be allowed a reasonable prospect of returning home: this will secure their efficiency. Their number must be determined by Authorities on the spot, and not in Leadenhall-street. The mischief of this wretched policy, which leaves four or five considerable Stations in each Presidency without a Chaplain, is felt most severely; nor is there any mode of redress, according to the present plan. The nominations are most jealously reserved to the Chairman and Deputy Chairman, and they never keep the list full.

To give you a notion of the practical working of this system. On the Malabar Coast, from Bombay to Cape Comorin, there is now one Chaplain—namely, at the military station of Cannanore. The most urgent applications have been made to the Government and to myself, on the behalf of Christian Congregations, both numerous and respectable, at the following places:

Mangalore, Tellicherry, Calicut, Cochin, and Quilon. At each of the four last-mentioned places there is an excellent church: the poor people at Mangalore would gladly contribute toward building one, if I could promise them a Minister. There is one peculiar circumstance in reference to this coast, which renders the want of a Protestant Ministry peculiarly distressing: a great spirit of inquiry has sprung up among the Roman Catholics, who are very numerous: if they had opportunity, they would gladly send their children to our schools and attend our churches; nor have I the least doubt, that if it were in my power to appoint a faithful Minister at each of the places which I have mentioned, in the course of a few years a striking change would be effected in the condition and character of this people. When you next cast a look upon the map of India, how painfully will it recur to you that at the moment in which I write there is but ONE Protestant Clergyman on the whole line of coast between Bombay and Cape Comorin—Mr. Norton, of the Church Missionary Society, at Allepie. The Chaplain at Cannanore died about a month since, and the appointment is still unsupplied; and Mr. Ridsdale, the Missionary at Cochin, is gone away sick to the Nilgherries. I take this coast as an example, because I have lately been called to witness its deserted state: but, of every part of India, from the Himalaya to Singapore, the same story might be told; nor have I the least doubt, that if the number of Chaplains were at this moment increased four-fold, I could in the course of three months station them, that each might have a large and growing congregation.

When you state these facts, you must prepare yourself to be met by an assertion, which my excellent friend Archdeacon Corrie and myself are often called upon to controvert. It is nothing less than this—That the Government of India are under no sort of obligation to provide the means of religious instruction for their Christian Subjects, unless directly in their employment as civil or military servants.

Some individuals, high in authority, endeavour to support this monstrous principle by argument; and all the Three Governments act upon it, as I believe, with the full concurrence of those who rule in Leadenhall-street. I am anxious that this question should be tho-

roughly sifted. It stands thus: The Indian Government receive all the revenue, are proprietors of all the land, monopolize all the trade (or would do so if they could); but they are not to be called upon to maintain any institutions for the benefit of those by whom the land is cultivated, and from whom the revenue is raised. They do not, however, practically hold this: a lack of rupees is set apart annually, in Bengal alone, for the Hindoo and Mahomedan Colleges: the exclusion applies only to Christians, and the institutions intended for their benefit.

I have entered fully into the details of this question, with an earnest wish that you would make such use of the information as may forward the cause which we have in hand.

On this vital subject, the Bishop thus speaks, in a Charge to the Clergy of the Archdeaconry of Colombo, delivered a few weeks subsequent to the date of the preceding Letter:—

You have, as you are all aware, some peculiar difficulties to contend with: those especially who are Chaplains on the establishment, have to lament, in common with their Brethren throughout India, the miserable inadequacy of the number of appointments, when compared with the actual demands for your services. This is an evil now become so manifest, that, we may venture to say with confidence, a remedy must soon be applied. I have now, by the Divine Protection and Blessing, been enabled to complete a Visitation of the Four Archdeaconries into which the Indian Portion of this Diocese is divided. I speak, therefore, from due and careful observation; and I am not afraid to affirm, that, were the number of Chaplains now actually serving on the several establishments in British India at once increased five-fold, a station might be found for each, with an important congregation ready to profit by his ministrations, and thirsting for instruction. We do not ask for a powerful Ecclesiastical Establishment, splendidly endowed: we desire only to see an adequate number of faithful Ministers, duly provided with the means of maintaining their station in society, and of bringing up their families. There are statesmen who say, that this cannot be done—it is too expensive; but, surely, it would be well to bear in mind, that nothing tends so certainly to perpetuate general po-

verty as general ignorance; and, of all the modes in which public wealth can be expended, the most costly and the least satisfactory is that which is called for to detect and punish crime. If a calculation could be made of the actual value of the direct moral influence of such an establishment as we ought to have in these wide regions, so wondrously subjected to our controul, we should, I am persuaded, hear no more objections on the ground of expense.

---

LONDON MISSIONARY SOCIETY.

THE Directors have circulated the following

*Summary View of the Mission at Cuddapah.*

Cuddapah is situated in the Peninsula, in north lat. 14° 28', and east long. 79°; about 152 miles, travelling distance, from Madras. For many years it was the seat of an independent Patan State, which had survived the destruction of the Kingdoms of the Deccan: at present, it forms the chief town of one of the two great Collectorates, into which the Balaghaut Ceded Territories were divided; Cuddapah being the capital of the eastern, and Bellary being the capital of the western, division. Cuddapah is supposed to contain a population of 60,000; of which about two-thirds are Gentoos or Hindoos, and the rest Mahomedans, Indo-Britons, &c. The language chiefly spoken throughout this Collectorate is Telooogoo.

The Mission was commenced in 1823, by Mr. William Howell; who had previously laboured for several years, chiefly in the capacity of Superintendent of Native Schools, in connexion with the Society's Mission at Bellary. According to the returns of 1830, the number of Schools was seven, and that of the children instructed therein 193; of whom 164 were boys, and the rest girls. The Scriptures have been uniformly taught, and the progress of the children has been very satisfactory. Some of the Native Youths, who had received their education in these Seminaries, have been, from the reading of the Scriptures, so deeply impressed with the wickedness and folly of Idolatry, as spontaneously to express their desire that it might be entirely banished from the earth, and the Christian Religion be universally established. One of the useful results, remarked by the Missionary, from these schools, is, that the children in general, who have been educated therein, grow up with less preju-

dice against Christianity than those Hindoo Youths who have not participated in the same advantages.

From the commencement of operations at this Station, the Missionary has preached the Gospel to the Natives with much encouragement and success; and, in 1824, had established four stated Weekly Services for that purpose. A considerable number of the Natives have made an open profession of Christianity, and have been baptized. In the last-mentioned year, a Native Christian Church was formed, consisting of ten members, which number has been since increased to nearly thirty; but with intermediate fluctuations, chiefly occasioned by removals to other places.

The good attendance of the Native Congregation, and the earnest attention paid to the reading of the Scriptures by many of its members, have been a source of great encouragement to the Missionary; and the benefits, thence derived by the people, have been further increased by the opportunities which they have enjoyed, of assembling, from time to time, for religious conversation at his house; on which occasions he endeavours to ascertain their advance in spiritual attainments, and to explain to them the Word of God more perfectly.

The itinerant labours of the Missionary have been very extensive, and not unfrequent; sometimes embracing circuits of 100, 150, 200, and even 250 miles, performed chiefly within the limits of the Collectorate. In the course of these Missionary Tours, he has preached the Gospel in numerous places; and, in the more populous towns and villages, to crowded congregations: beside conversing with small groupes of the Natives, and with individuals, as opportunities have offered. He also, at the same time, distributes numerous copies of the New Testament, and smaller portions of the Scriptures, in Teloogo, together with Tracts in that language: the books distributed are usually received with eagerness, and apparently read with pleasure. To the Scriptures and other books heretofore put into circulation, has been lately added the "Pilgrim's Progress," a translation of which into Teloogo has been made by the Missionary, and printed at the expense of a respectable European lately resident at Cuddapah. On one of the more recent excursions of the Missionary, he was accompanied by one of the Native Teachers (several of whom have been

raised up from among the Hindoos at this station), who, in every village through which they passed on their tour, earnestly exhorted the people to put away their idols, and to receive the Gospel; and, in his capacity of Reader, read aloud to them out of a work lately composed by the Missionary, entitled "Criticisms on the Shasters," which excited great attention and inquiry.

Christian Knowledge is likewise disseminated, in various and distant parts of the Collectorate, by means of the distribution of the Scriptures and other Religious Books at the Hindoo Festivals; and also among the Natives who are summoned every half-year to attend the Court of Sessions at Cuddapah, together with others, who, on those occasions, go thither to renew their leases. The people who are thus, periodically, brought up from the country to the capital of the district remain there, in a greater or less number, for a term of nearly two months; during which many of them have the privilege of daily hearing the Word of Life dispensed by the Missionary: each of them also receives from him a copy of the Gospels, or some other portion of the Scriptures. For the means afforded him of making this distribution, the Missionary is indebted to the liberality of the Madras Auxiliary Bible Society.

In 1825, an attempt was made to form, under the wing of the Mission, a CHRISTIAN VILLAGE at this station, which, in a pleasing degree, has succeeded. The population of this Village, according to the latest returns, comprises about 150 souls, every family subsisting on the produce of their own labour: some of the people are spinners; others, weavers: some are engaged as paper-manufacturers, and some in agricultural labours. No one, with the exception of children and infirm persons, is allowed to reside in the Village who does not contribute, by his own industry, to his own support. Those admitted as members of this interesting community, beside making a credible profession of Christianity, are required to conform to certain prescribed regulations: they must agree, for instance, to unite in settling all differences and disputes by arbitration: again, they are required to keep their dwelling-houses in good repair at their own expense; a regulation which must tend, at once, to render them careful of their residences, and to attach them to the place. A Chapel was erected in the Village in 1826, the whole expense of

which was defrayed by the liberality of European residents on the spot. The families have gradually acquired settled habits, and now shew no inclination to quit the place; and, what is far better, they begin to prize the Gospel, and to show that they have experienced its benefits. Of the Native Schools already mentioned, one is situated in the Christian Village; and it is important to state, that the improvement in it is greater than in any of the other Schools. "All the Children," says the Missionary, in his Journal for 1830, "make good advances, but most in the Christian Village." It may be proper to add, also, that some of the families are now able, from the profits of their labour, to provide more than the means necessary for the mere sustentation of life, viz. those of comfortable subsistence.

We cannot allow ourselves to conclude this brief sketch of the Mission at Cudapah, without more distinctly noticing, and gratefully acknowledging, the great liberality uniformly manifested by the more respectable European residents at this station, in aiding the operations of the Mission; but particularly in the support of the Native Schools in connexion with it, no part of the expense of which has fallen on the Society.

---

## Ceylon.

### AMERICAN BOARD OF MISSIONS.

FROM various communications we collect some very interesting notices of a

*Renewed Religious Awakening in the Mission.*

The Board give the following general view of this awakening:—

The Mission of the Board in Ceylon, which was begun in the year 1816, has been making a very constant, and, with the exception of two or three periods of special Divine Favour, very uniform progress. By means of public preaching, the distribution of the Scriptures and Tracts, and the influence of the Seminary and the Preparatory and other Schools, together with the familiar intercourse which the Missionaries and the Native Church-members have had with the people around them, much knowledge respecting the character and claims of Christianity, and respecting the absurdity of their own religious systems and prejudices, has been disseminated. Pre-

vious to the year 1824, Thirty-four Natives were hopefully renewed by the Holy Spirit, and received into the Mission Church: during the first three months of that year, the Mission was visited with very special Divine Influences; and Sixty or Seventy, it is believed, were savingly converted to Christianity, Forty-one of whom shortly after were added to the Mission Church. Near the close of the same year, another time of refreshing was experienced; and Eight or Ten more were added to the professed followers of Christ. The Church Members have been increased from time to time by the addition of others, till, by the last statement received, the Church contained 130 Members. A number had died in the Faith. The beginning of the first of these revivals was traced to a Day of Fasting kept by the Missionaries; that of the second to a Communion Season of the Church; that, of which some interesting statements are given here, seems to have begun in a Missionary Prayer-meeting.

The Missionaries write—

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving His work, in a greater or less degree, at all our stations, and granting us a season of refreshing from His presence. It is now about six weeks since we first witnessed manifest tokens of a Special Divine Influence on the minds of a few in our assemblies. . . . From that time an increased seriousness was manifested in some of our families; but nothing very marked until the quarterly season of Communion at Panditeripo, on Thursday, the 21st of October, 1830. It was then very evident that God was stirring up His Children to repentance, to humiliation, to prayer, and to increased diligence and zeal to labour in His service. It was a heart-searching season, as well as a time of love and mercy.

Especial attention was given on this occasion to the Children and Youth under education. Of a Meeting held at Oodooville, in November, it is said—

It consisted of most of the largest boys and girls in our Native Free-Schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, "How many of you are in the habit of

daily prayer and reading the Scriptures?" a considerable number rose up. These were then taken into another room by themselves, where they were conversed with, and exhorted to persevere in the practice of praying and reading the Scriptures. When the question was asked the others, "How many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ?" a much larger number immediately rose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question, whether they shall be Christians or Idolaters, is one of amazing interest and importance.

On this subject Dr. Scudder writes—

Of late, we have had our attention more than usually drawn to the importance of making especial exertions in behalf of the spiritual good of the rising generation. God has been pleased to pour out His Spirit copiously on our Boarding Schools, and on the Schoolmasters of our Native Free Schools. My hopes are strong that He has begun to pour it out on the children belonging to the latter. I feel persuaded there is no class of persons from whom we are to expect so much. My own exertions, together with those made by some of my Brethren, in this department of our work at this station, have proved to us that we have great encouragement to go forward.

On the state of the people, he adds—

Of late, numbers of the people in this village have listened attentively to the Words of Eternal Life. Some have attended preaching at the School bungalow. Each of my Brethren has laboured among them during the last quarter, and those who visited from house to house found abundant encouragement to proceed. Coe, one of my Native Helpers, writes as follows:—

I will briefly mention the good things which, through Divine Favour, have taken place in Chillalle. In former times, when I went there to instruct them, they abused me, and blasphemed the Christian Religion: if they saw me in the streets, they would murmur: when I went to their houses, they would drive me away. Now, many call on me to come to their houses, and allow me to converse and pray with them: they gladly read the Scriptures and Tracts. The people

are not so much afraid of their priests as before.

After detailing the proceedings at the different stations, the Missionaries close with an

*Earnest Appeal for enlarged Prayer.*

We dare not, at present, give the number, even of those who are awakened at our several stations, much less of those who we hope are converted: we shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated: while, in the fulness of our hearts, we tell them of the favourable appearances which we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the Parable of the Sower, and but comparatively few of the fourth.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may rejoice with those that rejoice—that they may unite with us in rendering praise and thanksgiving to the Lord. But more especially we desire to engage all who love the Lord Jesus Christ in sincerity to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ—and more especially for the perishing Heathen around us, that the Lord would give them ears to hear, and eyes to see and hearts to understand the Gospel. We are more and more deeply convinced, by our experience, that without the prayers of Christians the Heathen will never be converted. Oh! when will the whole Christian World practically believe this great truth? Then will the servants of the Lord be strong in the midst of the Heathen. Then will they speedily hear the anxious inquiry from multitudes, *What shall we do to be saved?* Then will they behold them *flying as a cloud and as doves to their windows*: and then the earth shall speedily be filled with the knowledge and glory of God.

---

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

AGREEABLY to the intimation given at p.157 of our last Number, we resume our extracts from the com-

munications lately received from the Missionaries.

*Exercis of the Ministry in the Settlements.*

The following passages present a gratifying view of the effects of the Ministerial Labours of the Missionaries in the several Settlements.

**PAIHIA:** *April 24, 1831*—In the afternoon held Service, when three canoes came over from Kororarika, with Wáre, Haumia, and others: after tea, I went to them, and had a most pleasing conversation with Haumia; but Wáre, too much like his father, rejected every word, and turned away. With Haumia, however, I was much delighted. I do not remember, at any time, any party appearing more interested. The resurrection of the body gained their attention; and they expressed their delight at the idea of young and old being alike, and at the prospect of that eternal rest which remaineth for the Children of God. They asked many questions respecting the time of our going to visit them; as they said they should certainly soon believe, were we to go to them frequently.

[*Rev. H. Williams.*]

*April 26*—In a conversation with some of our Natives, I was told of some very promising inquiries made by a Chief at the Kauakaua. He came to the Native Youth, who mentioned the circumstance, at break of day, and said, "I want you to talk to me about the things of God." He replied: "I cannot, because I am not a believer myself; but am only inquiring, like yourself." The Chief continuing to urge the point, the lad spoke to him to the best of his abilities.

*July 2*—Baptized a sick girl to-day, named Tuhi, who has been declining in health for some months past. Before the commencement of her illness, she had, I believe, no serious impressions; but during her illness she has been frequently visited by some of the Baptized Natives; through whose instrumentality, for the most part, she has been brought to her present state of mind. I have for some time past considered her a fit subject for Baptism; as the declaration of her faith was simple and clear, though unaccompanied by that bright evidence which we sometimes witness.

[*Rev. W. Williams.*]

*March 13*—Our hearts have been rejoiced to-day, at witnessing three more Natives publicly taking upon themselves, in the Ordinance of Baptism, the profes-

sion of *Christ and Him crucified*. They were named Edward, William, and Henry.

[*Rev. A. N. Brown.*]

**KERIKERI:** *Tuesday, Nov. 16, 1830*—This evening I married, according to the Form set forth in the Church of England, four of our domestic natives, Hongi and Ruhi—Wahanga and Pahuia. They were very serious during the ceremony, which was performed in presence of all the Natives in the Settlement. I translated the Form in the morning, and read it over to them before they went up to the Chapel.

[*Rev. W. Yate.*]

**WAIMATE:** *Sunday, Aug. 6, 1831*—At Morning Service we had a very good Congregation, about half of which consisted of strange Natives, who voluntarily come together for the purpose of instruction. In the Chapel at Waimate I perceived a young man who about three years ago was living at Paihia for about a fortnight, when he made off with a volume of Mathew Henry, belonging to my brother; which he afterwards sold for five pigs. I was told by Mr. Davis that he now regularly frequents the Chapel, coming a distance of three miles for the purpose.

[*Rev. W. Williams.*]

*May 12*—This evening spoke to our Natives from the Parable of the Lost Sheep: some of them seemed much affected. One of the boys after Service told me, as a great secret, that all the time of Service he tried to think good thoughts: but that something, he did not know what, always came and pushed them all out. "What," added he, "am I to do?—and how is it that a Native Man's heart is so deceitful, when a White Man's—a Missionary's—is so true?" Poor fellow! he little thinks what we have to contend with, and how many vain and evil thoughts rush in upon us and spoil our most sacred services.

*May 22: Sunday*—Preached, and administered the Sacrament to the Europeans at Kerikeri in the Morning; and conducted the same Service at the Waimate in the Afternoon. In the Evening, addressed the Natives in the Settlement on the influences of the Holy Spirit upon the heart. They all said, when I had concluded: "Well, if it is true what you have now said, we are none of us Christians," or, as they express it, "we are none of us Christified." They further said: "Our thoughts tell us that you are right; but what are we to do? We cannot help our thoughts; and our hearts



being bad, we were born bad, and there's an end of the matter. Why did not you come before we were born, and make our parents good? then we should have been born good: the fault rests with you, not with us." Of course, I had to correct their erroneous opinions with respect to the sinfulness of our nature.

[*Rev. W. Yates.*]

Sept. 5, 1831—We have now a few Natives who are Candidates for Baptism in this Settlement; but some of them do not make so much progress in Divine Knowledge as is desirable. Since we have been here, one of my Natives has been baptized; and has subsequently died, I trust, a believer in Jesus Christ.

[*Mr. R. Davis.*]

*Itinerating among the Natives.*

Itinerating among the Natives has long been a regular part of the Missionaries' labours in New Zealand. The following passages illustrate the beneficial effects of this practice.

Feb. 27, 1831: *Sunday*—Went to Kotorarika. A party of strangers, from Wángaruru, was very attentive. One of the Chiefs, to my surprise, had a great deal to say about Tatai, one of our Natives, who died at the examination, having been baptized. He told the rest that he, Tatai, did not suffer as the Natives generally do; and that, though he was in pain, he did not complain; and that he was anxious to die, that he might go to heaven. Such a testimony from a stranger, shows that he believed there is some reality in this new way. Another party, consisting of residents at the place, I was obliged to pass by; they were so much engrossed by their own concerns.

[*Rev. W. Williams.*]

March 23—Went up the Kauakaua, to propose our having a small Settlement, for the purpose of more regular instruction: was kindly received. Observed a considerable improvement in their attention: several have been inquiring after truth.

[*Rev. H. Williams.*]

March 27—Visited the Natives at Otuihu. A large assemblage came together at two different places. The sight of all the Principal Chiefs rising, at call, from their own concerns, and following a Missionary to the spot which he may select as the place for religious conversation, could not fail to strike those European Sailors who live at this place, and would much gratify any one interested in the cause.

[*Rev. W. Williams.*]

April 1—Went, after Service, with Mr. April, 1832.

H. Williams, to Kotorarika. The Natives did not appear to pay much attention; but one of the Chiefs remarked—"We do attend to what you say, in making peace with each other; but we cannot understand your 'karakia' (preaching)."

[*Rev. A. N. Brown.*]

April 25 & 26—Visited the Natives at some distance from the Settlement. Slept in my little tent at the A'huáhu. In the evening of Tuesday returned to Waimate, thoroughly wearied with my day's work, having spoken to 23 different parties of Natives—in all amounting to 391, not including the Children. I never met with such attention before: all seemed eager to understand what I said to them. At Taumatawerowero and Torangata, they were particularly attentive; and one old man asked many questions; while his wife, with a volubility and jabber peculiar to this land, denied all that I said, and declared that she knew much better than I did, for she was so much older. At another place, a poor blind old woman was very inquisitive; and wanted to know whether, if she had lived in the times of the Saviour, He would have restored her to sight. I told her that He was here now, and willing, if she asked Him, to restore to her the sight of her mind. She said, "Well, then I will go to Him, as soon as I am free from this tápu (being made sacred) which is upon me." [*Rev. W. Yates.*]

April 27—Went up the Kauakaua, with three of our Baptized Natives. We separated in different directions; and were thus enabled, in the space of two days, to visit nearly all the people in the district. Many of the Natives are very anxious to have instruction. We have a rush-house preparing for our own accommodation, and the Natives are about to prepare a Chapel at their own expense. When this is built, we have promised to hold Service there every Sunday, as at Paibia. A Chief, and his wife, I found to be very desirous after information, and the remarks which they made indicate much sincerity.

[*Rev. W. Williams.*]

May 12—Went up the Kauakaua, to see the Natives: had much difficulty to stem the current, owing to the late rains. My Boys had erected a very good house, in which we were very glad to shelter ourselves from the cold, and kindle a fire. Very many came and attended our Evening Service: they behaved very well, and made many inquiries. Many old men were present.

May 29, 1831: *Sunday*—After Service, went to Waitangi. Saw Kahákahá and party—was very much pleased with them: though many of them were out of the Bush, and had had little communication with Europeans, none attempted to contradict our statements, but asked many pleasing questions. [Rev. H. Williams.]

May 31 & June 1—Visited the Natives at Waiawai. Upward of 200 listened attentively to the sound of the Gospel. They were preparing for a great feast, which they are going to give to the Nga-te-wake. As the night was very rainy, I pitched my tent under a shed, which was erected for the visitors at the feast. The Chief of the place came and sat for nearly two hours; when I told him all our object in coming to this land. He answered very sensibly; and acknowledged the entire ignorance of the native mind before we arrived; and their continued ignorance, because of their inattention, since our arrival. In the morning I was awaked long before I wished—for I had but little sleep, being very cold during the night—by an old man, named Táki, coming to tell the news of a party of Natives having left home on a war-expedition to the Southward. At half-past seven, I mounted my little pony, and rode to Taiamai and Manawenua. It was raining hard, and was bitterly cold. I was, however, abundantly paid for my journey, by the marked attention of the inhabitants of this populous district. They told me, that they did not like the Christian Religion, for it made people too good for them. Their hearts, they said, were rejoiced at evil, and were averse to good. Returned to Waimate in the evening, cold, wet, and weary; but much gratified with this my first visit to Taiamai and Manawenua. [Rev. W. Yates.]

June 12 — In the afternoon went over to Taiamai: spoke at several places; some very attentive, others laughed exceedingly at the idea of the resurrection of the body.

June 13—Went to Owaiawai: a great assemblage of Natives, all preparing their temporary houses. In the evening, conversed with some of the leading men on the general feeling of the Natives relative to Tauranga: much satisfied with what passed. About sixty of our Natives, belonging to the other Settlements, assembled at Evening Prayers; to the great astonishment of many, who had never witnessed these things before.

June 26—After Service, went to Kororarika, to see the Natives. A dreadful place—the very seat of Satan! The Natives very far beyond the Europeans in behaviour. [Rev. H. Williams.]

Sept. 2—Itinerating amongst the Natives, for the purpose of publishing the Gospel, has been a great means of bringing the Natives to their present state of good feeling toward us; and has, no doubt, been attended with good to the souls of many. [Mr. C. Baker.]

The Rev. H. Williams thus relates the circumstances of a visit to a Tribe at Oruru, which had not been before visited by the Missionaries.

Aug. 3—In the afternoon, sailed in the "Káreere," for Oruru: my eldest boy on board.

Aug. 5—A canoe came off in the afternoon, to pilot us in. Pulled the cutter in to the entrance of Oruru. As the tide was flowing, we went in rather faster than we wished, and grounded upon a very rough bottom, on the left hand going in; and, as it appeared shoal-water all round, we were glad to haul out into deep water, where we lay quietly all night.

Aug. 6—Mahu made his appearance this morning; having followed us in his canoe, and just arrived.

Aug. 7: *Sunday* — After breakfast, held Service on shore, on the grass, with those Natives who were near the place: they were very attentive, and expressed their ignorance in these things, but strong desire that Missionaries might reside near them, through whom they might be enabled to understand. This was the first Sabbath ever observed in this place, and all had abstained from work; but without Teachers all would soon forget.

Aug. 8 — In the afternoon, took my coat of many pockets, and attired as a pedlar, with samples of my trade, consisting of combs, scissors, knives, fish-hooks, &c. &c., went up the river with the flood-tide, in company with Mahu and some of his relatives. At dark, landed at Oruru. The Natives, when we landed, as uncomely as any I recollect to have met with: no food offered. Had but little conversation with them, as their ideas ran wholly upon trade; and some of the more-knowing ones were dealing in most marvellous tales about our general mode of purchasing at our own places, and that here we expected to have their things

for nothing. Trading of any kind is a most unthankful office.

Aug. 9, 1831 — Passed a rough night; very cold; and found ourselves close to a pigsty, the inhabitants of which made so much noise as almost to deprive us of sleep. At daylight, we moved up the valley, passing through several little Settlements. Some hills which were a few miles distant, I was told, separated this place from Mángamaka, one branch of the E'O'keanga river;—the Rarawa, an extensive tribe, to the north, and Wángaróa to the south. These Natives have never been visited by us; though all, with whom I have conversed, appear a promising people, and very desirous of coming under our care. Obtained a few seed-potatoes, and returned by the ebb-tide. Taeapa, one Principal Chief, brought some potatoes and corn: bought also some from another man. Having satisfied myself that not many potatoes were at this place beyond what they would require as seed for themselves, I consented to their bringing corn, at which they appeared well pleased. Had some very agreeable conversation with Taeapa and his friends: he solicited hard for some of us to reside here before he died, and wished that my boy Edward might be left as a companion for his son. I promised him we would converse on the subject when I returned home. The Ngapuhi, he said, were attending to us because we lived among them: the last Sunday was the first they had kept here, as they were unable to know when it took place. I told them I would lay their case before the Committee for consideration, and we would see what could be done. In a political point of view, it will be a great mercy to this people to establish a Missionary Station in this quarter: they begin to see the folly of war; and experience the influence we have in restraining the various Tribes, and in turning their thoughts to better things: but still we have to work against every opposition; for, while we on one hand warn them to lay aside their evil practices, hundreds of our countrymen are continually supplying them with the means of destruction, and thus cherishing that thirst for blood so inherent in them. But we have to look beyond this, to the salvation of the soul; and in this we are not without encouragement: their argument is true: 'the Ngapuhi (the general name for all the tribes around the Bay of Islands) are surprisingly altered

within these two years'; for which we thank God, and take courage.

Aug. 10 — Some old women brought 24 small baskets of potatoes for a double blanket: as 28 was the number stipulated for, I would not receive them: several persons appeared inclined to be very insolent: gave them a good scolding, with which they became satisfied and quiet. This trading is the worst part of our work; for it is impossible to proceed without much noise, especially with those Natives who live far from our Settlements: not being acquainted with us, they manifest every feeling of jealousy, lest we should overreach them; and thus we are too apt to fall out for a time.

Aug. 13 — Weighed, and pulled out. Mahu accompanied us some distance out. I gave him a hoe for all his attention: he promised to return the compliment in the summer, in potatoes. All the Natives very civil, and made anxious inquiries respecting our return in the summer.

#### *Agency of Natives as Religious Instructors.*

One of the most encouraging circumstances in the present state of the Mission is the extent to which the Missionaries are now enabled to employ the agency of Natives in imparting religious instruction to their countrymen. Mr. R. Davis remarks on this head—

You will, no doubt, be exceedingly glad to hear that the Natives are beginning to itinerate among their countrymen, to preach the Gospel. Surely good times are near at hand for this country! Some of the lads who are living with me, and who have been principally brought up by us, go out now every Sunday, when the weather is fine, to speak to their relatives on the subject of Religion; and the desire which these young men manifest for the salvation of the souls of their countrymen evidently points out the nature of the Religion which they profess.

#### *Superstitious Practices of the Natives.*

The following instances of the superstitions of the Natives disclose a painful view of their degradation and wretchedness:—

Dec. 4, 1830 — Went up the hill, to endeavour to administer consolation to Máwi; but he refused to be comforted, because his child was not, it having died two hours before. It was a most melancholy scene. Here was the corpse placed

in the corner of a shed, dressed up with feathers and other finery: there was the father prostrate at its feet, weeping bitterly, and bleeding at every pore, from self-inflicted wounds. Next to him sat the mother, singing a mournful lamentation over the dead body of her son; and accompanying every stanza with a deep gash across her neck or arms, with a piece of glass bottle. Around were three friends and relations, falling in with the chorus, and wounding themselves in a dreadful manner. At a little distance was a man preparing to kill a slave, as a satisfaction to the manes of the departed. I reasoned with him on the folly of such a practice; and he promised that he would desist from his bloody purpose: whether he will or not, remains to be proved. The scene altogether was most affecting; and I was forced, after a short time, to go away, or I should have been overpowered with it.

April 12, 1831.—Visited the Natives in the near villages. Met with but few. In one place, however, I saw the ceremony of consulting the Oracle, as it may be called, whether or not they shall be successful in the war in which they are about to engage. The ceremony was as follows:—After the two men, who called themselves priests, were strictly tapped (made sacred), they retired for a time, to pray that they might be rightly directed in the important business before them. In about five minutes they returned; each with a cockle-shell in his hand, with which the hair was immediately cut off the forehead; each one performing, very ceremoniously, the office for the other. When their hair was finished dressing, they ate some sacred food; and then, with another cockle-shell tied to their garments, they went into the thickest of the fern; where, having cleared a small circular space, they sat and prayed again. Two small sticks were then cut with the cockles, and nicely balanced upon another stick stuck in the ground for the purpose. The circle, from the thickness and height of the fern, was well sheltered from the wind, and the sticks were left balanced when the priests retired. They are to return again at sun-set, when, if the sticks have not fallen down, their deity has not heard their prayers, and the whole ceremony is to be repeated: but if they have fallen toward the rising sun, success will attend their undertakings; and if, on the contrary, they have fallen toward the setting sun, they will

meet with no success, but will be attended with disgrace, and most likely the whole Tribe be cut off.

I endeavoured to reason the people out of their belief of such absurdities; but they are deeply rooted in all their superstitious notions. I showed them how easy it was for them to be imposed upon by those whom they entrusted to communicate to them the pleasure of the gods; and directed them to the Holy Spirit and Word of Jehovah, as the only sure guides to the will of the Lord. They heard me with patience, for half an hour, preach unto them Christ, crucified for their sins, and raised again for their justification; and, when I retired, priests and people acknowledged that I was right, and that they were all wrong. I am sure that these people have long been convinced of this: but then the devil has got such hold of them, and their own superstitions fall in with their corruptions, and fit on to their carnal nature so nicely, that they will not let their convictions have their full and proper play. I never saw that Scripture more clearly fulfilled, than in the Natives of this land—*Light is come into the world; but men love darkness rather than light, because their deeds are evil.* Indeed and in truth, they desire not the knowledge of the Name of Jesus; as they themselves say, "It is too holy; and His Religion is too holy for them." [Rev. W. Yess.

Sept. 5.—A few days ago, the Chief from the A'hua'hu sent a messenger to me, to say that his son was dying; and it afterwards appeared that the messenger had also orders to bring their family priest with me. Both the messenger and priest called for me, and we went away together. During our walk, I asked the priest whether he did not consider that the young man was bewitched. He said, "Certainly I do? What should I think else? Did he not let a person of the Natavatia Tribe smoke out of his pipe? and did he not eat part of his food? Yes, bewitched, certainly." On passing through a wood, the old priest said he saw the evil spirit which had killed the young man. I asked what the spirit was like, and in what posture he saw him. He said that he was standing under one of the trees; and put himself in the posture in which he said the evil spirit was standing. I said to him, "I know the devil is still going about, seeking whom he may devour; but he cannot be seen by bodily eyes. If the spirit was

seen by you, how was it that I did not see him?" "O," said he, "there are but few people that can see the New-Zealand god; but I have seen him a great many times, with my blind eye." The priest, having bad eyes, can see but very little with one of them; but he told me it was always with that eye that he saw the god. He said the spirit he had just seen was no doubt Satan; as he was very cruel, because he came so often to kill the natives.

During our walk, I observed the old priest was very careful not to go near any fire-place, or where food had been cooked; but walked very carefully, with a short stick in his hand, sometimes in the road, and sometimes out, in order to avoid all defilement to his person. On our arrival at the place where the young man was lying, the priest began to vociferate in a very extraordinary manner. He first ordered him to get up; and then began to scold him for having allowed the person to smoke out of his pipe, and for having eaten part of the man's food; and, last of all, for having broken the laws of New Zealand altogether, by going where food was cooked &c. &c.: this was all done without any ceremony, or the least previous introduction. After he left off scolding, he made use of some incantations, in language which I did not understand; nor, I believe, scarcely any person present. During these proceedings, the whole family of the sick person presented one of the most complete spectacles of woe imaginable. The father was sitting at the feet of his son, with tears streaming down his face; with the other branches of the family around him, manifesting the deepest sorrow of mind and dejection of spirits.

After the old priest had finished his incantations, I went to the young man and felt his pulse, and soon found that there was nothing very serious the matter with him. I told him I was sorry to see him so much frightened as he was; because, if he had been a believer in what he had heard, and in the True God, he would not have been thus afraid of the New-Zealand god. I then addressed a few words to them as a body; in which I endeavoured to prove to them the nature of the cruel bondage in which they were held by Satan, and the security which the sincere believer in Jesus Christ enjoys; and that it was now in their power, through grace, to become partakers thereof. I then began to prepare

some medicine for the sick man to take; and a blister for his chest. While I was thus occupied, the father was telling the priest what the young man had suffered; and the manner in which he had cried out in the agony of his pain: "But," he said, "as soon as you drew near, he became easier." This the poor man attributed to the fear which the evil spirit had of me. After I had applied the blister, and the young man had taken his medicine, we went to prayer. I then told them I had no idea that the young man would die; but that he would soon be restored, through God's mercy, to his former health: upon which the countenances of the poor forlorn creatures brightened up very much; and I left them in a very different state to that in which I found them. It was very evident to me that these poor creatures were trembling for fear of the power of the New-Zealand god; because, having been in the habit of assembling themselves together to hear the Word of Life, they had no doubt been less scrupulous in attending to their native superstitions; and it was, doubtless, on this account that Satan stirred up the old priest to scold the sick man as he did. The next day I visited the sick man, and found him quite recovered. [Mr. R. Davis.

#### *Influence of the Missionaries over the Natives.*

The growing influence of the Missionaries over the Natives is attended with the happiest effects on their temporal as well as on their spiritual condition; though the Missionaries sometimes find the love of war and plunder, and the thirst of revenge, too powerful to be controlled.

*April 4, 1831*—In the evening, received a message from Mōdunga, to go up to the Pa in the morning; as the Natives were preparing to go to the southward, to fight.

*April 5*—Went up to Otuihu. Chiefs very civil. They told me, that if our anger was very great, they should not go; but that we must proceed with them to Kororika, to attend the Council which would take place to-morrow, if it should be fine. From the Pa we went to Kororika, to see the Ngapuhi: the conversation with every one very favourable.

*April 7*—Went up to the Pa: saw Kauwētī, Hīhī, &c., who were very kind,

and attentive to all I said. Kuki came up from Kororarika, to converse about the projected fight—a very friendly man, and well disposed. [Rev. H. Williams.

April 12, 1831—This being the day appointed by Kauwéti for moving with his party to Kororarika, we were on the look out to join them; and as soon as the canoes came in sight, my brother, Mr. Brown, and myself, pulled off to meet them. There were 12 canoes, containing between 200 and 300 men. After the landing, a considerable delay intervened before the commencement of business; during which a supply of food was sent by the people of Kororarika, the cooking of which occupied the next three or four hours. Late in the day, the two parties respectively danced; and then came into close quarters, when the speaking commenced. The purport of it was, that the auxiliary party should return, and sit quiet. [Rev. W. Williams.

April 13—At sun-rise, observed the Tāua on the move. We joined, in two boats. There were twelve canoes well manned, besides several others, containing women and children. As we drew near the beach, muskets were discharged, and all began dancing and singing. When we landed, we learned that Mōka had blown his hand nearly off, by the bursting of his musket. At three o'clock the Natives began their speeches; when it was concluded that they should return to their own places, and wait for the summer; which meeting we trust the Lord will frustrate. [Rev. H. Williams.

—This was the first meeting that has taken place between this party and the Ngāpuhi, since they fought on the 6th of March 1830. In the speeches that were made, the Chiefs seemed more disposed for peace than war; but one old woman, who was urging them to go and fight, stated that her brothers had been killed at the southward; then baring her bosom, she mentioned the names of the Chiefs whom she had suckled, and added, that her family was now destroyed, and she only was left to bale water out of the canoes. [Rev. A. N. Brown.

April 18—Went to Kororarika, where I found Tirarau, Chief of one of the contending parties at Māngakāhiā, who has been previously mentioned. He came to offer his services to go to fight; but will return, as Kauwéti has done before him. [Rev. W. Williams.

April 20—Mr. Brown and I went to the Ty by water; and passed on to Tā-

puetá and Tākou, where we arrived by dusk. We were met by all the Natives of the Settlement, and conducted into the Pa. Old Wáta was very attentive to our wants, and in a short time we had the tent up and our tea prepared. As this was the first time of our coming here, all thronged round us, and several intruded within the tent. Old Wáta lay down in the centre, and the Natives at his back, reserving the remainder for us. Every prospect of being overrun with fleas and kútus (lice): however, as it was an important period, they being the principal people in the projected fight, as the people who had been so lately killed were their immediate relations, we conversed about the death of their friends—the war—and peace with God through Jesus Christ our Lord. Certainly I never was more gratified. They paid great attention. They stated their ignorance, and pleaded the necessity of instruction; and their savage desire for fighting appeared to vanish. We kept talking till 11 o'clock, when we cleared our quarters with some difficulty and laid down to rest.

[Rev. H. Williams.

April 21—Our Natives had to procure fire, this morning, by rubbing two pieces of dry wood together; for although there was a fire burning on the spot, the Natives objected to our taking a light, on account of some superstition connected with it; it having been lighted in expectation of their proposed expedition to the southward. [Rev. A. N. Brown.

April 22—Went to Kororarika with my brother, principally for the purpose of seeing Māte, a Chief of Māngakāhiā, the antagonist of Tirarau. He also is come to join the party to the southward. We found the Natives of Tākou and Matauri, to the northward, who had just arrived on their way to the southward. This is the party most aggrieved by the late slaughter at Tauranga, therefore the worst to deal with. They were sitting apart, according to custom, at the place where they landed; and Títéré and Tāreha had, as yet, had no communication with them. They recommended us to go and talk to them about giving up the expedition. We went accordingly, and gave them our thoughts: they made but little reply. After the ceremony of eating was ended, the parties met, as on the 12th, when the Chiefs spoke as differently as possible. Títéré, Tāreha, and Rewa, the Chiefs of Kororarika, told the other party that they were glad to see them, but that

they would do better to return. "You are welcome to Tauranga," said they; "for this is Tauranga, where we now sit. (Tauranga means a landing-place; and thus, by a play upon the word, was applied to Kororarika.) But go home, and eat the food you have worked for, and sell to the Europeans. Who goes to fight in the winter, to be killed by the cold? Wait till the summer, and we will go together." The other party urged the necessity of the expedition being undertaken immediately; that they could not rely on their food, through sorrow for their relations who have been killed. They were, however, overruled, and it was agreed to wait till summer. Thus a very great point has been gained—an expedition has been set aside, at least for the present, entirely, I believe, through our interference, under the blessing of God. The Natives acknowledge that it never so happened before, that the Natives should sit still after a movement had once been made.

[Rev. W. Williams.

April 24, 1831—At the Native Service this morning there was a party of Natives from Matauri on the North Coast, who paid very great attention. They were returning to their homes, it having been decided that they should not go to the southward. In the evening, while Mr. W. Williams was preaching, Taiwanga said that he had been to Kororarika, and the Chief, Táraha, told him he had been praying to Jesus Christ to send back the "fight;" and that that was the reason the different Tribes had returned home, instead of going on their intended war-expedition. Táraha has paid but little attention to the message of the Missionaries, and there was probably a good deal of superstition connected with his remark; but it is encouraging to hear a poor Heathen ascribe such a work to its right source—the power of our Lord and Saviour.

[Rev. A. N. Brown.

May 3 — In the various interviews which we have had with the Chiefs, we experienced nothing but kindness, and every encouragement in our work amongst them: they recognise us as their friends and teachers; and their general attention is far greater than I ever knew it at any former period: but still our labour is difficult; it is a *work of faith* and patience. The great intercourse with the shipping is the very curse of the land: the Natives begin to see it, but have not power to resist those great temptations which are thus brought before them; every female is polluted by these men; and were it not

for the promises of God, it would be impossible to sustain all we have to contend with: however, *the word of the Lord is sure*; and on it we rest our every hope.

[Rev. H. Williams.

Thus happily did the Missionaries succeed, through the divine blessing, in dissuading the Natives, at least for the time, from their warlike designs.

Aug. 1—A singular scene took place at our Settlement this morning. A short time since, a Slave of Tohitapu had committed the crime of adultery, punishable, by native law, with the death of the offender and his family. Tohitapu requested that the man might stay with me, as the house we are about to occupy is further from his place than the houses of the other Brethren; and he feared, he said, that he should shoot his slave, if he came in his way. This morning, Tohitapu had a meeting with the man, to obtain some satisfaction; but he was contented, instead of shooting him, to throw some stones at him, and break a spear over his back. This affair would not have terminated thus, had it happened a few years since; for Tohitapu has killed many persons in past years for much less heinous offences. The Lord is evidently giving His Servants a great influence amongst the Natives. May they employ it, *in season and out of season*, in declaring the truth as it is in Jesus!

[Rev. A. N. Brown.

Aug. 27 — Matui's Brother arrived from Rotorua, with a young Chief from thence, named Wáretutu: had much conversation with them as to the behaviour and disposition of the Natives in that quarter. Generally in arms, bidding defiance to Ngapuhi: though at Rotorua they were quiet, and were much wishing that Missionaries should be sent amongst them. They had been fighting, and were still doing so on all opportunities, and were likely to continue; but if Missionaries were to go there, they should then learn the good and the right way, and sit quietly, as Ngapuhi did. In the evening, conversed with the above Chief, in company with several of our lads. Very pleasing. I trust the Lord may have directed him to us for inquiry: intend to bring the question forward.

[Rev. H. Williams.

*Interesting Letters of Natives who are Candidates for Baptism.*

We close these Extracts by presenting to our Readers a literal trans-

lation, by the Rev. W. Yate, of several Letters addressed to him by Natives, Candidates for Baptism; and which, in a very striking and affecting manner, illustrate the influence and effects of Divine Truth on their minds. The heart of the sanguinary and untutored New Zealander is as the heart of the civilized and polished Englishman. In each case, *the Gospel is the power of God to salvation to every one that believeth*. And in each case the same are the principles wrought in the heart—the same the humiliation for sin—the same the valuing of the sacrifice and merits of a Crucified Saviour—the same the ardent desires and supplications for the renewing and sanctifying influences of the Holy Spirit. May the hearts of the New-Zealand Converts be *established with grace!* And may *the word of the Lord have free course and be glorified among them*, till all New Zealand become *obedient to the faith!*

LETTER I.—*From Wahanga, a Married Native living in Mr. Kemp's Family.*

Sir, Mr. Yate—Listen to my speech to you. Great is my heart toward God, because He has taken care of me all my days, and has shown the greatest extent of love for me. It is good for me to be sanctified by Him, and, by being baptized, to be let go into His holy Church on earth; in order that when I die I may be taken into His Church above in the heavens.

Who can bear the pain of the fire which burns for ever? I want to make haste to Jesus Christ, that I may be saved from it. As the wind digs up the waves of the sea, so the devil digs up sin in my heart: he is always, always, this day and that day, at work there. If I wake in the middle of the night, he wakes also to contend with me, and to hold fast my soul, that I may not fly to the Saviour; or to stop my mouth, that I may not pray to Him.

This is all my Letter to you, Mr. Yate. I love you, even I, WAHANGA.

LETTER II.—*From Pahuia, Wife of Wahanga.*

Mr. Yate—It is true, it is very true, that it is a good to tell to Jehovah all that is in our heart, whether it is good or whether it is evil. My desire is, that my soul may be saved in the Day of Judgment. It will not be long before Jesus

Christ appears to judge all mankind; and I also will be judged. It is right that I should be judged, and that I should be condemned; for my heart is very wicked, and will not do one good thing, not one, not one, not one, that Jesus Christ, nor God, nor the Holy Spirit say is good: if I am angered by them, it will be just. But will not the Son of God save me? You say He will; and I believe it. You say that, bad as it is, He will wash my soul in His blood, and make it good and clean: that is what I want. I want to be admitted into His Church, and to be made His Child, and to be taught His lessons out of His Book; and to be taken care of by, and to be done what with, done what with, done what with—Thou, O Lord Jesus, say what!

Mr. Yate, listen, this is all from me, from PAHUIA.

LETTER III.—*From Unahanga, a Young Man living with Mr. Yate.*

Sir, Mr. Yate—My heart is desirous of being permitted to enter the Church of Jesus Christ. I wish altogether to turn to our Father which is in heaven, and to cast away all the evil-speaking of this world, and the evil acting. I am thinking inside me what can be the reason I have two hearts, which are always struggling one with the other. The one is a very good heart; the other altogether bad. I am wondering which will be thrown down and put undermost at last—perhaps the good one; perhaps the bad one: O how they fight! Will you baptize me, or will you not? As I have two hearts, perhaps you will not, and perhaps you will.

My writing to you this time is finished:

From me, from your son,

UNAHANGA.

LETTER IV.—*From Reo, a Youth living with Mr. Kemp.*

This is a Letter from me to you, Mr. Yate—Here I am sitting in darkness and sitting in sin: perhaps it is sin that makes it dark. Listen, Mr. Yate, there are two evils with me; the one is old clothes, the other an evil heart. I have a great deal of evil within me, and very little good. The devil holds fast the evil, and will not let me throw it away: he also blocks up the road, and will not let the good come in. What am I to do? I have no strength, and Satan does as is good to him. What shall I be done with? I will ask God to give me His Spirit: perhaps that is the way. I will ask you to baptize me: perhaps that is the way, I will think about Jesus Christ: perhaps



that is the way. I am tired and sick of sin: where, or how, shall I throw it away from me?

How do you do, Mr. Yate? Sit in peace. This Letter is from me, from the Child to whom you have been good, from  
REO.

LETTER. V.—*From Naonao, a Young Man living with Mr. Clarke.*

Mr. Yate—Here I am writing to you, about that you were talking the other day—about Baptism. Is it indeed true that you will let me go with the others? Take care, and make your saying true. The will of my heart is toward Christ; and it is a long time since I first began to think about Him and His ways. Am I Christified, or am I not? I love that which is good, but I do evil: I hate evil, but I do no good. I only hear about the Gospel, and read about it, and think about it: sometimes I believe it, sometimes I do not. Perhaps, by and by, belief may be altogether fixed in my heart: I wish it to be so now. Being admitted into the Church of Jesus Christ will, in my thoughts, be the real way to believe altogether.

There is no more in this book: it is quite full of writing from me to you, from  
NAONAO.

LETTER VI.—*From Pahau, a Slave redeemed by Mr. Yate, and living with him as a Domestic. This man accompanied Mr. Yate in his Voyage to New South Wales, and to the Friendly Islands, and always behaved with great propriety.*

Sir, Mr. Yate—I, Pahau, am now writing a Letter to you. Perhaps you will not be pleased with it, and send it back; and then, perhaps, my heart will be sad, and I shall cry. Now, then, I am going to begin to write to you. Read it first, from the top to the bottom, on this side and on that side, before you say, "Nonsense," and throw it away from you and tear it to pieces. Now, Mr. Yate, listen to what I am going to say upon this paper. I have been thinking and thinking about what I am going to write; and now I am thinking you will shut your ears, and will not listen to me. This is what I am going to write:—Remember, that if you say "Nonsense," it was you who said we were to put down our wishes in a book. Now, I wish to be made a Child of God, that I may sit down at last in the Kingdom of Heaven. You know whether I believe in Christ or not; for you tell me more of my heart than I know myself.

April, 1832.

Sometimes I say that I believe: then you come and tell us that a Believer in the Son of God will not do this or that, or that or this sin, and I just before have been doing it: then I think, "Ah! I am no Believer, if what Mr. Yate says is true." When I tell you that I wish to believe, and that I cannot, you will say, "No, Pahau shall wait till he becomes good." Well, if you say wait, I must wait: if you say I believe, I will say I believe: if you say I do not, I will say so too.

This is all now. Do not be angry, Mr. Yate, at him you made your son—at

PAHAU.

LETTER VII.—*From Ngapuhi, a Boy living with Mr. Yate.*

Sir, Father, Mr. Yate—My ink is not good, my paper is dirty, and I am altogether ashamed. Do you remember, when you came to New Zealand, I was a little boy just like you were twenty years ago; and I was living in Mr. Clarke's house; but Mr. Clarke said, "Go Ngapuhi and live with Mr. Yate;" and you said, "Come Ngapuhi, and live with me;" and I said, "Aye;" and then Henry Kemp said so. You called me a dirty child, a dirty New-Zealand boy, and gave me a 'piece of soap, and lent me Flora's comb; and when I was clean washed in the Kerikeri, you gave me clothes, European clothes, which I put on and was proud. I never was proud before. And when I heard you say, in the House of Prayer, that it was very bad to be proud, and that God was angry with the proud every day, I sold my white-man's clothes for a Native mat, and dirted my hands and my face, and made myself a not-proud New-Zealand boy again. Since then I have been learning Catechisms, and reading Matthew and Genesis, and Paul and John; and I have been listening to Mr. Kemp, and Mr. Davis, and Mr. Williams, and Mr. Clarke, and Mr. Hobbs, and you; and I know all about Abraham and Jonah and David, and Jesus Christ; and I have been at Prayers every day, every day, every day; and I have gone long journeys with you, when you have been going to tell the Natives about salvation from hell; and I have given away all my wages, without keeping any for myself: and when I was enticed away by my cousin, I listened to what you said, and came back again, and told you that if I was not full of love for you I should not come back: and when all the other boys went

2 C

to the feast, I did not go, but stayed at home to clean your horse Lion : yet with all this, and many other good things, I am as bad as ever. My heart is dark, and black, and dirty, and hard, and devilified : there are no good thoughts in it : it will not let me think good : and though I wish to do as the white people say, and as God wishes, the end is this, I cannot ; no, I am sure I cannot. Where is the place that the Spirit of God teaches in ? He, you say, will help us. Why do you not pray to your Heavenly Father to send Him down to us ? You must tell us more and more about the Saviour ; and write more of His Word in a book : that is the way some of us have been made straight, and that is the way we shall all be made straight. Mr. Yate, what do you say ? Will you take me into the Church of Christ ? or will you say, "Go along Puhi, you are too bad : the Saviour will not say any thing to you, but will be angry if you go near Him ?"

This is all, from your son,

NGAPUHI.

LETTER VIII.—*From Poti, a Married Native, living with Mr. Clarke.*

How do you do, Mr. Yate ? Here I am, your friend Poti : listen to these my thoughts. My heart is not very great to lay hold of the things of Jesus Christ. I think, that great will be my sorrow and pain, if I am not saved by Jesus the Saviour. It would give me great joy, and make my heart very light, if you would let me be baptized ; and say before the face of every body, Europeans and Native men, that I love the Lord. This is the second time I have spoken to you about it. You would not let me go into the Church of Jesus Christ when you came from Port Jackson ; then I went with you to Tongatapu : and now I want to know what is wrong, that I may make it right, or ask God to give me His Holy Spirit to make it right for me. If I am made right, and made new by the Holy Spirit, shall I not go to heaven when I die ; and sit at the right hand, or rest in the bosom, of the Son of God, who died for my sins, and who paid His blood to save me ? Mr. Yate, teach me about Baptism, and let me be admitted into the Church—that is my wish to you, that is my prayer to God, that is my thought in the night and in the day, in the day, and in the day, and in the night—when I am at work—when I am eating—when I am at play—and when I am in the

House of Prayer. This is all from your friend, from

POTI.

LETTER IX.—*From Aubeke, a Redeemed Slave, living with Mr. Davis.*

Sir—This is my saying to you ; and I say it because I wish to stand in the Assembly of God's People in His Church, that we may all stand with joy before His judgment-seat, and sit down together in His great Kingdom. Now the love of Jesus Christ is come down, and is fixed in the earth ; and therefore I say to you. Set me apart to be His Servant, and baptize me in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Yate, it is good to be sanctified to God, and to leave behind all that is evil. The great love of our Saviour toward us makes me love Him again, and makes me wish to be His. He died as a satisfaction for Believers ; and God's anger is gone to nothing, through Him.

From your loving friend, from

AUBEKE to Mr. Yate.

LETTER X.—*From Hongi, a Married Native, living with Mr. Clarke. He has been with him upward of six years.*

Sir, Mr. Yate—Listen to my thoughts. I am seeking a heart for the good things of God. I have heard with my ears His glad words, but I am not able to make myself His child, because I struggle so for sin. We have all heard His glad news out of His Book. They are good, and gracious, and loving words ; and are signs from the Holy Spirit, to guide the spirit of man. When I think upon the writing, my heart is glad within me : when they are fixed in my soul, joy wakes me in the very middle of the night, to think about it. How are your thoughts towards us ? Are they as they were ? If they are, we have heard them. You say our souls must feel pain, for having by our sins crucified the Lord of Life and Glory, the Son of God, our Saviour Jesus Christ. I say to you, that my heart has been pained long ago ; and is pained now, because I have wasted the blood of Him who died for me. And now my thoughts and my heart are very great to be made one of the baptism. I am very proud : I walk in pride ; and sometimes say, "Ha ! What are all the things of God to me ? I am only a New Zealander : they will do very well for white and learned people ; but as for us !" —This is the devil hardening and tempting me, that I may fall into his evil and burning residence. You tells us we must pray. So we do. But what have our prayers done ? Have they Christified our

hearts, or made us love and serve God and do His will? Mr. Yate, I am one; and here I am sitting and wishing to be by you baptized—I, your old companion in the boat to Paihia and Rangihoua,

HONGI.

LETTER XI.—*From Hamo, a Redeemed Slave, living with Mr. Davis.*

Sir, Mr. Yate—I am Hamo. This is the first time I ever wrote to you; and my writing is about the things of God, a shewing forth of tears on account of the love of God, which has been disregarded by me. Now I possess a will toward Jehovah, and wish to be made His. I have been seven years living with my father, Mr. Davis, and have never thought about the soul. When I have spoken or prayed, it has not been with my heart, but with my lips only. Now I see, and know, and feel the love of God, my heart is very sorrowful: great is my pain for the evil I have done. Very large are my desires to be baptized. I believe that Jesus Christ is the Son of God, and Saviour of sinful men. My crying to the Lord is: "O Jehovah, give me Thy Holy Spirit, to rub out the sins of my heart with the blood of Jesus."

From Hamo to Mr. Yate, sitting in Mr. Clarke's house at the Waimate.

LETTER XII.—*From Rewa, a Youth living with Mr. Davis.*

Sir, Mr. Yate—Now I am writing a Letter to you, do you listen to me. When our sins are consumed by the love of God, do we not turn to God? I want to have my sins washed away, that I may turn to Him. It is a good thing to have our eyes fixed on salvation. When will the time come? I wish to-day. I say, Mr. Yate, how are your thoughts toward me? are they good or are they evil? If they are good, and you are willing to let me have my wishes, say so, that I may come, and be instructed about Baptism: if they are evil, so it must be.

A writing of mine from me, from

REWA to Mr. Yate.

LETTER XIII.—*From Ngori, a Young Man living with Mr. Davis.*

Sir, Mr. Yate—From my desires to God the Saviour, this Letter is written from me to you. His love is fixed in my heart, and for ten months I have been thinking about him. Our Father in heaven gave me the thoughts, and he keeps me thinking about them. Mr. Yate, I write to you in order that you may say you will let me enter the Church

of Jesus Christ, or that you will not let me enter. I cannot, of myself lay hold of the good things of God, though they are laid before me. I want the Holy Spirit to help my weakness, for I am weak.

NGORI to Mr. Yate.

## Polynesia.

### Harvey Islands.

LONDON MISSIONARY SOCIETY.

THE following circumstances relative to the introduction of Christianity into the island of Atiu, though not of very recent date, the communications from which they are extracted having been by some means delayed, are yet too interesting to be omitted.

#### *Preservation of a Boat's Crew of pious Natives.*

This boat belonged to Mr. Williams of Raiatea, and was returning to that island from Tahiti, with five Natives on board, who lost their way in the night. Mr. Williams writes—

They were nearly eight weeks at sea, and experienced some very heavy gales of wind; but, at last, by a superintending Providence, were cast on Atiu, an island about 600 miles from Raiatea, and above 700 from Tahiti. During the whole of their protracted sufferings, they maintained social worship night and morning, without one exception. On Wednesday Evening they held a Prayer-Meeting. On Saturday they prepared their food for the Sabbath Day, that is to say, while it lasted. They spent the Sabbath in singing, reading, and prayer. At length they were reduced to live on cocoa-nut husks, dipped in a little oil which they had in the boat.

Two Native Teachers from Borabora had been placed at Atiu. Mr. Williams thus speaks of the

#### *Seasonable Arrival of these Natives at Atiu.*

The arrival of my boat's crew at Atiu was overruled for great good, as the following incidents will shew. When they reached Atiu, very few persons had embraced Christianity: they regarded it all as deceit and falsehood. One of the principal Chiefs, who, with his party, had thus acted, arose and spoke in the presence of the assembly, addressing himself

to them as follows :—“ We believed this new religion to be a deception : we now see these men, who had no intention of coming here, but were cast away at sea, with the Word of God in their hands. I am now convinced it is truth.” Alluding to a man who drifted to Atiu many years ago, they said—“ Toia came here, but he did not bring the Word of God : he taught us to fence and to fight : these men come with the Word of God in their hands.”

Mr. Williams gives the following instance of the

*Christian Courage of Natives under the Threat of Death.*

The Chief requested the Teachers, and the Raiateans (my boat's crew), to attend a meeting at the Marae, when there was Public Worship, viz. singing, reading, and prayer, after which the idol-houses were destroyed. Two of the Raiateans had received secret intimation that their destruction, as well as that of the Teachers of Borabora, was determined on ; and to be on their guard, while the Marae was being destroyed. The Chief and his people withdrew to a little distance, and laid their plans—collected the fire-wood, lighted fires, and prepared a large oven. As soon as the Marae was demolished, the Teachers and my people went to the place where the fires were burning, and the oven heating. Napenape, who was the person that had received the information, addressed the Chief, saying, “ Where is the food which is to be cooked in this oven ?” He replied, “ The man who is gone for the bananas is not yet returned.” Napenape replied, “ I have different thoughts about that large oven. Who ever heats an oven before he gets his food to put in it ? That oven is for something else.” “ What else ?” “ You have cruel thoughts toward us, who tell you that which is good.” A man stood up, and said, “ Yes, it is truly the case : there is no food prepared for this oven : it is for you : we wish to bake you all.” Napenape said, “ Here we all stand, touch us if you can : we have no weapons in our hands, but the Gospel of Jesus our Saviour : you have axes, and spears, and slings, yet we are out of your power, you cannot hurt us.” On hearing which, Tehei, the Teacher, arose and said, “ We did not know your wicked intentions—that you wanted to get us here to kill, to bake, and to eat us ; but God knew. We are HIS property, and out

of your power : we are few in number—you are many : we have no weapon but the Gospel—you have many ; yet we are destitute of fear : you cannot hurt us.

## North-American States.

### BIBLE SOCIETY.

#### *Enlargement of Foreign Operations.*

APPLICATIONS having been made to the Society, for assistance in the preparation and circulation of the Scriptures in various Missions carried on by American Christians, the subject was referred to a Committee. That Committee, in their Report, presented by the Rev. Dr. Milnor, their Chairman, remark—

The Missionary in foreign lands can do little without the Bible. While its sacred truths and precepts form the basis of all his ministrations, he should be able to give the Blessed Book itself to those among whom he labours, in a language which they understand ; that they may learn more fully the whole mind of the Spirit as there revealed, and have constantly before their eyes the only unerring Directory of the Faith and Practice of moral and accountable beings.

In this view, the labours of the British and Foreign Bible Society, in the work of the translation and the distribution of the Scriptures in languages in which they had never before been published, have been unspeakably useful ; and will be transmitted to future ages as among the most glorious achievements of Christian Beneficence since the days of the Apostles.

It is not, in the opinion of your Committee, a matter to be at all questioned, that Missionary Enterprise and Exertion have been most essentially aided by the means now referred to. It is as little to be questioned, that, without it, they would have made comparatively little progress ; and, in many instances, would have failed in the accomplishment of their desired ends.

Let it be understood, that, in thus connecting together, as inseparable associates, the Bible and the Missionary Cause, your Committee are not disposed to depart in the smallest degree from the Unsectarian Spirit of our Institution. They would make the Missionary Societies of all the Religious Denominations united in the support of the American

Bible Society, the almoners of its bounty to distant lands; and if the more extensive character and operations of some Missionary Institutions should require larger grants than others, it will only be because the Providence of God has enabled them to become, to a greater extent than others, our agents in the distribution of the Bible—a work in which it is desirable, that all should be engaged, to the utmost possible extent. It is in this view that the Committee have not hesitated to propose liberal donations to the Missionary Societies which now solicit our aid.

The following Resolutions were recommended by the Committee, and were unanimously adopted:—

1. That, relying on the continuance of the Divine Favour to this Institution, and on adequate means being furnished for this purpose by its Auxiliaries and Friends, in addition to our ordinary operations the Board will endeavour to render, in the course of the ensuing year, the aid requested by the Board of Commissioners for Foreign Missions; viz. the sum of Five Thousand Dollars, to be employed by the Mission at Bombay in printing the Holy Scriptures in the Mahratta Language; and the further sum of Five Thousand Dollars to be employed in printing an edition of 20,000 copies of the New Testament in the native language of the Sandwich Islands, either by the Missionaries there, or at our press, as, on future consultation, may be deemed expedient.

2. That the Board receives with great satisfaction the communication of the New-Jersey Bible Society, proposing, in behalf of that and other Bible Societies in New-Jersey, to collect the funds necessary for supplying the Inhabitants of the Sandwich Islands with the Holy Scriptures, and to appropriate the same through the medium of this Institution: and that this Board, having resolved to apply the sum of Five Thousand Dollars to the above object in the course of the ensuing year, will most gladly rely on the said Societies for these funds; and will appropriate them to the designated object, as fast as they shall be received.

3. That it is expedient, as soon as circumstances will permit, for this Society to print an edition of 30,000 copies of the New Testament in Modern Greek, for distribution in Greece and the adjacent countries: and that the standing Committee be authorised to procure, without delay, stereotype plates for the

same, according to the copy published by the British and Foreign Bible Society; and to commence printing as soon as the receipts of the Treasurer shall render it convenient.

4. That the sum of Five Thousand Dollars be appropriated and paid, within the ensuing year, to aid the Baptist General Convention of the United States for Foreign Missions in publishing the Scriptures in the Burmese Language.

5. That the Committee on Foreign Distribution be authorised to have one thousand copies of the Three Epistles of St. John printed in the Mohawk Language, as soon as they shall obtain satisfactory evidence of the correctness of the Translation made by the Rev. Mr. Williams.

---

## West Indies.

### Jamaica.

#### *Persecution of Missionaries and Destruction of Chapels.*

WE regret to be obliged to add to the notices on this subject which appeared at p. 160 of our last Number. Circulars, issued by the Baptist and Wesleyan Missionary Societies, contain very painful statements of harsh and violent measures adopted, under inflamed feelings, against innocent Missionaries.

His Majesty's Government, aware of the feelings cherished by many of the Colonists against Missionaries, exercised a paternal vigilance in their behalf, in forwarding explicit instructions to the Governor, as soon as the report of the disturbances had reached the Colonial Office, the object of which was to secure to the Government at home the opportunity of deliberately considering the case of every Missionary, who might be tried under a charge of instigating the revolt, before any sentence against him should be carried into execution.

Nor was this vigilance needless: a Methodist Missionary, in reference to one of the Jamaica Papers, writes—

The Courant has produced the most dreadful excitement against Missionaries: all—Baptist Moravian, and ourselves—are the objects of general suspicion; and, were it not for a controlling Provi-

dence, we could not consider our lives secure for a single day.

Of this and other Papers the Wesleyan Circular says—

The Jamaica Courant is not the only paper guilty of the attempt to excite popular indignation against these, not only innocent, but praiseworthy men. The Courant, however, stands first on this roll of infamy; and a series of more brutal articles never disgraced the Press or a civilized community. It is true, the Courant puts in the qualifying clause, "If convicted," it would give great delight to see the Missionaries shot, or rather hung; but soon this is forgotten, and the Whites are exhorted, in almost express terms, to shoot, hang, or otherwise destroy, all Missionaries, without judge or jury! In contrast with the conduct of this barbarian, and the party whom he may represent, we have the pleasure to mention the very praiseworthy conduct of the Editor of the Kingston Chronicle, who claims for Missionaries at least the justice due to all other accused men. The "Watchman" must also be mentioned with gratitude, as having with boldness and candour, and its usual ability, defended these persecuted men, exposing the groundless and malicious attacks of their enemies, and shewing how improbable all these absurd rumours were which have been circulated against them for inflammatory purposes. No Missionary of ours is now—much, no doubt, to the disappointment of many!—even under accusation; and we hope it will be found that all other Missionaries are equally blameless.

The Baptist Circular details acts and designs of atrocious violence against various Missionaries; and adds—

On Monday, February 6th, the Governor issued a Proclamation, putting an

end to martial law; and this termination of their harassing duties as military men appears to have been deemed a fit opportunity for the Whites, collected from the surrounding estates, to wreak their vengeance, in every possible mode, on the "Sectarians." Two days afterward, the spacious Chapel at Montego Bay, capable of holding 2000 persons, was levelled with the ground; and we are sorry to add that several Magistrates were present, and actively engaged in this illegal and atrocious outrage. The destruction of the Chapel at Montego Bay was the signal for other depredations of the same character. The Places of Worship and other property at Falmouth, Gurney's Mount, Hillingdon, Salter's Hill, Stewart's Town, Lucea, Brown's Town, Rio Bueno, Savannah-la-Mar, and St. Ann's Bay, were destroyed in rapid succession; and to such a pitch of audacity did the opposition arise, that an advertisement appeared in the Courant of Feb. 11th, dated from the Parish of Portland, announcing the formation of a Society, in which no less than ONE HUNDRED AND THREE persons had enrolled their names, having for its object the destruction of "Sectarian Chapels."

Amidst these appalling scenes of violence and danger, it is gratifying to know that our beloved friends were not utterly forsaken. There are Gentlemen at Montego Bay, and elsewhere, who have endeared themselves to our hearts, and won the admiring esteem of all who can appreciate what is truly noble in human conduct, by the honest and intrepid zeal with which they have stood forward in defence of injured innocence, at no small hazard to themselves. Our Missionaries have been sustained, too, by the testimony of a good conscience, and by an humble reliance on that Almighty Master in whose cause they are engaged.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. G. A. Kissling, late of the German Mission (see p. 6) on the Gold Coast, had joined the Church Mission at Sierra Leone: ill health, however, obliging him to come to England, he left the Colony on the 2d of January, and arrived in London on the 7th of April. The Rev. John Gerber and his family have returned, from the same cause; which has also brought home Mrs. Betts: they sailed on the 18th of February, and reached London on the 22d of April. Mr. R. Lloyd came home in the same vessel.

*Wesleyan Miss. Soc.*—Mr. Joseph Talbot has sailed for the Bahamas, Mr. and Mrs. Samuel and Mr. T. Burrows for Jamaica, and Mr. John Parkes and Mr. G. Croft for Antigua. Mr. John Edwards, Mr. W. J. Davis, Mr. W. Satchel, and their wives, with Mr. Edward Cook, have sailed for South Africa.

*Association for Chinese Female Schools*—Nine of these Schools having been opened at Malacca and two at Pinang, which depend chiefly on support from this country, some friends have associated together with the view of receiving Annual Subscriptions of One Shilling: not any subscriptions of a larger

amount will be accepted; but if each member of the families which may be brought to feel the importance of these Schools will contribute that sum, it is expected that a sufficient fund will be raised for the support of the present Schools, and of any other which may be hereafter established. The Treasurer of this Association is Miss Hunter, and the Secretary Miss Tarn, both of Park Place, Islington.

## CONTINENT.

*Incomes of French Dignitaries*—The Chamber of Deputies have lately reduced the Salaries of the Superior Ecclesiastics: from the Archbishop of Paris they have deducted one-half, leaving him 25,000 francs, or somewhat more than 1040*l.* sterling per annum; from 13 other Archbishops two-fifths of their respective stipends, leaving them each 15,000 francs, or 624*l.*; and from 66 Bishops one-third of their stipends, leaving each 10,000 francs, or 416*l.*

## WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. John Raban and the Rev. W. K. Betts, with Mrs. Betts, Mr. Rogers, and Hannah and Ann Nylander, (see pp. 4, 5,) arrived at Freetown on the 8th of January; but Mrs. Betts has been obliged, as already stated, to return home.

*Notices relative to Liberia*—Nearly 50 emigrants, among whom was the Rev. W. Johnson, a Coloured Preacher, have lately sailed from the United States; and about 600 more, it is expected, will follow in the course of the year, among whom will be Dr. Charles Stone, a young Physician. From Letters published in the African Repository, it appears that the Colony is in a highly prosperous state, and the health of the Colonists good: agriculture, and commerce both with the contiguous tribes and with foreign countries, were rapidly advancing: 46 vessels had visited the port during the year preceding; and the value of the exports had amounted to 88,911 dollars. Free Schools had been, or were about to be, established at all the settlements, in which were 126 pupils, and the number was expected to be doubled. A revival of Religion had been experienced to such an extent, that 60 persons had, within fifteen months, been added to one church; of whom half, at least, were Recaptured Africans. The Directors of the Basle Missionary Society have resolved to discontinue their Mission at Liberia.

## MEDITERRANEAN.

*American Board*—Mr. King has been delayed in his removal (see p. 21) to Athens. At the end of November he was in a village near Smyrna, where he had been detained for some months; the Government of Athens having forbidden any person to enter that place from Smyrna, on account of the prevalence of the Cholera there. It was estimated, that, for some time, 300 or 400 had died of this disease in Smyrna daily; and that not less than 6000 were swept into eternity by it in the space of thirty or forty days.

*Church Miss. Soc.*—The Rev. W. Krusé, having received the sanction of the Committee to his visiting Europe with his Family for

the benefit of their health, left Cairo on the 13th of February, with his Wife and Child, and arrived at Marseilles, March 31st, whence they intended to proceed to Elberfeld, in Germany, Mr. Krusé's native place.

*Wesleyan Miss. Soc.*—Mr. Croggon, who had been on a visit home, arrived at Zante, on his return to his labours, on the 18th of October.

*Aleppo*—In the winter of 1830-31, Mr. Newman and Mr. Parnell left England, with the intention of joining Mr. Groves at Bagdad. They were delayed, with some others, at Aleppo (see p. 28); and appear to have had there a favourable opening for prosecuting Missionary Labours. The American Missionaries at Beyrout received Letters from them in August; and were about to send them a quantity of Syrian Scriptures, for distribution among the Christians of that Communion near Mount Tor.

## INDIA WITHIN THE GANGES.

The Oriental Christian Spectator, published monthly at Bombay, contains portions of a controversy, carried on principally by Mr. Wilson, one of the Scottish Missionaries at that place, with some leading men among the Parsees, in the "Sumachar" and the "Hurka and Wurtuman," two Native Periodical Publications. Another controversy has been conducted through the "Sumachar" with the Mahomedans. Much interest and inquiry seem to have been awakened. The editor of the "Hurka and Wurtuman" has been furnished with copies of the Gospel of St. Matthew in the Goozerattee Dialect for each of his Subscribers, which are recommended by him for their perusal.

*American Board*—Messrs. Ramsay, Hervey, and Reed (see pp. 84, 85) arrived at Bombay on the 7th of March of last year. Mrs. Hervey did not long survive her arrival: she was carried off by dysentery on the 3d May. On the 16th of July, the Mission sustained a further loss in the death of Mr. James Garrett, for ten years past the active and faithful Superintendent of the Printing Office.

*London Miss. Soc.*—The Directors have just received the melancholy tidings of the death of two of the Society's Missionaries. The Rev. Henry Crisp went to India in 1827, and began a Mission at Salem in October of that year: in 1829 he lost his Wife, who had been his zealous assistant in the Mission, and whose loss he felt very severely: he died on the 28th of October, after only 18 hours' dangerous illness: he seems not to have anticipated his own death: his brother, the Rev. Edmund Crisp, of Combaconum, writes—"In an hour when he expected not, the languor and exhaustion of a bed of sickness were exchanged for glory, honour, and immortality: in his whole course we have one continued and unvarying proof of his unreserved devotedness to the great work of diffusing the savour of the Name of Christ among the Heathen." The Rev. J. D. Pearson, of Chinsurah, who went out to India in 1816, had once visited home for the recovery of his health, and had taken his passage with the view of repeating his visit; as his health had failed from the Spring of last year, chiefly from derangement

in the digestive powers: it pleased God, however, to remove him from his labours on the 8th of November: his death was peaceful, his confidence in the Redeemer being unshaken to the end.

POLYNESIA.

*Removal of Pitcairn Islanders to Tahiti*—The Island having become incapable of supporting its increased inhabitants, they requested the British Government, through a Captain of H. M. Navy, to be conveyed to some other place of abode. Mr. Nott, of the Tahiti Mission, on his return from a visit home, was the bearer of a Letter from Government to Pomare, soliciting a favourable reception for the Islanders, if they should be disposed to remove to Tahiti. Captain Sandiland, of H. M. S. Comet, having been directed to carry into effect the benevolent intentions of Government, reached Pitcairn's Island in February of last year: all the inhabitants, who were then suffering greatly for want of water, availed themselves of the opportunity of emigrating to Tahiti, which island they reached at the end of March. Though they arrived at a very critical period, when the Natives seemed (see p. 95 of the Survey) on the eve of a civil war, all parties welcomed the strangers: a tract of land was granted for their use: a large house was given up for their accommodation: the people assisted in erecting for them more permanent dwellings; and ample provision for their present support was made by Captain Sandiland. Misrepresentations of these proceedings, calculated to excite prejudice against the Missionaries in Tahiti, have appeared in several Public Journals; some of which are too ready to give circulation to any thing which may seem to cast discredit on the Cause of Missions.

UNITED STATES.

*Effects of Intemperance*—These are fearfully illustrated in a Report of the American Temperance Society lately published. It is calculated that between 20,000 and 30,000 persons annually die from excessive drinking; and that more than 200,000 are thereby afflicted with disease and plunged into misery. The number of paupers, almost all reduced to penury by drinking, who were admitted into the Infirmeries at Philadelphia, amounted in 1823, to 4908; in 1824, to 5251; in 1825, to 4393; in 1826, to 4272. The Hospitals and Penitentiary at New York contain about 2000 reduced to disease or want by intemperance. The Editors of the London Medical Gazette remark on this subject—"Let the Lower Orders ponder over this frightful statement; and remember that Intemperance is one of the most powerful Auxiliaries to the Ravages of Cholera."

*Church Discipline for Intemperance*—From a pamphlet, containing the researches of the Rev. J. R. Barbour, Minister of a Congregational Church at Newbury in Massachusetts, the following fearful results are collected. In 135 Churches, out of 800 cases of Excommunication, 370 were for Intemperance; and, of 834 Confessions reported from the same Churches, Intemperance was confessed in

379 cases: besides 56 cases in which the individuals either became intemperate soon after their exclusion, or were placed under discipline for intemperance: thus, of 1634 Cases of Discipline reported from 135 Churches, 805 shew the appalling power of this sin. But even this statement is far from exhibiting the full extent of the evil: the INDIRECT influence of ardent spirits, must be added; and in reference to this, Mr. Barbour declares it to be his deliberate conviction, from the documents to which he has had access, that SEVEN-EIGHTHS, at least, of all the offences requiring discipline in the American Churches for the last 20 or 30 years have originated, directly or indirectly, from the use of ardent spirits!

*Revivals of Religion*—The following List of recent Revivals appears in the Boston Recorder: the Editors consider the List for 1831 to be less complete than those for 1829 and 1830, in consequence of the great number of Churches which have experienced those Revivals.

	1829	1830	1831
Maine .....	5	14	28
New-Hampshire . . . . .	1	21	44
Vermont .....	1	38	54
Massachusetts . . . . .	9	18	116
Rhode-Island .....	1	—	6
Connecticut .....	5	11	96
New-York .....	14	55	204
New-Jersey .....	3	5	10
Pennsylvania .....	2	4	13
Delaware .....	—	—	4
Maryland .....	—	—	1
District of Columbia, 1	—	—	1
Virginia .....	—	6	36
North Carolina . . . . .	—	4	9
South Carolina . . . . .	5	3	21
Georgia .....	—	2	5
Ohio .....	4	12	35
Indiana .....	1	2	2
Illinois .....	—	—	1
Kentucky .....	2	1	3
Tennessee .....	—	4	1
Missouri .....	—	—	1
Michigan .....	1	—	2
Mississippi .....	—	1	—
Alabama .....	—	2	—
	55	203	693

*American Republics*—There are now Ten Republics on the American Continent and one in Hayti, and at the head of each of them is a Military Chieftain. The "Journal of Commerce" gives the following as a correct List of the Presiding Officers of these Republics, remarking that Bustamante and Obando are Vice-Presidents, acting as Presidents:—

United States .....	Gen. Jackson,
Mexico .....	Gen. Bustamante,
Guatemala .....	Gen. Morazan,
New Grenada .....	Gen. Obando,
Venezuela .....	Gen. Pæz,
Ecuador .....	Gen. Flores,
Peru .....	Gen. Gamarra,
Chili .....	Gen. Prieto,
Bolivia .....	Gen. Santa Cruz,
Buenos Ayres .....	Gen. Rosas,
Hayti .....	Gen. Boyer.



# Missionary Register.

MAY, 1832.

## Biography.

### FURTHER NOTICES OF THE LATE BISHOP TURNER.

IN addition to the Memorials of Bishop Turner which appeared at pp. 121—126, we extract some Notices from an Obituary of the Bishop, printed at Calcutta in September.

At the period of his appointment to India, Dr. Turner was Rector of Wilmslow, a large manufacturing parish in Cheshire, and Chaplain to his brother-in-law, the Bishop of Chester. In these situations he acquired that experience in the art of education, that knowledge of the operation of charitable institutions, and that zeal for the sacred duties of the profession to which he belonged, the beneficial application of which has, since his death, called forth from the different Religious, Charitable and Philanthropic Associations, of which he was the head, the most grateful acknowledgments.

#### *His Measures for Promoting the Sanctification of the Lord's Day.*

One of the first things which struck the late Bishop on his arrival in India, was the indispensable necessity of taking steps to encourage a due observance of the Lord's Day among the Christian Community. Having only recently quitted a part of the world where that observance is enforced by law, he thought it incumbent on him at least to *invite* the voluntary practice of it in Calcutta, and by that means prevail, if possible, on its Christian Inhabitants generally to set an example, which the Government itself, yielding to the force of public opinion, might perhaps eventually be brought to imitate. He was aware that his predecessors, Bishop Middleton and Bishop Heber, the one officially and the other privately, had endeavoured to prevail on the Government to enforce such observance in the public departments, but without success; and he thought that an application from the Christian Community at large, after agreeing to conform to it themselves, might be more effectual. With this view he circulated a paper, inviting all sincere Christians to declare that they would personally in their families, and to the utmost limits of their

May, 1832.

influence, adopt, and encourage others to adopt, such measures as might tend to establish a decent and orderly observance of the Lord's Day; that, as far as depended on themselves, they would neither employ, nor allow others to employ on their behalf or in their service, on that day, native workmen and artisans in the exercise of their ordinary calling; that they would give a preference to those Christian Tradesmen who were willing to adopt this regulation, and to act upon it constantly and unreservedly in the management of their business; and that they would be ready, when it might be deemed expedient, to join in presenting an Address to the Right Honourable the Governor General in Council, praying that orders might be issued to suspend all labour on public works upon the Lord's Day, as well as all such business in the Government Offices as could, without embarrassment to the service, be dispensed with.

The expressions used in this paper are those of the Act of the British Parliament which is in force on the subject. The declaration, as already stated, was framed only for Christians, and especially for those who are convinced of the duty of attending to Christian obligations. The purpose of the Circular was to invite and to encourage the voluntary practice of those observances which in England are enforced by Law. Christian individuals were invited to pursue a Christian object on Christian principles; and yet this measure, so strictly in accordance with what his situation as Head of the Established Church in India rendered it proper in the Bishop to adopt, was met, by a portion of the community professing themselves Christian, with a degree of hostility and misrepresentation, for which no difference of opinion, as to the mere expediency of the course proposed to be pursued for effecting an object so desirable

2 D

in a Christian point of view, can, we conceive, be considered, by any reflecting person, as a sufficient apology. When warned, which he previously was, of the obloquy which would probably be cast upon him for the attempt, he replied, that personal considerations of that sort would never deter him from doing his duty. He persevered; and the result proved the anticipation to have been well founded. He had the satisfaction of knowing, that, notwithstanding the hostility and misrepresentations in question, the object in view, namely, the due observance of the Lord's Day, was even here extensively promoted by the measure; and at one of the Sister Presidencies his endeavours for the same purpose were afterwards still more successful.

#### *Formation of a District Charitable Society.*

The next important step taken by the late Bishop, was the formation of the District Charitable Society. There was already in Calcutta a Charitable Fund for the relief of Distressed Europeans and others, established in the year 1800, chiefly by the exertions of the late Rev. David Brown, which continued to be administered by the Select Vestry of St. John's Cathedral; but however well adapted the Vestry may have been for the distribution of the Charitable Funds of Calcutta some years ago, the number of European Paupers had multiplied to too great an extent, that it was become necessary to provide for the more full investigation of the cases of the applicants for relief. Frauds the most gross were practised on the public with such facility, that impostors, speculating on the benevolence of the community, and making, as it were, mendicity a trade, have, it is understood, found no difficulty in procuring, from money-lenders, advances proportionate in amount to the probability of success which the acquisition of certain leading names to their applications for relief justified a reasonable expectation of ultimately obtaining. To remedy these inconveniences, some comprehensive arrangement was obviously required, and at the Bishop's suggestion the Society alluded to was established. It consists of several subordinate Committees, corresponding in number with the Ecclesiastical Districts into which the town is divided, and of a Central Committee of Superintendence. Of this Committee, any individual subscribing 100 rupees per annum becomes a

member: the subordinate Committees are charged with the distribution of the funds: the Committee of Superintendence determine the principle on which the distribution is to be made, and dispose of cases specially referred to them for consideration.

#### *Increased Means of Public Worship and Enlargement of Missions.*

The providing additional accommodation for Public Worship was the next object that engaged his attention; and arrangements were accordingly brought forward by him, through which no less than three Churches have been added to the Settlement. *First*, the Church at the Free School, which will not only enable the whole of the Children of that Establishment to attend Public Worship on the School Premises, but prove of great convenience to the whole of the neighbourhood in which it is situated; *next*, the Mariners' Church, near the Strand, for affording the opportunity of Divine Service to Seamen belonging to the ships in the river; and *lastly*, the Church at Howrah, on the other side, which cannot fail to be of the most extensive convenience to the numerous inhabitants residing in that quarter. These arrangements were all effected without any expense to Government.

But it was not the spiritual interests of Christians alone, that occupied his attention; he felt the deepest concern in the operations of the Missionary Establishments generally, and in all proceedings set on foot for the purpose of disseminating Christianity among the Natives: and for the furtherance of the views of the Calcutta Church Missionary Society, of which he was the patron, he was earnestly engaged in devising plans and making arrangements, when his last illness overtook him.

#### *Improvement of the System of Public Instruction.*

But the measures from which the greatest benefits may be expected to be derived, are those introduced by the Bishop to improve the system of Public Instruction; and which, had he been spared to see them carried into effect, would in all probability have realized, on that head, as much as is attainable in this distant quarter. With him originated the *Infant School*, the first which was ever instituted, at least in this part of India; and the whole expense of which was borne by him till his death.

The plan of the *High School* was likewise arranged by him: he drew up the proposal for establishing it by proprietary shares, engaged for it the services of an able Rector, regulated the course of instruction to be pursued in it; and, when opportunity offered, he gave it the benefit of his own personal superintendence.

The graduated system of which he thus laid the foundation, and which was intended by means of the Infant School, the Free School, the High School, and Bishop's College, to provide for the intellectual wants of infancy, childhood, youth, and opening manhood, would have left nothing hardly in this respect for the Christian Community to require: but his views, as already stated, were not confined merely to that community; he thought he saw in the state of things which had already been effected, an opening through which Christian Instruction might be successfully imparted to the Natives; and as he was convinced that no other description of education would ever render them, what it is desirable they should become, namely, well-principled, well-informed, and well-conducted members of society, he was therefore determined to avail himself of every favourable opportunity that offered for directing their views to this object. Before proceeding to Benares, in June, 1830, he visited the different Native Schools and Colleges, in which so much progress has been made in the acquisition of European Literature and Science, and he was greatly surprised and delighted with what he saw. On his return from his Primary Visitation of the other Presidencies, several of the Students waited upon him, and testified the strongest disposition to cultivate the most cordial communication with him. He had purchased, at a considerable expense, various astronomical and mathematical instruments, for the purpose of assisting them in the prosecution of their studies in the higher branches of those sciences; and he was in hopes that the minds of the Native Youth, who might thus by degrees collect themselves around him, would, in the progress of these pursuits, be led "to look through Nature, up to Nature's God." But these hopes he was never permitted to realize.

The Bishop quitted Calcutta for Madras on the 23th September, 1830: from Madras he proceeded overland to Bombay; from Bombay to Ceylon; whence, after having been engaged in various arduous duties at the several Stations which he

visited, and having been exposed, during this tedious journey by land and sea, to the most exhausting heat and fatigue, he returned to Calcutta on the 4th of May, 1831.

*The Closing Scene of his Life.*

After emphatically remarking that the Bishop returned from his Visitation, in May 1831, "a dying man," the Writer of the Obituary adds—

His health for many years had been far from good: he had long been subject to internal disease; but during his residence in Bengal his health had rather improved than otherwise. On his journey, however, a change took place; and after his return, the progress of decay became most rapid and alarming. As soon as it was discovered to be of a fatal tendency, a voyage to Pinang, and eventually to New South Wales, was determined on, in the hope that his valuable life might yet be prolonged: but *He in whose hands our life is*, was pleased, in one short week, to bring all such expectations to an end. On Wednesday, June 29th, a manifest change for the worse came on. He became sensible of his decay, but was not entirely confined to his room more than two days. Of him it may justly be said, *Mark the perfect man, and behold the upright, for the end of that man is peace.* As the hand of Death became heavy upon him, no change of manner, no perturbation of mind, or alteration even of voice, except a little more of solemnity, was observable.

The dying Prelate communicated freely with Archdeacon Corrie on the subjects which occupied his mind. They were altogether such as might be expected from his previous character—the state and prospects of Religion in India, the circumstances of some of his Clergy, his own views of Divine Truth in the prospect of eternity, and the strong support which they now afforded him. With such thoughts and occasional religious exercises he met the last enemy, as one who had long been expecting his attack, and, without the smallest sign of reluctance, yielded himself to the sentence incurred by man's original transgression.

*Archdeacon Corrie's View of his Character.*

On the Sunday after the Bishop's death, that painful event was referred to in a Sermon preached at the Cathedral by Archdeacon Corrie in the following terms:—

We have left us, in the character of our departed Bishop, an example of one, who sought *glory, honour, and immortality, by patient continuance in well doing.* He began where the Scriptures teach us to begin—with personal religion. He had low thoughts of himself; he was seriously affected with a sense of his frailties and unworthiness; and rested his hope of salvation only on the mercy of God in Jesus Christ. He had attained, in a remarkable degree, a spirit of self-control; so that he was, to a considerable extent, a copy of the Great Shepherd and Bishop of our souls, whose word is, *Learn of me, for I am meek and lowly.* He took Revelation for his guide; and whilst the Triune God of the Bible was the object of his adoration, the will of God was the rule of his practice. "I have a growing evidence," said he, after partaking of the Lord's Supper on the 3d of July, "that I know in whom I have trusted;" and he went on to contrast the uncertainties attending the pursuit of Science, with the increasing confidence which the Christian feels in Divine Truth as he advances in the knowledge of it.

In his peculiar office he came near to the apostolical standard in the Epistles of Timothy and Titus. Of his learning, and capacity for perpetuating an order of Ministers in the Church, it would require one of a similar measure of learning and piety to speak; but all could judge, that as a Bishop he was blameless and free from reproach, moderate in all his habits and pursuits, disinterested in

a high degree, and free from all suspicion of the love of money; that he was apt to teach, and a true labourer in the word and doctrine; sober in judgment, wise to solve difficulties, of a compassionate spirit, and heartily desirous of men's eternal good. In the public exercise of his office, he must unavoidably, whilst human-nature is what it is, have given offence to some. The lively sense he had of his own responsibility rendered him more keenly alive to such defects in any of those under his authority, as might hinder their usefulness, or do injury to the cause which they had solemnly pledged themselves to serve. He felt himself therefore bound, when occasion arose, to *reprove and rebuke with all authority.*

To the patient continuer in well-doing, a sense of God's forgiving mercy takes, even in this life, the sting from death; and an assured hope of eternal life gilds and illumines the dark passage of the valley of the shadow of Death. This our departed Prelate experienced: the persuasion that God would carry on His own work on the earth, and that He could and would abundantly supply the means of so doing, left him without a care for this world: an ASSURED HOPE, that, on being released from the body, he should be with Christ, strengthened him to endure protracted and intense bodily suffering with patience and fortitude not to be surpassed, till at length, being released from this strife of nature, he entered on the eternal life to which he had long aspired.

---

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES.

WE rejoice, and thank God, that the dissensions, which disturbed some of the Meetings of last year, were no where renewed at the present Anniversaries. The truly Christian Spirit, which pervaded the Report and the Speeches at the Meeting of the British and Foreign Bible Society, in conjunction with the blessing of God which manifestly continues to rest on that Body, will conciliate to it, we trust, many of those who have separated; and lead such as may still remain separate, to judge of it and to act with kindness and candour. The Great Enemy has gained an advantage against us by our dissensions, which we must determine, by the grace of God, to wrest from him by a course of renewed wisdom and charity.

In one or two instances the following abstracts are not so full as we have usually given them. Our Readers will easily believe that it is a

laborious task to collect so many details, and prepare them with accuracy, in a short time; and, occasionally, with all our efforts, we are not able to procure all the requisite documents.

*SUNDAY-SCHOOL SOCIETY.*

FORTY-SIXTH ANNIVERSARY.

*Meeting.*

*Wednesday, April 25, at vi P.M.; the Hon. Mr. Baron Gurney in the Chair: Collection, 2l. 17s.*

*Movers and Secondors.*

Rev. John Harding; and Mr. W. F. Lloyd—Rev. T. Harding; and Rev. J. Belsler—Rev. W. Thompson; and Mr. Athans—and Mr. Joseph Eke; and Rev. J. Edwards, of Stroud.

*Resolutions.*

—That the familiar mode of interrogation and analysis of the lessons, now adopted in Sunday Schools, is eminently calculated to arrest the attention, and, under the Divine Blessing, to fix right principles in the minds of the Young.

—That the numerous authentic statements recently published, prove the lamentable ignorance which still prevails in many parts of our country, particularly in the Agricultural Districts; and that this Meeting, believing Sunday Schools to be among the most effectual means of beneficially operating on the mass of the population, would earnestly press on Ministers, and other persons of influence, the duty of exerting their efforts, to enlarge and render more efficient existing Schools, and to form Schools where they are not yet established.

*Summary of the Year.*

Receipts, 344l. 0s. 5d. Payments, 1218l. 3s. 7d.—Schools assisted (646 for the first time) 937—Books granted: Bibles, 2193; Testaments, 7834; Class Books, 60,889; Collective Lessons, 408; Alphabets on Boards, 14,941.

*Total Issues of Books.*

Bibles, 17,411—Testaments, 153,054—Spelling and other Elementary Books, 974,569.

*FRIENDS OF THE HEBREW NATION*

THIRD ANNIVERSARY.

*Meeting.*

*Friday, April 27, at xli; in the Lower Room, Exeter Hall; C.H. Corbett, Esq. in the Chair: Collection, 5l. 1s. 3d.*

*Movers and Secondors.*

Captain Rhind, R.N.; and Rev. J. C. Reichardt—Rev. Alex. Scott; and Rev. W. Alexander—Hon. and Rev. Gerard T. Noel; and H. Drummond, Esq.—John Tudor, Esq.; and Oliver Farrer, Esq.—and Captain G. Gambier, R.N.; and Rev. A. Abrahams.

—That, as believers in Christ Jesus, the only Name given under heaven whereby we

can be saved, it is our bounden duty to make known this Salvation to all men; added to which, the Jews have still further claims to our regard, as to them the Oracles of God were committed, FROM them according to the flesh Christ came, and AMONG them is still a remnant according to the election of grace, beloved for the fathers' sakes.

—That we are specially invited to earnest perseverance in this duty at the present time, by the aspect of the world, and by the symptoms of inquiry amongst the Jews; like the budding of the fig-tree indicating that Summer is nigh, and like a shaking of the dry bones of the House of Israel, to repossess the land of their fathers.

—That, as Gentiles enriched by the fall of unbelieving Israel, as the wild-olive branches grafted into Christ among the believing remnant of Israel, and with them partaking of the root and fatness of the Good Olive Tree, we will labour and pray with all diligence, that the rest bide not still in unbelief, for God is able to graff them in again.

*Receipts.*

For the Camden-Town Institution: £. s. d.  
Subscriptions and Donations.....374 5 11  
On account of Trade .....228 10 7

For the Hackney-Road Institution:

Subscriptions to June 1831 .....622 13 9  
Ditto, since received .....101 17 1  
On account of Trade .....15 5 11

Total....£.1342 13 3

*Payments.*

For the Camden-Town Institution:

Rent, Taxes, &c. ....116 9 8  
Housekeeping and Incidentals...417 18 4  
Personal Expenses of Inmates...125 13 4  
On account of Trade .....291 2 9  
Superintendent's Salary.....60 0 0  
Sundries .....18 15 6

For the Hackney-Road Institution:

Rent and Taxes .....34 12 0  
Housekeeping and Incidentals...165 12 10  
Fixtures, Furniture, and Repairs, 206 10 2  
On account of Trade .....31 5 7  
Master's Wages.....38 17 0

Total....£.1506 17 2

*Summary View of the Society.*

It is too well known to require proof, that every Member of the Hebrew Nation, who evinces the smallest disposition to inquire into the truth of Christianity, is persecuted by his relations and connexions with various degrees of severity, limited only by their power over the mind and person of the unhappy victim: where the livelihood of the inquirer depends upon trade, he is reduced to a state of starvation, by employment being withheld and all dealing with him prohibited. Under these circumstances, it becomes

an imperative duty on Christians to afford some place of refuge, in which instruction may be conveyed to his mind, and shelter afforded to his person. With this view, this Society has been formed.

Three contiguous houses, in Randolph Street, Camden Town, have been hired, for the reception of UNBAPTIZED Inquirers. In the first house, the Superintendent, Dr. Bialloblotsky, resides; and five Jews are now taking advantage of the assistance which it affords; and are employed as Shoemakers, Tailors, &c. Every inmate is obliged to exercise some trade, and to assemble for worship morning and evening. The first day of the week, as the Lord's Day, and the seventh as the Sabbath of the Hebrews, are specially devoted to religious instruction. This plan has been in operation three years. Twenty-two Jews have been baptized from this Institution.

Another house was opened, at Hackney, in July, 1831, in order to afford similar assistance to deserving BAPTIZED Jews. The same regulations are observed in this as at Camden Town, except that the Jewish Sabbath is not kept holy. The house is under the superintendance of the Rev. J. C. Reichardt: seven baptized Jews have been received, four of whom still remain.

#### IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

TENTH ANNIVERSARY.

##### Sermons.

*Wednesday, April 25, at vi½ P.M.;* at St. John's Chapel, Bedford Row; by Rev. Lundy Foot, M.A. Rector of Long Bredy, Dorset; from Acts v. 17—20: Collection, 9*l.* 7*s.* 11*d.*—*Tuesday, May 1, at vi½ P.M.;* at St. Clement Danes, by Hon. and Rev. B. W. Noel, M.A.; from Rev. v. 9, 10: Collection, 11*l.* 4*s.* 4*d.*

##### Meeting.

*Friday, April 27, at xii;* in Exeter Hall; Lord Bishop of Lichfield and Coventry in the Chair: Collection, 49*l.* 11*s.* 6*d.*

##### Movers and Seonders.

Hon. and Rev. Gerard T. Noel; and Sir Andrew Agnew, Bart, M.P.—Rev. H. Beamish; and Rev. Lundy Foot—Rev. H. Melvill; and Rev. W. Blood, of Carlisle — and General Tolly; and Rev. G. Berkeley, of Cork.

##### Summary of the Dublin Society.

Schools, 356; being a Decrease in the year of 21: Scholars, 10,402; being a Decrease of 865 — Books, in the Irish

Language and Character, issued during the last year: Bibles, 426; Testaments, 865; Portions of Scripture, 1290; Prayer-Books, 8; Primers, 4150.

##### Summary of the London Branch.

Receipts for General Purposes, 1993*l.* 7*s.* 7*d.*; for the Irish Episcopal Chapel, in West Street, St. Giles's, where the Rev. H. Beamish ministers in the Irish Language, 714*l.* 0*s.* 1*d.* — Remitted to the Dublin Society, 942*l.* 16*s.* — Schools for Adult Irish, 4; Teachers, 6; Scholars, all Roman Catholics, 200: Scholars connected with the Chapel, 135 Sunday and 90 Day; all, except 2, Children of Parents who are or were Roman Catholics, and bringing up as Protestants.

##### Beneficial Effects of the Irish Chapel.

This Chapel—in which the Service is performed according to the Ritual of the Established Church—was opened under the sanction of the Bishop of London. It is the first and only one ever established, the Services of which are regularly appropriated to the spiritual instruction of those who speak the Native Tongue of Ireland. It is the first House of Prayer and Praise in which an Irish Peasant ever had the privilege of addressing his God and hearing the Words of Eternal Life in his own Tongue! [Circular.]

Since the opening of this Sanctuary, seventeen months ago, upward of 100 Roman Catholics have, by the blessing of God on the preached Gospel, been led to embrace the Protestant Faith: these persons have joined the Communion of our Church, by receiving the Sacrament of the Lord's Supper at the Chapel. There are many others also, who, as far as their understandings are concerned, are decidedly Protestant; who, from the light of Scripture, have discovered the gross darkness in which they were enveloped, and have given up all attendance on the ordinances of the Romish Church. As to the MORAL effects of the Chapel Ministrations, they are recognised by the whole neighbourhood; and by those benevolent individuals of the several District Visiting Societies, who are in the habit of inspecting the abodes of misery tenanted by the Irish Poor. [Chaplain.]

#### WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

##### Sermons.

*Thursday, April 26, at vi½ P.M.;* at the City-Road Chapel; by the Rev. John Bowers; from Ezek. ix. 4.—*April 27, at xi;* at Great-Queen-Street Chapel; by Rev. Adam Clarke, LL.D.; from 1 John iii. 1.—*Same day, at vi½ P.M.;* at Hinde-Street Chapel, Manchester Square; by Rev. W. M. Bunting; from 2 Cor. iv. 6.

On Sunday, the 26th of April, 101 Sermons were preached for the Society.

in 50 Chapels of the Wesleyan Methodists, in and near London.

*Meetings.*

*Wednesday, April 25, at vi p.m.*; in Great-Queen-Street Chapel; the Meeting of the London Auxiliary; Lancelot Haslope, Esq. in the Chair—*Monday, April 30, at xi*; in Exeter Hall; the General Meeting of the Society; Lancelot Haslope, Esq., in the absence, from severe indisposition, of Sir Richard Otley, Knt., late Chief Justice in Ceylon, in the Chair.

*Movers and Secondors at the General Meeting.*

Rev. Adam Clarke, L.L.D.; and John Dyer, Esq.—Rev. John Campbell, of the Tabernacle; and Rev. John Bowers, of Stockport: supported by Rev. Richard Watson, Honorary Secretary of the Society—Rev. Jonathan Crowther, of Birmingham; and Rev. W. M. Bunting, of Huddersfield: supported by Rev. John Maclean, of Sheffield—Rev. Stephen Kay, Missionary from South Africa; and Rev. W. Blood, of Carlow— and Rev. G. Marsden, President of the Conference; and Robert Middleton, Esq. of Cheltenham.

*Resolutions.*

—That this Meeting, while it devoutly acknowledges the Blessing of God, as the only source of that encouraging success which has in so many places marked the past year, yet, aware of the difficulties and discouragements which present themselves in several important Mission Stations, calls for the more earnest prayers of all who are interested in the triumphs of the Gospel, that those special aids may be afforded by God to the instruments employed, and those special influences of Grace may be exerted on their hearers, that in every place *the Word of the Lord may have free course and be glorified.*

—That this Meeting gratefully acknowledges the assurances received by the Committee from His Majesty's Government, that every means shall be employed in protecting the Missionaries sent forth by this and other Societies for the conversion of the Negro Slaves in the West Indies: and deeply sympathises with a kindred Society in the persecutions to which its excellent Missionaries have been subjected in the island of Jamaica, and in the losses which it has sustained by a wanton and profane destruction of its Chapels by mobs of Whites, in the very presence of Magistrates themselves; exhibiting another proof of that pitiable hostility to Slave Instruction which exists among many persons in that Colony, and a disgraceful and mischievous example of an insatuated defiance of Law and Justice.

CHRISTIAN-INSTRUCTION SOCIETY.

SEVENTH ANNIVERSARY.

*Meeting.*

*Tuesday, May 1, at vi p.m.*; in Finsbury Chapel; Lord Henley in the Chair. Collection, 100*l.*

*Movers and Secondors.*

W. Alers Hankey, Esq.; and Rev. G. Clayton—Rev. John Burnett; and Rev. John Dyer—Rev. James Bennett, D.D.; and Josiah Conder, Esq.—and T. Wilson, Esq.; and Rev. J. P. Dobson.

*Resolutions.*

—That, on this Seventh Annual Meeting of our Society, we look back on its humble origin, steady progress, and extensive usefulness, with lively gratitude to Almighty God, by whose blessing it has attained to the Christian Eminence by which it is now distinguished; and that we will renew our prayers and supplications for His continued benediction on all its devoted Agents, that yet more decided usefulness may animate and reward their diversified and benevolent operations.

—That we are persuaded, from the experience of Seven Years, that the Loan of Religious Tracts and Books to the families of the poor is admirably adapted to diffuse Christian Knowledge among them; and to introduce to their notice and regard those Friendly Visitors, who may be enabled to minister to their temporal wants, and instruct them in the Way of Salvation: and that, as, at the present period, the most strenuous efforts are made to circulate among the operative and humbler classes of the Metropolis cheap publications which are profuse or pernicious, it becomes our duty to pledge ourselves to increased exertions to supply them with that knowledge which affords satisfaction and induces holiness, and earnestly to invite Christian Congregations of every Denomination to engage with us in the same benevolent enterprise.

*State of the Funds.*

Receipts of the Year.		£.	s.	d.
Contributions.....	583	11	10	
Tracts from Religious-Tract Soc..	55	0	0	
		638	11	10
Sale of Publications.....	313	17	3	
Total...£.	952	9	1	
Payments of the Year.				
Books, Tracts, and Papers.....	601	10	3	
Expenses of Public Worship....	79	10	11	
Salaries.....	216	0	0	
Sundries.....	55	7	9	
Total...£.	952	8	11	

*Summary of the Year.*

Gratis Visitors, 1197—Associations, 63—Families under stated Visitation, 32,918—Prayer-Meetings, 84—Cases of Distress relieved, 1266—Children sent to Sunday and other Schools, 1956—Copies of the Scriptures circulated, 528.

## CHURCH MISSIONARY SOCIETY.

THIRTY-SECOND ANNIVERSARY.

*Sermon.*

*Monday, April 30, at vi½ p.m.; at St. Clement Danes; by Rev. Edward Bickersteth, Rector of Watton, Herts; from Psalm lxxvii. 1, 2: the Collection (including the usual Annual Benefaction of 50*l.*, and a Benefaction of the same amount from another Friend) was 232*l.* 8*s.* 9*d.**

*Meeting.*

*Tuesday, May 1, at xi; in Exeter Hall; Hon. and Rt. Rev. Lord Bishop of Lichfield and Coventry, in the absence of the President through indisposition, in the Chair: Collection, 133*l.* 6*s.* 3*d.**

*Movers and Seconders.*

Dean of Salisbury; and Rev. Professor Scholefield—Rev. J. W. Cunningham; and Rev. W. Jowett—Bishop of Calcutta; and Rev. James Haldane Stewart—and Rev. C. Simeon, and Hon. and Rev. Gerard T. Noel.

*Resolutions.*

—That the removal of those Christian Brethren, who have been taken from the service of their Saviour on earth, should be considered as a solemn call to those who survive, diligently to avail themselves of present opportunities, and to be followers of them who through faith and patience inherit the promises.

—That this Meeting desires to remind the Members of the Society, that the times in which we live are such, as should excite every Member of the Church of Christ earnestly to intercede for the pouring out of the Holy Spirit; that the Church, receiving a full blessing herself, may be made the instrument of an extensive blessing to the World.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Paid direct to the Society—			
Congregational Collections ...	351	10	2
Benefactions .....	1470	6	8
Annual Subscriptions .....	1494	4	6
Legacies .....	1323	6	3
Native-Fem. Schools in India, 91 10 10			
Allepie-School Fund .....	117	10	6
For Catechist in Essequibo ...	150	0	0
Sundries .....	120	0	0
Contrib. through Associations ..	34,815	4	11
Interest on Government Securities,	302	0	0
Drawbacks on Books and Paper,	305	1	0
	40,540	14	10
On account of the Institution,	6	6	0
Disabled Missionaries, Widows, and Orphans .....	1081	10	6
	41,628	11	4
Sale of Publications .....	211	3	2
Total ...	£. 41,839	14	6

## Payments of the Year.

Missions—			
West-Africa .....	3712	0	2
Mediterranean .....	3136	9	6
North-India .....	4671	9	2
South-India .....	8594	19	4
West-India .....	1032	16	2
Ceylon .....	4497	14	6
Australasia .....	7348	12	5
West-Indies .....	1234	6	6
North-West-America .....	613	3	10
Missionaries and Students—			
Institution Expenses .....	1821	16	10
Salaries of Principal & Tutors,	532	0	0
Travelling, Ordination, Board and Lodging .....	166	13	3
Basle Seminary .....	723	5	11
Sick and Disabled Missionaries, Widows and Families; with a Grant of 500 <i>l.</i> to Disabled Mis- sionaries' Fund .....	3732	7	9
Publications—			
10,000 copies of 31st Report ..	498	3	2
12,000 ditto Abstract of ditto .	26	4	0
7200 ditto Missionary Register,	155	11	10
95,000 ditto Missionary Record,	600	1	1
444,000 ditto Quarterly Papers,	336	3	3
Miscellaneous Printing .....	221	18	8
Sundries—			
Association Expenses—Travelling of Deputations, Salaries of Visiting Secretary 300 <i>l.</i> , and Lay Visitor 250 <i>l.</i> , Packing Paper, Cord, Portage and Carriage .....	1064	14	10
Salaries of Clerical Secretary 300 <i>l.</i> , Lay Secretary 300 <i>l.</i> , Four Clerks, and Occasional Clerks, with Collector's Poundage .....	1225	17	8
House, Office, and Warehouse—Rent, Taxes, Rates, Stationery, Library, Servants, Fixtures, and Repairs .....	687	1	6
Postage .....	299	3	2
Incidental Expenses, including Charges at Exeter Hall on occasion of the 31st Anniversary Meeting .....	190	9	5
Total ...	£. 47,173	3	5

BRITISH AND FOREIGN BIBLE SOCIETY.  
TWENTY-EIGHTH ANNIVERSARY.*Meeting.*

*Wednesday, May 2, at xi; in Exeter Hall; Lord Bexley in the Chair.*

*Movers and Seconders.*

Bishop of Chester; and Rev. John Clayton, jun.—Bishop of Calcutta; and Rev. Thomas Galland—Bishop of Lichfield and Coventry; and Sir T. Dyke Acland, Bart.—Rev. John Campbell; and Hon. and Rev. Gerard T. Noel—Rev. J. W. Cunningham; and Rev. John Angell James—Rev. Edward Bickersteth; and Rev. Dr. Steinkopff—and Bishop of Sodor and Man; and Rev. John Clayton, sen.



*Resolution.*

—That, on a review of the proceedings of this Institution, in connexion with those of kindred Societies, in the Four Quarters of the World, during the past year, this Meeting would again devoutly acknowledge the gracious hand of Almighty God, as manifested in the blessings which have attended them, and commend to His merciful direction and favour their future labours.

*State of the Funds.*

<i>Receipts of the Year.</i>			
	£.	s.	d.
Annual Subscriptions .....	1959	11	6
Donations & Life Subscriptions, .....	1426	15	11
Legacies .....	4647	7	9
Dividends and Interest .....	1811	7	2
Auxiliary Societies .....	29,542	13	1
Drawbacks on Books and Paper, .....	671	15	9
Insurance for Loss on the Carne Brae Castle.....	145	0	0
	40,204	11	2
Sale of Scriptures .....	41,531	5	2
Total...£.	81,735	16	4

*Payments of the Year.*

<i>Printing the Scriptures:</i>			
<i>In the Languages of Great Britain and Ireland.....</i>			
Other European Languages, .....	21,232	14	1
Languages of Asia & Africa, .....	1989	4	2
Translating, Revising, and Editing the Scriptures in Foreign Languages.....	2327	0	3
Printing Paper &c., for Bibles & Tests in Foreign Languages, .....	862	7	5
Stipends & Expenses of Agents for Foreign Parts.....	1665	9	4
Travelling Expenses.....	709	5	4
Printing Reports, Abstracts, Monthly Extracts, &c.....	2247	3	7
Sundries—Including Salaries, Poundage, Insurance, Freight, Taxes, Depository, Postage, Carriage, Shipping Charges, Repairs, Books, Stationery, and Incidentals.....	6407	3	11
Total...£.	98,409	10	9

**PRAYER-BOOK AND HOMILY SOCIETY.**  
TWENTIETH ANNIVERSARY.

*Sermon.*

*Wednesday, May 2, at vi½ P.M.;* at St. Mary's Church, Strand; by the very Rev. the Dean of Salisbury; from Acts ii. 42: Collection, 12*l.* 4*s.* 5*d.*

*Meeting.*

*Thursday, May 3, at xii;* in Exeter Hall; the President, Lord Bexley, in the Chair: Collection, including Donations and New Subscriptions, 75*l.* 0*s.* 2*d.*

*Movers and Seconders.*

Rev. W. Marsh; and Rev. T. S. Grimshawe—Bishop of Calcutta; and Rev. Edwin Sidney—Rev. John Peers; and Rev. G. Mutter—Mr. W. Marshall; and  
May, 1832.

Rev. S. C. Wilks—and Lord Mount-Sandford; and Rev. Edward Bickersteth.

*State of the Funds.*

<i>Receipts of the Year.</i>			
	£.	s.	d.
Annual Subscriptions .....	721	17	4
Donations.....	342	15	6
Associations:			
Free Contributions, 127 5 10			
Payment of Books, 248 17 4			
	376	3	2
Collections.....	129	18	5
Legacy.....	20	16	3
On Account of Ireland.....	5	10	0
On Account of Seamen.....	34	0	3
On Account of Foreign Objects..	11	16	6
Rent received.....	14	3	4
	1657	0	9
Sale of Books.....	514	18	7
Total...£.	2171	19	4

*Payments of the Year.*

Prayer-Books and Homilies in Vols	776	7	6
Homily Tracts in English .....	132	16	6
Reports, Circulars, & Stationery, .....	130	16	3
Travelling & Association Expenses, .....	106	2	2
Salaries and Poundage .....	322	5	8
On Account of Ireland.....	10	8	1
On Account of Seamen.....	63	9	3
On Account of Foreign Objects..	232	0	9
Rent, Taxes, Postage, Carriage, General Meetings & Incidentals, .....	276	9	3
Fitting up Office in Exeter Hall, .....	108	1	0
Total...£.	2153	16	5

The Society is indebted 36*l.* 15*s.* 4*d.*; and is under Engagements to the amount of 117*l.* 4*s.* 11*d.*

**SUNDAY-SCHOOL UNION.**  
ANNIVERSARY.

*Meeting.*

*Thursday, May 3, at vi P.M.;* in Exeter Hall; Lord Henley, succeeded by W. B. Gurney, esq., in the Chair: Collection, 35*l.* 9*s.*

*Movers and Seconders.*

John Brown, esq., of Wareham; and Richard Forster, Esq. jun., of Cambridge—Rev. John Campbell; and Mr. W. Jones—Rev. W. Blood, of Carlow; and T. Thompson, Esq.—Rev. E. A. Dunn; and Rev. T. Thomas—and Mr. W. F. Lloyd; and Mr. W. H. Watson.

— That the establishment and increase of Sunday Schools, in the British Colonies, the United States of America, and other Countries, are peculiarly gratifying to this Meeting; and afford a great encouragement to all the Friends of Religious Education to abound still more in prayer, and in exertions to promote the spiritual welfare of the Young throughout the world.

— That the increase of our population, and the ignorant and immoral state of many of the Young, render increased efforts necessary to spread Schools, to encourage Sunday-

School Missions, and to promote the erection of suitable buildings adapted for both Sunday and Weekly Schools; by which means, through the Divine Blessing, the children of the present and future generations may be trained in the nurture and admonition of the Lord.

— That the spread of General Knowledge, and the various improvements in Education, present a most powerful call to the Religious Instructors of the Young, to aim at an elevated standard of personal piety; and while they seek earnestly for the most suitable qualifications for their work, to *pray without ceasing* for the influences of the Holy Spirit, to bless them and make them a blessing to the rising generation.

#### State of the Funds.

	£.	s.	d.
Receipts of the Year.	38	19	2
Collection at Annual Meeting..	20	5	6
Annual Subscriptions .....	112	9	0
Donations.....	171	13	8
Sale of Publications .....	7301	11	0
Total.....	£.7473	4	8

#### Payments of the Year.

Publications .....	6034	0	4
Mission Expenses.....	244	13	0
Foreign and Home Grants.....	310	11	8
Salaries.....	290	10	0
Printing Reports and Circulars..	68	0	6
Rent, Taxes, Repairs, Freight, Carriage, and Sundries .....	314	15	11
Total.....	£.7262	11	5

#### Sunday-School Jubilee Fund.

The sum of 2280*l.* 12*s.* 8*d.* has been received; and that of 370*l.* has been voted toward the erection of sixteen School-Houses, in different parts of the country.

#### Summary.

Sunday-Schools in Great Britain and Ireland, 10,897 — Teachers, 115,709 — Scholars, 1,131,023; being an increase of 735 Schools, 8164 Teachers, and 68,367 Scholars.

#### UNITED BROTHERS.

#### LONDON ASSOCIATION.

#### Sermons.

*Thursday, April 26*, at xi; at St. Clement Danes; by Rev. W. Dodsworth, M.A., Minister of Margaret Chapel, Cavendish Square; from John xvii. 18: Collection, 20*l.* 10*s.* 3½*d.* — *Thursday, May 3*, at vi½ p.m.; at Spaffelds Chapel; by Rev. Joseph Fletcher, D.D.; from Rom. i. 14: Collection, 17*l.* 11*s.* 9*d.*

#### State of the Funds.

The Receipts of the Year were 5425*l.* 4*s.* 8*d.* and the Payments 870*l.* 2*s.* 3*d.*

The Balance, amounting to 4555*l.* 2*s.* 5*d.*, was paid to the Brethren's Society for Furtherance of the Gospel.

#### JEW'S SOCIETY.

#### TWENTY-FOURTH ANNIVERSARY.

#### Sermon.

*Thursday, May 3*, at vi½ p.m.; at St. Clement Danes; by Rev. William Jowett, M.A., from 2 Cor. iii. 12-18: Collection, 30*l.* 18*s.* 11*d.*

#### Meeting.

*Friday, May 4*, at xii; in Exeter Hall; Sir T. Baring, Bart. M.P. President, in the Chair: Collection, 47*l.* 15*s.* 7*d.*

#### Movers and Secondors.

Bishop of Lichfield and Coventry; and Rev. Edward Bickersteth — Rev. C. Simeon; and Hon. and Rev. Gerard T. Noel — Rev. J. H. Stewart; and Rev. W. Jowett — and Lord Mount-Sandford; and Rev. W. Marsh.

#### Resolutions.

— That this Meeting, in looking back with thankfulness on the gracious interpositions of Providence which have marked the career of this Society, would thence take encouragement, continually to hope for the guidance of the Holy Spirit, and to rest their expectations of success on the Promises of God's Word.

— That the circulation of the Scriptures through various channels, by means of the several Versions issued by the Society, and the consequent increase of Scriptural Knowledge among the Jews, are circumstances of great encouragement, and demand a thankful acknowledgment of the Divine Blessing; and that this Meeting would earnestly pray that God's Word may thus have free course and be glorified.

— That this Meeting have heard, with deep interest, of the preservation of those Missionaries of the Society who continued to occupy their stations amidst the desolations of war and pestilence; and acknowledge the Gracious Hand of the God of Israel, in affording special protection in such perilous circumstances, and in again opening a door for their Missionary Labours amongst the Jews.

#### State of the Funds.

	£.	s.	d.
Receipts of the Year.	779	6	0
Annual Subscriptions .....	1092	1	8
Donations & Life Subscriptions,	8720	8	10
Auxiliary Associations, &c.....	643	16	3
Legacies .....	343	17	3
Hebrew-Testament Fund .....	15	2	1
Foreign-Mission & School Fund,	28	16	4
Palestine-Mission Fund.....	25	7	10
Sundries.....	11,648	16	8
Total.....	£.11,648	16	8

Payments of the Year.			
Jewish Children .....	1473	13	3
Adult Jews .....	85	16	0
Palestine Mission .....	598	1	7
Other Foreign Missions & Schools,	4264	3	11
Home Mission .....	456	12	10
Seminary .....	884	18	11
Hebrew Scriptures .....	336	11	9
Tracts, Reports, and other Publications .....	594	0	3
Episcopal Chapel .....	5	10	3
Salaries, Travelling Expenses, Rent, Taxes, and Sundries ..	1951	16	2
<b>Total</b> .....	<b>£.10,651</b>	<b>4</b>	<b>11</b>

Payments of the Year.			
Salaries of Schoolmasters, Readers, Inspectors, and Agents, with the Book-Room Department .....	5397	3	9
Printing and Stationery .....	832	17	0
Rent, &c. of School-Houses .....	40	10	4
Travelling Expenses .....	492	14	7
School Expenses .....	30	8	8
Salaries and Poundage .....	867	6	11
Carriage and Freight .....	67	16	8
Rent, Postage, Advertisements, Interest, and Sundries .....	568	10	2
<b>Total</b> .....	<b>£.8297</b>	<b>8</b>	<b>1</b>

The sum of 451*l.* 0*s.* 11*d.* is due from the Society to the Treasurer, and that of 134*l.* 7*s.* 6*d.* to the Agent for Ireland.

**HIBERNIAN SOCIETY.**  
**TWENTY-SIXTH ANNIVERSARY.**

*Meeting.*

*Saturday, May 5,* at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Collection, 141*l.*

*Movers and Secondors.*

Lord-Mount Sandford; and Rev. Horace Townsend, of the County of Cork—Lord Radstock; and Hon. and Rev. Baptist W. Noel—Rev. Dr. Burton; and Rev. Sanderson Robins—Hon. and Rev. Gerard T. Noel; and Anthony Lefroy, Esq., M.P.—Rev. Andrew Brandram; and Rev. W. Blood, of Carlow—and Hon. C. J. Shore; and Rev. T. Webster.

*Resolutions.*

—That this Meeting would thankfully and humbly adore the goodness of God, in that He has deigned to make this Society so eminently useful in promoting Scriptural Education in Ireland; and especially that it has been enabled, amidst many difficulties, to extend its system during the last year.

—That we rejoice in the constant proofs which are given to this Institution, by the Peasantry of Ireland, both Protestant and Roman Catholic, of their readiness and anxiety to receive the benefits, not only of instruction generally, but ESPECIALLY to secure for themselves and their children the blessing of a BIBLE EDUCATION; making it, in the opinion of this Meeting, the paramount duty of Christians to use every exertion to satisfy and to further this delightful feeling.

—That, seeing the demand for Scriptural Schools under the Society is daily increasing, and that its funds are altogether unequal to these claims, this Meeting pledges itself to renewed liberality and exertion on behalf of this valuable and long-tried Institution.

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at 25th Anniversary ..	146	14	3
Annual Subscriptions .....	685	0	0
Donations and Life Subscriptions,	1750	9	6
Auxiliaries and Collections .....	4527	2	9
Legacies .....	564	0	11
Contributions &c. in Ireland .....	1563	19	8
<b>Total</b> .....	<b>£.9237</b>	<b>7</b>	<b>1</b>

*Summary of the Year.*

Day Schools, 692: containing 55,750 Scholars; of whom, 24,490 are Roman Catholics, and 31,260 Protestants—Sunday Schools, 468; with 23,346 Scholars—Adult Schools, 409; with 10,989 Scholars—Irish Classes, 34; with 594 Scholars. *Total:* 1559 Schools, and 90,085 Scholars.

Of the 692 Day Schools, 347 are under the superintendence of Clergymen of the Established Church; 45 under that of other Ministers; 282 in connexion with Noblemen, Ladies, or Gentlemen; and 18 have no local Patrons or Visitors.

Inspectors and Scripture Readers, 53—Books distributed: English Bibles, 4712; Irish, 69; English Testaments, 12,832; Irish, 330; *Total*, from the beginning, 273,519 Bibles or Testaments.

**BRITISH AND FOREIGN SCHOOL SOCIETY.**  
**TWENTY-SEVENTH ANNIVERSARY.**

*Meeting.*

*Monday, May 7,* at xii; in Exeter Hall; Lord John Russell, M.P., in the Chair: Collection, 44*l.* 7*s.* 10*d.*; with Annual Subscriptions, of 100*l.* from His Majesty, and of the same sum from the President, the Duke of Bedford.

*Movers and Secondors.*

Rev. Dr. Bennett; and Rev. James Dixon—Hon. and Rev. Gerard T. Noel; and Rev. Dr. Cox—Rev. John Campbell; and Rev. Robert Redpath—H. Pownall, Esq.; and Rev. Dr. Wahlin, Chaplain to the Swedish Embassy—and Rev. W. Broadfoot; and Rev. G. Clayton.

*Resolutions.*

—That this Meeting, firmly convinced that the invariable tendency of a Scriptural Education is to promote good order, obedience to the laws, and the moral and religious welfare of the community, earnestly desires that Schools may be established, without delay, wherever the Children of the Poor are yet

uninstructed; and relies with confidence on the liberality of the public to provide the requisite funds.

—That this Meeting, deeply sensible of the importance which attaches to the spread of Education in Foreign Countries, especially as connected with the extended Circulation of the Holy Scriptures, rejoices in what has already been accomplished, and trusts that, under the Divine Blessing, renewed efforts will be crowned with enlarged success.

#### *State of the Funds.*

The Receipts of the Year were 2572*l.* 10*s.* 8*d.*; and the Payments, 2538*l.* 4*s.* 3*d.* The Society is under Engagements to the amount of about 400*l.*

#### *Summary.*

The Society has trained upward of EIGHT HUNDRED Teachers, and has been the means of giving Scriptural Instruction to above a MILLION of Children. It has at present, in its connexion, nearly Five Hundred Schools, which adopt its system, in whole or in part, and give daily Education to about Sixty Thousand Children. Its operations have also extended to Foreign Countries: to Greece, eight Teachers have been sent; and on this interesting spot, several thousands of Children, of both sexes, are now learning the useful arts of Reading and Writing, in connexion with those sacred truths, which, through faith in Christ, are able to make them wise unto salvation: in almost every part of the world, the Society has assisted in the Education of the Young.

### RELIGIOUS TRACT SOCIETY. THIRTY-THIRD ANNIVERSARY.

#### *Meetings.*

*Thursday, May 3,* at xii, for the Western Part of the Metropolis, at Willis's Rooms, King Street, St. James's; Marquis Cholmondeley in the Chair: Collection, 18*l.* 11*s.*

*Tuesday, May 8,* at vii a.m., of the Society generally, at the City-of-London Tavern; W. B. Gurney, Esq. in the Chair: Collection, 39*l.* 6*s.* 9*d.*

#### *Movers and Seconders.*

At the Western Meeting.

Rev. Edward Bickersteth; and Rev. Dr. Morison—Rev. Sanderson Robins; and Rev. James Stratten—Rev. Mr. Polk, of Virginia; and W. Ackworth, Esq.—Rev. Dr. Cox; and Rev. John Campbell—and Rev. T. S. Grimshawe; and Hon. and Rev. Baptist W. Noel.

At the City Meeting.

Rev. W. Woodhouse Robinson, of Rochford; and Rev. James Flood, Missionary from Jamaica—Rev. John Burnett; and James Fyson, Esq., of Thet-

ford—Rev. David Jones, Missionary from Madagascar; and Rev. John Adey, of Ramsgate—and Rev. Dr. Steinkopf; and Rev. Joseph Hughes.

#### *Resolutions.*

At the Western Meeting.

—That this Meeting has heard with great satisfaction, that the Society has increased its operations during the past year; and renders humble thanks to Almighty God for His continued blessing on its Publications, which have been printed in Seventy different Languages.

—That the Progress of Education, through the medium of Sunday and Day Schools, as well as the active efforts which are now made to diffuse Error in various forms, are strong reasons why the Society should continue to publish, and widely circulate, works of a decidedly Religious Character.

—That this Meeting rejoices in the increased diffusion of Religious Truth in Great Britain and Ireland, and in the British Colonies, during the past year; believing that the Holy Spirit will bless these efforts to make known the Gospel to our countrymen.

—That this Meeting highly approves of the Grants made to promote the circulation of Religious Tracts in Heathen and other unenlightened Nations; and also of the liberal supplies which have been furnished to the numerous Emigrants, who have recently left this country to settle in other parts of the British Dominions.

At the City Meeting.

—That this Meeting, feeling the duty of prompt attention to the moral and spiritual wants of our Home Population, approves of the numerous Grants which have been made to various parts of Great Britain and Ireland during the year; and particularly to the places where pestilential disease has prevailed.

—That the Meeting is thankful for the encouraging information received from Siam, Burmah, India, and other countries during the past year; and strongly impresses on the Christian Public the necessity of enlarged contributions in support of the Foreign Operations of the Institution.

—That this Meeting has felt deeply interested in the statements which have been made of the publication of Religious Works for the Youthful Population of Heathen and other unenlightened Nations; and urges its friends to make special efforts in aid of this branch of the Society's operations.

#### *State of the Funds.*

Receipts of the Year.	£.	s.	d.
Collection at the Western General Meeting.....	27	8	8
Ditto at the 32d Anniversary..	55	11	2
Annual Subscriptions.....	1336	3	0
Donations & Life Subscriptions,	524	5	4
Legacies.....	313	5	5
Auxiliary Societies.....	1226	7	11
Collecting Cards.....	179	19	11
Collections.....	24	10	7
For Stereotyping.....	360	0	0

Dividends .....	25	0	0
Drawback on Publications and Paper.....	326	8	0
	4399	0	0
Sale of Publications .....	26,949	11	8
Total...£.	31,348	11	8

## Payments of the Year.

Grants of Money, Paper, and Tracts .....	2964	5	0
Cost of Publications .....	24,905	14	4
Printing Reports, &c. ....	256	16	4
Salaries and Wages .....	1460	18	0
Travelling Expenses.....	194	0	3
Rent, Taxes, Repairs, Freight, Carriage, Postage, Poundage, and Sundries .....	1377	13	6
Total...£.	31,159	7	5

PORT-OF-LONDON & BETHEL-UNION SOCIETY.  
ANNIVERSARY.

## Sermons.

Tuesday, May 8; on board the Floating Chapel; at xi; by Rev. Joseph Fletcher, D.D., from Gal. vi. 9, 10; and, at vi P.M., by Rev. J. J. Jefferson, from Rev. xxii. 16: Collections, about 20*l*.

## Meeting.

Monday, May 7, at xii; at the City-of-London Tavern; Lord Mount-Sandford in the Chair: Collection, 9*l*.

## Movers and Seconders.

Rev. John Clayton, jun.; and Rev. J. Robinson—Rev. T. Luke, of Taunton; and Rev. Mr. Scobell—W. Cook, Esq.; and Rev. John Styles, D.D.—Rev. Anthony Brown, of South Ockendon; and Rev. Calvin Colton, from the United States—W. Marshall, Esq., Surgeon, R.N.; and Lieut. Browne, R.N.—Rev. James Bennett, D.D.; and Lieut. T. L. Knevit, R.N.—and Robt. Humphrey Marten, Esq.; and Mr. G. A. Clarke.

## Resolutions.

— That this Meeting desires to offer unto Almighty God devout thanksgiving for the successful continuance of the Society's labours, and for the numerous instances in which the example, set by this Society, of Preaching the Gospel to Sailors, has been followed in this and other countries.

— That the exertions of our Brethren in the United States of America should stimulate us to increased efforts in this noble and important undertaking; and that this Meeting desires to convey to them its congratulations on the success which has attended their exertions in the same interesting sphere of labour.

## State of the Funds.

The Receipts of the Year were 709*l*. 10*s*. 6*d*., and the Payments 744*l*. 4*s*. 10*d*.

## Summary.

Total attendance at Public Worship,

10,168; of whom 5239 were Seamen—Bethel Meetings held weekly, 12—Books lent to Sailors, 1300: total lent from the beginning, 7294—Wapping School; 140 Boys, 70 Girls, in average daily attendance for the last two years: Orphan Asylum; admitted in four years, 39 Boys and 24 Girls.

NAVAL AND MILITARY BIBLE SOCIETY.  
FIFTY-SECOND ANNIVERSARY.

## Meeting.

Tuesday, May 8, at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Collection, 57*l*. 17*s*. 9*d*.

## Movers and Seconders.

Lord Mount-Sandford; and Capt. F. Vernon Harcourt, R.N.—Rev. Mr. Polk, of the United States; and W. Marshall, Esq., Surgeon, R.N.—Lord Viscount Mandeville; and Capt. Colin Campbell, R.N.—Lieut. G. V. Simmons, R.N.; and Hon. and Rev. G. H. Curzon—Rev. John Davis, Chaplain of the Episcopal Floating Church; and Lieut. Pibbs, 25th Regiment—and Lieut. Browne, R.N.; and Rev. G. Washington Phillips.

## Resolutions.

—That considering the peculiar circumstances of the times and of the Society during the past year, which have occasioned its operations to be directed to the establishment of Depositories and Agencies on the coast for the distribution of the Scriptures, rather than to the formation of New Auxiliaries; this Meeting would gratefully recognise the Providential Hand of a gracious God and Father, in affording pecuniary aid from unlooked-for sources, and in permitting the Society to prosecute its course in love and peace: and they would entreat their friends to keep prominently in view the important work in which the Society is engaged, for the Glory of God and the welfare of immortal souls.

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, rejoices to learn that more than 45,000 Bibles have been distributed to the Military Departments within the last seven years: and this Meeting further witnesses with heartfelt pleasure, the increasing circulation of the Holy Scriptures among Seamen of his Majesty's Navy, as also the extended distribution among Sailors in the Merchant Service; and, relying on the Divine Promise that His Word shall not return unto Him void, they would thank God for the past, and take courage for the future.

## Summary.

Receipts of the year, 2719*l*. 6*s*.—Payments, 2854*l*. 15*s*. 6*d*.—Total Bibles and Testaments circulated from the beginning, 264,560—Circulation of the last year, 12,432.

## LADIES' HIBERNIAN-FEMALE-SCHOOL SOC.

*Sermon.*

*Wednesday, May 9, at xi; at Fitzroy Chapel, London Street; by Rev. Hugh M'Neile; from Matt. xxvi. 12, 13: Collection, 28l. 16s.*

*Summary.*

The object of the Society, which was formed in 1823, is the establishment, in Ireland, of Female Schools on Scriptural Principles. The plan acted on has fully answered expectation. The Society's fundamental principle of Daily Scriptural Instruction has been strictly enforced, and the blessing of God has rested on its labours. The children are all taught needle-work and knitting; and spinning and straw-plaiting, where local circumstances render this desirable: this mode of instruction has promoted habits of cleanliness and industry, and has rendered the Society's Schools peculiarly attractive. There are now, connected with the Society, 223 Schools, containing 11,740 Scholars, half of whom are Roman Catholics.

*Sale.*

Nearly ONE HUNDRED applications for Schools, in new and important fields of labour, having, from the poverty of the funds, been denied the solicited aid, some distinguished Ladies patronised a Sale of Useful and Fancy Work, for the benefit of the Society, which was held in the great Concert Room, Hanover Square, on the 24th and 25th of May.

## NEWFOUNDLAND AND BRITISH-NORTH-AMERICA SCHOOL SOCIETY.

## NINTH ANNIVERSARY.

*Sermons.*

*Thursday, May 3, at vi½ p.m.; at St. Barnabas, Goswell-Street-Road; by the Lord Bishop of Calcutta: Collection, 23l. 12s. 10d.—Tuesday, May 8, at vi½ p.m.; at St. Clement Danes; by Rev. H. Melvill, M.A., Minister of Camden Chapel, Peckham: Collection, 54l. 11s.*

*Meeting.*

*Wednesday, May 9, at xii; in the Lower-Room, Exeter Hall; Lord Bexley in the Chair: Collection, 26l. 2s. 10d.*

*Movers and Seconders.*

Lord Mount-Sandford; and Rev. Sanderson Robins—Rev. H. Budd; and Percival White, Esq.—Bishop of Calcutta; and Rev. Daniel Wilson—Hon. and Rev. Gerard T. Noel; and Rev. T. Harding—Rev. John Davies, of Wor-

cester; and Rev. John Still, Prebendary of Salisbury—and Joseph Wilson, Esq.; and Rev. Andrew Brandram.

*Resolutions.*

—That this Meeting desires to express its grateful sense of the many indications of the Divine Favour, which have been vouchsafed to the Society during the past year; more particularly in the large addition to its funds, and the consequent relief afforded from the pressure of debt, under which the Society laboured at the time of the last Anniversary.

—That this Meeting, deeply convinced of the necessity and importance of the labours of the Society in Newfoundland, and of the blessing which has attended its exertions, is anxious to redeem the pledge under which it lies, to make some efforts for the benefit of their poor Canadian Fellow-subjects, more especially as their numbers are very greatly increasing every year by emigrations from this country.

*State of the Funds.*

	£.	s.	d.
Receipts of the Year.			
Annual Subscription . . . . .	220	16	0
Donations and Life Subscriptions, 1475	3	11	
Associations . . . . .	2125	16	5
Total . . . . .	£.3821	16	4

*Payments of the Year.*

Salaries of thirty-four Masters, Mistresses, and Under Teachers, with Rent, &c. . . . .	2091	3	8
School Supplies, Freight, &c. . . . .	123	0	6
Printing Reports, Circulars, &c. . . . .	96	15	6
Home Salaries, Rent, Travelling Expenses, and Sundries . . . . .	642	10	1
Total . . . . .	£.2953	9	9

*Summary.*

Schools and Branch-Schools, 28: Applications for New Schools, 19—Masters and Mistresses, 19: under Teachers, 15—Scholars, in Daily, Sunday, and Evening-Adult Schools, 2652: Total admitted, 4877—Bibles and Testaments circulated, about 8000; Tracts, 78,000: from the Grants of the British-and-Foreign Bible and the Religious-Tract Societies.

LONDON MISSIONARY SOCIETY.  
THIRTY-EIGHTH ANNIVERSARY.*Sermons.*

*Wednesday, May 9, at xi; at Surrey Chapel; by Rev. James Thomson, D.D., of Paisley; from Phil. i. 27: With one mind striving together for the faith of the Gospel—May 9, at vi p.m., at the Tabernacle; by Rev. John Morison, D.D.; from Num. xiv. 21—May 10, at vi p.m.; at Tottenham-Court Chapel; by Rev. John Jones, of Birmingham; from 2 Kings x. 16: See my seal for the Lord—May 11, at xi; at St. Ann's, Blackfriars; by Rev. W. Bolland, M.A., Vicar of Swineshead and Frampton, Lincolnshire; from Matt.*

xi. 27: *All things are delivered unto me of my Father.*

*Meeting.*

Thursday, May 10, at x; in Exeter Hall; John Dyer, Esq. in the Chair.

*Movers and Secondors.*

Josiah Conder, Esq.; and Rev. W. Swan, Missionary from Siberia—Rev. John Leifchild; and Rev. David Jones, Missionary from Madagascar—Rev. John Dyer, Secretary of the Baptist Mission. Soc.; and Rev. James Dixon, of the Wesleyan Society—and Rev. John Angell James, of Birmingham; and Rev. Dr. Wahlin, Chaplain to the Swedish Embassy.

*Resolutions.*

—That this Meeting, cherishing affectionate condolence with all kindred Institutions which are now suffering from afflictive events, cannot but express their sorrowful and cordial sympathies with the Baptist and Wesleyan Missionary Societies in particular, on the recent and tragical calamities which have placed their operations in painful embarrassments.

—That the cordial thanks of this Meeting be presented to William Alers Hankey, Esq. for the valuable services which he has rendered to the Society, during the Sixteen Years in which he has honourably and effectively sustained the Office of Treasurer; and that Thomas Wilson, Esq. be requested to undertake its duties.

*State of the Funds.*

The Contributions, Legacies, and Dividends of the Year amounted to 35,085l. 6s. 10d.; of which the sum of 517l. 3s. 2d. was for Special Objects. The Payments were 39,240l. 10s. 7d.

*Collections at the Anniversary, May 1832.*

	£.	s.	d.
Poultry-Chapel Prayer-Meeting,	15	15	6
Surrey Chapel.....	238	19	2
Tabernacle.....	74	14	10
Annual Meeting.....	377	14	4
Tottenham-Court Chapel .....	72	4	6
St. Ann's, Blackfriars.....	30	1	6
Sion-Chapel Communion.....	38	1	6
Silver-Street-Chapel ditto .....	20	0	0
Orange-Street-Chapel ditto.....	38	4	0
Kennington-Chapel ditto.....	53	13	0
Claremont-Chapel ditto .....	71	0	8
Hackney-Chapel ditto .....	30	0	0
Total...£.	1060	9	0

BRITISH REFORMATION SOCIETY.

FIFTH ANNIVERSARY.

*Sermons.*

Tuesday, May 8, at vi½ p.m.; at St. John's Chapel, Bedford Row; by Rev. Marcus Beresford, M.A., Vicar General of the Diocese of Kilmore; from 1 Tim.

iv. 6: Collection, 8l. 14s. 3d.—May 10, at vi½ p.m.; at St. Clement Danes; by Rev. Hugh M'Neile, M.A.; from Rev. iii. 1—3: Collection, 34l.

*Meeting.*

Friday, May 11, at xi; in Exeter Hall; Viscount Mandeville in the Chair: Collection, 34l. 8s. 10d.

*Movers and Secondors.*

Rev. John Still, Prebendary of Salisbury; and G. Finch, Esq.—Capt. Fred. Vernon Harcourt, R.N.; and Edward Tottenham, Esq.—J. E. Gordon, Esq. M.P.; and Rev. Mortimer O'Sullivan—and J. E. Gordon, Esq., M.P.; and Rev. Marcus Beresford: supported by Rev. Robert Davis, M.A., Vicar of Cannington, Somersetshire.

*Resolutions.*

—That this Meeting, sensible of the Anti-Scriptural character of the Church of Rome, do feel the great necessity of increased exertion in propagating the Religious Principles of the Reformation; and whilst they could never hold it as a fixed principle that the opposition to the system of Romanism should be bold and uncompromising, they would also desire that the adherents of that system should ever be treated with kindness and love.

—That this Meeting, while they cannot view without alarm and apprehension the increasing efforts of the Roman Catholics for the propagation of their errors, confidently trust that, by the blessing of Almighty God upon a zealous union and co-operation of Protestants, the cause of Scriptural Truth will be effectually maintained and established.

—That the urgent claims of the British Reformation Society, founded upon the continued and increasing progress of Roman-Catholic Principles and the present aspect of Protestantism, present a peculiar appeal to the friends of the Religious Principles of the Reformation; and that this Meeting do adjourn to Wednesday the sixth of June, to receive a particular statement of the Society's objects.

*State of the Funds.*

Receipts of the Year, 2769l. 5s. 10d.—Payments, 2663l. 14s. 4d.—Outstanding Debts, 565l. 19s. 1d.; to assist in liquidating which, George Finch, Esq. presented the sum of 100l.

*Readers of the Scriptures.*

In Ireland, 28; in England, 20; at Montreal, 1.

ANTI-SLAVERY SOCIETY.

ANNIVERSARY.

*Meeting.*

Saturday, May 12, at xii; in Exeter Hall; James Stephen, Esq., Master in Chancery, in the Chair: Collection, 80l. 17s.

*Movers and Secondors.*

Lord Suffield; and T. Fowell Burton, Esq. M.P.—Rev. J. W. Cunningham; and Stephen Lushington, Esq. LL. D. M.P.—W. Smith, Esq.; and Daniel O'Connell, Esq. M.P.—Rev. John Burnett; and W. Evans, Esq. M.P.—G. Stephen, Esq.; and Hon. and Rev. Baptist W. Noel—Philip Cecil Crampton, Esq. M.P.; and H. Pownall, Esq.—and Joseph Beldam, Esq.; and Rev. John Burnett.

*Resolutions.*

—That the almost universal voice of the People of Great Britain and Ireland, raised in upward of 6000 Petitions to Parliament, has pronounced the Slavery, in which 800,000 of their Fellow-Subjects are held, to be wholly repugnant to the spirit of Christianity, to the claims of Humanity and Justice, and to the principles of the British Constitution; and that Nine Long Years have elapsed, since Parliament, concurring in this sentiment, unanimously resolved to put an early period to the guilt and crime of Slavery, by restoring its victims to their just rights as British Subjects; but that hitherto little has been done to effect that object.

—That it is the duty of the Government and Parliament of this Country to proceed, without any further delay, to fulfil their pledge, and to adopt forthwith the necessary measures for the total abolition of Slavery throughout the British Dominions; it being now unquestionable, that it is only by the interposition of Parliament that any hope can be entertained of peaceably terminating its unnumbered evils, or any security afforded against the recurrence of those bloody and calamitous scenes which have recently afflicted Jamaica.

—That, under these impressions, this Society has contemplated, with no small astonishment and alarm, the appointment of a Committee of the House of Lords, not for devising the means of abolishing Slavery, but for now commencing an inquiry into the nature and effects of Slavery, although these have been conclusively established by the evidence of the last Forty Years.

—That this Meeting resolves to redouble its exertions; and never to relax in the most strenuous efforts in behalf of its Enslaved Fellow-Subjects, until the objects of the Society shall be fully accomplished.

*State of the Funds.*

The Receipts of the Year amounted to 3399*l.* 17*s.* 3*d.*, and the Payments to 3437*l.* 9*s.* 11*d.*

*LORD'S-DAY-OBSERVANCE SOCIETY.*

## FIRST ANNIVERSARY.

*Sermon.*

*Thursday, May 10,* at ii; at St. John's Chapel, Bedford Row; by the Lord Bishop of Calcutta; from Isaiah lviii. 13, 14: Collection, 49*l.* 0*s.* 6*d.*

*Meeting.*

*Monday, May 14,* at xii; in Exeter Hall; Lord Bishop of Calcutta in the Chair: Collection, 35*l.* 8*s.* 6*d.*

*Movers and Secondors.*

Lord Mayor of London; and Rev. J. H. Stewart—Rev. Sanderson Robins; and J. M. Strachan, Esq.—Andrew Johnston, Esq. M.P.; and Sir Augustus Fitzgerald, M.P.—R. J. Chambers, Esq.; and Alex. Gordon, Esq.—Alex. Pringle, Esq. M.P.; and Josiah Conder, Esq.—and the Earl of Chichester; and Rev. S. C. Wilks.

*Resolutions.*

—That this Meeting desire solemnly to record their firm belief of the divine authority and perpetual obligation of the Christian Sabbath, and of the blessings temporal, spiritual, and eternal, which God has been pleased, in His mercy, to connect with its Religious observance; together with their thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations, and their sense of the duty incumbent upon private Christians and Christian Rulers to exert their influence to promote its due observance.

—That this Meeting deeply lament the extensive violation of this Holy Day in our Protestant and highly-privileged land, and recognise therein just cause for the visitation of God's displeasure; while at the same time, they feel thankful that it has pleased Him to incline the hearts of many, both in this and other countries, to exert themselves in promoting the better Observance of this Divine Institution.

—That this Meeting deeply lament, that, though the Law of the Land for the protection of the Lord's Day is founded on Christian Principles, it has, in process of time, become wholly ineffectual to its intended object; and it is, therefore, Resolved that a Petition be presented to each House of Parliament, praying the Legislature to take the matter into its most serious consideration, with a view to amend the Laws on the subject.

*State of the Funds.*

Receipts, 255*l.* 1*s.* 6*d.*—Payments, 193*l.* 4*s.* 1*d.*—Engagements, 118*l.* 8*s.*

*CONTINENTAL SOCIETY.*

## FOURTEENTH ANNIVERSARY.

*Sermon.*

*Wednesday, May 23,* at xi; at St. Ann's, Blackfriars; by Rev. Hugh M'Neile, M.A. from Matt. xviii. 6: Collection, 29*l.* 14*s.* 10*d.*

*Meeting.*

*Wednesday, May 16,* at xii; in Exeter Hall; Henry Pownall, Esq., Treasurer, in the Chair: Collection, 44*l.* 2*s.* 3*d.*

*Movers and Secondors.*

Rev. J. Pye Smith, D.D.; and J. M. Strachan, Esq.—Hon. and Rev. Gerard



T. Noel; and Capt. Fred. Vernon Harcourt, R.N.— and H. Drummond, Esq.; and Rev. A. S. Thelwall.

The Meeting was addressed by the Rev. Henry Pyt, the Society's Agent in Paris, and by the Rev. Thomas Fliedner, Minister from Rheno-Prussia.

#### *Resolutions.*

—That the signal proofs which the Lord hath given of His acceptance of the labours of this Society call for humble gratitude and devout thanksgiving.

—That the information derived on all hands convinces this Meeting of the increasing necessity which exists for Evangelical Labours on the Continent of Europe; and that great obligations devolve on an Institution formed to promote such labours, to prosecute its object, with prayer, to the utmost of its power.

#### *State of the Funds.*

The Receipts of the Year were 1909*l.* 2*s.* 3*d.*, and the Payments 2079*l.* 0*s.* 11*d.*

#### *Summary.*

The Society has employed upward of Thirty Agents, as Preachers or as Distributors and Readers of the Scriptures, with many Colporteurs or Book-Hawkers: of these Labourers, one has been occupied in Corsica, a second in Switzerland, two in Upper Austria and Bavaria, and the rest in Germany and France.

#### *DISTRICT VISITING SOCIETY. FOURTH ANNIVERSARY.*

##### *Sermon.*

*Thursday, May 10*, at ii; at Portman Chapel, Baker Street; by the Lord Bishop of Chester; from James i. 27: Collection, 24*l.* 2*s.* 7*d.*

##### *Meeting.*

*Thursday, May 17*, at xii; in the Lower Room, Exeter Hall; Marquis of Cholmondeley, succeeded by the Earl of Chichester, in the Chair: Collection, with Donations, 59*l.* 6*s.*

##### *Movers and Seconders.*

Bishop of Calcutta; and Lord Henley—Bishop of Lichfield and Coventry; and Hon. C. J. Shore—Lord Lifford; and Sir George Grey, Bart.—Rev. Sanderson Robins; and Rev. F. T. Atwood—Lord Radstock; and T. Thompson, Esq.—and Nadir Baxter, Esq.; and Hugh Hill, Esq.

##### *Resolutions.*

—That this Meeting feels desirous to record its thankfulness to Almighty God, for the progressive increase, both in London and in the Country, of a System, which appears from experience so well adapted to improve the Temporal and Spiritual Condition of the Poor.

—That this Meeting cannot but sincerely regret, that, at a time when Christians are called on to exert every energy to meliorate

May, 1822.

the Temporal and Spiritual Condition of their Poorer Brethren, the important labours of this Society should be impeded by the want of sufficient Funds to carry on its operations; or that the Local Societies should have to complain that they cannot obtain a sufficient number of Visitors to engage in this truly benevolent and Christian Work.

#### *State of the Funds.*

The Receipts of the Year were 539*l.* 3*s.* 6*d.*, and the Payments 573*l.* 7*s.* 6*d.*; leaving the Society indebted to the Treasurer to the amount of 34*l.* 4*s.*

#### *Summary of the Year.*

Local Societies brought into operation in the Metropolis, 6; forming a total of 25: the total at the Third Anniversary being 19, and not 18 only as stated at p. 226 of our last Volume—Sections into which the Local Districts are divided, 856—Visitors, 560—Families visited, 9321—Visits paid, 208,495—Tracts lent, 110,102—Children sent to School, 2243—Persons who have received Medical Relief, 1925—Sent to Hospitals, 67—Relieved by clothing, food, &c. 16,911—Correspondence opened in the Country with 27 places, in addition to 19 before reported.

#### *BRITISH AND FOREIGN TEMPERANCE SOC. FIRST ANNIVERSARY.*

##### *Meeting.*

*Tuesday, May 22*, at xii; in Exeter Hall; Lord Bishop of London, Patron, in the Chair: Collection, including Donations, 143*l.* 9*s.* 11*d.*

##### *Movers and Seconders.*

Bishop of Lichfield and Coventry; and Captain Brenton, R.N.—Rev. James Bennett, D.D.; and Rev. John Maclean, of Sheffield—Bishop of Chester; and Philip Cecil Crampton, Esq., M.P.—Bishop of Chichester; and Rev. J. Pye Smith, D.D.—Rev. John W. Cunningham; and H. Pownall, Esq.—and Sir John Webb; and Rich. E. Broughton, Esq.

##### *Resolutions.*

—That it appearing desirable to render the Form of Declaration more simple, the following be adopted and recommended to Auxiliary Societies: "We agree to abstain from distilled spirits, except for Medicinal Purposes; and to discountenance the Causes and Practice of Intemperance."

—That this Meeting desires to express its continued Reliance on the Divine Blessing upon the operations of this Society, without which no permanent or solid benefit can result from its labours.

#### *State of the Funds.*

The Receipts of the Year were 1125*l.* 10*s.* 1*d.*, and the Payments 1107*l.* 13*s.* 11*d.*

The "British and Foreign Temperance Herald," a small Monthly Publication, price one Penny per Number, began with the present year; and is well adapted for general distribution.

PEACE SOCIETY.

SIXTEENTH ANNIVERSARY.

Meeting.

Tuesday, May 22, at vi½ P.M.; at the Friends' Meeting House, in White-Hart Court, Lombard Street; Robert Marsden, Esq. in the Chair: Collection, 16*l.* 12*s.*

Movers and Seconders.

Rev. Ingram Cobbin; and Rev. N. E. Sloper—Rev. John Blackburn; and Rev. John Hargreaves—Rev. James Bennett, D.D.; and Rev. James Crabb—and Rev. G. Evans; and Rev. John Jackson.

Resolutions.

—That the increased Aversion to War, discovered by the Continental Nations, co-operating with a Disposition to preserve Peace under difficult circumstances, and more particularly by England and France, calls for humble gratitude to that Almighty and Gracious Being, who has promised to *spea* *peace to the Heathen, and to make wars to cease unto the ends of the earth.*

—That, as the Principles of Peace are identified with those of the Gospel, it is not less the Privilege than the Duty of the Christian, by his influence and example, to promote their reception in the world; whereby he will, under Divine Providence, be made instrumental toward establishing the Pacific Reign of the Messiah, when *the will of God shall be done on earth as it is done in heaven.*

Summary.

Receipts of the Year, 667*l.* 17*s.* 9*d.*; Payments, 655*l.* 18*s.* 11*d.*—Tracts printed in the Year, 52,511; Sold and Dis-

IRISH SOCIETY.

Declaration of 3221 Roman Catholics in Behalf of Bible Schools.

The Committee state, in reference to the following document—

It will give an idea—far better than any other statement can convey—of the highly gratifying effect produced by the Word of God on the minds of the Irish-speaking Roman-Catholics, when instructed to read it through the medium of the language in which they are accustomed to think, and in which they can best, if not solely, comprehend the phraseology of the Scriptures. The Reverend Superintendent of the district holds himself responsible for the genuineness of the THREE THOUSAND TWO HUNDRED AND TWENTY-ONE signatures which came at-

tributed, 45,226: Tracts printed from the beginning, 541,082.

BISHOPAL FLOATING-CHURCH SOCIETY.  
ANNIVERSARY.

Meeting.

Thursday, May 24, at xii; in the Lower Room at Exeter Hall; Capt. Robert Elliott, R.N., in the Chair. The Meeting was addressed by the Chairman, Capt. G. Gambier, R.N., Lieut. F. Browne, R.N., and Rev. John Davis, Chaplain of the Floating Church: Collection, 4*l.*

State of the Funds.

The Receipts of the Year were 334*l.* 10*s.* 7*d.*, and the Payments 284*l.* 10*s.* 7*d.* The sum of 50*l.* has been paid toward the Debts of the Society, and that of 23*l.* is due to the Chaplain.

Summary.

The attendance from the Collier Vessels, on board the Church Ship, at the two Sunday Services for their benefit, has been but small; chiefly, it is believed, from the difficulty of access while moored in the stream of the river: an opportunity now offers of mooring her alongside a wharf near the great mass of the Collier Ships; but this will occasion an additional expense of 50*l.* per annum for rent, which the Society is not at present able to bear: it is hoped that the hearts of some, who desire the everlasting good of the Seamen of their country, will be opened to render effectual and permanent aid to its funds. Five nights in the week the Chaplain holds Meetings for Instruction and Prayer, on board vessels in different parts of the river, which are usually well attended from the neighbouring slips.

tached to it; and declares it to be his full conviction, that, had time permitted, he could have obtained in the same district the signatures of TEN THOUSAND Roman Catholics, who are, or have been, connected with the Irish Society.

Declaration of the Roman-Catholic Masters and Scholars of the Kingscourt District and its Branches, presented at the Anniversary Meeting of the Parent Society in Dublin on March 17, 1832, by a Deputation of thirty of their body.

To the Committee of the Irish Scriptural School Society, for instructing the Native Irish through the medium of their own Language.

It having been officially and publicly stated, "That His Majesty's present

Government being of opinion, that the determination of Education Societies in Ireland, to enforce the reading of the Scriptures in their Schools, had defeated their objects as Education Societies, and that, on these grounds, Parliamentary Aid would be withdrawn from such Institutions"—

We, Roman Catholics, Masters and Adult Scholars in the Kingscourt District and its Branches, in connexion with the Irish Society, having, through the instrumentality of that Institution, been instructed to read the Scriptures, and thereby to appreciate them as the Words of the Living God, do feel it an imperative duty—a duty which we owe to the Irish Society, ourselves, our children, and fellow-countrymen—to come forward at this momentous period, when the present Mode of Education is about to be changed and the Scriptures REMOVED from our National Schools, publicly to express our HUMBLE but most FIRM, SINCERE, and heartfelt sentiments on this important subject.

In that Sacred Book, which many of us at advanced age have been brought to read in our beloved Mother Tongue—in that Sacred Book, which to us and our Fathers has been too long unknown—in that Sacred Book, which now, by Legislative Enactment, is either about to be removed, or only partially permitted in the schools of our children, we are commanded to be *subject to the higher powers*. In obedience to that Divine Injunction, and with due respect to our Rulers and Governors, we would beg leave to assure them that the opinion "that Education Societies in Ireland, by enforcing the reading of the Scriptures in their Schools, have defeated their objects, as Education Societies," is not founded in truth.

In our humble sphere of life, mingling daily with that numerous peasantry of which we form a part, we have more SURE and CERTAIN means to know and ascertain the real sentiments of that peasantry, relative to Scriptural Education, than any member of His Majesty's Government. We therefore, MOST TRULY and SOLEMNLY DECLARE, that the Irish Peasantry in general are SINCERELY and ZEALOUSLY attached to the Scriptures; that, instead of objecting to send their children to Bible Schools, the very circumstance of the Bible being read in a school will induce many to prefer that school.

In proof of this statement, we would refer to the immense and annually in-

creasing issue of Scriptures from the Hibernian Bible Society—we would refer to the thousands of Roman-Catholic Youth, in the London-Hibernian, Baptist, and Kildare-Street Schools—we would refer to former Resolutions from Kingscourt and other districts of the Irish Society, in favour of Scriptural Education—we would refer to the thousands of English and Irish Scriptures, which Irish Masters annually circulate among their NUMEROUS ADULT SCHOLARS—and we would refer to the thousands of the adult Catholic Population at present in the Scriptural Schools of the Irish Society.

We can assure the Committee of the Irish Society—we can assure His Majesty's Government—that the Irish Peasantry are most anxious for Scriptural Knowledge for themselves and their children—that there are thousands of Roman Catholics, whose cry can never reach the ears of the British Senate, who dare not breathe a word against the tyranny that oppresses them, who, from sincere love for Scriptural Education, in defiance of every species of hostility, continue to send their children to Bible Schools.

Under these circumstances, though conscious that the Society with which we are connected is entirely independent of Parliamentary Support, and that no legislative enactment can ever affect its interests, we trust that a British Parliament will never use its influence to arrest the progress of Scriptural Knowledge in Ireland—deprive the Irish Peasant of the Book of God, which he reveres—or withdraw its aid from any Education Society, merely because the Bible is read in its Schools.

Believing that the Holy Scriptures contain the mind and will of Jehovah to His creatures, that they were given for our learning and instruction in righteousness, and *are able to make us wise unto salvation through faith in Christ Jesus*, we consider them the only SURE and SAFE basis for the literary education of Youth—the only general centre, wherein the various Religious Distinctions can meet; and are CONVINCED, that, PURE and ENTIRE as they emanated from the Deity and were given to man, they are the property, the privilege, and the birth-right of every human being, with which no power on earth has any right to interfere.

---

## Western-Africa.

### Liberia.

AMERICAN COLONIZATION SOCIETY.

A LETTER from Governor Mechlin sup-

plied some details, at pp. 486—489 of our last Volume, of the Improving Prospects on this coast. From the Report of the Society, which has lately appeared, we collect a further view of the

*State of the Colony.*

*Health*—Among the Colonists generally, health has prevailed during the year; and Dr. Mechlin, the Agent, declares that in his opinion the climate of that country, after the first year, is more congenial to the constitution of the Blacks, than that of the United States. Some diseases, very destructive in our country, are there unknown. Large supplies of medicine have been sent out, and a fund appropriated for the erection of a hospital. There is no doubt that much of the mortality which has occurred was owing to ignorance of the climate, imprudent exertions, exposures and improper diet among the newly-arrived, want of adequate medical advice, and of those comforts and attentions which in the circumstances of the several cases it was then impossible to procure and bestow. The health of the Colony has formed and will form a particular subject of care with the Managers. Southern Blacks will not essentially suffer from the climate: more Northern Blacks will find the elevated lands of the interior salubrious for them.

*Commerce*—This has rapidly increased during the year: 18 vessels have arrived and 14 departed in one month: 46 vessels visited the Colony in the course of the year. Amount of exports, 88,911 Dollars. The disposition to engage in trade is excessive.

*Agriculture*—To this the Colonists are generally turning their thoughts and efforts, with more energy and success than before; the Commercial having hitherto, in consequence of its immediate and promising profits, prevailed against the Agricultural interest. Those who have industriously cultivated their farms, have not only supported their families, but realized a surplus for the market. Coffee, indigo, cotton, the sugar-cane, and other tropical productions, are beginning to be cultivated. A farm, as a MODEL or EXEMPLAR, is to be set apart by the Agent, to shew how advantageously coffee may be cultivated.

*Education*—In this there is a manifest improvement. The instructions referred to in the Report of last year have been

obeyed. School-Houses have been erected at Monrovia, Caldwell, and Millsburgh; costing in all 750 Dollars—competent Teachers appointed under the supervision of trustees—and a new spirit of zeal awakened throughout the Colony. The system is intended to reach every child, and to be supported by resources raised within the bosom of the Colony.

*Morals*—The Temperance Cause prospers. Many have renounced spirits; which are peculiarly pernicious in Africa on account of the climate.

*Native Tribes*—Our policy toward them is that of justice and humanity; and, in consequence, they frequently prefer to have their disputes referred to and settled by the Courts of the Colony, abiding without murmurs by their decision. Eight or ten Chiefs recently gave in their adhesion to the Agent while on a visit to the interior. Measures have been taken for exploring the interior, and for ascertaining the comparative advantages of different points on the coast for the founding of New Settlements: a wide field is open for selection, since most of the Chiefs desire that establishments should be made in their vicinity. The most favourable territory on which to commence a Settlement forthwith, is that of Grand Bassa, 80 miles S. E. from Monrovia—intersected by the River St. John, of easy and safe entrance for vessels of 80 to 100 tons burthen—fertile, salubrious, and abounding in camwood, rice, and cotton: the Natives are friendly, and willing to sell their lands: the Chiefs have lately sent a pressing invitation to the Agent to visit them and establish a Settlement.

*Slave Trade*—This is still carried on by the Piratical of all nations; nor will it cease, till all Christendom shall unite against it. Government have promised to send out armed ships to protect the commerce of the Colony from depredations.

Captain Abels, a Member of the Church of the United Brethren, late in command of a vessel which carried out emigrants to Liberia, bears strong testimony to the

*Improved Condition, both Civil and Religious, of the Settlers.*

All my expectations in regard to the health, harmony, order, contentment, industry, and general prosperity of the Settlers were more than realized. There are about 200 buildings in the Town of Monrovia, extending along the Cape

Mesurado, not far from a mile-and-a-quarter : most of these are good substantial houses and stores, the first story of many of them being of stone ; and some of them handsome, spacious, painted, and with venetian blinds. Nothing struck me as more remarkable than the great superiority in intelligence, manners, conversation, dress, and general appearance, in every respect, of the people, over their Coloured Brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report it would hardly be credited in the United States. Among all that I conversed with, I did not find a discontented person, or hear one express a desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a Minister of the Gospel, on Christmas-Day I preached both in the Methodist and Baptist Churches, to full and attentive Congregations of from 300 to 400 persons. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the Colonial Agent, or Governor, is a constant attendant, and appears desirous of promoting the moral and religious welfare of the people. Most of the Settlers appear to be rapidly acquiring property : and I have no doubt but that they are doing better for themselves and their children in Liberia than they could do in any other part of the world. Could the Free People of Colour in the United States but see the real condition of their Brethren who have settled in Africa, I am persuaded that they would require no other motive to induce them to emigrate.

### South Africa.

#### UNITED BRETHREN.

THE following extracts of the Diary kept at Shiloh, on the Klipplaat River, for the year 1831, will shew both the Brethren's method of proceeding at New Settlements among the Heathen, and also the

#### *Progress of Christianity and Civilization among the Tambookies.*

In the first days of the year, Br. Hoffman and his Wife conversed individually with our people : beside the Hottentots living here, above 100 Tambookies called upon them for this purpose ; and they were much encouraged by the traces of

a genuine work of the Holy Spirit on the hearts of many. Lilli, a native of Mosambique, expressed himself as follows—“ I feel that I am a great sinner, and am much distressed at it ; especially since I have found that I have no power to help myself : I pray our Saviour to have pity upon me.” Mallecas, a candidate for baptism, seemed full of thankfulness for what the Lord had done for him ; but expressed his earnest desire after more grace, and complete deliverance from every thing that was contrary to the mind of Christ. Matzesa, a Mantatee, observed, that he knew he was considered by the Tambookies as little better than a dog ; but he felt that this was useful to him, as he was thereby led to seek more earnestly after Jesus, and to experience that He was willing to receive those whom men despised : he added, “ I feel already in my heart that the Lord will take me for His child.” A Tambookie Woman, who is a candidate for baptism, being asked why our Saviour had come into the world and died upon the cross, answered, That she felt it was out of love to sinners, and even to her : on being further questioned concerning her own convictions of sin, she replied in a manner which shewed that she had indeed been under the teaching of the Holy Ghost. Another spoke as follows—“ I cannot sufficiently thank our Saviour that he has given me to feel His love in dying for my sins : when I consider how often I have grieved Him by my transgressions, it seems as though I had a wound which was constantly opening afresh, and could not be healed. Oh that I could believe with my whole heart what our Teachers declare unto us !” Another aged Tambookie Woman afforded us great satisfaction, by her simple but cordial testimony of what the Lord had done for her : we could not but acknowledge that she had indeed been taught of God.

Feb. 25—We conversed with five Tambookie Families, consisting of thirty-five persons, who applied for leave to become inhabitants of our place ; having been already on trial for some time : they all declared it to be their earnest desire to live according to the Word of God. We gladly availed ourselves of the opportunity of explaining to them the first principles of the doctrine of Christ ; and beseeching them to seek grace and strength where alone they can be found.

March 5—In the course of the night, a number of our Tambookies assembled

for the performance of one of their Heathenish Dances. This morning they were called together, and reminded that they had promised to conduct themselves according to the precepts of the Word of God—that they could not therefore engage in such practices, without being guilty of lying both to God and to Man—that the day was given to us for work, and the night for rest—and that it was our duty, thankfully to avail ourselves of the merciful ordinance of God, in this respect. We have reason to believe that our admonition was well received, and, by God's blessing, will produce the desired effect.

*March 24*—A large company of Tambookies, above 100 in number, arrived with their herds of cattle, requesting leave to reside with us. They belonged to Chelela's Tribe; and, during the time that Mapas carried on war against them on account of his father's murder, had taken refuge in the Colony. We pray that their outward distress may be blessed by God for their spiritual benefit. This great accession to the inhabitants of our valley brought us into some difficulty in regard to our Place of Meeting, which was previously too small to contain all who wished to attend Divine Worship.

*March 26*—We entered on the Blessed-Passion Season, and commenced the History of our Saviour's Last Days on Earth, with the earnest prayer, that He would bless us, and all the souls committed to our charge, with the merits of His life, sufferings, and death.

In conversing individually with our people, toward the close of this month, we found much cause for encouragement. One of the new-comers said—"The sin of which I am most guilty is this, that I do not believe in Jesus, and love HIM as I ought, who has done so much for me." Another said—"I am a wretched creature, full of sin; but I pray to God to change my heart, and make me a new man." A candidate for baptism observed—"I sin continually in my thoughts; but I have surrendered myself with soul and body to our Saviour; and my prayer is, that He would cleanse me from sin in His precious blood." One of the baptized Tambookies expressed his thankfulness for the mercy shewn him, and added—"I am sometimes scoffed at by my countrymen, and called a GREAT BELIEVER:" to which I answer—"Ah, good people, THAT is what I am very far from being; but I seek earnestly to obtain the true faith. Yes, it is indeed my sincere desire to re-

main faithful to our Saviour." A woman said—"God, whom I knew not, and of whom I had never so much as heard, has spared me till this day, that I might become acquainted with Him, and with His ways. Three times have I been in imminent danger of being murdered; and now I know, that it was God who preserved my life, and why He was pleased to preserve it. I desire to shew my gratitude to Him, by forsaking that which is evil, and living to His pleasure in all things."

*April 3: Easter Sunday*—We assembled at sun-rise, in our newly-formed Burial-Ground, to pray the Litany appointed for this Festival; and had the pleasure to see most of our Tambookies present at this Service.

The Festival of Whitsuntide we celebrated with much blessing; and with a thankful acknowledgment of those gracious operations of the Holy Spirit, to which alone we have to attribute that portion of success, which has hitherto rested upon our feeble and imperfect labours at this place.

*June 15*—A Tambookie came to us, with intelligence, that one of his countrymen was dangerously ill; requesting that we would allow of a smelling-dance, for the detection of the individual who had bewitched the patient. We plainly stated, that such practices were both absurd and abominable in the sight of God, and could on no consideration be countenanced by us. The man listened to our remonstrances, and begged that we would visit the patient: we did so without loss of time; but found, to our sorrow, that he was very near his end, having been seriously ill seven days, without receiving any assistance. He was already speechless, but perfectly sensible. We earnestly and affectionately directed him to Jesus, as the only Saviour, availing ourselves likewise of the opportunity to admonish all present not to trifle with the day of their visitation. In the evening, the loud cries of the relatives announced to us that the poor man was no more.

---

WESLEYAN MISSIONARY SOCIETY.

MR. Barnabas Shaw, on visiting the Station at the Khamiesberg where he long laboured, held a Meeting with the people, and thus speaks of the

*Change effected by the Gospel among the Namaquas.*

There were so many persons to speak in the morning, that the Meeting was adjourned till the afternoon. In the evening, Br. Edwards was engaged in receiving subscriptions: the little children were running with their pence; while their parents and others offered sheep, goats, grain, &c. Having known this people in their Heathenish State more than fourteen years ago, I have had a fair opportunity of seeing the mighty change produced among them by the preaching of the Everlasting Gospel.

Their beautiful fields of corn, which are now ripening for the harvest, speak a language which all may understand: they say, *Godliness is profitable unto all things. Behold! here He maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields and plant vineyards, which may yield them fruits of increase. The trees of several years' growth, which are now adorned in their summer dress, and many of them laden with the choicest fruit, point to the words of the Prophet—The wilderness and solitary place shall be glad for them. The New Chapel lately finished by Br. Edwards, which I doubt not will stand when this generation shall have passed away, reminds the observer of that promise—They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth for ever.* The different groupes of Namaquas bending their course toward the House of Prayer on the morning of the Sabbath, and frequently singing the praises of God while they ascend the holy hill, remind one of that delightful prophetic description—*And many people shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: therefore they shall come and sing in the height of Zion.* The peace and good-will, which prevail at this Institution and reign among all classes of people, is to me an evident accomplishment of the highly figurative prophecy of Isaiah—*The wolf shall dwell with the lamb, and the leopard shall lie down with the kid.*

The support which several have experienced on quitting this vale of tears, and the confidence which they have manifested in the promises of the Gospel, are an excitement to pray—*Let me die the death of the righteous, and let my last end be like his.* A poor widow, with whose

husband I was formerly well acquainted, informed me, that, shortly before her partner died, he got up, and, by the help of his staff, walked into the midst of his hut: he then called his children around him, and most affectionately warned and exhorted them: before he concluded, he said—“The staff of Christ is in my hand. On this I rest: no man can ever take it from me.” Soon after this he breathed his last, leaving a blessed testimony behind of the power of the Gospel.

## African Islands.

### Madagascar.

LONDON MISSIONARY SOCIETY.

THE Directors have circulated the following summary of the

#### *State and Prospects of the Mission.*

Under the apprehension of Madagascar becoming the seat of intestine war, and the Kingdom of Hovah, in particular, the scene of hostile aggression, by a foreign and formidable enemy, we, in January 1831, invited\* the Members of the Society to present their supplications to the Father of Mercies, that the apprehended evils might be graciously averted; and that the spiritual results which appeared in connexion with the Mission—then, indeed, “comparatively very limited in their amount, but calculated, nevertheless, to excite gratitude and inspire hope—might be multiplied, and extended more and more, as the light which increaseth to the perfect day.”

With much satisfaction we are enabled now to state, that, since that time, the movements, which then threatened serious political commotions in Madagascar, have happily ceased, and a state of general tranquillity throughout the Island has ensued†. The Missionaries have received increased proof of the favourable disposition of the Government toward themselves personally, and also toward the Mission, the operations of which it has in various ways aided: in the prosecution of their great object they have had to contend with fewer impediments of a political nature than formerly; while the Mission itself have been attended with more distinguished success and more decided encouragement than have marked

\* See p. 17 of our last Volume.—*Editors.*

† We are concerned to state, that Letters from Madagascar, received since this article was set up, mention the revival of intestine war in that Island.—*Directors.*

any antecedent period of its history. The people are now left by the Government at full liberty to pursue the convictions of their own minds; both in regard to the public avowal of their belief in Christianity, and the personal observance of its Sacred Rites and Ordinances. Shortly after this toleration was made known, nearly Thirty Natives, who had previously afforded evidence of sincere reception of the Truth, came forward, and were admitted to the Christian Privileges of Baptism and the Lord's Supper: this number has been subsequently increased to nearly seventy\*. The number of the Natives who manifest an earnest desire to attend the Preaching of the Gospel has greatly increased, and is still increasing. Two Chapels have been opened at Tananarivo; and a place for stated Public Worship at Ambohiman-droso, distant some miles from the city: all of which are well attended by apparently devout worshippers; among whom are many who have not participated of the religious advantages afforded in the Mission Schools. Beside the Places of Worship already mentioned, several houses have been opened in the heart of the capital for Meetings for prayer and religious instruction and conversation; one or other of which Meetings are held each evening of the week.

The number of Schools has not been increased; but the Missionaries are looking forward to a considerable extension of their operations in this important department. According to the last Returns, the number of Schools in connexion with the Mission was about sixty; and that of the Scholars (who had much improved in their learning) about 2500. A distinguished Officer in the Native Army, zealous in promoting the object of the Mission, has established an Evening School at Tananarivo; where servants, and, indeed, every person who desires to attend, may go and receive religious and other instruction. From sixty to seventy persons attend this School, among which some have evinced great concern in regard to their spiritual interests.

The Missionary Artisans have, in their respective vicinities, very commendably provided the means of acquiring useful learning and religious instruction to the operatives in their employ, being Natives; of whom there are several hun-

dreds: this arrangement has been attended with results equally gratifying and encouraging. On the other hand, the civil benefits, imparted by the Artisans in the prosecution of their respective callings, have tended to conciliate the regard of the Natives toward the Mission, and render them, generally speaking, more accessible to the means employed for their instruction and evangelization. Indeed, the people at length begin to feel convinced that the benefits conferred by the Missionaries are designed for THEM; and are not intended, as they formerly supposed, to be EXCLUSIVELY reaped by the Government.

The Printing Press has been actively engaged in the printing of the Scriptures, together with Hymn-books, Catechisms, School-books, and Tracts, in Malagasse, for which there is a great demand. Numerous copies of the New Testament have been distributed; some of which have reached many villages distant from sixty to eighty miles from the capital, and even the sea-coast, in different directions.

On the whole, from the later communications of the Missionaries, the general state of the Mission, together with those circumstances of the country, on which, under Providence, much of its stability, progress, and future success may be supposed eventually to depend, are such as to afford the most animating encouragement, and to awaken the most delightful anticipations. On the part of the Native Authorities is evinced an increasing disposition to carry forward plans favourable to the advancement of civilization—to shew personal kindness to the Missionaries—to further their beneficent designs—to allow, as already hinted, the people to pursue their own convictions as to the truth and obligations of Christianity; while, in reference to the people themselves, it is gratifying to learn, that a spirit of inquiry has been diffused among them, which promises to extend itself, not only in the capital and surrounding country of the district in which it stands, but likewise in all the adjacent districts of the kingdom of Imerina. Persons are daily coming forward to be instructed in the Christian Faith—a marked and gratifying improvement has shewn itself among the Native Youths who have been instructed under the wing of the Mission, some of whom address their fellow-countrymen on religious topics “with fluency, copiousness, and earnestness”—the Places of Worship are filled with apparently sincere, attentive, and

\* From the further communications, just received, it appears that this number has been, subsequently, greatly augmented.—*Directors.*



devout worshippers of the True God — a powerful impression appears to be made on them by the preaching of the Gospel, the interesting topics of which give rise, from time to time, to improving conversations among the people—while a goodly number exhibit such evidence of intelligent and decided piety, as affords, in the opinion of the Brethren, Scriptural reason to believe that *the grace of God has been shed abroad in their hearts by the Holy Ghost.*

Thus, in the midst of a population said to comprise not less than FOUR MILLIONS of souls, has the Gospel of Christ been planted, and the preaching thereof attended with power. Large congregations of hearers assemble stately to hear it—Christian Churches have been formed, and a considerable number of the Natives are seen walking in the fear of God, and in the kingdom and patience of Jesus Christ—the Government of the country, meanwhile, permitting the Missionaries to pursue their various important labours without interruption, and countenancing, and even aiding them therein—the blessing of God evidently resting on their work—and they themselves greatly animated and encouraged by the circumstances of the happy change which has taken place, and the cheering prospect that is spread out before them. Let all the Members of the Society, then, devoutly and thankfully acknowledge these manifestations of Divine Goodness—let them pray—let ALL who are looking for the coming of the spiritual kingdom of Jesus Christ pray—that a prospect so bright may not be obscured—that a light so cheering, amidst darkness so profound, may not be extinguished; but spread from village to village, and from province to province, till every mountain and vale throughout this large and interesting Island shall resound with the songs of Zion; and the name and praise of the Redeemer be wafted, with every breeze, along all its coasts. Amen!

---

## Mediterranean.

### Egypt.

#### CHURCH MISSIONARY SOCIETY.

PREVIOUSLY to the Rev. J. R. T. Lieder's leaving this country on his return to Egypt, he, at the instance of the Committee, drew up a Paper on the state of the inhabitants of that country; especially with  
*May, 1832.*

respect to the past labours and present prospects of the Society's Missionaries there. Though this statement was prepared under considerable disadvantages, Mr. Lieder not having brought home with him the Memoranda which he had made from time to time during his sojourn in Egypt, it contains much important and valuable information, the substance of which we now proceed to lay before our Readers.

#### *General Remarks on Egypt.*

Egypt has been at all times, from the days of Abraham, a most remarkable country, as well in religious as in secular respects. From her the surrounding nations in former times received their sciences, their idolatry, and their vices; and with her shared the Divine vengeance, which still hangs heavily over her. The ruins of the stupendous monuments of Egypt's former grandeur and vanity, and of the tyranny of its kings, still remain; while the seventy-two millions of inhabitants, which existed there at the time of Herodotus, have dwindled down to about five millions.

Though it is no longer the school of science for the East, it is still the great mart of nations, to which merchants from Morocco, Turkey, Greece, Syria, Arabia, Europe, and the interior of Africa, resort. In its bazaars is to be seen the greatest splendor of the East; and it is still called, "the Glory and Mother of the World." But Egypt is not only the mart of the East; it is also the place where the Pilgrims, in their way to Mecca, with their caravans, are collected together, as well from the North of Africa as from the interior.

Egypt is therefore, undoubtedly, an interesting Station for Missionary Labours. The Pacha has subdued, by arms, all the Southern Nations, even to the frontier of Abyssinia; and these countries can at present be visited with much security. Channels are thus opened, by the Providence of God, for future Missionary Proceedings.

The vernacular tongue of Egypt is the Arabic. This language is understood and spoken by almost all the strangers, as Armenians, Jews, Greeks, and Turks; and it is spreading in the countries which the Pacha has brought under his government; as, for instance, among the Berberas, Nubians, and the inhabitants of

Senaar and Cordifane; it being not only the language of the Government, but also of their Religion. Besides the Arabic Language, one may hear, in the bazaars of Alexandria and Cairo, the Turkish, Greek, Armenian, and, more or less, all European Languages.

*Moral State of the Inhabitants.*

The picture which Mr. Lieder draws of the moral state of Egypt is afflicting and revolting. It presents a striking Commentary on the First Chapter of St. Paul's Epistle to the Romans; while it bears witness to the awful retribution which, in the *righteous judgments of God*, awaits those who *do not like to retain God in their knowledge, change His truth into a lie*, and give themselves up, without restraint and without remorse, to *fulfil the desires of the flesh and of the mind*. Some features of Mr. Lieder's description are too loathsome and appalling to meet the public eye.

It is an old custom in Egypt, for the children of both sexes to go naked, till six or seven years old; but never, before now, did grown-up people, and particularly females, appear openly without any covering—the Mahomedan Fools, whom their reverence as saints, excepted. During my last journey to the Delta, I saw in a village two females, from twenty to twenty-five years of age, going about without the least covering.

Egypt is known to be a gold-mine— one of the most fruitful countries of the earth; but, notwithstanding this, the poor peasant has not even bread enough, and is obliged to feed partly upon grass to satisfy his hunger.

There are here to be met with, the greatest poverty, and the greatest pride: on one side you may see a naked man, and on the other a haughty Turk on horseback, whose horse is covered with gold and silver, with a pipe-bearer running at his side.

But the temporal slavery and wretchedness of the inhabitants of that country are nothing in comparison with the spiritual slavery of sin and Satan, which exercise their full power among them; and whose willing slaves they are, without feeling much the weight and consequences of it for this and the future world. There is scarcely a crime to be

found in the world which is not, more or less, openly practised in Egypt. I shall only mention a few of them which are common there, to give you a correct idea of the morality of that country.

SWEARING is so common, that even children, as soon as they begin to speak, begin also to swear, without being punished for it. The people swear, not only in the most profane way by the name of the Most High, but by their beards, eyes, heads, life—by the life of their parents, relations, and friends—by the Virgin and Saints—by the Nile—and, the Mahomedans particularly, by the life of their Prophet. If they intend to honour any one, they swear by his life. The females especially swear exceedingly much. If two ladies are sitting together and one of them relates something, the other, almost after every sentence, says, "By your life?" and the narrator, to confirm her words, replies, "By my life!" A great many of the people are not at all aware that swearing is a sin; partly because they do not know the Word of God, and partly because they observe that their spiritual leaders, as well among the Mahomedans as among the Christians, do the same. If I had admonished one of the sinfulness of swearing, and he still continued to affirm by oath what he was relating, I used sometimes to say, "Now you again tell me a falsehood;" and when he, half offended, said, "God forbid!" I replied, "Well, the truth requires no swearing: swearing in so profane a manner only serves to make falsehood appear as truth; and if in future you wish me to believe your words, do not swear." But the Egyptians feel themselves obliged to swear, because they are, in their intercourse with one another, the most downright liars. That the sin of swearing was alike in use in our Saviour's time, will be seen Matt. v. 33—37.

LYING is almost as common in their mouth as the air they breathe: and it is not an easy thing to make them acknowledge that a lie is a sin, particularly if it is one by which they can easily get rid of a perplexity without doing harm by it to the other. But their lying appears more or less polished and studied.

HYPOCRISY. They will make use of any species of hypocrisy, if they can only attain their design: without thinking hypocrisy a sin, they consider it as a part of human wisdom. Their salutations and compliments are full of it. An Egyptian is capable of telling you the

grossest flatteries to your face, which are enough to make you blush and be speechless; and at the same time curse you in his heart. The consequence of this is—

**DISTRUST**, which they have of one another, in an astonishing degree. Those who call themselves friends, treat one another secretly, in matters of business, as enemies; and in respect to their families, I have been assured that sometimes even a brother is not permitted to see his brother's wife. The causes of this are also—

**ADULTERY** and **FORNICATION**, which are particularly prevalent at present among nearly all classes in Egypt; though not so much in the villages as in large cities.

**STEALING** and **CURSING** are also quite common here.

This may be enough to give an idea of the dreadful moral state of the inhabitants of Egypt. With few exceptions, they are lost in iniquity—a living commentary on Romans i. Education is, in general, not to be found among them; not even a shade of what we call Education; and their children grow up like the trees of a forest.

In one thing the Orientals are far superior to Europeans in general; which is, the great respect and affection children show to their parents during life, even if the parents are altogether maintained by the children.

#### *Notices of the different Inhabitants.*

The **MAHOMEDANS** in the cities are, in general, more to be trusted than the Christians; and, as they are the predominant party, they show less of the spirit of slavery; and fraud and cunning are less to be found among them. They may be divided into—the learned, the merchants, shop-keepers, craftsmen, and the servile class. The peasants cultivate the earth; and are the most wretched, neglected, and ignorant of the people.

The **BEDOUINS** are a well-shaped, spare, tall, fine-looking race of people; who generally enjoy good health. They are contented with the few things which they are enabled to procure by their flocks of camels, sheep, and goats. In their wandering life, they remove from place to place at different times of the year, to procure pasture for their large flocks. Freedom they prefer to a more commodious life without it; and it was not till after many trials that the Pacha succeeded in inducing a large number of them partly to settle themselves in villages, to cultivate the earth, and partly to serve him as guards of the frontier, allowing

them many privileges which the other Egyptians do not enjoy. They have preserved the genuine Arab character; and are very near the description given by the Angel to Hagar, of her son Ishmael. Genesis, xvi. 12.

The **DIFFERENT SECTS** of **CHRISTIANS** pursue different courses of life:—

The *Copts*, or the remnant of the old Egyptians, consider themselves almost exclusively as the clerks and accountants of the Pacha. They are a stupid, perfidious, and unclean people. Brandy is almost their God; and even their priests are more or less given up to drunkenness.

The *Syrians*, who are generally Greek Catholics, are merchants, accountants, and craftsmen. Some of them fill high stations in the service of the Pacha, and have therefore a great influence among the different Christian Sects. They are, in general, a polite, voluptuous, light-minded, less perfidious, but more cunning people—the French of the East.

The *Greeks* are artisans, architects, shop-keepers, craftsmen, and coffee-men. With regard to their morals, they are nearly like the Syrians, only somewhat better educated.

The *Armenians* are the most respected and wealthy part of the Oriental Christians in Egypt. They and the Jews are the bankers of that country. They are a grave, proud, and refined people; but, not less than the Greeks, given up to unnatural vices.

The *Europeans*, who flock hither together from Italy, France, Germany, England, and particularly from Malta, are, in respect to morality, I am sorry to say, with few exceptions, the scum and dishonour of Europe in Egypt.

The *Jews* in Egypt are almost the same, in character and manner of living, as in Europe.

#### *Religious State of the Inhabitants.*

The religious state of the people may readily be inferred from what has been already mentioned respecting them. They consist of two classes—Mahomedans and Christians. Out of a population of four or five millions, the Copts, the descendants and representatives of the original Christian Population of Egypt, are estimated at not more than 200,000. What an awakening lesson are we taught, at beholding the scanty remnants of the once-

flourishing Churches planted by St. Mark, and watered by Clemens, and Origen, and Athanasius, and the awful state of ignorance, superstition, and utter degradation to which they are reduced! Wherefore? They forgot God and departed from Him, and He gave them up to eat the fruit of their own ways. No more is needed, to bring any Church to the same level of guilt and misery.

The MAHOMEDANS in this part of the world are as far departed from the simple precepts of their Korân, as the Oriental Christians in general, and the Roman Catholics, from the bright and shining light of the Gospel of our Lord: both have lost the basis of their religion, and are wandering about in the mazes of their numberless traditions and fables: true Mahomedans therefore do not exist in Egypt. They may be divided into—

*Superstitious Mahomedans.*—These, living in the fear of God, as far as they know Him by the precepts of their religion, which they keep with a remarkable strictness, are, in general, I must confess, superior to the Christians there; being a more pious and trusty people than the Christians are in their dealings. Yea, there are a few among them who, whatever may be their motives for it, may, by their exemplary course of life, even astonish a true Christian. These are not to be met with among the higher classes and learned of the people, but among merchants and shopkeepers, and a very small number among the peasantry and Bedouins.

*Ignorant and careless Mahomedans.*—These are, in general, to be found among the lower classes of those who live in cities, and the peasantry, and Bedouins, Berberas, and Nubians. They are almost destitute of religious instruction, and scarcely know by heart a few prayers and the first Sura or Key of the Korân, and even that without knowing the signification of the words. They look upon their Sheiks, their religious leaders, as the possessors of their religion; and if they observe some outward forms, making their prayers now and then, and their Sheiks repeat some parts of the Korân when they die, they think that they do enough, and will enjoy their part of the pleasure of Paradise; “for God,” they say, “is great and merciful.” They will flatter, at least outwardly, every one, and do any thing for a Ma-

homedan, Jew, or Christian, if they can only get some money by it, to satisfy their wants, or the pleasures and lusts of their low sphere of life.

*Sceptical and Infidel Mahomedans.*—This party is formed of the superior classes of the nation, as the Governors and the Learned. Though they keep up a shadow of the outward forms of their religion through fear of the people, and though the leaders of the Mahomedans particularly press upon them all the rigour of the forms of their religion, yet they live, openly or secretly, in perfect infidelity. I observed, that many of the Berberas and Nubians, who come to Egypt and serve there as servants, especially at Cairo or Alexandria, in the houses of Europeans, are sceptics, and careless as to their religion: and I heard some say, that they cared very little about Mahomed and his religion, and that they had been forced to it by the scimitar.

Mr. Lieder adds the following general remarks:—

The Mahomedans receive religious instruction in their schools. This, in general, only consists, among the lower classes of people, in learning by heart some prayers and the first Sura of the Korân, some religious sentiments, and the different postures of the body during prayer. To the last, all possible attention is paid.

Fatalism is still very common among the first and second classes of the people. However disadvantageous to morality and religion, in many respects, this system is, still it is pleasing to see with what love and care they treat not only their friends, but in general their fellow-believers, during the most contagious and mortal diseases; while many Christians, being destitute of true Christian Love, often in such cases leave their friends, who die for want of proper treatment. What the Christians did in Egypt in the first centuries, during visitations and dreadful calamities of this kind, by true Christian Love, to the astonishment of the surrounding Heathen, this the Mahomedans do, in some degree, by the influence of fatalism.

All Mahomedans, with a few exceptions among those of the third religious class, hate and despise Jews and Christians. The common abusive words which they use are, “a Christian,” “a dog,” or “infidel,” which signify the same; or “Jew,” or “son of a Christian” or

“son of a Jew,” which are considered still worse; and “a Jew, from the root,” is the worst term they are able to use. One is constantly annoyed by hearing abuses of this kind, in going through the streets where Mahomedans live.

**CHRISTIANS.**—Among all the different denominations of the Oriental Christians, as Greeks, Armenians, Maronites, Greek Catholics, Armenian Catholics, Roman Catholics, Syrians, and Copts, we have not yet met with one truly converted man. They may be divided into three classes; viz. the superstitious, sceptic, and infidel. I shall not dwell on these different denominations, except the Coptic, as they much resemble the Roman Catholics in Europe; with this difference, that they stand far lower in education, and are still less instructed in religious principles.

The Copts form the greater part of the Christians in Egypt, and live dispersed in cities and villages throughout the whole country. There are, with few exceptions, no sceptics among them; but they are generally superstitious, ignorant, and careless in the highest degree. Education, and particularly religious education, is not at all to be met with among them; and they live therefore without any true religious principles.

As it is said in Europe of the Jews, that it is no sin among them to cheat a Christian; so it is said in the East of the Copts, that if a Copt can cheat any one that does not belong to his party, they do not count it a sin. I once heard a Copt say, that as they were the original possessors of Egypt, it was no sin in them to take something of what had been taken from them.

They very much resemble the Jews. They still retain circumcision, not only of the male but of the female sex. In their fastings in general, and particularly during Lent, they are very strict. Many a Copt would rather die than eat any thing prepared in a vessel used for common food, or any prohibited thing: and if sick, he would rather relinquish the physician than live according to his prescriptions, if they are contrary to the rules of his fastings: but brandy they are permitted to drink at all seasons; in which they indulge copiously, and which they do not purchase, because every one is his own distiller.

The Copts have one advantage over other Oriental Christians, in that they are not prohibited the reading of the Holy Scriptures; but by far the greatest num-

ber of them have, to the present time, derived very little advantage from this privilege: for what blessing can a man expect to receive if he reads this Holy Book with a bottle of brandy at his side?

In their schools they have no religious instruction; except, that they learn by heart some Coptic Prayers which they do not understand, some passages of Scripture, and the names of their festivals.

Among the other Christian Denominations I found five ladies who could read; to whom I presented Bibles, in order to encourage reading among the females: but among the Copts I never found one.

Every day is a festival of some Saint, whose history is read, in the Arabic Language, in some of their Churches; and therefore they know all the fables and traditions of their Saints better than the Word of God. Thus, for instance, we were once asked by one who knows exceedingly well the history of their Saints, if it was to be found in the Bible that Pilate, a Pagan, had crucified our Lord? The Copts hate from their hearts the Jews, and therefore put this question: and when we asked him from what nation our Lord was, according to the flesh, and also Paul and Peter, and told him “from the Jews,” he was thunderstruck, and could scarcely believe it.

Just as the Pagans of old had an idol for every particular necessity, so the Copts have a Saint. St. Antonio, for instance, is the patron of fruitfulness for men and beasts. If therefore a woman wishes to have a child, or a man a foal from his she-ass, both will apply for it to him. The furnisher of the Nile Water is the Angel Gabriel. Every Church is under the patronage of a particular Saint, before whose picture a light is kept, night and day. If any one wishes to enjoy the particular favour of a Saint, he keeps a lighted candle constantly before his picture. A lady came to me one day, entreating me to support her. I told her that I had not the means to support others; but if she was really in great necessity, I would make her a small present: when, however, I searched into her real case, she told me, that she had made a vow to a Saint to keep a candle constantly burning before his picture, and that she had not the means of fulfilling it. Upon this I questioned her: “How is it? Cannot your Saint see without a candle?” To which she gave no answer, but seemed ashamed and confused. I

exhorted her to turn with her whole mind, as a penitent sinner, to Jesus our Saviour, who is constantly ready to give us, by His grace, all that is necessary for our salvation.

If a Copt is sick, he sends for his priest; who comes, having in one hand the Four Gospels, and in the other a pair of scales. Upon one scale he puts the Four Gospels, in manuscript, and therefore very heavy; and upon the other scale a vessel with water; and according to the weight of the Gospels, the patient has to drink water, to be cured.

Their Churches are generally very dark and gloomy, representing in some degree the state of their minds and of their religion. Church Service consists in singing some Psalms in the Coptic Language, and reading now and then small portions of the Gospels in Arabic. Preaching they have none, and no priests who would be competent to it. I was once asked if we also had candles lighted in our Churches; meaning, on account of the Saints. I said, "Not now; but at the time we were Roman Catholics, we had just as you and they have to this day: but when we went from under the Pope, and formed our Church according to the precepts of the Holy Scriptures, we put aside the candle-light." Being asked, "Why?" I said, "Because we turned from our errors to the way of truth contained in Holy Writ; and had therefore, in our Churches, something superior to candle-light, viz. the light of the Gospel of our Lord and Saviour." Upon this, they kept silence, feeling the truth of my reply.

The first cause of this deplorable state of the Coptic Church is the dreadful ignorance of their priests; and their peculiar customs and views, in regard to priesthood, entirely prevent us from doing any thing for their melioration.

In the first centuries of the Christian Church, many a Christian, being chosen to become the religious leader of a congregation, or a priest to become bishop, declined to accept it; and even sometimes fled, if they intended to force him to it, through real humility, on account of his own frailty and the important office to which he was called. The outward form of this noble and Christian spirit, the Copts keep up most apishly: being destitute altogether of true Christian piety, the most abominable hypocrisy is the consequence. If therefore one should prepare himself for Holy Orders, they would never make him a priest, because he intends to become one.

If they want a priest they seek out a man who can read, and who has a tolerable education, among them: they go and take him by force out of his house or shop; beat him in the street, if he makes much resistance; bring him before the Patriarch; and if he put his hands upon the head of this man, he is forced, from that time, to be a priest. When he is priest, he neither does nor can give himself up to study; for as soon as he is a priest, he is also a beggar; and if he is not employed in the Church, he is before or within the houses of his people, to obtain money for clothes and food for himself and family. The common priests are generally married before they are chosen to that office; and if their wives die, they dare not marry a second time. A common priest may become a Kumus, which is a higher station, even while his wife is living; and when she dies, he may be chosen to a bishopric, but never to the Patriarchate: for to the highest and most influential stations of Bishoprics and the Patriarchate only Monks are chosen who were never married, and who are taken from one of the two Convents in Egypt, in the Desert near the Red Sea, called Mar (St.) Antonius and Mar Boulos; where they are in some degree educated. In the same manner in which they create these priests they make also their Patriarchs. If a Patriarch dies, they seek out another proper man for this station; but when he is called to it, he generally refuses to come. Then they even go sometimes to the Pacha, telling him that they want a Patriarch, that they have chosen one, but that he refuses to come. The Pacha thereupon sends some Janisseries to fetch him. When he is brought, he again refuses to accept the office; and sometimes it is not till after he has been some days in fetters, and even beaten, that he agrees to it: he is then brought with honour to the Patriarchate, and invested with his high office.

Being once asked, in Cairo, if I would not accept one of their bishoprics in Upper Egypt, a thing which might be possible, I replied, in order to reprove their customs, by asking: "What must I now say? If I say yes, you will certainly not invest me with a bishopric: and, therefore, if I wish to become a bishop of your Church, I must say, No, I will not." They felt what I aimed at in my answer, kept silence, and never offered me a bishopric again.

All the Oriental Churches are more or less in the same errors; but none is

sunk so deeply as the Coptic Church. Though they are mortal enemies to one another, they all agree with one accord in opposing us, as a common enemy; not so much the people as the priests, and less the Copts than any of the others. They have forsaken Christ, who is alone *the Way, the Truth, and the Life*; and with Him they have lost the love of the Brethren, and spiritual darkness and wretchedness supply its place.

*The Effect of the Measures of Government on the Condition of the Inhabitants.*

Mr. Lieder's remarks under this head not only strongly mark the connexion between good government and the well-being of a people, but the tendency of the Turkish tyranny to oppress, wrong, and injure those beneath its sway.

Turkish Governors have no idea of promoting the common welfare of a nation.

With the introduction of European Arts and Manufactures, very little has been done for the improvement of the people.

As the oppressions are felt by the people, even to despair, all join with one accord — Mahomedans, Christians, and Jews, however they may hate one another on account of their different religious sentiments—in abusing and cursing the Government.

The Press has hitherto been chiefly employed in printing necessary works, particularly in the Turkish Language, for the use of the College of the Pacha near Cairo. The Newspapers printed by it in the Turkish and Arabic Languages, however far the contents of them are from European ones, are the most useful works produced by the Press, and may somewhat tend to enlighten the understanding of the people.

There are now in the College of the Pacha a considerable number of Youths, the greater part of whom are slaves of the Pacha and the Beys: these are afterwards employed in the service of Government. They learn there a little of many things, and are very proud of it; but, however imperfect their instructions may be, their views respecting the things of this world are more clear, and they are of much use to the Government.

There is more toleration in Egypt than in any other part of the Mahomedan Empire. Christians are much favoured by the Government, and enjoy many privileges. Except the green turban,

they may wear any dress and colour; and if injured, justice will be done to them equally with the Mahomedans. There have been a few instances where Christians who have turned Mahomedans have been permitted to resume their former profession, pretending that they were drunken when they turned to Mahomedanism: but a Mahomedan by birth here, as in all other Mahomedan Countries, if he turn Christian, will immediately be killed, not being allowed to return to his former religion; and he who caused him to do it likewise forfeits his life, if he does not turn Mahomedan. The first year of our arrival in Egypt, a Levantine Christian, having in his house a Mahomedan Female Servant, induced her to turn Christian; of which, when her father was informed, he acquainted the Government, and both were taken prisoners: the female was drowned, and the man saved himself by turning Mahomedan. The state of toleration which exists here is not the effect of enlightened religious views; but of scepticism and infidelity, which are spreading greatly among the higher classes of the Mahomedans.

*Views of past Missionary Labours, and future Prospects.*

The work of a Missionary in such a country, as that which has just been described, must needs be difficult and discouraging. The depth of sin, of misery, and of degradation to which the people are fallen, is, however, itself a powerful appeal to Christian sympathy, prayer, and effort, on their behalf. *The word of the Lord is not bound, nor has the Gospel ceased to be the power of God to salvation to every one that believeth.* Herein are sufficient grounds for encouragement, to bear the name of Christ before the Gentiles, however deeply any portion of them may have revolted, and whatever be the condition to which their sin has reduced them. Besides, in the midst of the difficulties which beset the Missionary in Egypt, he possesses one advantage in this wretched country, not possessed, in an equal degree, in any other under Mahomedan Domination. In Egypt, the Christian Missionary is tolerated—

we had almost said countenanced— by Mahomed Pacha, the extraordinary man who at present bears rule in that country. Considering the peculiar difficulty of approaching Mahomedanism under a Mahomedan Government, this forms a strong inducement to persevering Missionary Effort here while this providential advantage lasts. Here indeed, as everywhere else, the Missionary is emphatically called to unite *the wisdom of the serpent with the harmlessness of the dove*; but *enabled by the supply of the Spirit of Christ* thus to live and labour, though his faith and patience may be severely tried by days and years of perplexity, opposition, and discouragement, the bread *which he casts on the waters*, in believing prayer and joyful hope, will doubtless be found, though it be not until *after many days*. In the mean time, may the view of Missionary Difficulties in this field of labour, now presented to our Readers, draw forth their sympathy and prayers on his behalf; and thus may they *strengthen his hands, comfort his heart, and be fellow-helpers to the Truth!*

*Results of Missionary Labours among Mahomedans.*

There is no Mission which has more to wrestle with difficulties, and which is more surrounded by embarrassments on all sides, and whose Missionaries want more caution and patience, joined with perseverance, than that among the Mahomedans upon their own ground. Great and many are our difficulties, in our Missionary Undertakings among the Mahomedans in Egypt. To give an accurate view of our work among them, I shall state some of the greatest difficulties with which we have to contend, in our religious conversations with them.

1. We are not able to preach the Gospel openly to the Mahomedans: if this were attempted, we should be in danger of being killed on the spot, or, at least, imprisonment and exile would be the consequence. A Mahomedan will not enter even on a religious conversation concerning Christianity in the presence of another Mahomedan, but only alone, in a private room, through fear of being betrayed: and if a Missio-

nary should venture to attack their religion in the presence of more than one, the consequence would be, unless he kept silence, that they would abuse or curse his religion. How cautious, therefore, ought a Missionary to be, not to deceive himself and others by putting too much trust in the private confession of a Mahomedan; who will often deny the fact as soon as he leaves the room, particularly in a country like this, where dissembling and hypocrisy are very general.

2. With one of the superstitious and bigotted Mahomedans it is almost impossible to keep up a religious conversation; for he will scarcely enter into it, considering it a kind of crime to expose his religion to an examination as to its truth: and the ignorant and careless part do not easily enter into a discussion of this kind, for they depend altogether upon their Teachers and Sheiks in religious matters, considering them as the possessors of the knowledge of the Korân. The sceptical and infidel part of the Mahomedans shew less reluctance to enter into a religious discussion.

3. But the greatest hindrance is, that a man has to die if he change his religion. Many a Mahomedan looks therefore upon a Missionary who comes to him to call his religion in question, as upon a man who aims at his life; and he is therefore anxious to avoid any opportunity by which he might be induced to doubt the truth of his religion. If a Mahomedan could enjoy the liberty of turning Christian, as a Christian can turn Mahomedan, many could be found ready to enter into discussion concerning religion.

4. There are in the system of the Mahomedan Religion itself, great obstacles: as it excludes altogether the necessity of a Saviour. Almost all other nations have, according to their religious principles, sacrifices by which to reconcile themselves to their offended Deity, and by it acknowledge in some degree the want of a Saviour; but the Mahomedan has nothing to do with an offended, holy, and righteous God. The Korân is overloaded with beautiful names for the attributes of God, with which the False Prophet has adorned and plastered its trash and corruption: yet one attribute of God is almost entirely wanting; and it seems that Mahomed avoided it with deliberate intention, as it would not harmonize with his system; namely, the holiness of God. The Mahomedan, also, has no-



thing to do with a new birth, and the crucifying of the old man: the Korân allows whatever may please the carnal-minded man; and if he make his prayers at the appointed times, give alms, and be kind to women and slaves, he will enjoy the pleasures of the Paradise of his Prophet in full measure.

5. With respect to the spread of the Holy Scriptures among the Mahomedans; the Oriental Christians, particularly the Copts, do whatever they can to hinder it, and cannot bear a Mahomedan to take the Scriptures in his hands; just as the Mahomedans do not suffer a Christian to take their Korân in his hands. But the Catholics are sometimes worse in this respect. The Rev. T. Müller once gave a New Testament to a Sheik, who seemed at that time to like to read it: after some days, he returned the book, saying, that these were not the genuine Gospels, and that a Christian, a Roman Catholic, had told him that we had corrupted the Gospels. The Book of Genesis, and the Psalms, Mahomedans accept most willingly, as separately-printed books; but the New Testament, or the whole Bible, with reluctance. The Pacha himself is in possession of the Holy Scriptures. Some years ago he obtained the Turkish New Testament; and having read it, he wished also to read the Old Testament, for which he applied to us by the English Dragoman (Interpreter); but we do not know what effect it has produced on his mind.

6. Different modes have been used in reasoning with Mahomedans on religious topics; but as they are so dishonest in searching after the truth, they will always find some way by which they can avoid acknowledging the truth: and if perchance a Mahomedan is brought so far as to feel himself pressed by argument, he will break off immediately, and go away, repeating, with an irritated voice, his creed — "There is no God but One God, and Mahomed is the Prophet of God."

By much experience, we found that the most effective way of reasoning with a Mahomedan is to begin by proving that man is a fallen creature—a sinner. If he allows this, much ground is gained; for the Mahomedan does not know any thing of original sin. The second point to be proved is, that man, as a fallen creature, a sinner, has to do not only with a merciful and gracious, but also a righteous and holy God. The third point is, that

May, 1832.

man as a sinful creature, whose best works are defiled by sin, is therefore not able to reconcile himself to such a God. If he acknowledge the truth of this, the whole argument is gained: he is then forced to allow the necessity of a Saviour, and indeed of such a Saviour as the Holy Scriptures describe; in other words, the necessity of Christ the Son of God and Redeemer of the World, for reconciliation to God and the salvation of the soul. The genuineness of the word of God, and the spuriousness of the Korân, are then easily proved. If he cannot be brought to acknowledge the truth of the first point, all other reasonings are in vain.

7. Finally, both Eastern and European Christians are themselves a very great hindrance to the conversion of the Mahomedans. They set a bad example to them; and they judge of the Christian Religion by the conduct of the Christians around them; and, comparing themselves with them, they feel themselves superior; and, in some respects, have a right to do so.

If, therefore, a Missionary begins, in a religious conversation, to preach the Gospel to a Mahomedan, he will very often break off the conversation, by saying: "Would you wish to make me as bad a man as your Christians are?" The Missionary has therefore first to prove that those are only nominal, and not true Christians: upon which the Mahomedans sometimes will answer: "Well, if they are not true Christians, they bear your name; therefore convert them first." There is much truth in these answers; and our experience of this kind determined us to pay attention, at every opportunity which offers itself, to preach the Gospel to Mahomedans, and to spread the word of God among them; but particularly to improve any opening which may offer among the Christians in Egypt.

*Results of Missionary Labours among the Christians.*

During our stay in Egypt, all the different parts and corners of this country have several times been visited by us. The Holy Scriptures have been, more or less, everywhere diffused; not only in the Arabic, but also in the Turkish, Greek, Armenian, Hebrew, Coptic, French, English, German, Spanish, Ethiopic, Amharic, and Syrian Languages. As we generally circulated them with our own hands, we always endeavoured to

2 H

instruct those who received them, how to read them, so as to understand their sublime contents, and to obtain the divine blessings contained in them, for this and the future world.

The Holy Scriptures have been received with readiness, eagerness, and gratitude, by many of all Christian Denominations; and only the Roman Catholics and Greeks, and particularly their priests, have shown any resistance to the spread of them. But there are still many in Egypt who are not provided with the *bread of life*. Some of them cannot read the Scriptures on account of the small type in which they have heretofore been printed, and the dimness of their sight: others, because they do not yet know the value of this great treasure: and others on account of their poverty, having no means to purchase them; as we avoided, wherever we could, gratuitous distribution, and encouraged the sale of them by every means.

We endeavoured to introduce the Scriptures, or parts of them, both in Cairo and other parts of Egypt, into the Schools; with which, on account of the want of printed books, they being unable to procure the expensive manuscripts of parts of the Scriptures, even the Churches were scarcely provided. The children formerly learned, from wooden tables, some prayers and passages of Scripture by heart, and generally succeeded.

Hundreds of children now read the word of God; which may, by His blessing, produce good effects in time to come: so that if the parents, through unbelief, should come short of eternal life, we may hope that their offspring will reap the benefits of instruction, both in *this life*, and *that which is to come*.

Congregational preaching, as practised in Europe, is not practicable among the Oriental Christians. The trial has been made by us, for a long time, without success; as they do not venture to come because of their priests, for fear of excommunication. We therefore preached the Gospel to those who visited us in our own houses, by religious conversation, and from house to house, by keeping up religious intercourse with them. The most respectable part of them, and particularly their families, were quite out of our sphere for a long time, as it is only possible for their priests and physicians to enter into their domestic circles. To remove this obstacle,

one of us applied himself to the study of medicine; by the practice of which the doors were opened to religious intercourse with families, in which he fully succeeded. A wide door is now opened for the preaching of the Gospel from house to house; and the former prejudices of many people against us and our mission, instilled by their priests, are more and more removed, and Scriptural Knowledge diffused among them.

The object of our School at Cairo, in which usually between 40 and 55 children are instructed, was to give poor children the opportunity of learning to read the word of God, and to instruct them in the way of salvation; but, more especially, to train up in it promising children for schoolmasters; in order that, by them, true Christian Schools might be organized in different parts of Egypt, as the whole country is destitute of schools of this kind.

Our work among the Oriental Christians, I am sorry to say, has not hitherto been crowned by real conversions; but promising changes have taken place.

The Holy Scriptures, and Tracts, and Pious Books, issuing from the Society's Press at Malta, which have been largely diffused, are now read by thousands. Some of them think more seriously about the salvation of their souls, and how to escape *the wrath to come*: others seek to correct their manners, and to put aside those bad customs which are common in Egypt, as, swearing, lying, hypocrisy, &c.

The Jews apply to us, very often, for the Holy Scriptures. To the Europeans we preached, every Sunday, in English and German; and our labours, particularly among the Germans, have not been in vain.

Mr. Lieder concludes his account of this benighted region with the following aspiration, in which we are sure our readers will cordially join:—

May it please the Lord our God soon to pour out a rich measure of His Spirit upon this benighted country, groaning as it now does under temporal and spiritual slavery—that thereby the so-deeply-fallen Oriental Christians may forsake their errors and repent, and faithfully return to Him who died upon the accursed tree for them also, to save them from eternal perdition—and that the followers of the Eastern Impostor may

forsake the pale and deceiving glimmer of their Crescent, and turn for salvation to the *Sun of Righteousness*, Jesus Christ our Redeemer—that Egypt may become a *shining light* for the surrounding nations, and rejoice in the Lord our God!

The Rev. W. Krusé, in a Letter from Cairo, under date of Dec. 26, makes the following Report of the state of the Mission at that time:—

*State of the Congregations.*

The Arabic Service was never well attended; sometimes only by a few who came from mere curiosity; and some, if they had been willing to come, could not venture it, on account of the Priests. For this reason I some time ago converted my Arabic Preaching into a kind of Catechetical Exercise, causing the elder boys to read, in succession, some verses out of the New Testament, and catechizing them upon what each read. When adults were present, I pursued the same course, making such remarks as might be profitable. Thus I read on Sundays the whose Gospel of St. Luke, and explained it; sometimes a whole chapter at once; sometimes only half a chapter, or a smaller portion.

*Progress of the School.*

The state of the School was more encouraging than at any former period.

In the School, I made the boys read, every Saturday, alternately, a chapter of St. Matthew: then I explained it, and questioned them upon what was read, and was often much gratified with their answers. The smaller boys commit to memory Watts's Catechism, and recite on Saturday what they learn during the week; but the bigger boys I make learn, every week, about six or more verses from the Scriptures which relate to the questions and tenets of the Catechism of Krummacher. My most happy hours were spent with the boys; and they themselves rejoiced in it, and were very attentive and eager to hear me speak to them upon Religion; and there was seldom one who could not recite all his verses.

At the beginning of October, after the Cholera Morbus was over, only twenty boys remained in the school: eight were taken away by the disease; and of the remainder, the elder and more-advanced boys had left the school. However, by

the end of November it was increased again to seventy, of whom about thirty were the sons of respectable Greeks and Copts: the rest are poor; and some are orphans, who have been given over to me, and will not be taken out of the school; but they are very young, and will require some time before we can tell what to make of them. Thus the school has, since October, as it were, begun afresh, or at least commenced a new course; and all my English teaching, for three years since, has been in vain; which has not a little pained me, seeing so many promising boys, whom I intended to train up for Schoolmasters or Translators, disappointing my expectations from year to year. Almost every boy, from the beginning, whom I had admitted, had been delivered to me by his father or mother, with the words—"This boy is your son: do with him as you like." But I have now had proofs enough that their promises are but vain words. However much disappointment I have experienced, I am still convinced that the seed of the word of God has not fallen altogether on barren ground; for what they have learnt in the school of the way of salvation in Christ, they carry with them wherever they may go: and the fact that some used to read in the evening in the Bible, which they have taken home — as many mothers cheerfully related to me that their children read it to them—is an evidence that our *labour is not in vain in the Lord*. As to the Girls' School, we have, for a few months past, had much encouragement. Many mothers, who dared not formerly to do so, now bring their girls, urgently begging us to instruct them; but as Mrs. Krusé is unwell, and has besides a sick child, she has promised from one month to another to receive them, but has not had restored strength enough to admit them; for which they were very sorry, and my wife still more. Three girls even attended the Boys' School with their brothers, hoping, from week to week, to be received into the Girls' School; but their wish not being realized, they at last stayed at home.

*Distribution of the Scriptures.*

The effect already produced, by the Divine Blessing, on the distribution of the Scriptures, is also very encouraging. After such a development of the state of the inhabitants of Egypt as that contained in Mr.

Lieder's Paper, it behoves us not to *despise the day of small things*.

During the last six months the sale of the Scriptures in the city was very limited; but they were more acceptable in Upper Egypt, to which country I twice sent a Copt with books, who each time brought back to me more than 400 piastres. Although, several years ago, many copies of Scriptures were diffused in Egypt, and though the Brethren Lieder and Müller have, in all directions, provided the Christians with the word of God, yet the more it is circulated there seems to rise a new and increased desire for it among the people; and it especially proves a powerful excitement to the growing Youth in the Schools, to possess the same book which others had received before them. We therefore continue cheerfully to spread the word of life, accompanied with many useful Tracts and School-books, everywhere, as far as we are permitted; knowing that the Holy Scriptures can make men *wise unto salvation, through faith in Christ Jesus*. Only a month ago, a Coptic Youth called on us, whom Mr. Müller had seen and spoken to on his journey. This young man did not know how to relate enough of the joy, eagerness, and zeal with which young people in Upper Egypt received and read the word of God; and in himself very perceptible fruits of reading it are exhibited, he having made it his daily study. He has since left his service as a Clerk of the Pacha, and offered himself as a Schoolmaster, now waiting for Mr. Müller's arrival.

In the view of his visit to Europe for the benefit of his own and his family's health, which we have already noticed (p. 199), he adds, with feelings into which every Missionary will fully enter—

The nearer my departure approaches, the stronger I feel my heart attached to Egypt.

---

### India within the Ganges.

---

*Bp. Turner's Testimony to the Progress of Christianity in India.*

THE late Bishop Turner, in a Charge delivered at Bombay, thus speaks on the Progress of Christianity:—

In conclusion, my Reverend Brethren, I would desire to express to you my

persuasion, that we may, without undue presumption, apply to ourselves the expression made use of by an Apostle, when, on seeing the Brethren, he felt called upon to thank God and take courage. We have much cause for thankfulness in all that has hitherto been ordered—much ground for encouragement in the prospects opening before us. There is a mighty work in progress—the Christian Civilization of India: that progress may be slow, as compared with the hopes and wishes of those who love the Truth: it may be, in some points, difficult to be ascertained; in others, partial and incomplete: but I have a deep and entire persuasion that it is going forward, and that, if we could make an estimate of the aggregate of good, it would be found that it increases in a steady progression.

A passage to the same gratifying effect is found in the Bishop's Charge to the Clergy of the Archdeaconry of Colombo.

When we count over the number, or try to form an estimate of the amount of the labours before us, who does not feel that the most strenuous efforts of individual exertion must be unavailing? But you are not left to individual exertion: your efforts are made in direct and well-understood combination with those of your Brethren throughout India: you have submitted to the same rule of discipline; are directed by the same authority; wield the same weapons; march under the same banner; and fight together with them the same *good fight of faith*. And will you not rejoice, when I tell you that in every part of the field the warfare is steadily maintained?—that from this Southern extreme of the British Possessions in India to the distant mountains of Himalaya, the Cross has been displayed, not as an ensign of destruction and of war, but as the harbinger of *peace, good-will towards men*? I pass by what it is accomplishing in the struggle against the corruptions of Idolatry, and the fierce intolerance of the Arabian Soldier: I would rather speak of one portion of its triumphs which are less likely to have come under your notice—those which are daily achieved amongst our own British and other professedly Christian Brethren, by the influence of *pure and undefiled Religion*. To this point I can speak with much confidence: at many, I might almost say at every Station in my late extended progress, I have had occa-

sion to remark indications that could not be mistaken, of advance in personal religion; a more willing recognition of the salutary influence of Christian Principles; and a more earnest desire to bring those principles into action, in the moral and social improvement of all classes, Heathen as well as Christian.

In the Charge delivered at Bombay the Bishop thus gives

*His Counsel to the Clergy of the Indian Church in reference to Native Education.*

The Clergy of the Indian Church, as a body of Christian Ministers placed in the very centre of a vast Heathen Population, and daily called to witness and to deplore the fatal influence of Idolatry and Misbelief, live and act, with respect to external circumstances, under a burden of responsibility, to which the ordinary duties of their calling can exhibit nothing parallel. For, in the first place, we have the whole matter of Native Education daily before us; not as an abstract question, but as one upon which our minds must be so made up, that we may be able to preserve our consistency, whatever complicated form it may assume.

In proceeding to lay before you some of the results to which I have been brought, by such inquiries and observations as I have been able to make, I need not point out, that my experience has been very short; but a wide and diversified field of inquiry has been opened before me, and I trust that the opportunities of procuring information have not been altogether unimproved.

On the broad question, whether, as Ministers of a Christian Church, we should or should not consider ourselves bound to take a share in the measures in progress for the instruction of the Heathen, it cannot, I trust, be necessary to detain you by any remarks. The conviction is general, I hope I may say universal—that it is our duty; and, that the Minister who is insensible to, or careless of, the obligation, violates the pledge which he gave at his Ordination, compromises the true interests of the Church to which he owes obedience, and betrays the cause which he has engaged to defend—the Cause of Truth and Righteousness, as opposed to Error, Ignorance, and Sin.

The question then, as it commonly presents itself, is not, whether our aid shall be given in furtherance of this great object, but, what is the mode in which that aid can most effectually be rendered.

Even after the most zealous exertions, much must remain unaccomplished: it becomes us, therefore, to take good heed that no portion of these exertions may be wasted through mistaken views on our part, either of the means to be adopted or the objects to be pursued.

At the very outset, a difficulty meets us. Who has not been embarrassed by the question—"How far are we, as spiritual persons, required, and under what circumstances may we be permitted, to apply our own time and thoughts, or the means entrusted to us by others, in furtherance of Education purely Secular?"

We all know, that, to this question, very different answers have been given. Some of our friends are ready to maintain that there is no mode of instruction to the support of which a Christian Minister may lawfully lend himself, which has not the knowledge of Salvation for its object, and the knowledge of the Will of God, as declared in the Holy Scriptures, for the means. Broadly as this assertion has been made, it would not be easy to gainsay it; but we may remark, that, like many other general declarations, it leaves many special cases wholly unprovided for. We grant, or, I would rather say, we are forward to maintain, that the Christian knows no other end for his labours of love; nor are there any other means to which he would willingly have resort. Yet, though this must be the end, and these the means, toward which, and by which, all his efforts are directed and animated, there may still be room for much subsidiary exertion; and those labours may sometimes be very useful, which, ostensibly, have no direct bearing on our object.

We know that many things which are first in point of importance are not first in point of time; and, however anxious we may be to sow that seed which is the Word of God, we must not knowingly cast it by the way-side, or in stony places; but rather wait, in hope that by waiting we may find a prepared soil, which will give back twenty or fifty or a hundred fold.

---

### West Indies.

*Trial and Acquittal of Baptist Missionaries.*

WE extract from the Royal Gazette of Jamaica some particulars, which will awaken painful feelings in our Readers.

At the Assizes held in March at Montego Bay, the Grand Jury of the County of Cornwall, in an Address to the Chief Justice, dated on the 20th of that month, three days before the trials to which it refers commenced, thus prejudge the case of the accused Baptist Missionaries—

From the mass of evidence which has come before them, they would feel themselves deficient in their duty, were they not to express their conviction that the Baptist Missionaries have, in a culpable degree, been the cause of the late rebellion; inasmuch as they have blended politics with religion, and appointed ignorant and illiterate persons to instruct our Slaves, who have imposed upon and led them from their duty and obedience.

It will be seen by the following particulars on what sort of evidence this judgment had been formed, and how clearly it was refuted.

The Missionary Francis Gardiner was put on his trial for seditious on the 23d of March. Two Negroes were brought as witnesses against him. We extract the chief parts of their testimony, and the remarks thereon which appear in the Gazette.

CHARLES REID, a negro belonging to Unity-Hall Estate, always goes to the Baptist Church—the prisoner at the bar is the Minister—heard Parson Gardiner say that “after Christmas free belong to them”—after Christmas they were to sit in their houses steady—when they were all sitting in their houses steady, they must not go to their work after Christmas; and when they sat in their houses steady, if Buckra [Master] came, they must know what to say to him—witness understood him well—that was the whole he said at that time—heard this one Sunday when he, witness, went to Chapel—never heard him say any more—he said the people must go and take their free, if Buckra would not give it to them—knows a negro named Murray—he was not there.

*Cross-examined*—This passed a month before Christmas—cannot tell the rest of the preaching—cannot tell what it was about—remembered only these words—never heard Mr. Gardiner say the same before—witness sat down after Christmas, and remained two days—only attends Church—is not a member—as it was about freedom, he recollected the words—he sat down at Christmas because other people sat down—never told what had been said by Mr. Gardiner—William Murray

was not there on the day he heard Mr. Gardiner say the words.

WILLIAM MURRAY, a negro belonging to Unity Hall, was in the habit of going to Chapel in this town—was in the Chapel the Sunday of Christmas—was there also two Sundays before Christmas—had been attending long enough—had been there longer than two Sundays before Christmas—missed one Sunday and went the next: that was the way he always did.

His Honour remarked, that if Mr. Attorney-General wanted to prove the same offence at a different time, that could not be received—that the law said the fact must be clearly and distinctly proved by two slaves; and that if the fact occurring on the same day was not made out, then the evidence could not be complete.

WILLIAM MURRAY—Was at Chapel within two weeks of Christmas and on Christmas Sunday—heard Parson Gardiner say, that when Christmas was over, all persons must stop in their houses, and let any body come and disturb them before they disturb any body—knows nothing else—did not hear him say any thing the Sunday before Christmas—it was on Christmas Day he said that—heard nothing about free—plenty were there—is sure this was on Christmas Sunday—great many free people were there.

Mr. Attorney-General said, that, for want of evidence, he would not proceed further in the case; and that he would now enter a *nolle prosequi* in a similar prosecution, namely, the King v. William Knibbs, for seditious. The indictment was then handed to the Jury, and a Verdict of Acquittal was returned.

His Honour then addressed the auditors of the Court, and admonished them to preserve decorum; and to be satisfied with the justice which had been done to the Prisoners and the Country.

The Court then closed its proceedings; and we trust that such portion of the public as may feel disappointed with the result of these criminal trials, which seemed to us to be founded on purely administered justice, will avoid any acts that may lead to disquiet and confusion.

The Cornwall Gazette states—

The trials of the several free persons indicted for rebellion and rebellious conspiracy have brought an immense cloud of witnesses from every direction where the Baptists have had their establishments. Hundreds of witnesses have been cited by the two Preachers.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Bishop of Calcutta*—The Degree of Doctor of Divinity having been conferred by the Convocation of Oxford on the Bishop of Calcutta, elect, Dr. Wilson was consecrated to his Sacred Office at Lambeth, by the Archbishop of Canterbury, on Sunday the 29th of April. The Consecration Sermon was preached by the Rev. Dr. Dealtry.

*Christian-Knowledge Soc.*—At a Special Meeting of the Society, the Bishop of London in the Chair, the sum of Two Thousand Pounds was appropriated to the establishment of a System of Cheap Periodical Publications. It was stated that Three Hundred Thousand copies of Cheap Publications issued weekly from the Presses of the Metropolis, many of them of an evil tendency. One of the most useful and well-conducted of these Publications is the "Penny Magazine" of the Useful-Knowledge Society: of this Work, One Hundred Thousand copies, it is said, are in weekly circulation. This Publication it is proposed to imitate, so far as regards the selection of useful general information, but to combine with this religious instruction. A great moral benefit to the public may, with the blessing of God, be thus effected; with little risk to the funds, as the annual profit accruing on the Works alluded to amount, it is said, to 25,000*l.* A Committee was appointed to carry the design into execution.

*Church Miss. Soc.*—Mr. A. B. Duckham, whose ill health was noticed at p. 160, has been obliged to leave India: he arrived in London on the 24th of May.

*Hebrew-Christian Church*—Under this appellation, a few Jews, who have embraced Christianity, have for some time formed themselves into a distinct community; conceiving that their Brethren after the flesh will more readily unite with such a body, than with those who were born Christians. They assembled first, upward of three years since, in a Weekly-Prayer Meeting: after a short time they met for Worship on the Lord's Day, first in a room, and afterward in a small Chapel hired for the purpose; and are now seeking assistance to establish themselves in a more commodious Place of Worship.

*Prevention-of-Cruelty Soc.*—A Society formed for the Prevention of Cruelty to Animals held its Annual Meeting in the Lower Room at Exeter Hall, on the 18th of May. It was stated in the Report, that the Prosecutions by the Society, during the year, had amounted to 186: of these, 55 offenders had been fined, besides costs; 40 were amerced in costs; and the remaining cases had been dismissed, or the parties had absconded.

*Temperance Societies*—More than 180 Public Meetings in furtherance of this Cause have

been held, since June of last year, in London and its vicinity alone, and great numbers in the country: there are already upward of Seventy Auxiliaries in connexion with the British and Foreign Temperance Society. The Members in the British Empire, including Canada and the Cape of Good Hope, are estimated at 90,000. According to Official Returns, a decrease of 981,789 gallons has taken place in the consumption of ardent spirits in the United Kingdom, during the year ending on the 5th of January; and a reduction of 255,000*l.* in the revenue from spirits, for the Quarter ending on the 5th of April, as compared with the corresponding Quarter of last year, while there was an increase in the total revenue from exciseable articles during the same Quarter.

*Tritinarian Bible Soc.*—Dissensions and divisions have taken place in this Society, arising, as it appears to us, from its very nature; the test adopted at its formation not having been found sufficient to answer its professed design: the details on this subject may be seen at large in the "Christian Observer" for May, pp. 358—365. From the 12th of April to the 7th of May, the Society issued 628 copies of the Scriptures; of which 485 were sent to Auxiliaries and Associations, and 143 to Members. From ten to four o'clock daily, Sundays excepted, at 32, Sackville Street, Members may purchase at reduced prices, and all persons without distinction at the prices which the Bibles and Testaments cost the Society.

*Useful-Knowledge Society incorporated*—A Charter of Incorporation has been granted by the King to the "Society for the Diffusion of Useful Knowledge;" the objects of which Society are therein declared to be—"to cause to be composed, compiled, and written, Treatises, and Works, and Elementary Tracts on or relating to Arts, Sciences, and Letters; and also to cause to be made, engraved, and constructed, Prints, Maps, Plans, Models, and Instruments connected with Arts, Sciences, and Letters: such Treatises, Works, Tracts, Prints, Maps, Plans, Models, and Instruments, to be printed, made, and published in an economical manner, and to be sold at a reasonable price."

*Anti-Slavery Petition*—A Petition signed by ONE HUNDRED AND THIRTY-FIVE THOUSAND persons, and measuring HALF-A-MILE, has been presented by the Lord Chancellor to the House of Lords, praying their Lordships not to inquire further into the Expediency of Abolishing the odious system of Negro Slavery, but to adopt measures for its Abolition at the earliest period compatible with the substitution of judicial restraint for the present system of irresponsible power over the Negro.

**Bible Instruction repressing Crime**—The Rev. Lundy Foot, at the late Annual Meeting of the Irish Society, stated some facts, which place in a very striking light the effect of Bible Instruction on the People of Ireland. In the County of Antrim, the Judge received at Carrick Fergus the white gloves usually presented when the Assize is what is called a Maiden Assize, that is, when there are no criminals for trial: in this County the proportion of Sunday Scholars to the whole population is as 1 to 10, and the Bible is read and valued; while in the Counties which are notorious for crime, the Bible is as far as possible withheld from the people, and Sunday-School Scholars bear the following insignificant proportion to the whole population—in Kilkenny, as 1 to 221—in Kerry, as 1 to 432—and in Clare, as 1 to 844.

**Idolary Tax in India**—The Christian-Knowledge Society having presented a Memorial to the East-India Directors against the continuance of the Idolary Tax, an answer has been returned, stating, that the Tax is of very ancient origin, and has been the subject of frequent consideration by the Court, and that its attention will still be directed to the subject. This answer not being satisfactory, Mr. Montagu Burgoyne, at a late Meeting of the Society, gave notice, in the unavoidable absence of Mr. Poynder, of a Motion to address a Second Memorial to the Court of Directors, with proofs and evidence of the injurious effects of this Tax, in retarding the progress of Christian Knowledge in India.

**Population of United Kingdom**—The following results are deduced from an Analysis of the Population Returns of 1831. The last column shows the Rate per cent. of Increase, from 1821 to 1831.

DISTRICTS.	Total No. of Persons.		Ratio.
	1821.	1831.	
England and Wales.			
Mining . . . . .	1,028,078	1,339,856	30
Manufacturing . . . . .	2,378,263	2,984,101	25½
Metropolitan, &c. . . . .	2,994,266	2,463,288	19
Towns and Villages . . . . .	6,310,707	7,787,745	23½
	5,668,168	6,102,430	7½
Total England and Wales . . . . .	11,978,875	13,889,675	16
Scotland . . . . .	2,692,456	2,365,930	18
Total Great Britain . . . . .	14,072,331	16,255,607	16½
Army and Navy . . . . .	319,300	277,017	
Ireland . . . . .	6,802,693	7,734,265	13½
Total United Kingdom . . . . .	21,193,724	24,266,989	14½

**Great Diffusion of Wealth**—The following statement of the parties who form the body of State Creditors in this country, that is, of those to whom the National Debt, as it stood at the beginning of 1823, was due, is taken from authentic documents; and shews that there is abundant ground to press more cogently the Cause of Charity, since the Half Million contributed in the United Kingdom (see pp. 515, 516 of our last Volume) to our Missionary, Bible, Tract, and Education Societies does not form a Fiftieth Part of the Income derived from this one source only:—

Annual Dividends not exceeding 10l. are paid to 90,755 persons—20l., to 41,295—

100l., to 99,582—200l., to 26,049—400l., to 15,459—600l., to 5141—1000l., to 3243—2000l., to 1732—4000l., to 487—exceeding 4000l., to 215: making a total of 283,958 persons, holding together a Capital of 737,130,668l., and receiving Annual Dividends thereon amounting to 25,772,296l.

SOUTH AFRICA.

**Church Miss. Soc.**—The Rev. W. Watson and Mrs. Watson arrived at the Cape, after a passage (see p. 470 of our last Volume) of nearly four months, on the 13th of February, on their way to New South-Wales. A manifest blessing had attended his labours on board, not only in the apparent conversion of some, but in a general restraint on profaneness and intemperance. They were affectionately received by all to whom they were introduced: of one friend Mr. Watson writes—

I thought it my duty, as a Christian Missionary, to call and pay my respects to Rev. Dr. Phillip, who kindly and pressingly invited us to make his house our home so long as the ship should remain. We thankfully accepted his invitation; and I bless God that we did, for his conversation was made of very great advantage to us: it is impossible for me to couch in words the sensible benefit which I have derived from his sober and well-digested remarks. Had he been his own children, he and his excellent partner could not have taken a more lively interest in our welfare.

CEYLON.

**Church Miss. Soc.**—The Charge which the late Bishop Turner delivered at Colombo concludes with the following testimony to the Society's Missionaries:—

To those among you who are engaged in direct Missionary Labour, I desire to express very strongly my approbation of the discretion, and diligence, and faithfulness, with which your duties are performed. You have adopted what I believe to be the best and surest method of conducting Missionary Operations—patient assiduity concentrated on a defined field of labour. I need not exhort you, not to give way to any feelings of doubt as to your ultimate success, for your own daily experience tells you that the seed has not been sown in vain; and what we witnessed, in this Church only a few days ago [alluding to the Confirmation of 78 Young Persons belonging to the Cotta Schools] may surely be regarded as the first fruits of a glorious harvest. The Word of Promise is true, though the time appointed may be long; and that promise is, that the nations shall be gathered; for unto the Gentiles also hath God granted repentance unto life.

INDIA WITHIN THE GANGES.

**Death of Rev. W. Sawyer**—Mr. Sawyer, who was for several years an active and useful Missionary at Madras of the Church Missionary Society, has been recently removed by death. After a visit home, during which he had received an appointment as one of the Company's Chaplains in that Presidency, and had married a second time, he left England, on his return, in the beginning of March 1830; but has been thus early called away from his renewed labours. The Rev. Frederick Spring thus speaks of his decease, in a Letter of the 24th of January:—

It appears, from some recent instances, that the climate of the Nilgherry Hills is not suitable for every complaint. You will be sorry to hear that the Rev. W. Sawyer is no more; although he had been for some time stationed on the Hills, and did not go there on account of ill health. His complaint was in the liver; and, it is supposed, was developed by the climate. His end was peace; and he departed in the full exercise of that faith which he had while living.



# Missionary Register.

JUNE, 1832.

## Biography.

### OBITUARY OF THE REV. CHRISTIAN KUGLER,

CHURCH MISSIONARY IN ABYSSINIA.

A FEW particulars of the death of this valuable Missionary were stated at p. 114: the following details of this melancholy event are given in a Letter written by his fellow-labourer, the Rev. S. Gobat, in February, at Behati, and addressed to a friend in Germany.

On Friday, Dec. 10, I went out early in the morning with Br. Kugler, partly for the benefit of our health, partly to hunt wild-boars, in order to prepare, from their lard, ointment for patients. Whilst we were, shortly before sun-rise, passing a river, we observed a large animal in the water, which we at first imagined to be a crocodile. I then asked Mr. Kugler, "Who will go to shoot the animal?" With a low voice, just as though he was afraid, he replied, "I will go." Going nearer, he conceived it to be a hippopotamus, which he wounded. But his gun burst, and produced two wounds in his left arm, which, however, he considered as insignificant. For about ten days he did very well, except that he had a slight continued fever, until he extracted a small splinter of wood from the largest wound. This caused him some momentary pain; but it soon got better than it had been before, so that he thought it to be quite cured, but for the slight fever.

On Thursday the 23d, he laid himself on his left side, making use of his hand to support his head, and forgot himself while he was reading, till a stream of blood flowed from his wound. I was not with him, but he told me that about two pounds of blood had flowed out. After that time he lost some blood almost every day, quite unexpectedly; but this was not observed to produce much effect on his constitution, till Sunday Evening, Dec. 26th, when he fainted after another loss of blood. He soon, however, recovered, and had a good night; but yet his arm began to swell. On Monday he did pretty well. On one of those days he said that he felt very well, but yet he believed that he should die from this wound. We then spoke about writing

June, 1832.

to our friends at home; mentioning also, that the world might perhaps be offended at the cause of his illness: to which he replied: "As for me, I am not disturbed by this; for God, who is my Saviour and my Judge, knows that I on that day went hunting, not for pleasure, but in order to do good to sick persons in this country. Write, therefore, the simple and the whole truth: this can never do any harm to the cause of Christ." On Tuesday he again lost much blood, and felt much pain in his swollen arm. We tried another remedy; but although his arm was tied well, yet the blood broke out again a few hours after. In the mean time we had prepared another remedy—for as often as he was easy, we consulted together what remedy we should try, to stop the flow of blood—of which remedy we made use immediately: but his arm instantly swelled more, so that he began to cry out with pain. Soon after, however, he said, "It is the will of God, therefore I will suffer patiently." About half an hour after this, he himself untied his arm, saying, "The pain is extending further and further upwards: I can no longer bear to have my arm tied: if it be the will of the Lord that I now die, then I will willingly go to Him; although I should be very glad to remain here, in order to make known His salvation in this benighted country." Then he gave a long and serious exhortation, in the Tigré Language, to those who were present; which he commenced, to my surprise, with these words: "I shall die." He soon got a little better. By the use of several cooling remedies, I succeeded so far, that he could rest pretty well after 2 o'clock in the morning.

On Wednesday the 29th, he felt so well during the whole day, that we were quite

comforted. About sun-set I felt his pulse; which appeared to me so irregular, so full, and so strong, that if he had not already lost too much blood spontaneously, I should have bled him. But I concealed my apprehension, and only said to him: "If it go on so well till 9 o'clock, I shall have no more anxiety concerning you." When, a quarter of an hour after this, we talked with each other, he said, "There comes blood again." I hastened to him; and Brother Aichinger, who was ill, arose immediately from his bed. He instantly applied some remedies to his wound; but so much blood had already escaped, that he almost fainted. Yet he soon after this recovered a little; and the first words which he uttered were, "I die." He then said, in Tigré: "I fear nothing—do not weep for me—I feel better." After this he prayed in Tigré, to the following effect: "Lord Jesus, bless me! have mercy upon me! take me up to thee! Thou art my Redeemer, my Father: I have none other Father besides thee—I am coming to thee—receive my soul with thee. Prepare me a place with thee, &c." Then he prayed the same in German, adding, "I thank thee, O Lord, for all thy mercy. Thou hast been gracious to me up to this hour, &c." After having still more frequently invoked the name of Jesus, he said to me, in a lower

voice: "I cannot speak any longer: tell these persons [who were about him] that I belong to Jesus, therefore they should not lament, as they usually do. Make no Tescar." (When a person dies, his relations kill as many head of cattle as is in their power. If they are grandees, they kill as many as about 1000 bullocks. Then they invite many priests and poor persons, to pray for the deceased and to eat the meat. This they call Tescar, *i. e.* Remembrance.) A little after this he said to me, "Tell me something of Jesus—I can speak no more." I could not yet believe that he would die. When I tried to speak, my voice was oppressed with grief; but I was in a manner satisfied, because I observed that he was always conversing with Jesus. "Be not afraid," said I to him; "for the Lord will not forsake you, either in life or in death: he never forsakes those that are his." He answered with a clear voice—"Yes, this I know well: he has not forsaken me." These were his last words. He groaned a little longer, and fell asleep so calmly, that none of the many who were present, thought he had expired till about two hours after. It was on Feb. 29, at eight o'clock in the evening, when he entered into eternal rest. This afternoon he was interred in the Church called "Madhan Alam" (The Saviour of the World).

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

FROM the Addresses delivered at the late Anniversaries, we collect, in the present Number, the most interesting FACTS relative to the UNITED KINGDOM and the CONTINENT, stated by the various Speakers.

#### UNITED KINGDOM.

##### *General Results of Visiting Societies.*

To those who observe the effect of these Societies, it is obvious that they have already led to an increased attendance on Public Worship. The manner in which the visitors are now received, is another symptom of improvement among the people: at first, they were received with something like suspicion; but now, their approach is often hailed with pleasure and gratitude. There is even a marked change in the appearance of the people themselves: they are more attentive to personal cleanliness: apologies are made

if the stairs are not clean; and, on the day when the visitors are expected, the place shews that some preparation has been made for their arrival. As the visitors become known in a district, they are received with greater cordiality, though not with less respect: reserve seems to be banished on the one side, and restraint on the other: there is thus a friendliness of intercourse established, which the visitors find of the utmost importance in the promotion of their object, because it ensures to them that, on which, under the Divine Blessing, they may rely for success—the entire confidence of those

among whom they go. We thus come to find out those who are really the Poor: the most importunate and sturdy of those who put forward their claim on public charity are impostors, while those who are really objects of charity—the poor widow, the destitute orphan, the aged and the infirm—are unable to move abroad to make their wants known, or unwilling to be seen in the character of beggars; and many of these would have pined away unnoticed and unknown, but for the exertions made by this Society.

[*Lord Alford—at Dist. Visit. Soc. An.*

*Organisation and Beneficial Effect of  
Islington Visiting Society.*

In the parish of Islington, 2340 families have been visited, which, upon the average of five in each family, make 11,700 individuals under the inspection of the visitors; thus bringing one-third of the whole population within the care of the Society. From a report made in April, it appeared that 2714 visits had been made within four weeks in one district—that a great number of Tracts had been distributed—that many children had been sent to school—and that very considerable numbers had been relieved with clothes and money: this was one month's work in one district, out of four into which the parish is divided. A Monthly Meeting of the visitors is held, at which reports from 65 sections are presented and read: the visitors have here an opportunity of interchanging opinions; whereby the over-zealous or imprudent are restrained, the tardy or indifferent are encouraged, and the whole machinery is revised and put into a course of more perfect action for the month ensuing; and thus the Clergy are put in possession of the physical, the moral, and the spiritual condition of the flock committed to their care, to an extent at which it is impossible that they could arrive by their personal exertions.

In my conscience I believe, that, next to the administration of God's Word and Sacraments, this System of District Visiting, under proper arrangement, will be productive of more good than any other that has been ever devised. The many cases in which souls are awakened to a just consideration of their spiritual condition—the many instances which daily present themselves of persons becoming more regular in their attendance on Divine Worship—the great moral improvement in the people who have been visited—the greater attention to habits of clean-

liness—all these shew the progress which the Society has made, and the blessing which God has given to its labours.

But the benefits to be derived from such Societies are not confined to the Poor: the

Rich who take part in them cannot fail to be large sharers in the advantage. I am often glad when I can get Young Persons, whom I have seen frequent in their attendance at Church, to become visitors: because, in the first place, they get into good company; and, in the next, they become acquainted with the state of the Poor from their own inspection: from this knowledge is often to be dated the first, the incipient, disposition to turn in earnest to the Lord; and nothing tends more to that, than the habit of doing good to those about us. Nor are these visits of slight importance to the Clergyman: many a pious thought, many a valuable suggestion, occur to him on these occasions; and, not seldom, the most forcible point of his Sunday Sermon will arise from this communication with his flock in the course of the week.

[*Bp. of Calcutta—at the Same.*

*Testimony of a Clergyman to the Value, to himself, of a Visiting Society.*

A District Visiting Society was established in the parish of Hammersmith in January last, which is now in full operation: it consists of Six Ladies and Eight Gentlemen, visitors; and though they have been little more than three months engaged in this excellent work, their labours have already been blessed with ample success. I thought, before the establishment of this Society, that I was well acquainted with my parish; and not without reason: I was born in the parish—had passed the greater part of my life in it—was ordained to a Curacy in it—and have succeeded to the Incumbency: I had, therefore, I thought, good reason to suppose myself thoroughly acquainted with it; but I must declare, that the information which I have derived from the visits of the Society prove to me that, until that Society was formed, I was in comparative ignorance of the actual condition of the greater part of my parish! When I can state this of a place in which I have passed nearly all my life, is it not highly probable, that there are very many parishes of whose actual condition their respective Clergymen are in still greater ignorance? [*Rev. G. T. Atwood—at the Same.*

*Remarkable Instance of Conversion through a Visiting Society.*

I could cite many strong instances, in

which the hand of God has been visible in bringing back some, whose conversion, after a long life of vice and ignorance, can be regarded as little short of a miracle. One case in particular has struck me: it is that of a man who had lived up to the age of eighty-five in ignorance, immorality, and profligacy. This man was found by some of the visitors of the Society; and, at first, refused to listen to any thing in the way of spiritual advice: those, however, who addressed him were not discouraged by that refusal: they continued their efforts; and were, at last, recompensed, by finding that his obduracy yielded to their exhortations; and had the satisfaction of seeing that he, who until eighty-five had lived a profligate, died, at the age of eighty-seven, sincerely penitent, and looking with confidence for mercy and forgiveness through the merits of his Redeemer.

[*Lord Henley—at the Same.*

*Abuses of the Press.*

No lengthened proof is necessary to evince the prostitution of the press. Look at the walls placarded with outrages against decency. Go to any place of public resort, to the haunts frequented by the poor and labouring classes in their hours of idleness or dissipation. We have papers of all sizes—of all hues—of all colours—of all prices—papers cheapened down to the means of the people—publications which cannot be read in the presence of a second person—Infidelity crawling forth in reptile forms, vulgarizing itself to the very lowest classes, and suiting itself to all the feelings and textures of every class—not only wandering stars, luring their followers to destruction; but some of a fixed character, grown into suns of their own systems, and, by the glare of their mystical light, seducing their admirers to follow them, till they strike on the rocks beneath, and make shipwreck both of time and immortality.

“Hand to hand,” has been the motto in every great national struggle: and, in this way, we should act in regard to the press; endeavouring to redeem it from the disgrace into which it has fallen, by making it the means of its own purification; and, where it has been abused, meeting that abuse by its own mighty power. [*Rev. B. Burnett—at Christ. Inst. Soc. An.*

*Instances of the Beneficial Effects of Religious Tracts.*

A Tract Distributor, in passing through a village, met a man to whom he gave the Tract, “A Word for a Drunkard.”

The man went to a woman who stood at her door, and said, “You have been telling that man that I am a drunkard:” the woman, of course, denied it: the man said, “You know that I am the greatest drunkard in the village, and you told him so; or he would not have given me this book:” the woman again said she had not, and added, “but he has hit the right nail on the head.” The Tract proved the means of converting this man. The first-fruits of his reformation were, to go to his aged father, whom he had frequently beaten, and fall on his knees, and beg his pardon. After this he was engaged at harvest, at which, according to custom, the farmer gave a feast: he saw an old companion there, and, calling him out, told him, that unless he left off drunkenness, he could not associate with him any more: the man burst into tears, and told him that he had left it off; and that, in fact, he had also been reformed through the instrumentality of a Tract.

In the higher walks of society, also, I know instances of the beneficial results of distributing Tracts. Not far from my residence, one was given to an old blind woman, or rather to her grand-child to read it to her. There is in that parish a mansion, inhabited by a Gentleman who owns the whole parish: his daughter entered the old woman's cottage: seeing the Tract, she took it up: her mind was impressed by its truths; and she told the old woman to request the distributors to leave two at the hall, and one for the use of the parlour. It did not stop here: the daughter came again to the old woman, and asked what was the subject of the last Tract: “The New Birth,” was the reply. “That is just what I want,” replied the young Lady. After reading it, she was more anxious to understand the subject; and went to London for the purpose of purchasing some work explanatory of the point; and met with Burder's Village Sermons, in which there is one on the subject: this and other Sermons she read to the old woman, while the tears ran down her cheeks; and, at length, the Old Woman of 80 years and the Young Woman of 20 were rejoicing together in the mercy of God. She afterward prevailed on her father to establish Domestic Worship, and all this grew out of the gift of a single Tract.

One Young Man who was a Tract Distributor, passing two apprentices who were at play on a Sabbath Morning, told them that they were breaking the Sabbath,

and invited them to attend Public Worship: this they refused to do; and one of them told him that he had no business to interfere with them: he said, "Well, I will leave you; but remember this, *The way of transgressors is hard!*" After he was gone, one of them said his play was spoiled for that day, and he should play no more. The next Sabbath Day, this Youth went to the Tract Distributor, and solicited permission to accompany him in his work of distributing Tracts that day: which was granted, and he eventually became a Tract Distributor.

The same Young Man went to a heath where some young men were playing at cricket on the Sabbath, and began to read a Tract: they threatened him; but he still persevered, saying, "I am sure you will not hurt me: I mean you no harm." In this manner he subdued them, and they gave up their game: he then gave them some Tracts, and went into the village; and, on going into a cottage, he observed a young man sitting in a corner of the room, weeping: "What!" said he, "are you not one of the young men to whom I gave a Tract, on the heath?" "Yes," replied the other, "and I am now convinced of the awful sin of Sabbath-breaking." That very Young Man is now engaged in distributing Tracts.

[James Fyson, Esq.—at Rel. Tract Soc. An.

#### *Fearful Growth of Intemperance.*

It is in vain to dismember the great deterioration which has taken place in the habits of the lower classes during the last twelve years. Intemperance is the fruitful parent of crime, in all its variety and gradations. I hold in my hand a table, shewing the aggregate number of persons who have been taken into custody, in the Metropolis, within the last twelve months, in a state of intoxication, amounting to 31,314. If it be considered that these numbers form, in all probability, only a small part of those who indulge in this fearful vice, what a spectacle does the state of morals among the lower classes of this Metropolis present! In addition to these Returns, there is the concurrent testimony of the Magistracy in all the chief towns in the kingdom, that the greater part of the crimes committed result from intemperance. Ninety-five thousand offenders have been committed to prison in the course of twelve months, in England and Wales: by inquiring in those districts, where the facts could be got at—and they would form a pretty good index to the whole—it appears that four-fifths of the

crimes committed may be traced to habits of drunkenness. It has been further said, and I believe with equal truth, that three-fourths of the beggary and pauperism may be traced to the same prolific source.

There is another subject of awful interest—that fearful visitation of Providence which suspends for a time the reason of men: it has appeared, on investigation, that at least one-half of the cases of madness in the kingdom are clearly traceable to habits of intemperance: of 495 patients admitted into the Asylum at Liverpool, it appears that 257 had been produced by drinking. In December 1831, more than 300 persons were brought to the station of the Thames Police in a state of intoxication, and that in the space of only five nights; and it was further stated, in some public papers, that within four weeks more than 4000 persons had been taken to the different stations in a similar state.

There is one fact connected with these lamentable statements, which proves that all who were thus found in the streets were not in the lowest ranks of life; for on the persons of these unhappy individuals was found an aggregate sum of not less than 627*l.*

[Bp. of London—at B. & F. Temperance Soc. An.

Who can pass through the streets without having his soul harrowed up by tales of misery? And what is the fruitful source of all this misery?—Drunkenness. They who have studied the matter well, know that drunkenness is the fruitful source of a great portion of the poverty and misery of our country. Who can wonder at it, when the lower classes habitually enter the gin-shops—fathers and mothers with five children—the father to have his glass of gin, the mother her glass, the two elder children their glass between them, and the three younger also a glass. Who can wonder at the state of the people, when little boys and girls have their "ha'p'orth" of gin, instead of their gingerbread or apples? [Rev. Dr. Bennett—at the Same.

Alcohol was not introduced into our country until the thirteenth century: it remained, about three centuries, under the care of the apothecary; and well it would have been for mankind, had it never been taken from thence! It was then dealt out in drops, as laudanum and other narcotics are in the present day; but the use of it in small quantities occasioned the demand to be increased; and that, which was first purchased in drops, was soon purchased in gallons: so dreadful did the practice of spirit-drinking

become, that it roused the attention of the Government; and, in the reign of Henry the Eighth, a decree was passed, declaring that no more than one manufacturer of this substance should be tolerated in any borough or town; and, during the reign of Mary, the Irish Parliament actually prohibited the distillation of spirits altogether, as pernicious drink, not profitable to be daily drunk or used. But those laws were feebly enforced; and, by and bye, these ardent spirits were recommended by interested persons as the *aqua vita*, the panacea which was good for every thing; and now there are not less than twenty millions of money annually expended in the purchase of them, averaging the price of each gallon consumed at fifteen shillings. But what benefit do we derive from the use of this substance, which was actually protested against fifty years after its introduction into this country? What are we gaining from it? I venture to say, that it produces three-fourths of all the crime, poverty, and disease, of our population. It is spreading misery through every quarter of our land: hundreds, nay thousands, who were once in the possession of health, are now the subjects of dire disease: thousands who once had vigorous minds, are reduced to a state of helpless idiotcy, or impelled to fiery madness; and there is no numbering the wretched sots, who, if not mad, have long ceased to be men of understanding.

[Rev. John Maclean—at the Same.

*Consumption of Spirits injurious to the Revenue.*

The consumption of spirits is regarded as a prolific source of revenue: but let us come to particulars. I will shew, by a debtor and creditor account, as between the country and ardent spirits, that the revenue, instead of being increased, is diminished; and that, too, very materially, by the sale of ardent spirits. I will give to the Minister the 6,000,000*l.* which the revenue derives from the sale of ardent spirits; but, on the other side, I ask, How much does the use of ardent spirits cost the country? Ardent spirits take 15,000,000*l.* a-year out of the pockets of the nation; and the sum of 6,000,000*l.* (which is derived from the excise duties) taken from the 15,000,000*l.*, leaves the country minus to the amount of 9,000,000*l.* The poor's-rates in England, during the past year, amounted to upward of 8,000,000*l.*; and how much of that 8,000,000*l.*, I would ask, was caused by the use of

ardent spirits? Let any man go into the prisons, and ask the burglar or the murderer what was his stimulus to crime, and what would be his reply? He would tell you indulgence in ardent spirits. What mainly causes the expenses incurred in the establishment of hospitals and charitable asylums?—the decrepitude, and misery, and want occasioned by the use of ardent spirits. How much, in our debtor and creditor account, should we put down to them? What is the value, I would ask, of the labour which is wasted by the use of ardent spirits? How many families are made miserable! how many constitutions ruined! Bring all these into the debtor side of the account; and instead of there being a loss to the country of 15,000,000*l.* a-year, the sacrifice cannot be estimated at less than 20,000,000*l.* What is the revenue of 6,000,000*l.* derived from the sale of these dangerous compounds, when put into competition with 20,000,000*l.*, and all the miseries, and all the vice, and all the degradation created by dram-drinking? By the Parliamentary Returns of the past year, I find that the excise revenue at large increased beyond the excise revenue of the preceding year, although the excise on spirits diminished about 25,000*l.* The excise on every article of life, except spirits, has increased: That gives an answer to the financier. Cut off the excise from spirits, and a demand is created for what might be termed other luxuries—wholesome to the people, and profitable to the state.

[P. C. Crampton, Esq. M.P.—at the Same.

*Successful Example of American Temperance Societies.*

The decrease in the consumption of ardent spirits in the United States is extraordinary indeed. In 1824, the number of gallons imported was 5,285,047; in 1825, the quantity was 4,114,046; in 1826, it was 3,422,380; in 1827, about the same; in 1828, it increased to 4,466,098. About this time Temperance Societies became pretty general in the States; and in the following year, 1829, the quantity diminished nearly one-half, being 2,462,000 gallons; and in 1830, it had further decreased to 1,950,000. It is material to observe, that this diminution in the quantity of spirits imported was not, in any degree, to be accounted for, by an increase in the quantity of that manufactured at home. What has been done in America may surely be done in England. We have in this country at

least equal advantages for religious instruction and education; and if we should not be so successful as our brethren in America, the fault will be our own, and not the want of His blessing on our exertions, who always proportions the increase to the seed sown, and the spirits of those who labour. [Bp. of London—at the Same.

*Discussion in an Infant School on War and Peace.*

I will read a conversation which took place among some children in an Infant School at Southampton, where we are favoured with Teachers who inculcate the principles of the Peace Society. A few days ago I said to the Schoolmaster, "Cannot you give me something to take up to the Society, that I may read what are the views of the children on war?" He said he would bring the subject before them. It was his custom to take a walk in the morning before breakfast: after his return, he told the children that he had been taking a walk, and that he saw a plot of ground, square, and secured by iron palisades. Some of the little fellows said directly, "That is the Quakers' Burying-ground." The master observed that there was a prettier name to call those good people by. "Aye," said one, "they are called Friends."—"Why are they called Friends?" "Because they won't fight."—"Why?" "Because they know better."—"How came they to know better?" "By reading the New Testament."—"Well; but many people read the New Testament, and yet they fight." "Yes; because they don't know any better." Another said, "It is not because they don't know better, but because they won't do better."—"But does the Bible say it is wrong to fight?" "It says that which means the same, *Love your enemies*; and if we love our enemies, we shan't fight them."—"Master," said another, "it says in the Fifth Chapter of Matthew, *Blessed are the peacemakers, for they shall be called the children of God!*"—"Who does it say shall be blessed?" "The peacemakers."—"What are peacemakers?" They who try to make people love one another."—"What shall they be called?" "The children of God."—"Why?" "Because God loves them as a father loves his children." Another said, "Because they love what he loves."—"Master," said another child, "Jesus Christ is called the Prince of Peace." This was not a catechism, but a free conversation with little children from two to six years

of age; who are taught the Scriptures, and have their minds thus led up to God. One said, "Master, my father is a sergeant, and he says that I shall be a soldier; but if I am, I would sooner be shot than shoot any one."—"Why would you not fight?" "Because I should sin against God." The Master then attempted to play upon the feelings of this little boy, by telling him it was a fine thing to have a red coat and to wear a sword, and that he would obtain great honour; but none of these things moved him: he did not yield for a moment, but continued to protest that he would sooner be shot than injure a fellow-creature. The following question was also put: "Suppose a person travelling with money in his pocket was stopped by some wicked man, who threatened to kill him if he did not give it up, what should he do?" "Knock him down and run away," said one. "That would not be right," said another: "he should talk with him, and tell him God was looking at him."—"Suppose that would not do?" "Why, then, sooner than hurt him, we should give the money and a Bible or a Tract."—"Why would you give a Bible or a Tract?" "Because he might read it afterwards, and bring the money back.

[Rev. James Crabb—at Peace Soc. An.

*Instance of Perversion of Judgment relative to War.*

The late Mr. Ryland, of Northampton, was a man of most extensive benevolence, and even impoverished himself to assist others. He was also a man of ardent feelings, and spoke warmly on most subjects. The father of the late celebrated Robert Hall took his son to him to place him at school, just in the hottest period of the American War; and the subject of conversation between these two Gentlemen was, the cruelty and injustice of that war. Mr. Ryland, growing exceedingly warm, exclaimed, in his own eccentric and forcible manner—"Why, Mr. Hall, if I were General Washington, I would call all my Brother Officers together; and having procured a large punch-bowl, I would place them round it, and I would be the first to bare my arm, and each man baring his arm should let off his blood into the bowl. Having done this, we would each man dip the point of his sword into the blood, and swear, by Him that liveth for ever and ever, never again to sheathe our swords so long as an English Soldier remained on the American Shore. This is

what I would do, Brother Hall, if I were General Washington." "Only think of my condition," said the late Mr. Hall to the friend to whom he related this conversation—"only think of my condition—a poor little boy, just come out of my mother's chimney-corner, and taken from home to hear this bloody-minded conversation. I assure you I was quite alarmed. I trembled at the idea of being left with so bloody-minded a Master; and I fully expected, when my Father left me, I should be bled too; and that every time I offended him, I should undergo the operation of the lancet. I did, indeed, Sir."

[*Rev. Ingram Cobbin—at the Same.*]

#### *Fearful Ravages of War.*

Eighteen Thousand Millions of the human race have perished, it is believed, by war, from the commencement of the world—eighteen times as many as now inhabit the face of the globe! Eighteen worlds like this have perished by the horrors of war! Every tenth of mankind has been sacrificed to this cruel Moloch! Is it not then time that Christians should take a proper view of war—that they should view it with abhorrence, and reject it with disgust? But while war has peopled the graves with human bodies, it has left behind it some of the greatest calamities: those who survive its ravages are not less sufferers than those who fall under them. What do they behold around them, but depopulated plains, and villages, towns, and cities rased to the ground! Look at the multitudes of orphans, whose parents have been murdered! Look at the battle-field, and see the numbers of mangled bodies that yet remain in existence! Look at the ravaged cities, and see the abused mothers, and daughters, and sisters, who weep over their desolation! [*The Same—at the Same.*]

#### *Well-taught Sunday-Scholars not found among Criminals.*

On a late occasion, I heard a woman complain that her child had been three years in a Sunday School, and had not learned to read: I immediately searched the class-book; and found, that, during those three years, the child had not been twenty times in the school. If I were to go into a prison, I would not ask the prisoners if they had ever been in a Sunday School; but how long—and whether they were in regular attendance—and what they learnt—and whether they had acquired any Scriptural Knowledge. If they answered, "Yes," I should closely catechise them; and I have no doubt but

I should find that they had not received what alone can properly be called Sunday-School Instruction. I have noticed, in the course of a few years' observation, that those who have turned out abandoned criminals, as they grew up, could never be prevailed on to remain in our Sunday Schools. I would indeed boldly challenge any one to find, in any of our prisons, a boy or girl who has been a real Sunday Scholar. On Good Friday last I witnessed an assembly of nearly 4000 Sunday-School Children, who listened with the greatest attention for an hour to a Sermon: if great pains had not been taken with those children, would they have behaved in a manner so orderly? What would be the state of the Metropolis on the Sabbath Day, if its hundred and twenty thousand Children were not collected in our Sunday Schools! It was noticed, in the First Annual Report of the American Sunday-School Union, that the Schools had done what the police could not do, in restoring order and peace throughout the streets on the Sabbath.

[*Mr. Althans—at Sund. Sch. Soc. Ann.*]

#### *Great Increase of Popery.*

I will state to the Meeting the apparatus of Popery—the outward and visible externals of the system; and shall satisfy myself with that as a criterion of its increase: because I assume, that when a Chapel is built, there is a Congregation ready to occupy it: and, therefore, in proving the extent of the machinery, I prove the multiplication of those for whom it is devised. It appears, then, by the Roman-Catholic Directory, that, in 1796, there were only Two Chapels in London, besides those for the Ambassadors—at the present time, the number, I am told, is Twenty-five. Out of London, there were, in 1796, Ten Roman-Catholic Chapels—now, there are Four Hundred and Ninety-six. There were, in 1796, No Roman-Catholic Colleges in England; and only Two or Three Schools, not of an ecclesiastical character, but in which Roman-Catholic Pupils were taught—at the present day, in England, there are Nine Roman-Catholic Colleges, overflowing with students; and upward of Sixty Schools, most of them in connexion with Monastic Institutions. I call the attention of the Meeting to this Machinery of the System. Most of these Chapels are overflowing. In some of the principal towns, there are upward of 40,000 Roman Catholics; and they are acting upon and pervading the whole



body of the population by their deteriorating influence.

[J. E. Gordon, Esq. M. P.—at Brit. Reform. Soc. Ann.

*Late Rev. Andrew Fuller's Missionary Collecting-Book.*

I hold in my hand a very insignificant-looking little book. It is, literally and truly, a Begging Book—the book which Andrew Fuller brought to London, when he first appeared in this city to solicit aid for the Baptist Missions. It contains the names of all the leading religious individuals of the Metropolis in that day. Mr. Fuller took the pains to number all the names; and, about the middle of the book, he begins a chapter of comments on the persons. Shall I read an extract or two?—Opposite one name we find a remark of, “He is a prosperous Young Man, and he is as generous as prosperous:”—and now let Wives hear this: “His wife is not so generous, it is said, as her husband is: if you find him from home, don't tell your errand; but if you can see him by himself, so much the better.” This is not as it should be: wives should not stand between their husbands and the Cause of God: for my own part, I cannot conceive a lovelier spectacle under heaven, than a holy couple inciting each other onward in the Cause of Christian Philanthropy and Religious Effort.—But here is another entry, where the husband is described to be as covetous as his wife was generous. There is also another entry to the following effect: Mr. Fuller called, in the course of his perambulations through this great city, at a certain house and stated his case, and was refused because the Mission was a Baptist Mission; and the individual stated that he could not conscientiously give to the Baptists, because he himself was not a Baptist: to his name Mr. Fuller wrote, “May God deliver us from such tender consciences as these!” But there is a memorandum concerning an excellent friend, which follows after:—“Mr. T. W. has not so tender a conscience.” Let it, however, be recollected, that there is a BOOK, in which the name of every individual is inserted; and not merely the amount which he gives to the Cause of God, but the amount which he does NOT give, and which he OUGHT to HAVE GIVEN. No delicacy will keep those leaves closed: no silence will hang on the records of that Volume: all will be published in the hearing of more worlds than one; and it will be  
June, 1832.

known then who they are that have done any thing for the Cause of the Redeemer, and WHAT THEY HAVE DONE.

[Rev. J. A. James—at London Miss. Soc. An.

*Instance of Successful Perseverance in the Conversion of a Jew.*

A Lady, in Ireland, called on a member of the Jewish Persuasion, and solicited his subscription in aid of the Society. The Jew, after hearing the arguments which she used in favour of the Scriptural Education of the Poor Irish, gave a shilling; and told her to be thankful for that trifle, and not to trouble him again. She, however, called on him a second time, at the expiration of a month; and asked him for his monthly subscription: “I am no subscriber,” replied the Jew, “and therefore why trouble me more about your Society?” The Lady pleaded the cause so efficiently, that the Jew subscribed another shilling. In another month the Lady called a third time, and used the same arguments as before, but for a long time without effect: “I am no Christian,” said the Jew, “and therefore why call upon me to support a Society founded for the maintenance of Christianity, in which I place no faith?” The Lady, as the Jew proceeded, became more urgent, and he was at length persuaded to subscribe his third shilling. A few days elapsed, when the Lady called again: “Did I not tell you,” said the Jew, “never to trouble me again? I am determined not to give one farthing more.” “I am come,” observed the Lady, “to bring you your receipt for your quarter's subscription; and, at the same time, to leave for your perusal the Annual Report of the Society.” The Lady left, and promised to call again in a week, which she did: the Jew received her with open arms, exclaiming, “I have read your Report: it has effected my conversion. I am no more a Jew—I am now a Christian!” [Rev. W. Blood—at Irish Soc. An.

*Gratitude of a Converted Soldier to Sunday Schools.*

After a Sermon in aid of the Sunday Schools at Leeds, a Soldier was observed to put a guinea into one of the plates. So large a sum from one in his circumstances excited the attention of the Collector, who took it for granted that it was a mistake, and that a guinea was given where probably a shilling, or even a smaller sum, was intended. Under this impression he called the man, and told him of the supposed mistake. The Soldier mildly but

firmly said, that he had committed no mistake—that he had come with the intention of giving the guinea—that it was the result of the saving of many weeks—and and that it was given in pursuance of a resolution which he had made under very particular circumstances. This statement excited still more the attention of the Collector; and, at his request, the Soldier went, after the Service was concluded, to the Vestry-room, where he related the following account of himself:—He had been, in the early part of his life, educated at a Sunday School; where, among other religious instruction which he received, he was taught most of the Collects used in the Book of Common Prayer. Some time after leaving school, he entered the army as a private soldier; and here his course of life became so much altered, and he mixed so much with and adopted the habits of men who had no religious feeling, that he soon lost all that he once possessed. In this way he went on for several years; his early impressions of Religion becoming more and more faint, until at last they were nearly worn out. In the progress of his service, he was engaged in one of the great battles in which our army had met the enemy, and was most severely wounded: the shock deprived him at first of all sensation; but, when that returned, he found himself stretched on the field, so severely wounded as to be unable to move. The thought of death now came upon him, and brought with it the trembling recollection of the life which he had led, and of his unfitness to appear in the presence of God. He tried to pray; but, so long had prayer been neglected, that he could not remember any that he had ever said. At last he brought to mind one of those Collects which he had committed to memory when a boy at the Sunday School: it was an humble supplication to the Lord for mercy: he repeated it with earnestness and fervour, and found his mind more at ease. Assistance soon after came, and he was removed from the field. He recovered; and, from that hour, became an altered man. In gratitude to God for the mercy which he had found, he resolved to give the first guinea that he could save out of his pay, at the first Sermon which he should hear preached in aid of Sunday Schools.

[Rev. T. S. Grimshawe—at Prayer-Book & Hom. Soc. An.

## CONTINENT.

*Atheistical Spirit prevalent in France.*

Fifty years ago, there was some religious feeling in the minds of the people; but, at that time, the School of Materialism was at work, and had operated on the minds of the higher orders: from that period it began to extend its influence to the lower classes, and descended from the *litterati* down to shopkeepers and even labourers; until, at last, it infused into the mass of society a spirit of atheism. Such is the true, and the only adequate cause, which can be assigned for all the miseries existing on the Continent, and particularly in France. When I speak of the Spirit of Atheism, I do not mean atheism as systematically taught and received as a doctrine. Oh that there were no other atheism in France, than that which is systematically taught! The existence of God is not denied; but it is alleged that He is so occupied in a world of unknown beings, that he has nothing to do with this world, and concerns not Himself with its affairs. Such principles necessarily debase society.

[Rev. H. Pyl—at Contin. Soc. An.

*False Doctrines inculcated at the Protestant Academies of Montauban and Strasburgh.*

The best way of judging of any Religious Denomination is, to observe the Clergy belonging to it, and the character of the Academies in which they are educated. There are in France but Two Academies for educating Protestant Ministers—Montauban and Strasburgh. What are the doctrines taught there? I will read a few extracts from the Theses, which the Students are to deliver before receiving Ordination. The most prominent truth in Divine Revelation is, that man is a fallen creature, and consequently under the wrath of God: that is the foundation, on which the superstructure of Religion must be raised in the heart: if that fundamental doctrine be denied, what kind of Gospel will be preached? An extract or two from the Theses of the Young Students at Montauban will shew their opinions on that vital question: one said, that Solomon taught that man was born good, and that that was the foundation of Christianity, and was widely different from those teachers who dragged man into the dust: another Student, in reference to the same doctrine, said—“I thank God that He created me free, in order that I may merit the blessedness which is reserved beyond the grave for

the grace of virtue:" another said—"The promise of God to virtue is the condition of our admittance to the celestial abode: it is necessary, then, that man should conduct himself worthy of it, or else he will be a mere automaton moved by the spring of that which they have called 'Divine Grace.'" A Student at Strasburgh said—"That is a depressive system, which refuses to man the ability of doing any good by himself, in order that it may cast him wholly on the grace of God." The Word of God teaches us that faith is the only medium of a sinner's justification in the sight of God: but they allege that justifying faith is nothing but a compound of belief and works; and maintain, that nothing but the divine assemblage of hope, trust, penitence, obedience, sacrifice, and love can justify us in the sight of God. When they speak of the coming of Jesus Christ into the world, they say that He came to recall us to virtue, as though He had been nothing but a Heathen Philosopher: another sentiment is, that He came simply to shew us the way, and invite us to penitence: a third opinion is, that he simply came to deliver us from the Law of Moses.

But the Meeting will cease to be astonished at so much ignorance and so many errors, when they know how the Word of God itself is treated. The Reformers stood up boldly, in vindicating the Word of God from the blasphemers of the Church of Rome; but, on the Continent, at the present day, Divine Revelation is again blasphemed. In a Thesis on that subject, the writer denied that the Word of God had any kind of inspiration, which could stamp on it the mark of the Divine Mind. In order to maintain their position, they endeavour to prove that the Sacred Writers contradict one another—that the quotations in the New Testament from the Old are incorrect—that the mode of reasoning is inconclusive—that the writers are not faithful historians—that sometimes they have mistaken facts—and they even go so far as to contend that the passage, *Prove all things—hold fast that which is good*, is meant by the Sacred Writers to apply to the Scriptures themselves.

Such are the doctrines entertained by many deluded Young Men, in imitation of their Professors, who are to be the spiritual guides of the Reformed Churches.

[*The Same—at the Same.*]

*Openings for the Gospel in France.*

One of the principal features in France

at the present day is, that the door for preaching the Gospel lies entirely open before us. So far as Religion is concerned, the agents of the Society can go wherever they please, without any one interrupting them in their labours. The influence of the Government will rather support them, than cast any obstacles in their way. It may not be amiss to state two circumstances, in support of what I have advanced. Within the last few months, there have been circulated in Paris nearly 12,000 copies of the Bible, some of which have been sold in the streets: that circumstance occurred just before the breaking out of the dreadful pestilence now afflicting France. The Meeting are aware of the disturbances which have taken place in the neighbourhood of Lyons: the Government, having seen the beneficial influence of the circulation of the Bible in Paris, requested the Committee of the Bible Society to send as many copies of the Scriptures to Lyons as they could, in order to quench the fearful agitation existing among the people. When the pestilence was raging in Paris, the Government granted permission to the agents of the Society to visit the hospitals, the sick, and the dying; by which means they obtained access to many poor perishing souls, some of whom, I have reason to hope, listened to the Gospel, to their everlasting salvation. In every part of France, if we can procure Preachers of the Gospel, a people will be found ready to listen to them.

[*The Same—at the Same.*]

#### *Improving State of Prussia.*

We have heard much of the Infidelity and Superstition which cover the Continent: but it will be consolatory to the Meeting to learn, that the Sun of Righteousness has risen in Germany. In the seats of learning in that country many of the Professors of Divinity are sincere Believers in the Lord Jesus; and many, who before boasted of their Infidelity, now hide themselves, and no longer wish to be called by the name which they had hitherto borne, but to be ranked among true Believers. The King of Prussia and the Crown Prince are doing all in their power to promote the knowledge of God: I could mention many instances of this; but will content myself with stating, that, recently, the Crown Prince exerted himself to place a pious and learned Believer in the Lord Jesus in the vacant chair of one of

the leading seminaries of that country. We have increased in our Bible Societies, and have recently been enabled to send more Missionaries to South Africa. There has been, of late, a great movement among the Roman Catholics of my country: many even of their Clergy have shaken off the fetters which had bound them, and are directing their Congregations to read and study the Scriptures. A spirit of prayer is greatly increasing.

[Rev. T. Fliedner—at the Same.]

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

THE details here given carry forward the proceedings in the Mission to the end of March.

#### State of the Congregations.

GIBRALTAR CHAPEL.—The attendance at Worship has been as usual: in the Morning Services, more than the Chapel can accommodate with room to sit down.

A sense of the importance of Religion has much increased among the people in Freetown during this quarter. There has not been so much house-breaking, thieving, and other criminal conduct heard of, as in former periods.

But whilst I would pray God for them, let me by no means forget myself and my Companions in this Mission. My Brethren! we have again received serious warnings to *watch and pray, lest we enter into temptation* and fall. May we never lose sight of our own weakness, and of the necessity of constantly drawing out of the fulness of our Saviour *grace for grace, that we may be able to withstand in the evil day!*

[Rev. J. G. Wüthelm.]

KISSEY.—The attendance on Divine Service is encouraging; and there are a few who live up to and practise what they know. But it is painful to add, that two have been expelled from Church Fellowship for immoral conduct. Mr. Young regularly meets the Communicants and Candidates for Baptism, for the purpose of instructing them privately. He is pleased with their attendance; but finds that it is with them, as with man in his natural state in every part of the globe—their minds are much more awake

to any thing which would advance their temporal interests, than to spiritual things.

WELLINGTON—I am again happy to inform you, that, from all appearance, the work of the Lord is still carried on among my people. The House of God is far too small for the number that wish to attend Divine Service on Sunday Forenoons: many remain out of doors.

[Rev. G. W. E. Metzger.]

William Tamba visits, on Sundays, the neighbouring Villages of Newlands and Robist, and speaks to the people on the roads. Of his visits to Robist, Mr. Metzger states—

The people made all possible excuses: they told him, "We no wish to give any answer, because Headman no home." At another time, they said they had palaver to talk; they had no time to say any thing to him. Thus this people, only few in number, after a lapse of years, are still as much against the light of the Gospel as they were at first.

HASTINGS—This Station has been relinquished, on account of the reduced number of Labourers in the Mission. Mr. Weeks thus reports the feelings of the people on this occasion:—

When the Parents of the Children and Members of the Church were informed of the decision of the Special Meeting to relinquish their labours in that Station, they became greatly distressed, and came and shewed their grief in the most expressive manner—a proof that they valued the privileges which had been afforded them: two of their children have since been sent to Regent School.

GLOUCESTER—I was appointed to this Station, by the Special Meeting, on the 17th January, and entered on my duties there on the 19th; consequently this Report does not refer to the whole of the Quarter, but only to the time which has elapsed since that date.

Divine Service has been performed, Morning and Evening, on Sundays. The attendance in the morning has probably averaged 350; but in the evening less than half of that number have been present. This is a circumstance which I have noticed with regret, as it bespeaks a sad indifference to the word and Worship of God, when the people think it too much to frequent His House twice on the Sabbath.

I am happy to be able to state, that no instance of unchristian conduct amongst the Communicants has come to my knowledge since I have been here.

[*Rev. W. K. Bell.*]

REGENT—I meet the Candidates for Baptism every Monday Evening. Many of them, I fear, have little desire, further than being admitted to the outward privileges of the Church; while, I trust, there are a few growing in seriousness.

I meet the members of the Church every Saturday Evening. Their present state is very discouraging: almost every week something of a distressing and painful nature is made known. May the Lord sanctify and purify them, and make them zealous of every good work and word!

[*Mr. J. Weeks.*]

BATHURST—The attendance on Public Worship during the past quarter has not been so great as was last reported, owing to the removal of the Liberated African Girls. There has, however, been an increase in the attendance of Adults and Children.

CHARLOTTE—The Sunday-Afternoon Service at this Village has been regularly conducted by John Attarra. [*Mr. J. Warburton.*]

Of these last two Stations, Mr. Warburton further writes:—

Many of the Communicants and Candidates, both of Bathurst and Charlotte, are regular in their attendance on the Means of Grace; and several, we trust, obtain spiritual benefit in the use of them, and find that it is not a vain thing to wait upon God. Others, we fear, are unacquainted with that Spiritual Worship which only is acceptable to God. A few give us pain by their inattentive, and sometimes inconsistent, conduct.

The general attendance on the Services of the Church, and the apparent attention of many to the Word of God, is encouraging; yet we feel that this is not sufficient, nor can it satisfy our desires; for, in a small measure, we trust we may say with the Apostle, *Our heart's desire and prayer for them is, that they may be saved.*

*State of the Christian Institution,  
Fourah Bay.*

The Rev. C. L. F. Haensel, on his return to the Colony, resumed his labours as Superintendent of the Christian Institution. In his Report for the quarter ending March last, Mr. Haensel states, that he has

experienced disappointment in being obliged to discharge his Assistant for improper conduct. His present Assistant requires more constant superintendence. Two Initiatory Scholars have been received during the quarter.

The general progress of the Scholars in their studies is satisfactory; but of their spiritual state Mr. Haensel complains:—

I find, that at the very time when I most anxiously begin to look for growth in grace, they become fond of fine clothes, conceited, and stubborn; and regard me as an enemy, because I discourage profession unattended by corresponding practice.

In his Report of the preceding quarter, Mr. Haensel remarks:—

In the first year of my service in this Mission, I should, probably, have been more ready than I am now, to baptize such Youths as we have in the Institution. I have seen so much of what many of the Students at Regent have come to, and there is something so calculated to humble me also at Fourah Bay, that I have been led to count it the most needful preparation of our Candidates for the Ordinances, to make them understand the indispensable connexion between Christian practice and profession, and that they should apply for grace to exhibit it. This is a thing not to be sought for by stated Meetings, where we have it in our power to watch the Candidate's life. It is my place and designation, as Tutor of the Seminarists, to have that in my power; and, by God's help, I will endeavour to use it.

*State of the Schools.*

FREETOWN—The Boys of the Colonial School are divided into ten Classes. Mr. George Fox reports, that their progress in various branches of learning is satisfactory, and states that there is reason to believe that some of them have been benefited by the Religious Instruction which they have received at the School.

GIBRALTAR CHAPEL—The numbers at the SUNDAY SCHOOL have been reduced, by dismissing irregular attendants.

**KISSEY**—The DAY SCHOOL is divided into Twelve Classes. Mr. Young reports:—

The attendance and behaviour of these children are satisfactory; although by far the greater number of them are under ten years of age. I find, from experience, the efficiency of firmness, both with the parents and children—never to admit any child after three days' absence successively, without becoming first acquainted with the cause of absence. Such firmness, with perseverance, gives the parents of the children to understand that we are not obliged to teach their children, just when they think proper to send them, as some of them think.

Mr. Young laments the hindrance which the heathenish practices of the parents throw in the way of the children's receiving any spiritual benefit. Of the SUNDAY SCHOOL he writes:—

I am truly thankful to God that I can give a more favourable account of the Sunday School than I did in my last report. It has pleased our Heavenly Father to encourage us with a gracious answer to our humble prayers. Our number in attendance has considerably increased during the past three months.

**WELLINGTON**—The DAY SCHOOL consists of Nine Classes, two of which read the Scriptures. On March 19th, the Governor visited and examined the School. He appeared to be gratified, and spoke favourably of the First Class.

The Adults and Apprentices attending the EVENINGSCHOOL are divided into Five Classes. Twelve of the Scholars read; and the rest spell.

Since the last quarter, the Militia has returned from the Gambia. We learn that four of the Wellington People were killed in battle, or died in consequence of wounds: one of them was a Backslider, and the rest strangers to God, and living without Him, when they were with us. When the troops returned, there was such joy and affectionate welcome, that it could not but affect the spectators.

[Rev. G. W. E. Metzger,

**GLOUCESTER**—I have been enabled to make two additional Classes in the DAY SCHOOL, the Committee having kindly furnished me with an additional Teacher in John Harvey; and another I have selected from the First Class. The first three classes are able to read the Scrip-

tures tolerably well. I rejoice to state, that I have had the pleasure of witnessing some little improvement at least, both in the order and progress of the children.

My Teachers are making a satisfactory progress in their reading, spelling, writing, and arithmetic. I feel doubly anxious on their behalf, because I am persuaded that according to the proficiency and diligence of the Teachers will be that of the children.

The attendance at the SUNDAY SCHOOL, of late, has been very good, and for the last five or six weeks very regular; which I attribute, in a great measure, to the tickets which they receive for early attendance. Did men but feel anxious to learn to read those truths which, when applied to the heart by the Spirit, are able to make them *wise unto salvation*, we should not have to give rewards in order to get an early attendance. However, I feel thankful that the tickets have such an effect; for who knows but that at the opening of the School something may be said which God will bless to their souls, and even a ticket be made the messenger of mercy in calling them hither. The number of Classes in this School is Ten; four of which read the Scriptures with some degree of fluency: the rest are making progress. I would indulge a hope that some of them are also learning in the School of Christ: may the Lord daily add to their number such as shall be eventually saved! [Mr. J. Rogers.

**REGENT**—Two months only having elapsed since we removed from Hastings hither, I have but little to report that is either interesting or encouraging. We now possess one great advantage, in having ten regular Teachers or Monitors for the different classes of the DAY SCHOOL.

A difficulty was long experienced in this school for want of a suitable and sufficient supply: we might, perhaps, in a great measure, attribute their long continuance and regular attendance to the additional instruction and remuneration which are given them.

I consider these Teachers as forming no inconsiderable part of the machinery that keeps our present system of instruction at work with advantage; though they need constant, active, and diligent superintendence; or much valuable time would be lost, notwithstanding the best well-arranged plans: carelessness and neglect would ensue; consequently the progress of the whole School be much impeded.

Mrs. Weeks has 68 Girls employed in the sewing department: 12 of them may be considered Young Women, who remain in the school merely because they have no employment when at home: their general deportment is good, yet no decided marks of piety can be traced.

The SUNDAY SCHOOL goes on tolerably well: many Adults and Apprentices are beginning to read the Scriptures.

[*Mr. J. Weeks.*]

BATHURST — Through the blessing of God, our SUNDAY SCHOOL is prospering, and has lately furnished us with six Young Men who willingly consented to become Teachers in it.

The DAY SCHOOL is now entirely composed of Colony-born Children, and is divided into Eighteen Classes. Fifty Girls are making progress in needlework, under the superintendance of Mrs. Warburton and the Misses Nyländer.

The EVENING SCHOOL is rather better attended than it was. I would humbly hope that our very imperfect services will not be rejected by Him who despiseth not *the day of small things.*

[*Mr. J. Warburton.*]

*Study of the Native Dialects.*

Our Readers are aware that the Rev. John Raban is employed, under the direction of the Committee, in collecting Vocabularies of the principal Dialects of the Africans congregated in Sierra Leone, with a view to fix them—for they are hitherto mostly unwritten; and eventually to make Translations into them of the Holy Scriptures and other works. This is an undertaking of much perplexity and labour: but every step in advance, in the prosecution of it, is important; since even a scanty Vocabulary remains a permanent acquisition. The state of Mr. Raban's health renders it needful for him to quit the Colony during the Rainy, or unhealthy, season; but this does not materially interrupt his progress, as during his voyage home, and subsequent sojourn of three or four months in this country, he is occupied in digesting the information which he had collected, and carrying it through the press. In this way, two small works in the Eyo, one of the principal Dialects of Western

Africa, have been prepared and printed.

Mrs. Hannah Kilham, a member of the Society of Friends, has also employed herself, with much industry and intelligence, in similar pursuits, during several visits which she has made to Sierra Leone, for the purpose of promoting the religious and social improvement of the Natives of Africa.

Mr. Raban thus reports this part of his proceedings to the Lady-Day Quarterly Meeting:—

Respecting the cultivation of the Native Languages, I have little to report. The occupations devolving upon me have so engrossed my time, that I have only been able to devote an hour or two of the evening to the study of the Eyo Tongue; and even that but occasionally. These small portions of time would probably have been but of little value in studies of this kind, which often require close thought and are best pursued at frequently-returning intervals, had not my residence at Fourah Bay enabled me, through the kindness of the Rev. C. L. F. Haensel, to avail myself of the assistance of some of the Students of the Institution. The collection of new words, which I have thus been able to make, is very small: but I do not undervalue the opportunities afforded, by intercourse with different individuals of the Eyo or Yoruba Country, to ascertain the construction of sentences, and the general nature of the language there spoken, as well as to discover the errors which may have found their way into the Printed Vocabulary. The importance of the ultimate object in view—that of putting all the treasures of Revelation into the hands of the Natives, in their own tongue—is greater than I can express.

That I should have been hindered, by the press of other duties, from attending to these as I had hoped to do, has certainly been a source of disappointment to me: but I desire cheerfully to submit to the will of the Lord, who has seen good to bring a series of heavy trials upon the Mission, and to appoint some services for me, as well as for others, which could not have been anticipated. By these trials, I apprehend, we are called upon to judge ourselves, and to see whether our motives in undertaking the work to which we have put our hands are such as He will

approve, and such as will make us willing to endure temptation, and to suffer persecution for His sake.

*Summary of the Mission.*

<i>Gibraltar Chapel—</i>		Evening School:
Average attendance on		Adults & Apprentices, 23
Public Worship:		
Morning.....	180	<i>Gloucester—</i>
Evening.....	75	Average attendance on
Communicants.....	33	Public Worship...350
Baptisms.....	7	Communicants, in-
Sund. School: Schol.114		cluding those of
Av. attendance... 97		Leicester..... 95
<i>Colonial Boys' School—</i>		Candidates..... 12
Number on the Books,422		Baptisms..... 45
Average attendance, 312		Day School: Schol.210
<i>Christian Institution—</i>		Average attendance,184
Assistant.....	1	Sund. School: Schol.173
Students, including		<i>Regent—</i>
Probationers and		Communicants.....292
Initiatory Scholars,19		Candidates.....119
		Day School: Schol.226
		Average attendance,945
		Sund. School: Schol. 75
<i>Kissey—</i>		<i>Bathurst—</i>
Average attendance on		Average attendance on
Public Worship...500		Public Worship:
Communicants.....	108	Sunday Morning...440
Candidates.....	63	Evening.....140
Baptisms.....	26	Thursday Evening,150
Day School:		Early Morn. Service,180
Boys.....85		Communicants..... 31
Girls.....65		Candidates..... 25
—150		Day School: Schol. 250
Average attendance,135		Average attendance,200
Sund. School: Schol.117		Sund. School: Schol. 260
Av. attendance...100		Av. attend. Morn.210
<i>Wellington—</i>		After.180
Average attendance on		<i>Charlotte—</i>
Public Worship:		Average attendance on
Sunday Morning...560		Public Worship...185
Evening...200		Communicants..... 10
Early Morn. Prayers,170		Candidates..... 26
Thursday Evening...180		<i>General Statement.</i>
Week-day Morn. Pr. 70		Communicants..... 707
Communicants.....198		Candidates..... 297
Candidates.....50		Baptisms..... 99
Baptisms..... 21		Students in the Instit. 19
Day School:		Day & Ev. Scholars...1501
Boys.....71		Sunday Ditto..... 817
Girls.....89		
—160		
Average attendance,140		
Sunday School:		
Adults & Apprentices, 78		

**Liberia.**

**AMERICAN COLONISATION SOCIETY.**

*Mrs. Hannah Kilham's Notices of the State of the Colony.*

Mrs. Kilham, of the Society of Friends, who is well known to our Readers, has visited Liberia from Sierra Leone. These Notices are extracted from a Letter written by her on the 3d of March from the Colony.

I have met with a very kind reception from the residents in this place; and should grieve to think of so early a departure, were it not for the hope that we may be permitted to maintain a communication by Letters, which could not have been so fully entered into by persons who had never met, as it may now: but, having been here even for a short time, I have been enabled, as a sister, to enter into sympathy with those around me, in the difficulties, the consolations,

and the duties connected with a situation so peculiar and so responsible as that of the first settlers in a Colony like this.

Some, with whom I have had communications, have possessed themselves of the comforts and accommodations of life; chiefly the fruit of a few years of persevering, steady industry: and are anxiously concerned for the promotion of the general welfare, and of the new emigrants whom they desire to see coming out, from time to time, in such numbers as the Society may be able to send.

The Colonial Government is providing for the education of a number of children in each Settlement; and some benevolent females in America are aiding this good cause, by providing for the instruction of two Girls' Schools, and sending out well-qualified and estimable women-of-colour as teachers for them. The Girls' School in Caldwell is already opened; and the excellent combination of gentleness and steady command in the Teacher, is seen in the respectful and cheerful attention exhibited in the countenances of her pupils. The friends of this cause will hear with concern, that the other Teacher, Betsey Johnson, a very superior woman, has been kept back from her purpose by sickness, and has lost her husband: he had the fever of the country in a mild form; but, after walking out, was speedily carried off by sickness of an apoplectic kind.

This Colony altogether presents quite a new scene of combined African and American interest. I cannot but hope and trust, that it is in the design of Infinite Goodness to prepare a Home, in this land, for many who have been denied the full extent of that privilege in the land of their birth; and that some, who are brought hither but as a shelter and resource for themselves, may, through the visitations of Heavenly Goodness in their own minds and the further leadings of Divine Love, become Ministers of the Glad Tidings of the Gospel to many who are now living in darkness and the shadow of death. Not that I would convey the idea of a high state of Religious Feeling or great Missionary Zeal in the Colony: still I cannot doubt the existence of sincere desire to prefer the things that are excellent and that make for everlasting peace; and trust that the many outward cares which attend the formation of a New Colony, with prospects of so rapid an extension, will not be suffered to take the place, in the leading residents here,



of that feeling which connects all our desires with some sense of the transient nature of that which must perish with the using, and of the superior importance of that which is spiritual and eternal. The laws of Liberia against violations of order and morality are more strict than any other which I have heard of; and I trust that strength will be given them, not to relax on these important points, but thus to check those beginnings of disorder which gather strength and malignity by neglect.

Great discouragement has been thrown out with respect to Liberia, on account of the mortality, in an early stage of the arrival of some of the emigrants. Several circumstances contributed to this—the want of sufficient provisions for the first arrivals, the lack of medical residents, and the removal from a cold and mountainous district to so warm a climate. Monrovia appears, for an African Station, very favourable and pleasant.

The Governor, Dr. Mechlin, was absent at the time we arrived; having gone to Grand Bassa, to arrange for the formation of a New Settlement. On my way to Caldwell, we stopped at New Georgia, a Settlement that much interested me, about half way between Monrovia and Caldwell: the situation of the Boys' School is beautiful, and the children lively in application, but not many well advanced; the School having been scattered more than once, to make a temporary receptacle for the new emigrants.

## South Africa.

### WESLEYAN MISSIONARY SOCIETY.

Mr. W. Shaw, who labours among the Caffres, thus describes the

#### *Difficulty of preparing Translations in an Unwritten Language.*

We are sent to teach a people who have no knowledge of letters. They have a language of their own; but, until modern intercourse with Europeans was opened, the Natives of this part of Africa had never seen nor heard of such a thing as a book, nor had any idea of a written character.

This is a difficulty, which even the Apostles had not to encounter; or, at least, not to an equal extent. When St. Paul had planted Infant Christian-Churches, his inspired Epistles partially supplied the lack of constant pastoral superintendence; and the Old Testa-

June, 1832.

ment and the Gospels being already in circulation, in a tongue very generally understood by those to whom he ministered, they were daily nourished up in good doctrine, by reading for themselves the Word of Eternal Life: at the present day, in the East, almost all nations have their literature, and Native Translators can be found: in North Africa, and other sections of our continent, the Religion of the False Prophet has preserved something of an acquaintance with a written language. But here, the nations have no record of their religion, or superstitions, or laws, or customs, or history: their sole knowledge is traditionary knowledge: every book is alike to them a sealed book—how shall they be made to understand? It is true, oral instruction may, by the Divine Blessing, be sufficient for their conversion and salvation; but how can these nations become elevated, and rank with the enlightened nations of the earth? It will be said, "Multiply Translations, and increase the number of Schools:" the recommendation is reasonable enough; but can only be accomplished to an exceedingly limited extent.

The difficulty, however, of translating the Scriptures, under such circumstances, to men of only ordinary capacity, can hardly be exhibited in too strong a light. It is labour indeed! A Missionary sits down with his Interpreter, who cannot read a single line of the Word of God in any language; and perhaps his knowledge of Divine Things is very imperfect, and some of his notions erroneous. The Missionary opens the Sacred Volume; and has to translate it, in the first instance, into barbarous Dutch, that his Interpreter may comprehend its meaning; and then his Interpreter tells him how that barbarous Dutch ought to be worded in the Caffre Language: and thus every verse being a double translation, not only is the progress exceedingly slow, but it may be, in several instances, after all care and caution have been employed, that the genuine sense is not given, or in only a very imperfect manner. With this translation the Missionary stands up to read a portion of the Word of God; for his Interpreter cannot read it: and here a defect in the pronunciation of words, entirely dissimilar in their sound to any in his own language, occasions a further deterioration of his labours; so that, after all, only some parts of what he has accomplished are understood by the people. To remedy these inconveniences in part,

2 L

it has been my practice, for some time past, when I think a verse obscure, to give, before I read it or after reading it, a general idea of the subject through the medium of the Interpreter; and when a word is very difficult to pronounce, the Interpreter gives its correcter pronunciation after me: and thus I endeavour to fix some portion of Holy Writ in the memory of my hearers. In the great work of translating the Scriptures, the result of combined exertions only more forcibly proves the vast difficulty of the undertaking. If this people are to gain knowledge by translated works, centuries will pass away, and leave them a semi-barbarous people still.

LONDON MISSIONARY SOCIETY.

THE intelligent reader will sympathize with the Labourers whose difficulties are so well set forth in the preceding communication; and will rejoice, that, under such circumstances, there is a

*Caffre Translation of the Scriptures in Progress.*

Mr. Kayser, of Tzatzoe's Kraal, near the Buffalo River, writes, in June of last year—

In my Letter of Dec. 13, 1830, I mentioned, that, assisted by Jan Tzatzoe, I had finished the translation into the Caffre Language of the Miracles of our Lord Jesus Christ. Up to the present time, I have finished, by the gracious help of my Lord and Heavenly Master, the Gospel of John, which has been revised a second time. While making this translation, I had before me the English, the Dutch, and the German Bible of Piscator. Sometimes, in difficult places, I referred to the exegesis of my unforgotten Teacher, Dr. Knapp. Oh, my heart is full of humble thanks to my gracious Lord and God, that He has permitted me to accomplish the translation of this Holy Gospel in the time that I hoped. I trust in Him, that He will also grant me this year to finish the Acts. If only ONE soul should derive spiritual blessings by these means, I shall be paid more than I deserve.

### Inland Seas.

AMERICAN EPISCOPAL MISSIONARY SOC.  
ATHENS.

THE arrival of Messrs. Robertson and Hill at Athens from Tinos, in

the beginning of May of last year, was stated at p. 23. They have been since joined by their Families from Tinos; and by the Printer, Mr. Bingham, who brought with him the materials for a Printing Establishment. From Letters written at Athens in May and August, we collect some details of the Mission.

*Advantages of Athens as a Station.*

We have, from the first, looked forward to Athens as the place where we should establish ourselves, as early as circumstances would permit. Its central situation in regard to the whole Greek Population out of Asia—its facilities of communication—its salubrity—the fact that it will be the resort of many foreigners, through whom we can often extend our influence and operations to a distance; and the residence of some who will be glad to have opportunities of Protestant Worship for their families, and thus increase the reasons for maintaining the regular use of our Service, without causing jealousies—together with other circumstances, render Athens, beyond all doubt, the best possible Missionary Station, especially to those who are provided with Printing-presses. There will probably, within five years, be a population here of twenty or thirty thousand souls; and there are numerous villages within a moderate distance. The constant passing of travellers will afford frequent opportunities for the distribution of our publications, while the fixed inhabitants will afford an abundance of pupils for our schools.

There are a few respectable families here at present, and three European Consuls; those of Austria, Russia, and Holland. We find them very friendly, and ready to serve us where they have the power.

*Present State of Athens.*

The whole city is one heap of ruins; and the Greeks, who have returned to claim their former possessions, are dwelling in wretched hovels, hastily put together: they are already upwards of 6000. We should have made our visit here at an earlier period, but, until lately, the large number of Turks who still remained, made it doubtful whether we could do so with safety: all have now retired, except about 300, who are kept in strict order by their own Authorities.

Hardly half-a-dozen houses were spared in the general destruction of the city, and not so many have been yet rebuilt. It is, indeed, a heart-rending spectacle to walk through the streets, half choked up with ruins, and view the desolation which on every side presents itself; or to look down, from the summit of the Parthenon, on the entire scene of destruction below.

Yet here also we find the same anxious thirst for education which seems generally to characterize the Greeks. Their poverty allows few to purchase, but they everywhere gladly accept Books and Tracts. Dr. Korck has sent a quantity of Tracts and Testaments to a shopkeeper here, to sell on commission; and another shopkeeper has bought a quantity of New Testaments to sell on his own account. Poverty and wretchedness abound: but there is very little beggary. As to living, we have had no meat but bad mutton, all the summer. There has been, however, a good supply of vegetables; and there is now an abundance of figs, grapes, and melons. The bread is not good, but it may be eaten: milk is abundant and excellent, though afforded us by the sheep. On Sundays we have our own Religious Services, besides meeting early in the morning to instruct our pupils in the Gospel. Desolate as it is, Athens is not without its attractions. No where does Nature present herself arrayed in greater charms: mountain and plain, wood and water, diversify the prospect: the extensive and beautiful olive-grove, of which a large part yet remains, is everywhere filled with rich and fertile gardens; and a fine, transparent atmosphere, almost constantly purified by cooling breezes, renders the situation one of the healthiest in Greece. We feel the mercy of our Heavenly Father, in bringing us to so goodly a land.

#### *Notices of some Turks.*

Sometimes half-a-dozen armed Turks come strolling in from curiosity; but the sight is now so familiar, that our children approach them without fear. They will listen with eyes and ears open, when I tell them the wonders of the New World. Some of them think that it is in another planet, and they cannot conceive how we have come hither. At times we have had long theological discussions. A few days since, in walking out, Mr. Hill found a Turkish Soldier on guard reading the New Testament.

The principal Military Turkish Officer we are well acquainted with, and sometimes hold long conversations with him in his orange garden, where, as at his house, we are always made welcome. He asked whether we had the Korân in English. We told him that we had: he was much surprised, and asked, "In what consists the leading difference between the Korân and the Gospel?" "In the Korân," we answered, "are found many excellent moral sentiments; but there is one thing in the Gospel which the Korân does not contain: *Except a man be born again, he cannot see the kingdom of God.*" After meditating for some time, he replied, "That does not bore through my head;" meaning, that he did not understand it. He seemed to be much in the same perplexity with Nicodemus. When we took leave, he said, "It is very right that you should try to persuade me of the truth of your sentiments, and that I should shew you the reasonableness of mine; but, if we cannot agree, we can at least love one another." He seems often overwhelmed with astonishment at the accounts which we give him of the United States. Sometimes, when he hears of our political liberty, the equality of our citizens, and the maintenance of good order without soldiers, he lifts up his hands, and exclaims, "A miracle!"

#### *Opening of Schools.*

We have two Schools: one for Boys has 100 pupils, and is daily increasing: another, for Girls, which is wholly under the direction and tuition of our Wives, has 130: hitherto we have been unable to procure a Female Teacher: their work has been rather wearisome, though very interesting, this hot season, but they will not yield: they are in school seven hours a-day, and most of their time at home is employed in fitting work and arranging lessons.

#### *Formation of a Printing Establishment.*

When we first heard of the suppression of the "Apollo," a Political Gazette, we felt a degree of apprehension as to our own presses. Our friends, however, assured us, that, as we had nothing to do with politics, we should meet with no opposition. Experience has proved that they were right. The whole establishment was landed on its arrival, not only without any hindrance, but no duties were charged. The presses have since been set up, and, instead of any molestation,

there is a general expression of satisfaction. We have acted on the principle which we originally adopted—of soliciting no favours, and asking no permission of Government; but simply to come in under sanction of the Constitution, and to go on with our work with as little bustle but as much energy as possible.

It is added, in August—

The press, which is perfectly chained in Liberated Greece, is free in Athens, which is still in possession of the Turks, though the mass of the inhabitants are Greeks. We have published a Religious Tract of 28 pages, dedicated to the principal Bishop; and are now printing an Arithmetic and some other School Books.

*Probable Security of the Mission.*

As to the fear of an interruption of our operations from any existing or approaching civil dissensions, it is to be recollected that Greece is so situated, that it is scarcely possible for the whole country to be in tumult at once. During all the horrors of the Revolution, there were always a number of places of security and repose. Nothing like what has been need, under any circumstances, to be apprehended. . . We really believe the Greeks, from all that we can observe, to be even less inclined than most other nations to acts of violence and outrage. Robbery is an exceedingly rare thing; and other crimes appear less prevalent, than is usually the case where temptations are presented to fallen man. Wherever you move, you receive a civil salutation from those whom you meet; and the common appellation of those of the labouring classes to one another is "Brother."

*Favour of the Greeks.*

Everywhere we meet with civility, and facilities are often afforded us by those who are in office. . . Compliments we continually hear repeated, from every quarter and from all classes, in regard to our native land—its liberty, education, civilization, and, above all, its disinterested love for Greece. Mr. Leeves, with whom we have had some days of delightful intercourse here, as he took this in his way on his tour for the distribution of the Scriptures, remarked, "What a name you Americans have got for yourselves in Greece! Everywhere I hear you spoken of with favour." The Rev. Mr. Jetter also, of the Church Missionary Society, says he is fully persuaded that Providence has opened the door to His people, especially to Americans.

*Restoration of the Greek Church, the Principle of the Mission.*

We never lose sight of the principle, approved by ourselves and enjoined on us by our instructions, by no means to attempt proselyting. And herein, as in other respects, our profession, as Episcopalians, gives us a very decided advantage. We tell the Greeks plainly, that we recognise them as an Apostolic Church, and should be sorry to see the integrity of their Church violated—that our object is to diffuse light around us, and not to form any new sect—that our Church, planted originally by an Apostle, or at least in Apostolic Times, in Great Britain, has the same Orders of Ministry with their own—that we have all suffered from the usurpations and impositions of the Church of Rome in times past; but that we hope the day is soon coming, when we shall unite to resist its influence, and also to war together against the errors and abominations of Heathenism and Mahomedanism. With men as enlightened as Professor Theophilus, we sometimes say, "Your Church is like a vessel too deeply laden. Besides the precious truths of Christianity, it is burthened with many superstitions—the gradual accumulation of ages of ignorance and slavery. Unless these are swept away, the ship must sink. We are anxious to aid in preventing this. Look at France and Italy: you know full well, that by far the larger portion of enlightened men in these countries have been drawn by the superstitions of their Church into Infidelity. You see, also, that such is becoming the case with the Youth of Greece, in proportion as they receive a more cultivated education. Let us then use every prudent means to avert the threatening evil." We find that our explanations of the state of our Church, the nature of our Conventions and Government, and the education, character, labours, and mode of paying its Ministers, are usually listened to with great interest.

NEWHAVEN LADIES GREEK COMMITTEE.

SMYRNA.

MR. Brewer makes some remarks, which we here extract, on the

*Indications of Improvement among the Greeks of Smyrna.*

A great outward change has been taking place among the Greek Population generally, so as to constitute the present a new era in their intellectual and moral

history. By a recent order of the Greek Bishop, the shops of the people are closed on the Sabbath. This has led to a complaint from a Correspondent of the Smyrna Courier, and conjectures that "certain strangers," forgetting the holy nature of their Mission, and under the influence of a fanatical spirit, have awakened the superstitions of the Bishop on this subject. Though we have had no special agency in bringing about this change, we trust that the general influence of Missionary and Bible Men, for some time past, has tended to promote at least the outward sanctification of the Sabbath. In the new independent Schools which have sprung up since the opening of ours, and in some of which we pay for the tuition of several female pupils, we are happy to see adopted our practice of catechizing the children on the Sabbath, and explaining the portion of Scripture for the day: the favour with which this practice is regarded by the parents and others leads to the hope that the time is not far distant, when the Greeks, like the Protestants, will assemble regularly on the Sabbath for Religious Instruction.

In addition to several liberal-minded priests, there are, especially among the laity, many intelligent and well-disposed persons: the Bishop, himself, is compelled to feel the force of public sentiment, to which they give the tone. Not long since, some complaint having been made against him at Constantinople, he asked the heads of the community whether they could give him a Recommendatory Letter: this they declined doing, unless he would consent to diminish his fees for marriage, baptisms, &c. As yet, he has not acceded to their proposition; and it is thought, in consequence, that he may be compelled to leave. Several important regulations have been, however, adopted; such as fixing a uniform price, which all the Clergy should receive for these Services; and prohibiting more than two from going to collect money from the same individual, for sprinkling holy water at Epiphany. Changes and reformations of this nature once begun, it may be expected that still more important improvements will follow.

*Improved Condition of Christians in Turkey.*

In the condition of all the Christian Population of Turkey, decided improvements seem to have begun. By a "Hatti Scheriffe," or Imperial Edict, which has

just been published, the different classes of Rayahs—Greeks, Jews, Armenians, and Catholic Armenians—are placed on the same footing, before the Turkish Tribunals, as the Mahomedans themselves: in criminal cases they cannot be condemned without the sanction of the Heads of their own Communities. Still more liberal principles seem to influence the Egyptian Government, which is at length quietly established over the whole of Candia; while, in order to secure the submission of the Samiotes, special privileges are offered them, such as the bearing of a Christian Flag, appointing their own officers, &c. In short, there is much reason to believe that Turkey will continue to furnish an undisturbed and hopeful field for almost every species of judicious Missiary Effort, and particularly for the establishment of Schools.

BRITISH AND FOREIGN BIBLE SOCIETY.

SHUSHA.

THE German Missionarie transmit to the Committee, under date of the 1st of January, the following remarks on the

*Distribution and Effect of the Scriptures.*

It affords us much pleasure to be able, at the close of another year, to communicate to your respected Society some account of our distributions of the Scriptures, with copies of which you have so generously supplied us for the use of the inhabitants of the country around. As the enclosure will give you an idea of the number of copies circulated by us, of the amount obtained by sales, and of the present state of the depôt, we shall content ourselves with merely adding a few remarks which appear to us deserving of notice.

The sphere of our distributions of the Scriptures was more limited in the past year than in the previous one: with the exception of the journey of our fellow-labourer, Pfander, through Persia, no tour of extent could be undertaken. They were, therefore, chiefly circulated in the provinces of Karabagh, Nochitsheran, Erivan, Georgia, Scheki, Schamocki, and Baku. It was only within the last few days that we had an opportunity of forwarding a considerable portion of the Scriptures to the Persian Cities of Tebriz, Hamedan, Ispahan, and Teheran, where individuals have manifested a desire to obtain them: we hope, that, under the blessing of the Lord, this beginning in

Persia will gradually lead to an extensive dissemination of the Word of God in that country.

There still continues to be a great demand for the Ancient-Armenian Psalter, which is really a desideratum for Churches and Schools. We deem it our duty, therefore, to repeat our wishes for an edition of it; and would suggest that Moscow would be a suitable place for it to be printed at, where we could get it done through our friends there.

We beg leave to tender our warmest thanks to your respected Society for the generous supply of Scriptures voted to us on the 2d of August, and communicated to us by the Committee of the Protestant Missionary Society; and trust in the Lord that He will enable us to circulate them beneficially, both among the Christian and Mahomedan Inhabitants of these countries. While the Missionary Station at Badgad is more especially the place for the distribution of Arabic and Syriac Scriptures, Shusha is more particularly calculated for circulating Persian, Armenian, and occasionally Turkish and Hebrew copies of the Word of God. Hence it is chiefly copies in the Persian and Armenian, though also in the Turkish and Hebrew, that we require to be furnished with here.

With regard to our distributions, we adhere to the maxim of selling as many copies as possible at moderate prices: the great poverty, however, of many of the inhabitants, and the prevailing ignorance of the generality, who know not the value of the Word of God and are consequently indifferent to the possession of it, produce numerous cases among Christians in which copies must necessarily be given away gratis, in order to render the Sacred Volume better known, and to excite a more general hunger after it.

If we are asked to state what fruits have been produced by the dissemination of the Bible, we must own, that, generally speaking, the copies sent forth may be considered hitherto as seeds committed to the ground, which are proceeding in a state of tranquil vegetation; although, at the same time, we are happy to say that here and there symptoms of their salutary effects have been witnessed. Mahomedans, who formerly were unwilling to accept of a Persian New-Testament, are now excited to peruse it, and are salutarily impressed by it. Armenians read the New Testament now more frequently, and use it much more in their Schools;

which, in part, owe their recent formation to an increased desire of reading the Sacred Scriptures. A small number of souls, however, have been enabled, by the grace of Christ, to find in the Gospel of Jesus the way of life and salvation; and make daily use of it, as the means of growing in grace and in the knowledge of Jesus Christ. There are also Jews in our neighbourhood, who, as we have learned, have, through the reading of the Holy Scriptures, been excited to search more deeply into Divine Truths.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

THE details of this Mission here given are principally extracted from the Reports made from the several Stations to the Thirteenth Annual Meeting of the Missionaries, held at Cotta in September.

#### *Exercise of the Ministry, and State of the Congregations.*

This branch of Missionary Labours presents that intermixture of hopes and fears by which the exercise of the Ministry, especially among the Heathen, is usually characterized.

COTTA—The happy return of Brother Bailey, which took place in January this year, and the accession of two or three in addition to the number of those who do not understand Cingalese, has occasioned our beginning, since that period, an English Service in the forenoon. This has hitherto been conducted by Brother Lambrick; while the Cingalese Forenoon Service, at the same Station, has been performed by the Brethren Bailey and Selkirk; the one preaching, and the other reading the Church Prayers; taking these duties alternately. The English Service is attended by the Tamul Youths in the Institution, and by the English at the Station; with the exception of Mrs. Lambrick, who accompanies her School Girls to the Cingalese Service.

At the Out-Stations, the Senior Missionary preaches once, and the other two generally twice, every Lord's Day.

The attendance at all these Services, generally speaking, continues to be the same as we have already so often described it to be. We would fain encourage the hope that some good is done among the Adult part of the Congregation; but nothing yet appears—none seem

yet awakened to a sense of their danger—there are none to cry, *What shall we do to be saved*—none to inquire the way to Zion. Our own cry in this state is, *Put on strength, O arm of the Lord! awake, as in the ancient days.*

Early in the year we baptized Daniel Corrie, of the Christian Institution, on a credible profession of faith, and the evidence of a Christian walk, in which we trust he still holds on. He, with the rest of the Youths of the Institution who had not been before confirmed, were confirmed by the Bishop; and since that, they have all, excepting Samuel Wilmillegey, been admitted to the Lord's Table.

Detailing more particularly the state of the Congregations:—The Sunday-Morning Congregation at Cotta is, on an average, well attended, by the Children belonging to the Girls' School, the Children of the Cotta, Pagoda, and Pannikemulla Schools every Sunday; and two Sundays in a month by those belonging to the Dummaldenya and Walicada Schools. The people of the village do not attend with any regularity. They are visited every Saturday Afternoon by the Catechist, and one or more of the Institution Young Men, for the purpose of being invited to come to Church; but few attend, besides the parents and relations of some of the Children, particularly of those who belong to the Girls' School. Of these, on an average, there are 20 mothers, beside some female and some male relations. Hence the people of the village, and the Children, make up the Sunday Congregations at Cotta, two Sundays in the month 240, and the remaining two Sundays 180. The Congregations at the Out Schools continued, till Brother Bailey's resumption of his Missionary labours at this Station, the same as stated in the Report of last year; that is, Brother Selkirk had always two and frequently three Services, and the Catechist one, on the Sunday; while Brother Lambrick preached in Cingalese in the morning, and in English in the evening, at Cotta; and went to one of the Schools in the afternoon. At present, the Sunday Services at the Out Schools are six; three in the morning, and three in the afternoon; besides the English and Cingalese Services at Cotta.

Divine Service has been performed nearly every Sunday throughout the year at the School of Ratnapetiya, on the first Sunday in the month by Brother Selkirk,

and on the others by the Catechist. The regular attendants were very few; but as the School was situated on the roadside, many persons occasionally came in, and remained during the Service. Many Tracts have also been distributed on those occasions, to persons who have come from distant villages; so that we would trust that some good has arisen from the School besides the direct Christian Instruction conveyed to the Children. The Service at Pagoda School, on the alternate Thursday Mornings, is still kept up; and though the number attending is still small, Brother Selkirk continues his ministrations among them; and we would trust that his labours are not in vain. Brother Selkirk has also, since the middle of May, commenced, on the Friday Evenings, a Meeting, with Expositions of the Scriptures, at the house of the Young Woman who is engaged as a Teacher of Lace-making in the Girls' School. This he expects to be able to continue. The persons attending are about 10 women, 5 men, and 15 or 20 children. We would not despise this day of small things, when we consider that these Services are the only means that the people around us enjoy of becoming acquainted with the Christian Religion: we would rather look upon them as so many opportunities of usefulness put into our hands by our gracious God, and of which we shall hereafter have to render an account. In this department, then, of the *work of faith and labour of love*, in which we consider it our privilege and happiness to be engaged, though we have little that is very encouraging to present to your notice, we have sufficient to keep alive our hope, and to stimulate us to persevering exertion. Firmly trusting on the promises of God, and believing that the Holy Scriptures are able to make men wise unto salvation, through faith which is in Christ Jesus, we continue to pay as much attention as possible to the instruction of the Youth connected with us in the Sacred Scriptures, as well as to the instruction of the Adults who attend the preaching of the Gospel; and our desire and determination is to proceed in this manner, as we are quite persuaded that God's holy word, faithfully delivered, cannot fail of accomplishing that for which He has sent it; and that as the Divine Spirit works upon the hearts and consciences of men by powerfully applying the word of God, those who have been accustomed to hear it from time to

time are the persons to whose conversion and salvation it is most likely to be made effectual.

[Cotta Report.

KANDY—We have reason to hope that the Ministry is not destitute of benefit in its results. Many, alas! cannot be induced by any means to attend the preaching of the Gospel; and many, who do occasionally come, shew, by their total disregard of vital godliness, that they receive the grace of God in vain; but if to a few only it proves the *savour of life unto life*, how incalculable the advantage!

The Cingalese Service at the School-room on Sunday is much better attended than it formerly was. Some are constant hearers, others occasional ones; and some think it enough to have to say, when upbraided for not attending, "We have gone ONCE." Since our last Meeting, the Children belonging to the English and Cingalese Schools, the First and Second Girls' Schools, and the Katagalle School, have been in the habit of coming. Those in the English School are obliged to attend Service, if they receive their education gratis. This rule cannot be adopted in the Cingalese Schools; as we are glad upon any terms to get the Children instructed in the knowledge of the Holy Scriptures in their own language; but they are constantly invited to come, and the average of Sunday attendance is not much less than usual.

The Confirmation, held in March by our revered Bishop, whose loss we now deeply deplore, appears to have been a blessing to my dear people. The previous examination of Candidates led to much practical instruction and inquiry into their manner of life, which shews the excellency of this Institution in our Church. The Bishop's manner was very impressive; and the sight of a Native Congregation receiving his blessing, in the midst of this strong-hold of Idolatry, was truly affecting. Four of the Candidates have since become Communicants. Several also, who communicated in the Portuguese Congregation, have now joined this: the present number is 17. The Sacrament is administered every second month. The practice of collecting alms for the poor had not been attended to, on account of the smallness of the number: it has, however, been recently adopted, and with good effect.

One young man, who came to me as a Candidate for Confirmation, appeared to be under very serious impression, and said that he had been awakened to a

sense of his state as a sinner before God by the ministry of the word. His subsequent good conduct, zeal in the good cause, and constant attendance on the Means of Grace, speak well for the truth of his profession; and the testimony of the Modeliar, in whose family he lives as a servant, is also favourable as to the change wrought on him.

Another circumstance relative to the Modeliar's family deserves to be recorded. His father and mother, though professing Christians, had for many years been deceived by the errors of the Buddhist Religion. His mother, through his example, exhortations, and prayers, accompanied with the Divine Blessing, has for a long time been partaker of the Holy Sacrament. His father stood out much longer, and could not be prevailed upon, by his importunate entreaties, to go to the House of the Lord. The examination preparatory to Confirmation seemed to rouse him from his lethargy; his prejudices gave way; and, to the great joy of his son, he was confirmed, and has since joined his wife in partaking of the Holy Communion.

The preaching at the Jail, in Cingalese, on Sunday Evenings, is still continued. The prisoners occasionally listen attentively; but in general they appear very careless. Still, as many by this means hear the word of God who would not otherwise have an opportunity of becoming acquainted with it, and as the period of their confinement is a salutary one for cultivating serious reflections, it seems desirable to continue this Service, though no decided benefit appears to arise from it. The good seed of the word cannot be lost; and when it is scattered in faith, we may safely leave the increase in the hands of Him who has declared, *My word shall not return unto me void*.

The labours of Elias Andrews, whom Brother Lambrick kindly sent from Cotta to assist me for a few months, were of very great service to me, in the performance of this and several other duties; as I employed him to read a Sermon, both at the Jail and at the Katagalle School, whenever I was unable to preach. Since he returned to Cotta, not having the Portuguese Service to perform, I have been able to go through the others myself: but as I still want some assistance in catechizing Candidates for Baptism, and in visiting the people, I have employed a young man, Johannis Perera, as Assistant School Visitor, that Joseph Fernando's time may be more available



to me for these purposes. I have every reason to be satisfied with his continued humble and serious deportment, anxiety to do good, and to increase in Christian Knowledge. He frequently comes to ask me to explain portions of Scripture to him, especially the Psalms; in which he seems to feel peculiar interest. A short time ago, he said, after I had been talking to him a good while, "What can I give you, Sir, for all the trouble you take in teaching me these things? I have nothing to give." I told him it was not only my bounden duty, as a Minister of Christ, to explain the things, but that it was also an unfeigned pleasure to me.

I have deemed it necessary, within the last few months, to be more particular in examining into the conduct and capacity of Sponsors than formerly. Finding that many persons presented themselves to me as Godfathers and Godmothers, of whose character I knew nothing, and who were not accustomed to attend my Ministry, I refused to admit such, unless they could give some satisfactory account of their knowledge of Christianity, and some reasonable excuse for not availing themselves of the Means of Grace. This has already been of service, in bringing more people to hear the word, and in marking the difference between those who merely bear the Christian name and those who pay some attention to Christian duties. Situated as I am, in the midst of many Professed Christians, who have no means of obtaining the benefit of Christian Ordinances except through me, it seems desirable to admit those who manifest a respect for Religion; whilst the profane, the licentious, and those who altogether neglect the teaching of God's word, are excluded.

The preaching at Kategalle School on Monday Evening is continued: very few Adults attend. When it was commenced, many met to hear the word; but as the novelty of the thing wore away, excuses for absenting themselves were made by some, and others neglected it without deeming an apology necessary.

The Exposition of Scripture in English on Wednesday Evenings has been made more public than it formerly was, by the School-room being lighted, and laid open for a general Congregation. This has occasioned some expense in procuring lamps and in furnishing light; but the respectable company that has usually attended, consisting of men and women of the 78th Regiment, one of the Officers, and a few

June, 1832.

Natives, has sufficiently compensated for the extra charge.

Don Lewis De Silva, Reader of the Scriptures, continues diligent in his work of going from house to house, where the people are willing to hear him; and also in the instruction in Cingalese of the First Girls' School. His own views have become somewhat enlarged by his reading the Scriptures to others, as appears from the answers to inquiries inserted in his Diary; and also from his own profession, when he wished a few months ago to be admitted to the Lord's Table. He tries to induce the people to attend Public Worship, and in some instances he is successful.

The Modeliar has continued active in collecting for the Society, and has, with his own subscription, raised 11*l.* 10*s.* 6*d.* during the last year. [*Kandy Report.*]

NELLORE—Our Congregational Duties continue much the same as stated in former Reports. Brother Adley performs Divine Service in English in the Fort at Jaffna, every other Sunday Morning; and, on the other Sunday and on Thursday Afternoons, takes his turn with Brother Knight in the Tamul Service at Nellore. Visits to the Prison on Sunday Mornings are also continued, either by the Missionaries or by some of the pious Native Assistants. On Sunday Afternoons, Brother Adley attends to the instruction of the Seminarists and Servants, familiarly explaining and enforcing the subject of the Morning's Discourse; while Brother Knight, the Catechist, and the Superintendent of Schools, visit, by appointment, some of the Villages or Schools in the vicinity of the Station, to instruct such as may be induced to assemble to hear the word. Similar visits are also frequently made to the Villages, &c. on week evenings. Though many have thus the Gospel sounded in their ears, we have still too much cause to lament that their hearts remain unaffected, and to fear that real love for the Truth is rarely the motive that brings them together. Other Services, mentioned from time to time in the Reports and Correspondence of the Station, are also continued; and though the benefits which we have as yet been permitted to witness are far below our wishes, we nevertheless are encouraged to believe that good is done—that, in various instances, truth operates on the mind; producing conviction, and gradually leading to a renunciation of false refuges, and to an increasing

2 M

knowledge of, and belief in, the only Saviour. We are not, however, without our trials and discouragements. With regard to decided conversions, except among such as are immediately connected with us, we are still called to exercise faith in the promise, that our *labour shall not be in vain in the Lord.*

No increase has, we regret to state, been made in the number of Communicants during the past year; but, at the same time, we feel it a cause for much gratitude and praise, that the two Youths admitted, as mentioned in the last Report, and also the Communicants generally, have conducted themselves with so much Christian consistency as to satisfy and increase our hopes of their being called of God and numbered with his faithful people. Several have been added to the number of those desirous of being admitted to the Communion; many of whom, we fully hope, will be raised up as a seed to serve the Lord, and to promote His glory among their countrymen.

[Nellore Report.

*State of the Schools.*

Mission Schools are not only important from the benefit which, through the blessing of God, the Children may be expected to derive from being instructed in the doctrines of the Gospel, but as laying the foundation of raising up Native Catechists and Native Missionaries. The direct agency of European Missionaries can go little further than laying plans and superintending the execution of them: for any extensive propagation of Christianity among the Heathen, especially under the influence of a climate so uncongenial to Europeans as that of India, we must, under God, look to the Natives themselves. The experience of all Missionary Societies more and more powerfully impresses this upon them, and consequently enforces the obligation of framing their plans, and directing their exertions for the attainment of this object. From the well-conducted, and vigilantly-superintended Mission Schools, a few of the most promising Children are brought together at the Station Seminary, where they are placed more imme-

diately under the instruction and care of one of the Missionaries. From these Seminaries the best-disposed, most-intelligent, forward, and steady Youths are selected for admission into what may be denominated the Mission Seminary, where they are placed under a course of instruction directed at once to promote their spiritual profit, and to communicate to them that general knowledge which may fit them eventually to act as Schoolmasters, Catechists, or Missionaries. This system is already in active operation in this and the Society's South-India Mission, and the most important results may be anticipated from its being judiciously and steadily acted on. May it everywhere receive that blessing from on high, without which the best devised plans must utterly fail!

COTTA—The School at Yakbadda has been discontinued since February. It was a step which we were very unwilling to take, as the people at one time had shown a favourable disposition towards Christianity. We all look on this Village as a place to which we feel much attached, and which we may, perhaps, at a favourable opportunity, again include within the sphere of our Missionary labours.

Another School, that at Ratnapetiya, which had been established thirteen months, has also been given up on account of the non-attendance of the Children. It is satisfactory to be able to state that the few Children who attended regularly intend to go to the neighbouring School of Papiyane.

We will now give a short account of each of the other Schools, separately:—

Cotta—This School consists of 36 Children, with an average attendance of 18. The Master is not so persevering in his endeavours to get the Children of the Village to come to the school as we could wish; but he is regular in his attendance, and desirous of bringing forward in their learning those Children who regularly attend.

Pagoda—There are 28 Children in this School: the average attendance is 15. The improvement of the Children is chiefly owing to the assistance which the Master receives from a Young Man who

was for a great length of time the first boy in the School, and who now acts as a Second Master.

*Pannikemulla*—The number of Children in this School is 27, with an average attendance of nearly 12. The Children being nearly all very young, do not improve so rapidly as many of those in other schools; and as their parents are very poor, they are taken away from the school before they have learned to read well: thus there are very few at this time who are able to read the New Testament, though several of them have got by heart all the Gospel of St. Matthew, and a part of that of St. Mark.

*Mirihane*—There are 22 Children in this School: the average attendance is 15. This school is very irregularly attended, both by the Master and Scholars. At present there are few in the school who have been constant in their attendance for the last eighteen months.

*Bewile*—This School contains 19 Children, and the average attendance is 12. The Master, though occasionally negligent in his attendance, is on the whole a steady well-meaning man. He frequently exhorts the Children to avoid all connexion with Idolatry, and to cleave to the Religion of Jesus Christ, as that in which alone they can be safe.

*Dummaldenya*—In this School are 42 Children, with an average of 25. The Master was formerly a Buddhist Priest; and hence he has a very good knowledge of those native books which are used in the school. We hope, too, that he is a sincere Christian. He is attentive to the duties of his school, and is very capable of properly teaching the Children entrusted to his charge.

*Papilyane*—Number of Children, 17: average attendance, 10. The Master is not only capable of teaching the Children, but also takes much pains with them. We can assign no other reason for the present low state of the School than the unwillingness of parents, who are Christians in name, but Buddhists in heart, to have their Children instructed in a religion, which, if they cordially receive, will set the son at variance against his father, and the daughter against her mother.

*Nugagoda*—This is one of the largest and most flourishing schools that is connected with us: it contains 54 Children: the average attendance, however, is low, being only 27. Ever since the establishment of the School the Master has at-

tended very diligently to the improvement of the Children; and there is not in any of the schools so great a number who can read the Bible intelligibly.

*Nawala*—Number of Children, 33: average attendance, 20. There are fewer changes in this school than in any other; as the people of the Village permit their Children to go regularly, and for a great length of time. Some of the Children, who have been in the school for four or five years, have learned by heart all the Gospels, the Acts of the Apostles, and part of Genesis. One young man, who left this school about two years ago, is now the Teacher of the School at Wallacada.

*Walicada*—This School contains 35 Children: average attendance, 21. It was opened in January last. As we found, after two or three months' trial, that the Children learned very little of the Christian Religion under the Master, we put in, as Teacher, the Young Man who has been just mentioned under Nawala School, as he knew our method of teaching, asking questions, &c. The Children have since improved as much as we could look for.

*Boys' Sunday School*—In the month of October last we commenced this school. The Children attending it are those who belong to the Cotta, English, and Cingalese Schools, and the Pagoda, Pannikemulla, and Dummaldenya Schools, and who come to this place to attend Divine Service. Their attendance is pretty good. As a reward, the best Boys have lately received each a copy of the new Prayer-Book. Some of the Youths of the Christian Institution attend as Teachers in this School, and some of them at the Female Sunday School. [Cotta Report.]

Speaking of the Sunday School, in his Journal of June 19, 1831, the Rev. J. Selkirk observes:—

No book that the Children have ever received has delighted them so much as "Milk for Babes;" and it is quite a pleasure to hear between twenty and thirty of them, on the Sunday Mornings, repeat their lessons out of it, in the manner in which they repeat their own native books. It combines amusement with profitable instruction.

*KANDY—English School*—The number of Scholars has considerably decreased since the regulation has been adopted to enforce attendance on Public Worship. The average now, however, on Sundays is as good as that of the other days.

Great difficulty is now found in securing the constant attendance of the Children ; and consequently their progress in learning is much impeded.

*Cingalese Boys' School*—This is making some progress.

*First Girls' School*—The First Class has made considerable progress in Reading and Writing ; and the improvement in Sewing and Marking is also very satisfactory. The Girls are taught Reading and Writing by the Reader, who attends the School two hours every morning for that purpose.

*Second Girls' School*—is taught by a Heathen Mistress. The progress of the Children, in Reading, Writing, and understanding their Lessons, is not very satisfactory. The method of rewarding the Children by Tickets is found serviceable, in stimulating the Girls to make progress, and always to be present on Thursdays. The money expended in these rewards has hitherto been furnished by the kindness of an Officer of the 78th Highlanders, who, while he was in Kandy, devoted a small sum monthly to this specific object.

*Malabar School*—is under the care of a Christian Master. The Children come to me on Saturdays to be examined and catechized ; but their progress is not such as I could wish.

*Peelawella School*—The Children have made some improvement in Reading, Writing, and committing to memory portions of Holy Scripture ; but not so much as could be wished.

*Arambegama School*—The attendance at this school has been very irregular ; and the improvement of the Children exceedingly slow, partly owing to the indisposition of the Master. It has been discontinued since July 1st ; but there is a prospect of establishing another School instead of it, under the charge of a Christian Master.

*Gadaladenia School*—The progress of the Children in Christian Knowledge is not at all satisfactory. The School Visitor endeavours, by frequently going to this and other Out-Station Schools, to excite the Masters and Children to diligence ; but great apathy and indifference prevail among them. It is also found most difficult to secure the regular attendance of the Scholars.

*Katagalle School*—The state of this School is more promising than either of the others out of Kandy. The Master is very zealous ; and succeeds in getting his

Boys to learn considerable portions of Scripture, on which they give very appropriate answers. Divine Service is also performed in this School once a week.

*Happoogooda School*, though a recent establishment, partakes much of the same character as the other Schools under Heathen Masters. It may be of some service in teaching a few to read and write, in giving them some acquaintance with the Holy Scriptures, and in opening a way for intercourse with the inhabitants of the Village ; but very extensive good cannot be calculated upon as likely to result from it.

The School Visitor goes daily to the Schools, under my direction, and reports to me every Saturday the state in which he finds them. I visit the Schools on the premises daily, and the others as often as I find an opportunity.

The Schoolmasters assemble on Saturdays, to give an account of the attendance of the Children in their Schools ; when they read a chapter, upon which they are asked questions ; and any instructions or admonitions which are deemed necessary, either upon the subject of the chapter or upon the state of their Schools, are given.

A Sunday School, in connexion with the Cingalese Congregation, is carried on ; but few attend, except the Children of the Day Schools, and not many of them.

[Kandy Report.

BADDAGAME—The Day Schools continue to afford us increasing satisfaction. The general knowledge which the Children have of the Scriptures is very respectable ; and although we do not perceive that any of them have a saving knowledge of Christ, yet we trust that the Lord will yet acknowledge our labours among them, by leading them from darkness to light, and from the power of Satan unto God.

[Baddagame Report.

NELLORE—For the Chiviarterru Schools a more competent Master has been engaged ; and the Tirunervilly School, which comprised Children of both sexes, has been formed into two, with a considerable increase of numbers. The Girls are taught by the former Master, and the Boys by a Young Man, who was formerly one of his pupils.

Two or three months since a man commenced a School on his own account near the Station ; but he has latterly attended our Services at Church, and seemed anxious to connect himself with us ; and as he appears willing to comply with our terms, we

propose to engage this in lieu of one of the more distant schools.

A new impulse has lately been given to some of the nearer schools, tending to increase their numbers, by the permission for the Lads in the higher classes to come in the afternoons to learn English.

In the plan of conducting the schools but little alteration has been made. The Monthly Examinations, by which the Master's pay is regulated, are still continued; the Children attending at the Station for that purpose. The Children are brought to Church twice a week, Sunday Mornings and Thursday Afternoons, to attend Divine Worship. The Reading Classes also come together on Fridays, to be exercised in reading the Scripture, to receive explanations, &c. The Masters, in addition to their attendance with their Schools at Church, still assemble on Friday Afternoons to receive special instruction in the word of God, or on other Christian Books used in their Schools. This exercise is much calculated to promote their increase in knowledge; the explanations given from time to time tending to open their understandings, and to assist them to comprehend the subjects which they hear at Church, teach their pupils, &c. In addition to the books before in use, a Scripture History of 120 pages, 12mo., embracing the chief points in the Old and New Testaments, has been introduced into most of the Schools. The progress of the Children, especially in learning to read, has for some time past been very satisfactory. Hopes are also entertained of a few, at least, that the good seed of the word is gradually taking root in their hearts.

[*Nellore Report.*

*State of the Seminaries.*

COTTA—Since last Report, the English School has not been well attended; neither have the Children made such progress as we are desirous of witnessing. Some time since, we found it necessary, on account of the bad attendance of the Boys, to direct that several of them should be dismissed. After this, the rest came more regularly, and made tolerable improvement. During the Bishop of Calcutta's visit to Cotta, his Lordship examined the First and Second Classes; but the manner in which they acquitted themselves was not very satisfactory. This was in March. Since that time the Master has, we think, bestowed a little more pains on them; and for the last two or three months they have passed very creditable examinations. There are now 25 on the list, and the daily

average attendance, for the last quarter, is 17. Ten Boys have left School during the year. One, who had been the First Boy in the School for some time, left, at the request of his parents, to go to service. As he had behaved properly, he was presented with a Bible. Two others, having been in the School for some time, and not been able to learn, left of their own accord; and the other seven were dismissed for non-attendance. [*Cotta Report.*

KANDY—One of the Boarders has been dismissed for improper conduct: another is a very promising Lad, who behaves well, and makes satisfactory improvement. A third is on trial.

BADDAGAME—The number of Youths in the Seminary is one less than last year. One not having conducted himself with propriety, and affording us no reason to hope that he would be a suitable person to be employed by the Society, was desired to provide himself with some situation. The other Boys have in general behaved well; four of them have, in the course of the year, been baptized. Since their baptism three have walked very orderly. All the Seminarists have made very satisfactory progress in their various studies, and in Scriptural knowledge. Would that they were as evidently increasing in divine light and spiritual sensibility!

[*Baddagame Report.*

NELLORE—In the Seminary the number of Youths is 30, as formerly; consisting chiefly of Three Classes. The studies of the First of these Classes comprise the Exercises in Lennie's Grammar; Arithmetic, Hutton's and Lambrick's, through Vulgar Fractions, in which they are well grounded; Darley's Elements of Algebra, and Elements of Geography, including Exercises on some of the chief Problems on the Terrestrial Globe; with Reading or Translation of the Scriptures. The studies of the Second Class are Lennie's Grammar, in which they have made good proficiency; Hutton's Arithmetic, to Practice; Darley's Elements of Algebra; Translation; Phrases, &c. The Third Class is considerably behind the others; most of them being Boys of about twelve months' standing, more or less. They are chiefly engaged in Reading and Spelling, and in committing to memory words and phrases, in the two languages. Of the remaining five, two have but just commenced with English; and the other three are the Youths of the First Class

last year, which then consisted of seven, four of whom entered the Institution at Cotta, while these remained at Nellore. These, in addition to a general advance in their former studies, have gone twice through the first two Books of Euclid, and made some progress in the Elementary part of Astronomy. They are now of considerable service as Monitors or Superintendants of the other Classes; and the two first have the principal charge of an Afternoon Day School, in which about 40 of the most promising Boys in the Out-Schools, with some sons of respectable inhabitants in the neighbourhood, are instructed in English. In the Sunday Instruction of the Seminarists, the Rev. B. Woodd's Church Catechism, the Rev. W. Marsh's Questions on the Collects, Scripture Lessons in English, and the Catechisms in Tamul, are used. §

In the early part of the year, one of the Seminarists was removed by death. His death was sudden and unexpected at the time; though he had occasionally suffered from attacks of disease. He was one of the number who met weekly for the purpose of social conversation and prayer; and when visited during his illness, he expressed his faith in the Lord Jesus, and said his only hope of salvation was from Him. [Nellore Report.]

#### *State of the Cotta Institution.*

The Cotta Institution forms the Mission-Seminary of this Mission. Attaching to it the importance we do, the proficiency of the Youths under instruction is a cause of much thankfulness and encouragement. It will be observed, that the Governor, Sir R. W. Horton, has attended an examination of the Youths, and expressed much satisfaction at what he witnessed. His Excellency intimated his intention of promoting voluntary contributions for its enlargement.

The Cotta Report states—

¶ Our hopes of the Youths of the Christian Institution continue, we are thankful to say, unabated: we may, we think, say more than this, and add, our hopes concerning them are raised higher.

In the following account of the Students, from the Cotta Report, the numbers, as far as 11, correspond with those given at p. 290 of

our last Volume. The four others have been added since.

1.—Much the same as before. Perhaps his Christian character might now be spoken of less doubtfully.

2.—Some improvement in manners and disposition. His attainments are inferior to those of nearly all the other Boys in the First Class; but I think not so much from want of diligence and application, as want of ability.

3.—As before. His progress has been retarded by sickness; but he has nearly regained his former standing in the Class.

4.—As before. Good capacity. Very diligent.

5.—Much the same as before. Sometimes not very ready with his answers; but upon the whole is rather clever, especially in Algebra.

6.—As before. Perhaps, though he seems to have more energy in solid sense and ability, he is not superior to No. 9.

7.—As before.

8.—Seems pretty well cured of his self-conceit. Very good abilities; is very diligent, and makes great progress. Inferior only to 6 and 9.

9.—As before. Though he has been learning Latin only about six months, he is now reading with the First Class, and always brings his Lesson as well prepared as the other Boys. His stock of Latin words is, perhaps, not so large as that of the others.

10.—Much improved. At the head of the Second Class in Greek.

11.—As before. Apparently of an indolent disposition.

Tamul Boys:—

12.—Very promising; of good abilities, and unwearied application. In the First Class in Greek.

13.—Rough, and unprepossessing in appearance; but of a tractable and affectionate disposition. Talents not above mediocrity; but he is indefatigably laborious, and has lately shewn a good deal of mental energy. Though only in the Second Class in Greek, he has been permitted, as a reward for his diligence and improvement, to join the First Class each alternate week, when they read the New Testament.

14.—Of good ability. In general, rather pleasing in his manners; but sometimes seems a little disposed to be sly and indolent.

15.—Is diligent, and seems anxious to improve; but very dull.

The Boys read a Chapter or two every

morning in the Bible; when an opportunity is afforded for questions and observations on Scripture Doctrines, History, Geography, and Chronology.

The First Class construe and parse half a page daily in the Latin Delectus. They finished Eutropius, on the Hamiltonian Plan, some time ago.

A few months ago they commenced Greek, and have made very encouraging progress. They have committed to memory the principal parts of the Greek Grammar, and have read about thirteen pages in the Greek Delectus. They have lately begun to read the New Testament each alternate week, and have got through the First Chapter of St. John's Gospel. All learn except one. There are two Classes.

The First Class, nine Boys, are going a second time through Darley's little work on Algebra; and are just finishing his work on Geometry, which contains the greater part of the Elements of Euclid.

All the Boys learn Geography daily, and write English Exercises in Orthography and Syntax.

The First Class have finished the English Grammar, and now only refer to it occasionally. The other Boys are going through the Grammar a second time.

All the Boys, except the First Class, who learn Algebra, learn Arithmetic. They have nearly got to the end of the book.

The last six Boys have just commenced the Latin Grammar; and the Tamil Boys have for a few weeks been learning Geometry.

For a short time daily we read English History; and on Sunday Evenings, Milner's Church History.

Their Sunday Exercises, except with the addition of reading Milner's History, are the same as they were reported to be last year; so also is their attendance on Family Worship every morning and evening, and at the Religious Meetings on Thursday and Saturday Evenings.

We have received Examination Papers or Themes written by each of the Cotta Seminarists. They are in the form of replies to given questions. A few extracts will, we think, be acceptable to our Readers, as affording an illustration of the progress of the Youths in Scriptural Knowledge.

In reply to the question, WHAT ARE THE MARKS OF A TRUE BELIEVER IN

CHRIST, AS DISTINGUISHED FROM A HYPOCRITE? one writes—

The hypocrite has no true love for his fellow-creatures: his chief desire is of this world, and his daily endeavour is to deceive people; but the true Believer loves his fellow-creatures with the same kind of love which he has to himself, and accordingly endeavours, by divine assistance, as far as he can, to take all that pains and care for the welfare of the bodies and souls of others which he takes for his own welfare. He considers this world as a world full of sin and wickedness; and all its honours, pleasures and riches, he hates; and seeks the things above. The hypocrite embraces Religion when it prospers, and walks in the street with silver slippers; and rejects it when it suffers, and when despised and persecuted by men: but the true Believer is faithful and steadfast in his embracing Religion; when Religion suffers, he suffers with it; and when it is persecuted and despised by men, he is willing to be afflicted and despised for it; and, moreover, he is willing even to sacrifice his soul for his Religion.

Another replies to the question, WHY MAY NOT GOOD WORKS CONSTITUTE A TITLE TO HEAVEN?—

Good works cannot make an atonement for our past sins, which from time to time we have committed against God, in thought, word, and deed; neither can they take away sin, nor sanctify our hearts, which by nature are so *deceitful and desperately wicked, even above all things*. We being by nature born in sin and evil disposition of heart, can by no means perform good works without God's assistance; or if we can, even the best of our works are themselves very imperfect, or as nothing before Great Jehovah, who is perfect in all. As the water that comes out from a bad and dirty fountain is mixed with all sorts of dross and uncleanness, so also are the good works which we do—they are mixed with sin, uncleanness, and all kinds of wickedness. Hence good works may not constitute a title to Heaven.

IN ANSWER TO—HOW ARE THE FRUITS OF THE SPIRIT SEEN IN THE COMMON INTERCOURSE OF BELIEVERS WITH MEN OF THE WORLD? one writes—

The fruits of the Spirit are seen in the common intercourse of Believers with men of the world in sincerity and truth.

These fruits are, as St. Paul saith to the Galatians, *love, joy, peace, long-suffering, gentleness, goodness, faith, meek-*

*ness, temperance.* These qualities are properly belonging to the Believer in God. Perhaps men of the world also may seem to have some of these qualities. For instance, love: they may love some persons who love them; but then the end which they aim at, is to get something from them. The love of Believers is not so: they love others sincerely at the bottom of their heart; not to get any thing from them, but with mere gratitude to their Lord; because they are loved by Him. In the same manner, the men of the world may have a kind of joy and peace for a short time in this world, because they do not see the danger to which they are exposed; but, alas! who can express the terror and trembling which shall fall on them at that Great Day when the Lord of Lords and Judge of Judges, sitting on the great tribunal, judging them, shall pronounce the terrible final sentence, saying, *Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels.* How can be said the joy or peace of such persons to be joy or peace. Properly, they have no joy or peace at all. *The way of peace have they not known.* While they enjoy what they think joy and peace, terrible distress comes nearer. But the joy and peace of Believers are not so; they are *fruits of the Spirit.* They are such that cause Believers to rejoice, even in greatest calamities. Though Believers sometimes approach into afflictions and sorrows, yet they rejoice under these very circumstances, that they tend to enlarge their reward in heaven.

Another in reply to the question, **WHAT ARE THE MARKS OF TRUE FAITH, AND HOW IS IT DISTINGUISHED FROM THAT WHICH IS NOT TRUE?**—

As a tree is known by its fruits, so a true faith is known by its good works; and as a light cannot be hid in darkness, so a true faith cannot be hid in the heart: but when an opportunity comes, it shews forth by good works. It is not like the faith of Devils, who believe God to be true, and tremble for fear, and do no good works, but all evil; but it is a fruitful faith, which bringeth forth good fruits unto eternal life. James ii. 14—26.

On the morning of the 17th of December, 1831, a breakfast was given by the Cotta Missionaries to His Excellency the Governor, and Lady Wilmot Horton, at which all the Civil and Military Authorities,

and a great number of the Officers of the Regiments stationed there, with their families, were present. After breakfast, the Company adjourned to the INSTITUTION, to hear the Examination of the Native Pupils.

The following are the Heads of Subjects in which the Youths were to be examined:—

Reading in the English Bible—and answering questions upon it.

English Grammar.

Geography—Mathematical & Physical Arithmetic.

Geometry.

First Class—throughout Darley's Treatise.

Second Class—the beginning of Darley's Treatise.

Algebra—so far as the solutions of Questions requiring a Quadratic Equation.

Latin.

First Class—Delectus.

Second Class—Grammar, and a few pages of the Delectus.

Greek Delectus—so far as the twenty-second page.

Greek Testament—three chapters.

The following account of the Examination appeared in the Ceylon Gazette of Dec. 21, 1831:—

We fulfil our promise of again recurring to the Examination of the Native Youths at the Cotta Institution, which took place last Saturday. The subjects in which they were prepared to be questioned were, Reading in the English Bible, Grammar, Geography, Arithmetic, Algebra, Geometry, Latin and Greek. One or two of these subjects, however, were, from want of time, necessarily passed over. About two hours and a half were, nevertheless, devoted to the Examination; and a sufficient number of questions proposed to the Youths, to enable those who were present to ascertain with tolerable accuracy the degree of knowledge they had acquired.

The Examination commenced with reading the English Bible. Archdeacon Glenie selected for this part of the Examination the 7th Chapter of the Acts of the Apostles; part of which they read: and he afterwards asked several questions on the Old Testament, History, Geography, and Chronology, to which that chapter has reference. The answers given were quite satisfactory. In Mathematical and Physical Geography all the questions proposed were correctly answered. In Geometry, five or six Theorems, some requiring direct and others indirect proofs, were clearly and fully demonstrated. In Algebra, various equations, both simple and quadratic, were solved with



correctness; some Boys choosing one method of solution, and some another, but each obtaining the same answer. In the Latin Dialectus, the Governor and others chose several passages, which the Youths read and construed with tolerable accuracy. In the Greek Testament they read and construed the former part of the third Chapter of St. John's Gospel, parsing several of the words, and answering a few syntactical questions that were proposed by some of the Gentlemen present.

His Excellency, at the conclusion, expressed the pleasure and the gratification that had been afforded him by an exhibition of so much talent and industry; which did equal honour to those that taught, and to those who had received tuition. He expressed his anxiety to promote the objects of the Institution by every encouragement within the Colony. He should also feel it his duty to report to the Secretary of State the proficiency he had just witnessed. His Excellency expressed his intention of being present at the future Annual Examinations of the Youths of the Institution, and the pleasure he felt at finding the Missionaries of different Societies in the Island concurring together in such unqualified union in the promotion of the great and important object of Education. He could not express his own opinion more clearly, than by referring to a passage which had just been construed in the Latin Class: "Nullum munus reipublice afferre majus, meliusve possumus, quam si doceamus atque erudiamus juventutem."\*

We congratulate all who are friendly to the education of the Native Population of this Island, and who are convinced of the importance of a general diffusion of useful and religious knowledge, on the pleasing anticipations which they may reasonably indulge of the beneficial results of that countenance and support which his Excellency seems so sincerely desirous of affording to this and all similar Institutions: and we venture to predict that the next Examination will be such as to give even greater satisfaction than the present one; from the stimulus to diligence and perseverance in their studies which the encouraging kindness of His Excellency could not but give to the Youths who have just been examined.

#### *State of the Girls' Schools.*

**COTTA**—The GIRLS' SCHOOL, under the superintendance of Mrs. Lambrick, has increased in numbers. And so has the FEMALE SUNDAY SCHOOL, which is connected with it. In the Girls' School there were, at the end of June, 53 names on the List; and in the Female Sunday School, 73 names. This increase has made it necessary to enlarge the building in which they are instructed. The length of it, at first, was 35 feet; it is now 50 feet: the breadth is the same as before.

The attendance of both these is remarkably good; and the progress of the

Children is, we hope, correspondent to their diligent attendance. Indeed, we cannot but be encouraged to hope that the Lord will pour out His Holy Spirit upon many of these interesting Female Children, who have been brought under the daily instruction of His holy word, and the light of His heavenly truth; and so delivered from the thick darkness of ignorance, in which the great majority of their countrywomen are involved.

The number of Lessons repeated by the Girls, last June, was 891: this, allowing for the difference of the numbers on the roll, may be considered as the monthly average throughout the year.

Sato, the young person named in our last Report, as Assistant in this School, left unexpectedly, soon after the last Meeting. No one has been found competent to supply her place. [*Cotta Report.*

**KANDY**—Since our return, we have blended the two GIRLS' SCHOOLS together, by inducing the Kandian Mistress to bring her Girls to this place, and teach them together with the Christian Girls who are taught under Mrs. Browning's inspection. The Mistress manifested some reluctance at first; but she now appears happy in her employment; and the Girls also seem pleased to learn needle-work, which they did not attempt while taught at the house of the Mistress. Very little improvement had been made for several months by these Girls, and their numbers were decreasing. By assembling them here, we hope to bring them more under Christian Instruction; and to excite the Mistress, by constant inspection, to more zeal and activity. We consider it a great point to have so far overcome their prejudices; and we trust that their more immediate intercourse with us will prove beneficial to them, not only as it regards their present habits, but also their eternal state. This is the principal object ever to be kept in view; for they are awfully sunk in ignorance, degradation, and vice. The pure rays of Christianity shining upon such benighted minds, and the benevolence that it inculcates, dwelling in such unfeeling hearts, will surely produce a great and salutary change in their views and principles. May the Spirit of God accompany our feeble exertions, that real good may be done among them! [*Rev. T. Browning.*

**BADDAGAME**—The GIRLS' SCHOOL has afforded us greater satisfaction this year than heretofore. The attendance of the Children has been much more regular

\* We can confer no greater or better gift on the State, than to instruct and educate its youth.

than we have ever known it; their behaviour improved; and their progress in learning needle-work very satisfactory. We cannot but hope that some improvement will be effected in the habits of females in our neighbourhood, who will soon be the mothers of many families. Their behaviour, at least, is considerably changed by coming to school. New-comers may almost always be distinguished from those who have been some time at school, by their rude, uncouth manners. Though their improvement in this respect affords us pleasure, it is but very trifling when compared with what would be afforded us, could we see them spiritually enlightened, changed in heart, and living unto God. The want of all appearance of this, our knowledge that many of them go to Idol Temples and Bana Maduwas (Buddhist Preaching-houses), and their ceasing to attend the House of God as soon as they leave the school, is to us a continual source of disappointment and regret.

[*Baddagams Report.*]

### West Indies.

*Viscount Goderich on the Duty and Necessity of Christianizing the Slaves.*

WE extract some remarks on this subject, from an able and luminous despatch, addressed by Viscount Goderich to the Earl of Belmore, under date of the 13th of May.

The documents, which your Lordship has transmitted, ascribe the recent commotions, not merely to the erroneous belief among the Slaves that some law had set them free, but to the influence of religious instruction, communicated by ignorant Teachers, and received by a population unprepared by previous education to apprehend the real spirit of Christianity.

Mr. Annand, the overseer, who was confined on the estate called Ginger Hill, attributes to the Slaves the following language—that “they were obliged to assist their brethren in the work of the Lord”—that “this was not the work of Man alone, but that they had assistance from God.” A Slave, named Samuel Sharp, who was designated as a “ruler of the sect of the Anabaptists,” is described by the same witness as having said, that “it was but lately that he had begun to know much of religion; but that now he knew, and I knew as well, that freedom was their right, and freedom they would have.”

He said a great deal more, all tending to shew, that, from the religious notions which he had imbibed, he conceived that the Slave had a right to be free.

Assuming that Mr. Annand correctly understood, and that he has correctly quoted, the language of the Insurgent Slaves, and that they spoke the common sentiments of the whole Religious Society of which they were members, this part of the general subject becomes of the highest importance.

Among those who acknowledge the Divine Authority of our National Faith, there is no room for controversy respecting the duty of imparting the knowledge of Christianity to all mankind, and especially to our own more immediate dependants. However the modes or seasons of instruction may be regulated according to the various circumstances of different classes of society, nothing can justify the systematically withholding from any men or class of men a Revelation given for the common benefit of all. I could not, therefore, acknowledge that the Slaves in Jamaica could be permitted to live and die amidst the darkness of Heathen Idolatry, whatever effect the advancing light of Christianity might ultimately have on the relation of Master and Slave. Nor am I anxious to conceal my opinion, that a change in this relation is the natural tendency, and must be the ultimate result, of the diffusion of religious knowledge among them. For, although the great moral virtue of contentment and universal benevolence may be expected to appear among a Christian Slave Population, as the legitimate fruit of Christian Principles, yet all probability justifies the belief, and all experience attests the fact, that the increased range of thought, the new habits of reflection, and the more lively perception of the duties owing by their fellow-Christians to themselves, to which the converted Slaves will attain, will gradually produce in their minds new feelings respecting their servile condition.

It is also well worth while to reflect on the inevitable tendency of the Laws for the Abolition of the Slave Trade. So long as the islands were peopled by importations of Native Africans, who lived and died in Heathenism, the relation of Master and Slave might be expected to be permanent: but, now that an indigenous race of men has grown up, speaking our own language and instructed in our religion, all the more harsh rights of the Owner and the blind submission of

the Slave will inevitably, at some period more or less remote, come to an end.

Deeply impressed with this conviction, His Majesty's Government have endeavoured to make timely preparation for a change, which they believe could not be made abruptly without desolation and general ruin: and the calamity, which we have at present to deplore, is but an additional proof of the necessity of acting on so delicate a subject with this provident foresight; and of repressing those unhappy heats and prejudices, which have so long obstructed the advance of this indispensable improvement both of the Law and the State of Slavery.

I am not disposed to deny that the work of Religious Instruction may, in some instances, have been undertaken by men ill-qualified for so arduous a task; and I am even ready, for the sake of argument, to adopt the improbable supposition that the pure truths of Christianity may occasionally have been adulterated by instructions of a seditious nature: assume this to be the case, and what is the proper inference? Not, assuredly, that the Slaves should be left to their native superstitions and idolatry, but that renewed exertions should be unremittably made to diffuse among them more just apprehensions on Religion; and clearer views of those moral obligations, to the enforcement of which all Christian Instruction should be subservient.

*His Lordship's just Anticipation of the Innocence of the accused Missionaries.*

It is not, however, merely to a misconception of Religious Truth, but to direct instigation of some of the Missionaries, that the recent Insurrection is ascribed, in some of the documents which Your Lordship has transmitted . . . . I must distinctly avow my conviction, that the improbability of the charge is so extreme, that nothing short of the most irresistible evidence could induce a belief of it. The Missionaries who engage in the office of converting the Slaves in our Colonies cannot, with charity or in justice, be supposed to be actuated by any views of secular ambition or personal advantage. They devote themselves to an obscure, and arduous, and ill-requited service. They are well apprised that distrust and jealousy will attend them, and that the path which they have chosen leads neither to wealth nor reputation. If, in their case, as in that of other men, motives less exclusively sacred than those which are avowed may exercise some influence on their minds,

it were irrational either to feel surprise or to cherish suspicion on that account. The great ruling motive must be that which is professed; since, in general, there is no other advantage to be obtained than the consciousness of having contributed to the diffusion of Christianity throughout the world.

How entirely these candid anticipations have been realised, appears from pp. 237, 238 of our last Number, and from the Article which here immediately follows.

UNITED BRETHREN.

*Trial and Acquittal of a Moravian Missionary.*

Br. Ellis, of Fairfield, gives the following report of the Trial and Acquittal of one of his associates, Br. Pfeiffer, of New Eden. The Trial began on Monday January 16th.

After the usual forms were gone through, one *Sarah Wilson*, a Slave, belonging to Glenhead, was brought in, who deposed, that she heard Br. Pfeiffer say, at Christmas, that Negroes were to be free, and that free would soon come; that they were to come down on New-Year's Day, and attend Church the same as usual: that when they went on that day, Br. Pfeiffer had said, loud enough for all in the church to hear, that, if they did not now take their freedom, they would never get it, and that they must come down again next Friday. Another Slave from the same place, called *Ellen Dobie*, who was excluded for adultery, at least six years ago, and who never attends church, told much the same kind of lies; with the addition, that Br. Pfeiffer had informed them, if they worked on Monday, the 2d of January, they would have to work till their death. These two witnesses did not, however, agree in their evidence; as Sarah declared that Ellen was sick on New-Year's Day, and was not at church; though Ellen pretended to tell much of what she had heard on THAT DAY; and presently after allowed, she did NOT HEAR IT WITH HER OWN EARS. One *John Sutton* was then called in, and deposed that he had heard Br. Pfeiffer say at church, about five weeks before Christmas, that they must keep on praying; for what had been so long promised them would come soon now: they would soon be freed from slavery in this world, if they kept on praying, and would be rewarded in heaven: heard Negroes of

Two-mile Wood, say—"What does Mr. Pfeiffer tell us now," when they had struck work, "we are to work for, when he told us before we were to be free?" Robert Wilson, another free-man, was then called in, and stated somewhat to the same effect as the rest; only he mentioned Br. Pfeiffer's visit to Two-mile Wood to have taken place at a different time from what Sutton had stated. One of the witnesses also stated, that Br. Pfeiffer had said—"I have now armed you with the Word of God: no bullet can hurt you."

Had Br. Pfeiffer been assisted in his cross-examination of the witnesses for the prosecution, or even in the examination of his own, by any person accustomed to the task, I will venture to assert that his accusers would have been signally confounded and put to shame: yet, notwithstanding the disadvantages under which he laboured, the truth burst forth: and it is not unto us, but unto God's Name that all the praise is due.

The whole of both Tuesday and Wednesday was occupied in taking evidence in Br. Pfeiffer's favour; and there remained eight or ten persons who were not called: indeed, we could have summoned witnesses who would have employed the Court till now—all declaring, that, though constant attendants at New-

Eden Chapel, they never heard Br. P. mention a word about the Slaves being made free; but, on the contrary, always heard him tell them that they should be obedient to their Masters, and faithful in the performance of every duty required of them.

The next morning, Br. Pfeiffer's Defence was read by the Deputy Judge-Advocate; and, after a little consultation, a verdict was returned of "Not Guilty."

Br. Pfeiffer, in a Letter of the 16th of March, thus expresses his own feelings:—

Of the great and most unexpected trouble in which I have been personally involved, you will have heard some particulars from Br. Ellis: I, therefore, the more willingly omit any particular reference to it. Our feelings in regard to it are, I trust, correctly expressed in the exclamation of an afflicted patriarch of old—*Shall we receive good at the hand of the Lord, and shall we not receive evil?* Pray for us, that a large measure of grace and wisdom may be imparted to us at this critical juncture; and that our faith and confidence in God our Saviour may be strengthened.

---

## Recent Miscellaneous Intelligence.

---

### UNITED KINGDOM.

*Bishop of Calcutta*—Bishop Wilson embarked at Portsmouth, on board the "James Sibbald," Captain Darby, on the evening of Tuesday, the 19th of June: the ship brought up at St. Helen's, and sailed from thence early the next morning.

*Church Miss. Soc.*—A Special Meeting of the Committee was held on the 30th of May, the Lord Bishop of Calcutta in the Chair; at which the Students from the Institution, and several Members of the Society, and friends of the Missionaries, were present: when the Instructions of the Committee were delivered, by the Rev. W. Jowett, to the Rev. John Hartley and Mrs. Hartley, on occasion of Mr. Hartley's return to Greece; to the Rev. Charles W. Isenberg, about to proceed to Abyssinia; to the Rev. Messrs. Hæberlin, Knorpp, Leupolt, and Linke, proceeding to Calcutta; and to Mr. John Morgan, destined to New Zealand.

The Rev. Messrs. Hartley, Isenberg, and Hæberlin, respectively acknowledged the Instructions delivered to them; expressed their thanks to the Committee for the kindness which they had experienced from them; and solicited an interest in the prayers of the Committee and of the Members of the Society.

The Bishop of Calcutta addressed a few

words of counsel, exhortation, and encouragement to the Missionaries—pointing out the difficulty of the undertaking in which they were about to be engaged—their own weakness and insufficiency—the provision made for them in the fulness that is in Christ—the importance of means, and prudence, for the right government of the heart—the necessity of not expecting great and striking success—the warning to be taken from so few going on well to the last—and the obligation of leaving the unknown future with God.

The Bishop then commended the Missionaries in prayer to the Divine Favour and Protection.

The Missionary Students, &c. having withdrawn, the Rev. W. Jowett expressed, on the part of the Committee, their feelings of affectionate respect for the Bishop; and solicited his Lordship to extend such countenance and assistance to the Society's proceedings, within the Diocese of Calcutta, as his Lordship's other engagements and duties might enable him to afford.

The Bishop assured the Committee of his good-will toward the Society; and his disposition to aid its proceedings, so far as his circumstances would permit.

The Missionaries destined for Calcutta

sailed, with the Bishop, in the "James Sibbald."

The Rev. John Hartley and Mrs. Hartley left London on the 6th of June, to proceed to Corfu by way of the Continent.

*Female Servant Soc.*—In the Nineteenth Year of this Society, of which the Lord Mayor is President, 77 Bibles and the sum of 570l. 13s. 6d. were given in 385 Rewards to the deserving Servants of Subscribers; making a total, in 19 years, of 1459 Bibles and 6507l. 7s. given to Servants in 5154 various Rewards.

*Jews' Society*—Three Missionaries have lately proceeded to Foreign Stations—Rev. F. C. Ewald, to Northern Africa; Mr. W. Davenport, to Rotterdam; and Mr. J. E. Hiscock, late of Queen's College, Cambridge, to join Mr. Petri, at Lippstadt.

*King's College*—From the First Report, delivered on the 11th of April, it appears, that, from the Opening of the College on the 10th of October preceding to that day, 764 Students had entered: of these, 66 were Students for General Education in the Senior Department, and 162 in the Inferior; 149 Occasional Students in General Literature and Science; and 387 Regular or Occasional Students in the Medical Department. The Council report very favourably of the progress of the pupils generally; of the punctuality with which they attend their respective Courses; and of their regular attendance at Morning Prayers, and at Divine Service on Sundays.

*London Miss. Soc.*—Mrs. Campbell, with five children, arrived May 20th, from Bangalore, in the "Mary Ann," Captain Hornblow, greatly out of health—The Rev. W. H. Drew, appointed to Madras, sailed from Portsmouth, on the 23d of May, in the "Coromandel," Captain Boyes—On the 1st of June, Mrs. Scott, with her two children, embarked at Blackwall, in the "Albinia," Captain Purvis, to join her husband, the Rev. J. Scott, in Demerara—On the 6th of June, the Rev. Samuel Kidd, from Malacca, arrived in the "Aurora," Captain Owen: Mrs. Kidd came home about two years since. They visit England for the restoration of their health—The Rev. G. Christie, who sailed for Calcutta in July 1830, had just acquired the native language and begun to preach; but has been ordered to return home without delay, as the only means of preserving his life.

*Sunday-School Union*—The Committee have published a very useful Map of Palestine, 30 inches by 21, varnished, on canvas and rollers, at 7s. 6d. It is intended to be hung up in Sunday Schools; and is more particularly adapted to the illustration of the Evangelists, the chief places mentioned in the Gospels being particularly distinguished.

*United Brethren*—A new vessel has been built for the annual visit to the Labrador Mission; and bears the same name, of "The Harmony," which two of her predecessors in this service have borne. Having taken in her provisions and stores, a number of the Brethren and their Friends assembled to a solemn Service on board, on the evening of

the 28th of May. On the 31st she went down to Blackwall, having on board Br. Albrecht, appointed to the Labrador Mission: on the 2d of June she proceeded on her course with a fair wind. She will make trial of the Channel Passage, instead of that by Stromness, which has been used for the last 35 years. The following notice of the Service held on board appears in the Periodical Accounts:—

After the singing of a Hymn, and a short Address from the venerable Secretary of the Society, the whole company knelt down, and offered to the Lord, in fellowship, the sacrifice of praise for past and of supplication for future mercies. Having brought Him our tribute of thanksgiving for the uninterrupted communication which the Society has been permitted to maintain with the Mission on the Coast of Labrador during a period of more than 60 years, and for the evident success which has hitherto attended the labours of our Brethren, we implored Him to accept of this vessel as dedicated to His service; to be her Guide and Protector through the trackless ocean, and amidst the numberless dangers to which she may be from time to time exposed; and to let His presence and His peace abide with all, who, on this or any future occasion, may be on board. In conclusion, we commended to His continued blessing, and to the guidance of His Holy Spirit, the Congregations of Believing Esquimaux, already collected through the Ministry of our Brethren on the Coast of Labrador; beseeching Him, at the same time, to prosper the endeavours of His faithful servants of every Denomination, to make His way known on the earth, His saving health among all nations.

*Wesleyan Miss. Soc.*—The Rev. S. Allen, with his Wife and Family, has returned from Ceylon.

*Kahkevaquonaby*—The Canadian Missionary of this native name, but known by the British name of Peter Jones, left London, on his return to Canada, on the 12th of April. Besides a number of Books, articles of Clothing, School-rewards, &c. he collected, while in this country, for the use of the Indian Missions and Schools in Upper Canada, the sum of 993l. Of this sum, the Wesleyan Missionary Society contributed 300l., and various Members of the Society of Friends 171l.

*Progress of Emigration*—The emigration from England, Scotland, and Ireland, to the United States, during the year 1828, was 12,817; during the same period to the British Colonies, in North America, 12,084—In 1829, to the United States, 15,678; to the British Colonies, 13,307—In 1830, to the United States, 24,887; to the British Colonies, 30,574—In 1831, (the half-year to July 5,) to the United States, 15,724; to the British Colonies, 49,383!

#### CONTINENT.

*French Protestant Missions*—The Rev. J. P. Pellissier, who sailed from Gravesend (see p. 296 of our last Volume) on the 8th of June, landed at the Cape on the 5th of September. Till the latter part of November he spent with the Missionary Biaseux, at Wagenmaker Valley, perfecting himself in Dutch and assisting in the labours of the Station. On the 11th of December he arrived at Bethelsdorp, having gone by sea from the Cape to Algoa Bay; and was there waiting an opportunity to proceed to Lattakoo to join the Brethren Lemue and Rolland.

*Centenary of the Brethren's Missions*—On

the 21st of August next, ONE HUNDRED YEARS will have passed over, since the Moravian Exiles at Herrnhut sent forth their First Two Messengers, to preach among the *Gentiles the unspeakable riches of Christ*. The Congregations of the United Brethren scattered throughout Christian and Heathen Lands intend, therefore, in compliance with the recommendation of the Bishops and Elders of their Church in Germany; to assemble together on that day, if the Lord permit, for the celebration of a Solemn Festival; and they invite, in these terms, the participation of their friends:—

With feelings of humble and devout gratitude, the Members and Servants of the Brethren's Church would respectfully invite their Christian Brethren, of other Denominations, and especially those kind and generous Friends who, for so many years, have acted toward them with more than fraternal affection, to participate in their festal joy; and to unite with them, as an opportunity may be afforded, in ascribing to the *Only Wise God our Saviour* all the glory of whatever has been hitherto effected toward the extension of His kingdom, by means of Instruments so worthless, and in supplicating Him to pardon all their transgressions and mistakes, and to extend to them also in future His blessing, support, and direction, in the prosecution of their Missionary Labours.

*Want of the Scriptures in Poland*—The following statement appears in the "Archives du Christianisme" for March:—

The Bible has been translated into Polish, for the use of Protestants, at four different periods. The First Version of it is now very rare: the copies of the Second have all been bought up by the Catholics, who have burnt them: of the Third, only three copies are at present known to exist: the Fourth has passed through seven editions; six of which consisted, in all, but of 7000 copies, and out of this number 2000 were burnt by the Jesuits: the seventh edition, printed at the expense of the British and Foreign Bible Society, consisted of 8000 copies, a number far from being sufficient for the wants of the thousands of Protestants who speak Polish.

The Catholics who speak Polish, and whose number is between ten and eleven millions, cannot make use of any

other than their Authorized Version, which has passed through three editions; but these three editions did not altogether consist of more than 3000 copies. It is difficult, therefore, to obtain a copy, almost at any price; and the traveller may visit a hundred thousand families in Galicia and Poland without meeting with a single copy.

#### MEDITERRANEAN.

*Egyptian Toleration in Palestine*—Ibrahim Pacha, with a view, no doubt, to conciliate the Christians of the Holy Land to the progress of the Egyptian Arms, issued, in February, the following Firmân to the Turkish Authorities:—

Jerusalem contains temples and monuments which Christians and Jews come from the most distant countries to visit. But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Mussulmans of the Pashaliks of the Saïde, and of the Districts of Jerusalem, Tripoli, &c., to suppress all duties or imposts of that nature on all the roads, and at all the stations, without exception. We also order that the Priests who live in the buildings belonging to the churches in which the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have been hitherto imposed upon them.

#### WEST INDIES.

*Brit. & For. Bible Soc.*—Mr. Thomson, the Society's Agent in the West Indies, has met with much success in Antigua. Besides reviving and re-modelling the Auxiliary in St. John's and its Branch Society at English Harbour, he has been able to form Twelve Associations among the Slaves upon Estates; and, on the 23d of March, held a Meeting which was attended by upward of a thousand persons, of all colours and classes, who manifested the greatest attention: many expressed a hope that they should not be found behind the most active, in subscribing for Bibles and Testaments for their own use, and for that of their fellow-men, in their own and in other parts of the world.

## Miscellanies.

### BRIEF ACCOUNT OF RANGIHOUA, IN NEW ZEALAND.

(WITH AN ENGRAVING.)

THIS Settlement was the first which the Society formed in New Zealand. In our Volume for 1816, pp. 327-330, will be found, among other interesting details, a Copy of the Grant of Land on which the Settlement is established. It consists of about 200 acres; and was transferred to the Society for the consideration of Twelve Axes, by Ahoodee O Gunna, King of Ranghee-hoo, as the name of the place was at first spelt. The Grant was negotiated by the Rev. S. Marsden, and is signed by the Chief with a fac-simile of the tattooing on his own face. Under the head of New Zealand in the Surveys prefixed to each Volume of our Work, and in the pages of the respective Volumes there referred to, the history of the Settlement will be found.

In a Chart of the Bay of Islands, given at p. 250 of the Volume for 1822, it will be seen that Rangihoua is situated just within the Bay, on the right hand after doubling Point Pocock, the western point of the Bay. The Native Town is seen, in the Engraving here given, occupying a remarkable hill; it being usual with the Natives to fix themselves, when circumstances allow of it, in such situations as admit of easy defence against the assaults of other tribes. Mr. Marsden counted, in 1816, about 200 huts in this town.

It had been in contemplation to relinquish this Settlement, chiefly in consequence of the want of productive land sufficiently near; but a strong and touching appeal by the Chiefs in its behalf (see p. 116 of our last Volume) could not be resisted; and has led, therefore, to its being still occupied by the Society.



*CHURCH MISSIONARY SETTLEMENT OF RANGIHOA, IN NEW ZEALAND.*





# Missionary Register.

JULY, 1832.

## Biography.

### BIOGRAPHICAL NOTICE OF GNANAPRAKASHUM.

A CONVERT FROM HINDOOISM, WHO DIED AT ALLEPIE, AUGUST 22, 1831.

FROM a recent communication from the Rev. Thomas Norton, at Allepie, we extract the following particulars, relative to a Convert from Hindooism, named Gnanaprakashum. He was removed by death on the 22d of August last, after having given satisfactory proofs for ten years of the reality of his faith in Christ.

The subject of the following remarks was a Native of Travancore, born in Trivanderam, the seat of the Native Government. He was of the silversmith caste; but having lost the use of his eyes by the small-pox, when young, he could not work at his trade\*. In the year 1819, at the age of fourteen, he came to Allepie; and not being able to procure a livelihood by labour, he solicited charity, by singing, from house to house, through the neighbourhood. But in this low situation he manifested a superiority of feeling above the Natives in general, in always keeping himself clean. Also he possessed no small degree of pride, and imaginary independence of mind; which he evinced in the following instance:—Passing near him one day, I asked him, why he did not apply to be admitted into the Institution supported for the benefit of the poor; stating, that we should be glad to assist him. Thank you, Sahib (Sir, or Gentleman), replied he, but I could not think of living with such miserable beings as they are in your poor-house. However, within a few months after the circumstance just referred to, poverty obliged him to seek admission, which was granted to him; and being aware of his cleanly disposition and habits, we endeavoured to render his situation as comfortable as circumstances would admit.

This, no doubt merciful turn in Providence, brought him in the way of hearing the truths of the Gospel. A portion of the Word of God being read and

explained daily to those in the Institution, accompanied with prayer, he heard with the rest. This induced him to attend Public Worship, and other opportunities, frequently, though not by any means with pure motives: and for twelve months, or more, he remained firmly attached to his pagan idolatries and superstitions, and had no thought of uniting himself with the followers of the Lamb; hence, on one occasion, after catechizing some of the Catechumens, I asked him what he thought of the Lord Jesus Christ, and His Religion. "Sahib," said he, "your religion is very good, but I think my own equally so, and have no desire to change."

In a short time after this, He, who *leadeth the blind by a way they know not*, and "from whom," only, "all holy desires, all good counsels, and all just works do proceed," was graciously pleased to commence a divine work on his mind, and to lead him to a sight of his depraved nature, and the need of a Saviour; so that in about five months after the above circumstance, he applied to me, earnestly soliciting to be admitted into the Church of Christ. I, with a degree of surprise, asked him, how it was that he, who a short time before considered that his God was as good as mine, and who had no desire to belong to the Saviour, now requested to be received into the Church. His reply, which I shall never forget, was with great emphasis: "Yes, Sahib, so I expressed myself then, and so I thought and felt; but God has taught me differently since, and has given me to see that I must be saved by Jesus Christ; and I am anxious to be admitted into His Church. He was accordingly

\* He was not totally blind; i. e. he could just discover an object when very near him. The above disease occasioned the formation of cataracts in his eyes.

encouraged, and, as is our practice, was put on a course of instruction and trial for some few months. During the period of probation he afforded good reason to hope that his mind was under a divine influence, and in earnest for his soul's concerns. He was received into the Church, by Baptism, under the name of Gnanaprakashum\*, on Whitsunday, June 10, 1821.

Over some thus received, notwithstanding the caution which we use, we have had reason to mourn. Not so respecting Gnanaprakashum: he was enabled to pursue his Christian Course with a steady step. He met with opposition on all sides, and especially from the Papists, who are very numerous here, and are most inveterate in their hatred to the Gospel; but he was supported in the midst of all. He was blessed with an excellent memory, and his ardent thirst for Christian Knowledge led him to use every means in his power to acquire it; so that, by getting persons to read the Scriptures, and other Christian Books, in Tamul, together with embracing every opportunity for hearing the Word preached and expounded, his mind was well stored with divine truth, and particularly with the Word of God, so far as we have it in Malayalim and Tamul. As a specimen of his submission to the divine will, and heartfelt gratitude for the *grace of our Lord Jesus* being extended to him, I will notice one occurrence. About Christmas 1823, when the Rev. C. Mault, who had spent a week with me, was returning to Nagercoil, I took the opportunity of sending our young Christian to K. Macanlay, Esq., Staff Surgeon at Quilon, with the hope that he might recover the use of one eye at least, to read the Word of God. But this being impracticable, he returned without success; and on my expressing the disappointment which I felt, he remarked, "Sahib, had it been the Lord's will to give me my sight, I should have been thankful; but as it is not so, I bless Him for giving me eyes to my soul."

His love to the Saviour was strong; and he was a living witness of the fact, that where this dwells the love of souls accompanies it. He longed to bring others to a knowledge of the salvation of the Gospel, and exerted himself strenuously to make them acquainted with its blessings: besides his occupations in this work of love in the day, he was com-

monly in the habit of conversing with individuals, who came to him after their daily labour, till midnight.

He thus employed himself in labouring freely in the Gospel for some years. About two years and a half ago, having watched and observed his steadiness in the divine life, his fervour and disinterestedness in the cause of Christ and souls, and the clearness and fluency with which he expressed himself, I appointed him to the office of a Reader; for the full performance of which he engaged a lad to read for him. In this capacity he diligently laboured till the beginning of last month (August 1831), when an attack of diarrhoea, by which he has been removed from us, laid him aside.

In his illness, he displayed the patience, meekness, and resignation of the Christian Character. About a week before his departure all hope of his recovery was banished, and we daily, and almost hourly, looked for his dissolution. In this situation he lay passively in his Lord's hand; whose name, in prayer and praise, was continually on his lips. Prayer was his delight; and yielded him such comfort, that he would scarcely allow one to go near him, without requesting it. His Christian Love appeared to increase as he approached his end: and I felt it needful to enjoin him not to spend himself by talking with those about him. On the morning of the day in which he left us, he expressed a conviction that he should be in heaven within a few hours. I asked him, just before engaging in prayer with him, if the Saviour supported him. He assured me it was so, and that he found the truth of 2 Cor. xii. 9. He rejoiced in the prospect of soon being free from sin, with Jesus. His conversation and serenity, of mind were truly encouraging. We conversed freely on the blessings and felicity of the Christian in the heavenly world. After which, I left him for a short time; and about two o'clock P.M. he desired those about him to call me to pray with him; observing with the greatest calmness, "I shall soon have done with this world:" and before I could reach him, although but a few yards distant, his spirit took its flight—I doubt not, to unite with the innumerable throng around the throne. Thus, on the 22d of August, 1831, we lost an active member of our little band here: but I would rejoice in it, and bless the Lord for that grace by which he was called out of darkness into marvellous

\* Possessed of Spiritual wisdom.

light, and safely kept, and conducted to the regions of everlasting bliss, beyond the reach of sin, Satan, and every foe. His remains were interred on the following evening; when a large number of Natives of various castes were present, whom I addressed on the solemn occasion; and on the following Lord's Day,

I endeavoured to improve the event from Rev. xiv. 13. May the Lord, of His infinite mercy, give us frequent and numerous instances of the saving energy of the Grace of the Holy Spirit, in thus leading the Natives of India to the foot of the Cross!

#### PARTICULARS OF THE REV. W. SAWYER'S DEATH.

THE death of the Rev. W. Sawyer has been already mentioned (p. 240). The following particulars relative to this sudden and melancholy event are derived from a Letter from the Rev. T. Norton, under date of the 17th of January last. Our Readers will recollect, that Mr. Sawyer laboured faithfully and zealously for upward of six years in the Madras Mission of the Church Missionary Society, and was subsequently appointed a Chaplain in that Presidency.

My dear and beloved Brother Sawyer is no more—no more in this vale of tears—no more to labour in the Church below, in bringing souls to Christ. He took his leave of this world for heaven on Saturday the 7th inst. About the middle of last month he was with us here, and on the 18th preached twice for me in Tamul. He was as well then as I had ever seen him, and enjoyed his visit much: he expressed how happy he was that God had brought us together once again; and that, in future, he should feel unspeakable pleasure at seeing us, as it were, in our work, and should pray for us with an interest he could not be susceptible of before. Our conversation was most cheering and edifying; chiefly on the work of God in the world, and that of divine grace in the heart. He took great pleasure in our poor Native Children; rejoicing in their proficiency in the knowledge of the Word of God, and in their learning in general. He left us at midnight of the Lord's Day on which he had preached: but little did I think, when parting and imploring divine blessings on each other—for our hearts were full—that it was the last time I should see him in this world; but He, in whose hands are our times, had so determined it. A Christian Friend, who was with him on his visit to us, informs me, in a Letter written within an hour after his decease, that he reached home on the morning of Saturday the 24th, and took his Services on the Christmas Day. On New-Year's Morning he preach-

ed from Amos iv. 12: *Prepare to meet thy God.* This same friend called on him the next morning, when he complained of being troubled with a bowel complaint; but hoped it would go off, and promised to see him the next day. He did not call, and our friend visited him in the evening; when Mrs. Sawyer met him with tears, saying that Mr. Sawyer was dangerously ill. On seeing him, he—being a Medical Gentleman—feared it would be a fatal case; and thus it proved. On the Saturday Morning, at 8 o'clock, he breathed his last. The dealings of God with His Church in this part of the world are truly mysterious. Within the last six months three excellent and useful Servants of Christ have been called home—the Bishop—Ridsdale—and Sawyer.

I will give you my friend's own words relative to Mr. Sawyer:—

— The number of his months were fulfilled; his work was done: the Master had sent for him, to reward him, and to bless him; and now, he rests in the haven where he would be, enjoying perfect felicity with the Lord. His end was peace, altogether peace, wholly undisturbed; not a misgiving, or a doubt. Blessed principles, that come in and triumph when all else fails! *Let us hold fast the profession of our faith, steadfast to the end; for He is faithful who hath promised.*

Thus Psalm xxxvii. 37. was realised in the experience of our dear departed Brother. He is now before the Throne. May we be prepared to follow! May the Holy Spirit enable us so to live on Jesus, that our last end may be like his!

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

To the FACTS, collected from the Addresses at the late Anniversaries, relative to the United Kingdom and the Continent, and given in our last Number, we now add some which have reference to DIFFERENT SCENES OF MISSIONARY LABOUR.

SOUTH AFRICA.

*Contrast between a Christian and a  
Heathen Assembly.*

Thirteen years have elapsed since I enjoyed the satisfaction of attending one of these Anniversaries. The last time I stood before such a multitude as the present, the scene was in a far-distant land; and there was no white face there but my own, nor was any female allowed to be present: every man who attended carried with him his spear, his bow and arrows, and his dart, all intensely poisoned; but there was not a man among them who had a Bible: the only book within one hundred and eighty miles of the spot was the Bible which I carried with me: in addition to their offensive armour, every man present had with him a shield, which was stained with blood; for they had just retired from the battle-field to hold a great war-council. How striking, then, is the contrast between that vast Assembly and the Meeting in which I find myself placed! On that occasion they talked of war, and of war only; but on the present occasion the words of peace alone issue from your lips.

[*Rev. Stephen Kay—at Wesleyan Miss. Soc. An.*

*Great Change wrought by the Gospel, in  
the Colony and among the Heathen.*

That the Heathen are in absolute need of Christianity, that Christianity is making its way among them, and that it is vastly bettering their condition, are points which are fully settled; but there are tourists and others, who aim to paralyze the exertions of Missionaries, and to stem the torrent of Divine Truth. They have said, that Missionaries have done nothing—that the Heathen would be much better without the Gospel—and that they are as happy as they wish to be. As well might they assert that our ancestors were as happy amidst all the superstitions of Druidism, as we are now—as great, as wise, as dignified, as exalted, when ignorant of letters, clad in the skins

of beasts, and living in the woods. The fact is, that Christians and Christian Missionaries stand in the way of carnal voyagers and licentious tourists. The object of such men is to render the Heathen more vicious and more cruel than they find them.

The real state of the Heathen is such as to call for the deepest sympathy; though there is nothing in that state, which should deter us from sending the Gospel to them. Changes have been effected, in places which we had thought too barren, too dark, too cheerless to be ever blessed. These remarks apply peculiarly to Africa, and to the wretched tribes by which it is inhabited. Until Missionaries went among them, they had no religious instruction; nor was there any thing about them which could lead them from earth to heaven. But a great work is now in progress; and we are bound to press forward as one man, till nothing is left undone which human exertion can accomplish.

I admire the enterprising Traveller: I am pleased with the Colonist who ventures to dwell near savage tribes: I venerate the man who nobly pleads the cause of enslaved thousands: but, above all these, I must place the Missionary—the man, who, in spite of all dangers, goes into distant lands, and braves terrors which none can conceive who have not made the experiment. The Philanthropist at home is surrounded by his fellows, who help him by their counsels and cheer him by their praises: the Colonist is protected by troops from the mother country: the Traveller need not extend his researches beyond the limits which prudence and caution dictate, and may retire when difficulties or dangers present themselves: But it is not so with the Missionary: he has to take his stand amidst the dwellings of savages—"for better, for worse"—unsupported by popular opinion—unprotected by law—without the comfort or sanc-

tion of social institutions—hundreds of miles from civilized society—shut out from all commercial, from all medical assistance.

Southern Africa has long been a fertile field for the cruel and rapacious villains who deal in human flesh and blood. For Slaves, her shores have been visited by French, by Dutch, by Portuguese, whose rapacity has caused many a heart-rending cry to be echoed from the rocks and through the woods. All this was long before Britain interfered. The child was torn from the mother, the husband from the wife, the brother from the sister, and multitudes from their homes to be scattered to the four winds of heaven; but Britain turned her eye the other way, and said, "I saw it not." Britain has, at length, been roused; and a sound has since been heard from Africa, "Britain has heard—Britain has pitied—Britain has relieved!" The Portuguese had long been attracted by the suitability of her shores for commercial purposes, but had never attempted to alleviate her distress. The Dutch drove the Natives back from the shore, and took away the best part of their lands, their flocks, their herds, and even their offspring when they needed them. Nor was the Colony at the Cape much better, after it had fallen into the hands of the English: the English curtailed their privileges, trampled their rights under foot, and allowed the Natives to be shot like so many wild dogs: they spoke highly of the commercial advantages of the Colony, but never thought of imparting to the Natives moral or religious instruction: Britain kept her Christianity under a bushel; but the candle has at length burnt the top of the bushel out, and now it raises its light aloft and shines forth to every part of the country.

So late as the year 1816, the Wesleyan Missionaries were not allowed to preach in any part of Cape Town: now, however, we have a spacious Chapel in the very heart of the town, erected on the site of a Turkish Mosque, which has been rased for that very purpose. The Presbyterians and the Independents also have Places of Worship, which are well attended, and may be regarded as monuments of the triumphant march of Truth. A British College has been founded at Cape Town for the instruction of the African Youth: I lately attended the examination of a number of classes, and was both astonished and de-

lighted. Formerly, no Native was ever seen with a book in his hand: they were beastly in appearance, and clothes were a burden to them—now, the Schools are well attended, the people decently attired, and the Bible is their delight. Formerly, the right of possession was disputed, and attempts were made to exterminate the owners: but the extension of knowledge has operated favourably in this respect; and, by the persevering exertions of the Missionaries and others, the aboriginal rights of some of the poorest of the Natives have been restored, and their property is legally protected. At one period, the least tinge of colour was sure to excite prejudice: judge, then, of the surprise and pleasure which I felt, when, on entering the College, I found some of the offspring of these Blacks parsing Greek and Latin in a way which would have done credit to any of the students at our English Seminaries.

In the more interior parts of the Colony, these Blacks are to be seen decently clothed—attending the House of God—and carefully reading in their own tongues the wonderful works of God. And even beyond the boundaries of the Colony, where only Heathen Savagism prevailed, where language was unorganized, where books were unknown, where polygamy was almost universal, what do we now behold, through the instrumentality of Missionary Societies?—Villages rising up, constituting the nucleus of future towns and cities—the Standard of the Cross erected, and groupes of Black Men and Women gathering round it—the Gospel regularly preached—congregations collected—agriculture promoted—the plough and the spade at work—commerce rapidly extending—and, above all, many savingly converted, turned from darkness to light and from the power of Satan unto God. All these are proofs that Christianity has power to elevate the condition and character of men, and to open to them sources of happiness with which they were before unacquainted. The Hottentot and the Caffre may now be seen gathering their offspring around them—telling them that they have immortal souls, for which Christ died, and which he is willing to save. And then the voice of prayer is heard; and then arises the full chorus of praise, in which Father, Mother, Brothers, Sisters, and Neighbours, all unite.

[The Same—at the Same-

## MADAGASCAR.

*Decrease of Idolatry by the Advancement of Knowledge.*

On the arrival of the Missionaries at Madagascar, only King Radama and one of his servants could read or write at all. In 1820, after the Abolition of the Slave Trade in that island, Schools were commenced; but it was very difficult to persuade the people to send their children, they believing that the White People had some design upon the children; but, by the influence of King Radama, they were prevailed upon to do so.

A School was established in a place where Rabehaza, the district Idol, was kept: among the scholars, was the son of Rabehaza's Priest, who did not think his son would learn to despise his idol; but the boy began to cry out one day, that his father's idol was only a block of wood, which neither could do harm nor good. The other boys hearing the priest's son speak so boldly, began to imitate him. The people were offended that their children should despise their gods; and a shower of hail happening shortly after which did great mischief to the rice plantations, they looked upon it as a punishment from the god Rabehaza, and, surrounding the school, threw in the hailstones and otherwise manifested their displeasure. A short time afterward they complained to the king, who told them not to interfere with the instruction of their children, but to attend to their several occupations.

Rabehaza having a scarlet cloth which had become old and worm-eaten, the people applied to the king for a new cloak for their god. "What!" said Radama, "does your god want a new cloak?" "Yes"—"Is he a god?" asked Radama. "Yes"—"Why then," said Radama, "cannot he get a cloak for himself?" They replied, that the custom was a very old one, and that his father had never refused such a favour; but Radama said it was his business to go to the god for a cloak, and he was quite astonished that the god should come to him, and, on that account, he did not believe that he was a god. Thus was the folly of their Idolatry exposed.

There was another object of worship among them, called "The Spirit of Vazimba," to whom altars were erected under trees which were considered sacred to this god; and it was believed, that if any person should cut or break off a branch of any one of these trees, he would

be struck dead. I took some of my scholars, one day, to shew them one of these trees; and asked: "Is it possible that the Vazimba will kill any one who breaks off a branch of this tree?" They replied, "Certainly;" and related a story of a Seapoy who cut off a branch and carried it into the capital, where the Spirit of the Vazimba killed him. I however said, that I wished to try whether the Vazimba would kill me. I then cut off a branch, and the people looked at me as if they expected me to fall down instantly. I put the branch under my arm; and passed by the altar, which was covered with blood, and went toward the capital. I had not gone far, however, before I stumbled and fell down; when the people cried out, "There! he is dead! the Vazimba has killed him." On my return to the capital, the matter was universally talked of; and day after day the inquiry was made, "Is he dead?" After waiting for a week, they began to say to one another, "Don't you know he has a medicine in his pocket which is stronger than Vazimba?"—I afterward persuaded one of my scholars to cut off a branch of one of these sacred trees; and when the people found that the scholar was not killed, they only said the Master had given him some of his medicine. These proceedings had the effect of convincing the people of their folly: at length they broke down the altars of the Vazimba, and the priests imagined that the world was going to be turned upside down.

In 1828, a little before the decease of King Radama, there were 100 schools established, in which nearly 5000 children were instructed; and now there are about 10,000 able to read.

Radama, one day, wanted to know what the Great Idol Kelimalaza was made of: on examining it, he found, after taking off the scarlet cloth, that it was composed of roots of trees, leaves, and such like materials. He then observed to his General, who was present, "It is a great pity that the priests should go about to deceive and rob my people in this manner: the best way would be, to collect all the idols together, and burn them." "Oh, no," said the General, "that would breed revolution: the best plan will be to promote education among your people, and give encouragement to Missions; and then they will come and bring their idols in their hands, of their own accord, to be destroyed."—Idolatry is shaken to its foundations in Madagascar,

and knowledge is spreading. I have the pleasure of stating, that the first Tract which was published there was composed by a Native, and has been useful in bringing many to the knowledge of the Truth; and those individuals who are thus benefited are zealously engaged in communicating to others the knowledge which they have received.

[*Rev. David Jones—at Rel. Tract Soc. Am.*]

WEST INDIES.

*Destructive Effects of the Excess of Slave Labour.*

It may be asked what good proof we have of the Slaves being overworked. We have proof, at once irrefragable and horrifying, in an entire subversion of the order of nature—a decrease, a large decrease in the Slave Population. The Official Returns on which the statement is founded are confined, it must be observed, to the Sugar Colonies; and specially relate to the Field Negroes in those Colonies—that is, to those Slaves who are subject to that “Symbol of Office,” as the Colonists call it—the cart-whip. The decrease in Thirteen Colonies, on an average of Eleven Years and a half, was 50,435! The planters have attempted to meet the case, by alleging that the decrease arose out of the inequality in the number of the sexes. This allegation, however, utterly fails: for the respective numbers of males and females in these Thirteen Colonies were as follows—males, 381,191; females, 374,110.

There was a remarkable case in one of these islands, that of Trinidad. A number of Slaves, who had escaped from the United States, landed in that island between the years 1815 and 1821; where they were put under restraint, and made to work, but without being subjected to the whip. What was the consequence? In nine years the increase was 147, the original number being 774. At the same time, in this same Colony, the decrease among the Slaves subjected to the whip was at the rate of 2½ per cent.

This is the irrefragable proof to which I referred. Here is a waste of life by slow torture. Slaves half-fed are worked beyond their strength, till exhausted nature sinks under a weight of cruelty and oppression unparalleled in the history of the world. If this be not so, why is the decrease confined to Sugar Colonies; and, in them, to Field Negroes?

But, perhaps, it may be desirable to

shew a little more in detail how the system operates—what amount of labour is required, and what is the amount of maintenance to support such exertion.

It is presumed by the Colonist, that the Negro is an indolent animal; and that he, like most other natives of hot climates, is disinclined to labour. This may be true: but surely it is no less true, that man, like all other animals (but man, perhaps, in a superior degree), has instinctive feelings, from which he learns to seek that which is salutary, and to avoid that which is injurious: Nature warns him, by the aching of his limbs, to seek timely repose; and as, in the hottest climates, great exertion is attended with the most danger, so are the natives of such climates more especially warned against a degree of labour amounting to excess. But these warnings of Nature do not suit the interest—the short-sighted policy—of the planter. The aching of the limbs, painful as it is, must be overcome by some powerful incentive to noxious exertion, or salutary repose (as requisite to life as food) would ensue. Then the cart-whip is resorted to—the aching of the limbs, the stiffness of the joints, are to be overpowered by less endurable pain. That which a man will not do for wages, or any other earthly inducement, he is found, by experiment, to do to escape torture.

[*Lord Suffolk—at the Anti-Slav. Ann.*]

*Futility of comparing the British Peasant with the West-India Slaves.*

I would just allude to an assertion, to which it appears to me almost incredible that any countenance should be given by the persons of high rank who, I lament to say, promulgate it; namely, that the condition of the British Peasant is inferior to that of the Slave in the West Indies. Let us put to the test this monstrous assertion. The Slave is employed for sixteen hours a-day in a burning climate, and constantly goaded to the *maximum* of exertion by the application of the cart-whip—the English Labourer selects his employment, and is always at liberty to pause when he pleases. The Slaves work in “gangs:” arranged in rows, they are all obliged to work with equal vigour, and none permitted to wait for his fellow; and if any dare to stop (even a delicate woman, who might be placed side by side with a robust man, with a view to equal labour), the lash of the cart-whip is instantly used, to quicken reluctant nature: this is the character of the Slave Labour

and its stimulus. What comparison, then, could be instituted between the condition of the English Peasant and that of the trampled and fettered African?

[*The Same—at the Same.*]

*Duty of the Early and Total Abolition of Slavery.*

I am glad to observe, in the Returns of Slave Punishments from Demerara, that there has been a decrease of 40,000 stripes in a single year; and if we may but save one wretch on the brink of suffering, I shall not think that our exertions have been thrown away. But, situated as we are, with our friends so feeble in Parliament and our enemies so powerful in Parliament, I feel bound to speak out; and to declare, that I would not seek that one wretch should be delivered, but that the system—I cannot help calling it the accursed system!—the system which destroys annually so many thousands—that this system shall be abolished, and that the victims of British Cupidity shall be restored, not to any peculiarity of privilege, but to those natural rights which God in His mercy has given, and which man in his wickedness has taken away. Look at the mean position in which we Christians stand with respect to the Negroes. What have we done to those innocent people?—Doomed them to bondage. How have they merited such treatment at our hands?—They had given us no provocation—they have been made the victims of crime, and we and our ancestors are the criminals. My Noble Friend, who has just addressed you, has dwelt on the diminution of numbers. We have mowed down these unfortunate beings—we have ground them under the iron heel of oppression—and, as the climax of our iniquity, we have not scrupled to shut them out from holiness and heaven; and have barred their advances on that path of peace, which an All-merciful Providence has left wide open for people of every tongue and kindred, Jew and Gentile, bond and free. Is this rancour against Christianity necessary in the West Indies? Yes! it is thought good, in a mercantile point of view, to keep the Negroes as Heathens, in order that we may keep them as Slaves. The planters do not object to religion, as religion; but they are averse to it, because they are convinced that Religion and Slavery cannot go hand in hand! They feel bound to take the utmost precautions against the inroads of Divine

Truth, lest their imprudence should stir up an insurrection, and the Bible be found to turn traitor. But if Slavery and Christianity cannot co-exist, it is incumbent on the people of England to stand forth and choose their side—to select between the Word of God and the capricious cruelty of man. It is their duty to demand, with united voice—whatever Administration may be in power—the Total Abolition of Slavery, as the only way of accomplishing the moral, religious, and intellectual improvement of the Negroes.

When I call to mind the fact adverted to by my Noble Friend (Lord Suffield), that, contrary to the law of nature, in a country friendly to the increase of population, it has diminished with such frightful rapidity, I would tell all who countenance such a system, that they will have to account at a solemn tribunal for the 50,000 murders which have been committed through its agency. When I think of this, and of the cart-whip, and the millions of stripes inflicted by that accursed instrument, I am at a loss for words to express my feelings. When I trace the system through its baneful ramifications, when I contemplate this black cluster of crimes, there is but one language—the language of Divine Inspiration—which can convey what passes within me—*They are a people robbed and spoiled: they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and no man delivereth; for a spoil, and no man restoreth.* When we look at the career of affliction of our Brother Man—for, after all, he is our Brother; moulded in the same form; heir to the same immortality; and, though in chains and in suffering, on a level in the eyes of God with the proudest Noble in that Committee which has been appointed to sit in judgment upon him—when I view him entering life by the desert track of bondage—when I view him writhing under the lash of his tormentor—when I see him consigned to a premature and unregarded grave—and when I think of the preparation which we, good Christian Men and Women, have enabled him to make for his Hereafter, there can be but one feeling in my heart, one expression on my lips, as to the continuance of this iniquity—“How long! O Lord! how long!”

[*T. F. Buxton, Esq. M. P.—at the Same.*]



## GENERAL.

*Vast Accession of Power to Britain.*

One hundred years ago, what was the Political Condition of the World? The Great Powers, who divided the empire of the world among them, were France, which had succeeded to the predominance of Spain—Germany—Holland—Turkey—and India, under a Mahomedan Ruler. What was the Political Condition of Great Britain at that period? The total number of the subjects of the King of Great Britain, including all its dependencies, was, I believe, under 13,000,000; so that it was not equal to that of the United States of America, at this period. What is the number of the subjects of the British Sceptre at the present time? Upward of 152,000,000; which is more than a sixth portion of the human race—considerably more than the population of the Roman Empire—nearly double that of the Nations now subject to Mahomedan Rulers—and greatly exceeding the number of those who acknowledge the Supremacy of the Pope, who professes to be the Head of the Catholic World.

[*Joshua Conder, Esq.—at London Miss. Soc. An.*]

*This Power entrusted for the Advancement of Christianity.*

When we thus look back for only 100 years, and see the wonderful change, which, by the Providence of God, has been made in the Distribution of Political Power, a man must indeed be an atheist not to be struck with the fact, and to exclaim, *What hath God wrought!* And why hath he wrought it?

After the Portuguese Power had been overthrown in India, a Portuguese Priest of Goa was asked, "When do you expect that your Nation will recover its power in India?" The answer of the Priest was—"As soon as the wickedness of your Nation shall exceed that of ours." Now God has given India to us: and let us consider for a moment what is involved in the trust. Upward of One Hundred and Twenty Millions of Human Beings are thus placed under the sceptre of England! England has succeeded, within the past century, to the possessions of Holland and of Portugal in India: she has also succeeded to the empire of the Mahomedan Sovereigns of India—to the commercial ascendancy of the Venetians in the Levant—and has, in fact, by the political and moral ascendancy which she has attained, more nearly approached to

*July, 1832.*

Universal Empire than probably any other Empire of which we read in the page of History. Well, therefore, may we feel that we occupy a deeply responsible trust.

Now what has been done by Missionary Exertions in India? It may be thought, that, hitherto, little has been effected—little, when the amount of success is compared with the vast amount of the population. But those best acquainted with India will tell you, that you must not judge of the effects of Missionary Exertion there by the number of converts. Gratifying as it is to think that any have been rescued from the deplorable state of Idolatry which has prevailed there—and, if a single soul only be saved, it is a matter of rejoicing among the angels of God—we must rather look at the general state of society there—at the change which has already begun to take place. We are assured, by those who are impartial judges of the fact, that Idolatry has been undermined—that it is tottering on its base; and we may believe that the time is drawing nigh, when a revolution will take place in India, somewhat similar to that which God has wrought in the South-Sea Islands. When you consider what is being effected in the shape of Schools for the instruction of the rising generation; when you hear also of the multiplication of Printing Establishments there—of a Native Press in India, what may we not look for? When you hear, again, of whole villages in Southern India *casting their idols to the bats*, pulling down their pagodas, or devoting them to the worship of the True God, must we not believe that God is really working with us and on our behalf; and that we have ground to hope that we shall be spared as a Nation? God gave India to Portugal, but she was unfaithful to the trust, and lost all her possessions there. He gave Holland the ascendancy in the Indian Seas, but Holland was unfaithful to her trust: for, though she did introduce a species of Christianity in her dependencies, yet the result has proved that it was neither the work of the Spirit of God, nor any thing more than the device of secular policy. Now God has put India into the hands of England—and for what end? The language of Divine Providence to us, as a Nation, is that which was addressed to Ancient Israel:—*Not for your sakes do I this.* [The Same—at the Same.

*Decay of Roman-Catholic, and Vigour and Influence of Protestant, Missions.*

One hundred years ago, there was not, strictly speaking, a single Protestant Missionary Society in operation: with the exception, at least, of the Danish Mission in the South of India, every Christian Mission among the Heathen was a Roman-Catholic Mission; and the only religion in the world which was not making progress, was the Protestant Faith. During the past century, there has taken place an extraordinary change in the distribution of political power; which has placed the Protestant Nations, collectively, a-head of the Roman-Catholic States, and England at the head of them all. There is now no Roman-Catholic Mission which is not in a state of decay.

The Missionary Spirit has been sent down upon us as a Nation, and is reviving the Church. We have seen this spirit enter into venerable and decayed systems of polity, and they have seemed to be inspired with new life: it has been seen to check the progress of moral corruption in those institutions which were previously exhibiting signs of rapid decay: it has also entered the meagre skeleton of cold orthodoxy, and that has started into life. That spirit we may justly regard as the conservative principle both of our Ecclesiastical Institutions and of our National Prosperity.

Dr. Southey has remarked—and he must be deemed a competent and impartial witness—"The rise and progress of the Missionary Spirit will be one of the most remarkable features of the present age. Yet its rise was so obscure, as scarcely to be noticed:" and this remarkable circumstance attended it, which shews that the work is not of man, but of God—that not a single Missionary Institution has been formed, not a single Missionary Enterprise undertaken, which did not meet with opposition and scorn in the first instance—not merely from the world, nor from the jealousy of evangelical par-

ties, but from that very body in which it originated.

Nor ought we to overlook one important result. Missionary Institutions have afforded a stronger demonstration of the *Unity of the Faith* than perhaps any other event could have exhibited to the Infidel World. Our separation into Denominations is, in itself, a stumbling-block to the infidel: it tends to obscure that cardinal article, "The Unity of the Catholic Church:" but, however divided we may be in this country, when our Missionaries go abroad, ecclesiastical jealousies are left behind. The very reverse has been the case with the Roman-Catholic Missions: no sooner did the Church of Rome send out the Franciscans, the Dominicans, and the Jesuits, as Missionaries, than, in the distant fields of labour, they began plotting against each other. But is any thing of this kind found in our Missions? Send out a Churchman, a Wesleyan, an Independent, a Baptist, to distant climes—and there, in the presence of millions of idolaters, they dare not stand upon their ecclesiastical differences; but exhibit, both abroad and by re-action at home, the essential Unity of our common Protestant Faith. Now, in this point of view, again the Missionary Spirit is the conservative spirit of our Institutions.

And it is the conservative spirit of our Country; for it is this, which alone will secure to us our distant possessions. I know not whether, five hundred years hence, India may belong to Great Britain or not; but I know, that, if the English Faith be planted there, and the Bible be planted there, she must, in a moral sense, belong to England. But I believe that God is beginning to fulfil, by England, as an instrument, the promise that the Universal Dominion shall be given to Him, in whose Name the Missionaries go forth—of Him, who is riding forth on the white horse, conquering and to conquer. [The Same—at the Same.]

*CHURCH MISSIONARY SOCIETY.*

The Committee have circulated the following view of the

*Financial Difficulties of the Society.*

On the 25th of June a Special Meeting of the Committee was held, to which several of the Clerical Friends of the Society in London and its vicinity were specially summoned, to consider the present financial situation of the Society.

On this occasion, a detailed estimate of the expense of maintaining the present establishments of the Society at home and abroad, for the present year, was laid before the Committee; and likewise an Estimate of its income for the same period. These Estimates having been carefully considered, together with the explanations and information communicated by the Secretaries in reference to them, the Committee were of opinion that the home

expenditure of the Society did not admit of reduction, without endangering the efficiency of the Society's operations; that, consequently, if any reduction in the expenditure were made, it must be made in the Missions; and that, previously to adopting this very painful alternative, it would be advisable to make a further effort to bring up the income of the Society to an equality with its expenditure, by enlarging the Agency for visiting, forming, and organizing Associations. In prosecution of this design, the Committee are in treaty with a Clergyman and a Layman, whose business it will be, in conjunction with the Rev. J. H. Woodward and Mr. Greenway, to devote their whole time to the extension of the Society's operations at home. The beneficial results which have followed from such labours encourage the Committee to hope that, through the blessing of God on their plans and endeavours, an increase of income may be obtained, and the necessity of relinquishing or reducing a Mission be averted.

In conjunction with this arrangement, and in furtherance of the same object, the Committee have directed an appeal to be made to the Clerical Members of the Society throughout the country, urging the importance of their personal exertions and influence in extending the Society's operations at home. To its Clerical Friends the Society is, under God, mainly indebted for its growth and prosperity: to these, therefore, the Committee look with confidence in the present exigency. Their office, and labours, and influence, afford them peculiar facilities and advantages for advancing the Society's objects, and for giving permanency and stability to plans of the Committee for augmenting its resources. The mode in which the Committee wish to engage and extend the co-operation of their Clerical Friends is, by forming an Association in their respective Parishes or Districts, where that has not been already done—by preaching Sermons, and attending Meetings on its behalf within their own counties, or other conveniently-defined districts—and by accompanying one of the Officers of the Society for two or three weeks in the course of the year, as a Deputation, in such places as may best suit their own convenience, and where, from local or other circumstances, they may be best able to promote its interests.

The Committee are solicitous strongly to impress the minds of their Clerical

Friends with the importance which they attach to their taking up the cause of the Society, in the present exigency, in the mode which has been suggested, from the conviction, that without their agency thus applied, and that steadily and systematically, the income of the Society cannot be raised to the point requisite for upholding its Missions on their present footing.

But while the Committee have ventured to postpone, for the present year, the relinquishment or reduction of any Station, in order to ascertain the effect of the measures just mentioned, they have felt it their duty to direct that steps should also be taken to prevent the increase of expenditure in any of the Missions. The situation of the Committee is one of great difficulty. On the one hand, they are bound not to contract operations already entered on and prosecuted, with more or less of success, until the necessity for doing so is inevitable: on the other, they are equally bound not to continue to prosecute such operations, when there is no longer any prospect of the Society's income equaling its expenditure. In this dilemma, they considered it a course more likely to be approved by the Members that they should make another effort to retrieve the Society's Income, than that they should immediately contract its Missions. Having been led to this decision, in the best exercise of their judgment, the Committee earnestly appeal to the prayers and exertions of their friends, in reliance on the blessing of Him whose is *the silver and the gold*, and the enlargement of whose Kingdom it is the object of their plans and labours to promote.

BAPTIST MISSIONARY SOCIETY.  
ANNIVERSARY.

At a Meeting of the Committee and the Ministers from the Country, held at the Society's House in Fenchurch Street, on Tuesday Morning, the 19th of June, the Rev. Dr. Steadman in the Chair, an affecting narrative was given by Mr. Knibb, just arrived from Jamaica, of the sufferings of the Missionaries in that island.

On Wednesday Morning, the Rev. James Hoby preached, at the Poultry Chapel, from Jer. xvi. 19; and in

the Evening, the Rev. S. Nicholson, of Plymouth, at Surrey Chapel, from Matt. xxv. 23: *Enter thou into the joy of thy Lord.*

The usual Prayer Meeting having been held, on Thursday Morning, at Eagle-Street Meeting-House, the Annual Meeting took place, at Eleven o'clock, in Spafields Chapel; Richard Foster, Esq. jun., of Cambridge, in the Chair.

*Movers and Secondors.*

Rev. Joseph Kinghorn, of Norwich; and Rev. James Philippo, from Jamaica; supported by Rev. W. Knibb, from Jamaica—Rev. Dr. Steadman, of Rotherham; and Rev. S. Nicholson, of Plymouth—Rev. John Barry, Wesleyan Missionary, from Jamaica; and Rev. C. Stovell—Rev. John Campbell, of the Tabernacle; and Rev. Eustace Carey—and Mr. W. F. Lloyd; and Rev. J. M. Cramp.

*Resolutions.*

—That this Meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the Missionaries, as unoffending British Subjects, were wantonly and maliciously invaded; and Missionary Property, to a large amount, feloniously destroyed: and gratefully acknowledges the watchful superintending care of Divine Providence, in preserving the lives of the Missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The Meeting adverts, with the most grateful satisfaction, to the sentiments avowed, and the conduct adopted, by His Majesty's Government on this painful occasion; and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain.

—That it has afforded this Meeting peculiar delight to learn, that, while our Brethren in Jamaica were enduring such violent persecutions from their own countrymen, they were countenanced and defended by several Gentlemen of Colour and the Friends of Religious Liberty in the Colony; and that the thanks of this Meeting are especially due to those individuals, many of whom exposed their lives and have lost their property, by their exertions on behalf of the innocent and defenceless.

**GENERAL BAPTIST MISSIONARY SOCIETY.**

*Brief View of the History and State of the Society.*

In our Volume for 1821, at pp. 405, 406, will be found a summary view of the formation and earlier years of

the Society. The Income of what are there called its first four years is stated at 2386*l.*; but this was, in fact, the amount of the Receipts from the formation of the Society in 1816 to Midsummer 1821. The Receipts and Payments of each subsequent year were as follows:—

Year.	Receipts.			Payments.		
	£.	s.	d.	£.	s.	d.
1821—2	1256	12	10	561	11	1
1822—3	1627	19	9	1056	4	8
1823—4	1685	11	8	1384	4	10
1824—5	1763	7	2	1036	4	10
1825—6	1595	12	2	1319	13	3
1826—7	1696	13	0	2420	2	11
1827—8	1651	1	6	2541	15	0
1828—9	1759	6	3	2346	9	1
1829—30	1122	11	10	1876	3	3
1830—31	958	8	2	846	5	4

The Society's first scene of labour was in the Province of Orissa, in India, near the Great Temple of Juggernaut; where it has, at present, three Stations. Mr. Bampton, one of its first Missionaries, and Mr. Cropper recently sent out, are both dead. Mr. Peggs, who was Mr. Bampton's associate, returned some years since, on account of health. The Mission is now carried on by Mr. Lacey, Mr. Sutton, and Mr. Brown.

In 1827 a Mission was attempted in Jamaica, and three Missionaries proceeded to that island; but one of them, Mr. Allsop, dying, Mr. Hudon returning from ill health, and the Society's connexion with Mr. Bromley being dissolved, the Mission was relinquished in 1830. Nearly 300 Members had been received, and about 1000 Inquirers had been under instruction.

**SUNDAY-SCHOOL SOCIETY FOR IRELAND.**

ON occasion of applying to the British and Foreign Bible Society for a grant of 7500 Bibles and 15,000 Testaments, the Secretary of the Sunday-School Society gives the following view of the

*Proceedings and Success of the Society.*

The demands for the Scriptures are much greater than we could satisfy from

our own resources; our issues, though guarded by very minute precautions against waste or misapplication, having amounted last year to 32,331 copies, besides 41,283 Spelling Books containing Scripture Extracts. Your kind Christian Co-operation, so freely granted, has been therefore essential to the success of our proceedings: your Committee are entitled, in consequence, to our very grateful acknowledgments. But you have a far higher reward, in learning—and of this we have sufficient evidence—that you have conducted to the glory of God, and to the best interests of the People of Ireland.

The Schools at our last Annual Meeting amounted to 2611, the Scholars to 202,153, and the gratuitous Teachers to 18,646: of this number of scholars, 103,729 were reported to be reading in the Bible or Testament; 35,882 being adults above the age of fifteen, and one-half of the entire number (or above 100,000) not receiving instruction in daily schools.

It may interest your Committee if I select a few passages from our Correspondence: they are not solitary instances of beneficial results, but specimens of a mass of testimony in our Office to the same effect.

—It has been a pleasing sight, on my stated visits, to see so many of the grown-up persons of the neighbourhood, who throughout the week were necessarily employed in their daily labours, engage on the Lord's Day with so much readiness in reading the Word of God, and manifesting every disposition of getting acquainted with it and treasuring it up in their memories. A considerable number, both of Bibles and Testaments, have at different times been distributed, and the greatest eagerness evinced by all to get copies of them.

—When we commenced the school, nearly all the children were totally ignorant of the Scriptures: now, those of them who can read have gone over the New Testament several times, and the First Class have been for some time reading the Old.

—We occasionally give premiums to the children for good conduct and answering; and, in every case, a BIBLE is preferred to any thing else which we have to offer.

—In visiting the houses of scholars, I find many of them read the Word of Life at home to their parents; and some of the parents have appeared thankful that they enjoyed this opportunity of hearing it.

—Through the kindness of your Society, we have been enabled to introduce the Scriptures into many houses where they never otherwise would have been; and thus our school has been indirectly the means of

reaching the Bible, to many an adult who was never within its walls.

There exists throughout the population of this country a very extensive desire to examine into the Word of God, and to receive the benefits of Scriptural Education: the opposition of the Roman-Catholic Priesthood to their flocks receiving such is undiminished; but is becoming, we trust, less effectual: and wherever Scriptural Education has been fairly tried, and for a sufficient time, there has been observed an improvement in the habits and character of the children, and, in many instances, of their relatives and neighbours.

Had our Committee any reason to distrust their former opinion, every fresh event in the history of this troubled land would convince them that the existing demoralization and misery may be extensively traced to so large a portion of our inhabitants being still ignorant of the Sacred Scriptures, and uninfluenced by Scriptural Principles and Rules of Conduct; and that the cure for these evils is to be found, under the blessing of God, in the wider diffusion of His Word, and of Education founded upon it.

They feel, therefore, called to undiminished exertion in the work of Sunday-School Instruction: they feel called upon to solicit the continued support of the British and Foreign Bible Society, in affording them the important and most beneficial aid which they have hitherto contributed: and, above all, they feel called upon earnestly to implore the Lord to give free course to His Word, and a blessing on its circulation—that it may continue to form the Standard of our National Faith, and our National Education—that, under those trials and difficulties to which we may in the Providence of God be subjected, under whatever discouragements with which He may see fit to exercise our faith, His word of Eternal Truth may prove our guide and our consolation—that its blessed influence, which we are now permitted to witness but in measure, may, in His own time, throughout the length and breadth of our land, cause the moral condition which it now presents to give place to righteousness and peace; thus raising our country among the Nations of the earth, and giving her an everlasting name that shall not be cut off.

## Mediterranean.

### CHURCH MISSIONARY SOCIETY.

Printing Department at Malta in 1831.

Messrs. Schlien, Brenner, and Weiss, continue their labours. The want of a good Arabic Translator has long been felt by Mr. Schlien. This want has at length been supplied, by Isa, of Bagdad, a young man from Mesopotamia, who had been with the Rev. W. Krusé in Egypt. Isa arrived in Malta on the 20th of March last, and has hitherto given satisfaction by his diligence and good conduct.

The progress of the printing department is shewn by the subjoined List, given by Mr. Weiss. Of works in progress, Mr. Schlien writes, May 23d last:—

We are at present printing, in Greek, "Bickersteth's Scripture Help." I have just finished an Arabic Grammar in question and answer, for Schools; and begun Bible History with practical reflections. The first Volume of this work will contain the most important histories of the Old Testament. It comprises 65 Divisions, which are already prepared; and in the preparation of the reflections upon these we have advanced to the 36th Division.

*Works printed in 1831.*

During the year 1831, the Press was engaged in printing the following Books and Tracts, most of them being reprints:

ITALIAN.		Copies
Church History, 12mo. pp. 150.....		1000
Future Destiny of Israel, 12mo. pp. 24..		1000
		<hr/> 2000
GREEK.		
Life of David, (2d Ed.) 12mo. pp. 146,		2000
Jenks's Prayers, 2 Parts, (2d Ed.) 12mo.		
pp. 104 .....		5000
— 2d Part, (2d Ed.) 12mo. pp. 46,		4000
31 Meditations, from Serle, (3d Ed.)		
12mo. pp. 84 .....		3000
Life of Eliot, 12mo. pp. 44 .....		4000
On Prophecy, 12mo. pp. 74.....		4000
Philanthropos, No. 7. folio, pp. 4.....		3000
Tract Nos. 1 and 2, 12mo. pp. 8.....		9000
Stereotype Tracts, Nos. 4, 5, 6, 7—		
4000 of each .....		16,000
		<hr/> 50,000
ARABIC.		
Parable of the Prodigal Son, with Notes,		
12mo. pp. 24 .....		3250

### MALTESE.

Life of Cyrus, 12mo. pp. 128 .....	500
Spelling Book, 12mo. pp. 132 .....	500
Extracts of Spelling Book, 12mo. pp. 24,	500
Maltese and English Reading Book,	
12mo. pp. 160 .....	1000
Short Phrases, 8vo. pp. 4,	300
Nine Parts of Speech in Rhyme, 4to. 8ht.	500
Spelling Lessons, 8vo. pp. 16.....	300
	<hr/> 3600

### Summary.

Italian.....	2000
Greek.....	50,000
Arabic.....	3250
Maltese.....	3600
	<hr/> Total....58,850

We with much pleasure acknowledge the liberality of the Committee of the Religious-Tract Society, in having supplied a considerable sum of money, being part of the grant of 200*l.* made in the year 1829, toward defraying the expenses of various Tracts printed at the Malta Press. These Tracts were either from their own Publications, or approved by them.

*Progress of the Infant School at Syra.*

In our Number for April, pp. 167—177, some interesting extracts from the Rev. John Hartley's "Researches in Greece and the Levant" were inserted—descriptive of the calamities which the Greeks have undergone. Recent accounts from the Rev. Frederick Hildner, at Syra, tend to confirm these statements. Yet, amidst surrounding discouragements, the blessing of God has rested on His Servant. In October of last year, Mr. Hildner writes:—

I must say, that while in other places Schools have been shut on account of tumult, political changes, or want of Masters and funds, &c., I have not only been held up, but have gone forward in the strength of the Lord:

On the 9th November, he again writes:—

In the midst of outward disturbances, the Schools are going forward to the joy of my heart, and the number of Children is increasing.

Mr. Hildner removed the Infant School into a new Building on the 1st of November; and on that occasion assembled the Children of

the different Schools in one of the largest rooms. Though it was at a Feast-time, Mr. Hildner had the satisfaction of meeting 220 Children; and his spirits were much cheered, as he offered the tribute of gratitude for the goodness of God; and the building was dedicated, in the presence of the Children, to His service.

At a subsequent period, the 3d of March last, Mr. Hildner reports, that, in the midst of civil discord and tumult, the Schools had only been closed for one day, and were in "the most prosperous condition."

For some time, Mr. Hildner has had to labour alone; Mr. Pieridis, who formerly assisted him in the Schools, having left. On the 20th of March last, Miss Damm, (Vol. for 1831, p. 512) left Malta for Syra, and has subsequently been united in marriage to Mr. Hildner.

*State of the Society's Schools near Smyrna a*

In our Number for October last, pp. 452, 453, we informed our Readers of the removal of the Rev. J. A. Jetter to Smyrna, and of the commencement of his work there.

Various circumstances have hitherto prevented the establishment of Schools in Smyrna. It was considered by Mr. and Mrs. Jetter the most advisable plan to spend the winter months in the town, and to return again for the summer to Boujah. Mr. Jetter was apprehensive that their removal to Smyrna for the winter would materially affect the Girls' School at Boujah; but we are happy to find that it continues to prosper. In January last, Mr. Jetter thus describes the state of the Boujah Schools:—

Our Girls' School is going on pretty well. But many of the bigger girls having removed for the winter to Smyrna, there are but few who can read the Gospel. The daily attendance is from 45 to 50. The Boys' School at Boujah has almost entirely devolved on me; as one of the directors has died, and the other, who remains, does not even know the Alphabet. The people pay the Mas-

ter a small salary; and I give him something more, to enable him to devote himself entirely to the School. As to books and other articles, I have to supply them. I have liberty to direct the Master and to catechize the children. They read, in addition to the New Testament, the Psalter; and learn two Catechisms by heart, both from Malta—the one on Scripture History, and the other on the Christian Faith.

On the 25th of April Mr. Jetter reports:—

The Girls' School at Boujah has been going on pretty well, The needlework was necessarily neglected, because no proper Mistress could be found. But the Children made tolerable progress in reading and writing. However, there are a few girls who can sew a shirt pretty well. The average attendance, during winter, has been about 45: on the List we have 65, small and great. The Boys are the same number: they have been under my care, and supplied with books by me; though the Master is not at our expense. There exists a very good feeling toward us in this village; owing, doubtless, to the acts of mercy I was permitted last year to shew to them when they were visited by the Cholera and fevers. We have again taken a house at Boujah, directly among the Greeks, where we have plenty of room for the Girls' School in the house. This will enable both Mrs. Jetter and myself to have a constant eye upon the school, which was not the case last year; for then we were upward of a mile distant from it. Please God to bless our efforts, we hope to prepare some of the girls for Mistresses, who are greatly wanted. To obviate constant movements, which are always hurtful, I have engaged the house for two years, at the rate of about 18*l.* sterling a-year. This is considered very cheap; for a place for the school alone would cost full half this sum.

Under date of June 1st, Mrs. Jetter gives an interesting account of their Schools:—

I have much pleasure in communicating the progress we are making, and the improved state of our Schools. We have about 60 in pretty regular attendance; and probably the number will increase in another week or two, as many families come here from Smyrna during the summer. The girls are improved in reading and writing; but we

are not able to find a Mistress capable of teaching needle-work properly during our absence.

I have now taken a young girl, about fourteen years of age, to live with us, in the hope of qualifying her for a Mistress. She is the daughter of an Englishman, who was formerly Master of a Vessel: Her mother is a German. They have now charge of the English Hospital. Her name is Caroline Thorborne. Besides English, she speaks Greek, French, and German, but cannot read any of these Languages; her education having been neglected, with the exception of needle-work, which she learnt from a French woman. She is now studying Greek; and joins an English Class, which I have every morning for an hour. I wish some of the elder girls to learn English; as it will always be an advantage to them hereafter, should they enter the service of English Families: but I have at present only a few Frank Children, whose parents have requested that they might be permitted to join, whilst they remain at Boujah.

Mrs. Jetter indulges the hope of forming a Turkish Girls' School. We rejoice in the prospect of her accomplishing this. Though Missionary access to the Turks is extremely difficult, it is an object ever to be borne in mind by the Christian Missionary in the Levant; and opportunities for the prosecution of it are to be watched for and carefully improved. The step projected by Mrs. Jetter is well calculated, as an initiatory means, to diffuse the light and influence of the Gospel among a portion of the Turkish Population.

I entertain the hope of having some Turkish Scholars; for the Aga (or Governor), who is our nearest neighbour, and seems to take an interest in our Schools, has promised to speak to the Turkish Women to send me their children.

*State of the Greek and other Schools in Smyrna.*

Mr. Jetter thus reports what he observed of the state of various Schools in Smyrna, which he visited with the Rev. Josiah Brewer:—

Dec. 27, 1831.—Some weeks ago I expressed a wish to Mr. Brewer to visit,

in company with him, all the Schools in Smyrna. Being a leisure week with him, he came to our house this morning, in order to commence our round. He first brought me to one of his Girls' Schools, towards the Point (a district of Smyrna), which he opened only five or six months ago. He has an elderly man to teach them reading and writing; and his daughter has the needle-work under her care. We found about six girls able to read the Gospel; the rest are still in the Spelling-Book. Their progress in needle-work was very creditable. I presented them with about a dozen of the little Alphabetaria, containing Scripture Histories, intended to be committed to memory. The number of Scholars on the list is 70; but we found about 55 present.

We next went to a Boys' School, further on, in the same direction: it belongs to the Greek community, and is attached to a new Church called St. John. Here we found about 100 Children, under the care of one man, apparently an able Master, and only wanting in proper order. He complained much that he had no books for his children, nor slates and slate-pencils. The people in this district are so poor that they cannot buy these articles for their children, which their ragged clothes abundantly confirm. A number of boys read the New Testament fluently in various parts, and repeated Scripture Histories with great accuracy: nay, three or four of them delivered Orations, as they call them; which they did in an admirable manner, standing on the front desk. They shewed, also, fair specimens of handwriting. I gave the Master about 30 Alphabetaria, and promised to speak to Mr. B. Barker to give him a supply of New Testaments and Psalters. He has since got 40 Testaments and 30 Psalters. We were told that twice the number of children might be collected, if there was school room.

In the afternoon we visited some Schools in the centre of the town, and close to our houses. We saw a second Girls' School, belonging to Mr. Brewer. This is one of the first which he established. The Master was a Roman Catholic; but hearing the Gospel preached—I believe by our friend Mr. Hartley—he left his Church, and is now a Protestant. We found about 100 Girls present; 120 are on the list. Half of them are able to read the Gospel; and some possess a good deal of religious knowledge. Every Sunday Morning



a number of them are addressed on any part of the Gospel; and they repeat their Catechism, and give answers on what they have learned, during the week. Here, those girls only who have made some progress in reading and writing are instructed in needlework, which I think a good plan. I was much pleased with this School. Besides this, Mr. Brewer has a Girls' School in his own house, of a select number; at present, about 30: these are instructed in the higher branches of useful learning, and with a view to qualify one and another for a Mistress. These girls, belonging to the better class of people, pay a few piastres per month.

Proceeding, we saw a small School, about 45 in number, kept by a Greek Master. Here the children pay 10 piastres per month, each. We found about a fourth part girls, mixed with the boys.

From this we proceeded to what is called "The Model School" of the Greek Community. Here about 180 Boys are in one large room, taught, as is general in this part of the world, according to Lancaster's System. The children seemed to be in good order, and every thing looked well. On the same premises is the Large School of the Greeks, under English Protection, where the boys receive a better education than in the other schools. Mr. Brewer for a short time gave lessons in the English Language here, which they are very anxious to learn. The number of children here—or, one may rather say, boys and young men—is about 300. We did not see it on our present round.

Last of all, we visited another Greek Boys' School, attached to our house; so that we can hear the children read in our room. We found only about 60 boys; when there might have been 100. I heard the Master, one Sunday Morning, explain the Gospel for the Day to the children. I must say, I was well pleased with what he said; though he seemed sometimes to be a little fanciful.

Dec. 28, 1831—This mornning we set out again to visit the remaining Schools: Mr. Hill accompanied us. We first went to the School of the Armenians, spoken of above. The building is of a superior kind, quite new, and in a fine elevated situation. It is built in the form of a double cross, having two wings on each side; and being of two stories, it has two fine long rooms in the middle. The Head

July, 1832.

Master is a middle-aged man, apparently an intelligent person. Under him are four more Teachers, each of whom has a separate room, with a groupe of boys around him. I saw also a Turkish Master, who taught some of the bigger boys the mode of writing letters in that language: one after the other came up before him, and read a small portion from a Manuscript, which the Turk seemed to have by heart; for he only took care of their pronunciation, without looking much into the paper. There is an old Priest in one of the rooms teaching Rhetoric: he understands only Turkish and Armenian. The system is decidedly bad; perhaps as old as their Church. But they seem to be averse to every thing new. The whole number may be 200 Boys: no Girls are admitted here. For the females, nothing has hitherto been done; but we are told, that they had it in contemplation to establish a Female School also.

From this place we went into the Upper Town, on the hill; where the Greeks have one school more. We had great difficulty to find out this school, as we had to pass through the Mahomedan Quarter. On our way, we were arrested by a noise like that of a school. We learned that it was a Mahomedan Girls' School. Hearing this, we wished to enter the house and see it; but were turned out by a black woman, who made her appearance. "Hati! hati!" said she, with great vehemence; which means, "Get along! get along with you!"

At last we succeeded in finding out the Greek School; where about 60 Children, mostly boys, were collected in a newly-built room, large enough to accommodate 100. The boys were not far advanced; because the school has only been lately opened. Here there was also a want of books: I therefore left some Alphabetaria, and spoke to Mr. Barker to give them Scriptures. We saw three Priests, connected with the Church to which the school belongs. We asked them why they did not establish a Girls' School also. Their reply was: "We have no means." It would perhaps be well to open one in this district: only it is so far from the quarter where the Europeans live, and so difficult of access, that in the heat of summer it would be a dangerous and most arduous task for any Lady to visit it: a donkey even cannot with any safety get through the places leading to it. They shewed us their Church, which is one of the handsomest

Greek Churches I ever saw: it is richly carved, and well built, for this country. There were, they told us, about 800 Families of Greeks in this parish before the Revolution; but now they are reduced to about 80. The name of the Church is St. John. The Priests seemed to be very friendly. One received medicine from Mr. Brewer at the time of Cholera, which was the means of saving his life; and he expressed himself particularly grateful. I should like to establish a Girls' School at this place, if I could only get a trustworthy person to take charge of it; for as to vigilant superintendence, in the hot season, there can be no expectation of it.

On our way home, we had to pass through the Jews' Quarter; and hearing of Schools among them, we made inquiry. After some trouble, we arrived at a court; where we had no more occasion to inquire whether there was a school, for the noise was such that we could scarcely hear each other speak. We entered a number of rooms, which were as wretched as could be; and in each we found from 15 to 25 children, and upward, squatting around low benches, all screaming together, the Master having set them a-going. Some read the Prophetical Books and the Psalms, and the larger ones the Talmud. The Talmud was explained to them; but of the Scriptures I heard no explanation. The whole number might be upward of 300 Boys. We left the place with grief, that it was not permitted us to do some good to these *lost sheep of the House of Israel*. The system here used is by far the worst which we saw: and the same applies to the rest belonging to the Schools of the Jews. The rooms are like pig-styes, full of filth and dirt.

In the Greek Schools we found, to our joy, not a single image. Indeed there would be none in Greece, had not the late Capo d'Istria introduced them there. However, I cannot say that the absence of pictures in the schools here proves that the Greeks in Smyrna are more ready to hear the Truth than they are in Greece. The Rev. Jonas King continues on the Sabbath his Greek Service, which is very thinly attended by Greeks. The first time, many came; but no longer.

Mrs. Jetter thus describes a Turkish Girls' School, which she visited in Smyrna:—

Whilst at Smyrna I visited a Turkish Girls' School, with Mrs. Brewer; and

Miss Reynolds, an Armenian Lady, went with us as interpreter. Our intention was to go to see some young girls who embroider muslin for turbans; but not finding them, we were directed to this School, at a little distance. We found about twenty children, of different ages; from five to twelve, reading the Koran; but it was more like singing than reading, and at the same time they kept moving the body backwards and forwards as if sitting on a rocking-chair. Mrs. Brewer gave them two or three pincushions; but they did not know of what use they could be, as they had not learned sewing. The Mistress was a very old woman, but friendly, and seemed pleased to see us. We asked her if they were taught writing. She said, they were great Ladies, and it would make them coarse. We were astonished at the indifference of these little creatures: they scarcely asked a question, or shewed any curiosity to know who we were. This was the second Turkish Girls' School which we had found out in Smyrna.

*Notices of General Proceedings at Smyrna.*

In conjunction with Mr. Benj. Barker of Smyrna, Mr. Jetter commenced a Bible-Class Meeting; a few Greeks assembling at a certain room, twice a-week, when the Scriptures were read and expounded to them. Mr. Jetter thus reports respecting these Meetings, in his Letter of April 25:—

Our Bible-Meetings have, with little interruption, been regularly carried on hitherto. They give me great delight, and afford me the best opportunity of practising in the Greek Language. We have, occasionally, not only Greeks, but also Jews, and an Armenian. The baptized Jews, John Evangelist and Baptist, who stay with the Rev. W. B. Lewis, likewise attend. These men have of late commenced a Bible-Meeting among themselves every Sunday Morning. They are all of them among those that have been benefited by our dear friend the Rev. J. Hartley.

Mrs. Jetter has been the means of establishing a "Poor Society" in the Village of Boujah; and, subsequently, a similar one in Smyrna. Of that in Boujah, Mr. Jetter writes, under date of Nov. 3, 1831:—

Our little "Poor Society" is in activity. Eighty persons, mostly school girls, and some widows, and other helpless creatures, have already been provided with common gowns. By this means our Scholars all look pretty clean, and decently dressed. Mrs. Lewis and Mrs. Jetter have hitherto had the sole management of it. They have been, and are still, engaged in giving medicine, &c., and visiting the sick.

On the 25th of April, Mr. Jetter writes concerning the "Poor Society" in Smyrna:—

The distress among the poor in this large town is great. It is the plan of this Society to visit the people in their houses, in order to prevent imposition. Mrs. Jetter has been visiting for four days past, with a pious lady, who was once a Roman Catholic, but to whom Mr. Hartley's Ministry was blessed. They cannot describe the wretchedness which they meet with. The Committee meet every Saturday; when reports are made of cases that either have been, or are to be, relieved. Alas! the number of those Ladies that are willing to visit the sick and the poor are few.

In reference to Ministerial engagements, Mr. Jetter states—

I have opportunities, every Sunday, of preaching the Gospel to the English at Smyrna; which will be continued at Boujah. Mr. Arandell has left the Sunday-Afternoon Service entirely to me.

The Gospel has been faithfully preached all this winter in Smyrna; and that in different languages. Smyrna presents a very large field for Missionary Operations.

Mr. Jetter thus describes a

*Greek Funeral.*

Nov. 10, 1831—To-day, Mr. and Mrs. Hill and myself, whilst inspecting our Girls' School at Boujah, saw a funeral pass into the Greek Church. We followed it, and learned that it was one of the Directors of the Boys' School. After a great many ceremonies and burnings of tapers, an old priest mounted the pulpit and delivered a discourse in reference to the deceased. It was the first Greek Sermon that I had heard in a Greek Church, and was therefore interesting. There was little Gospel in what he said; yet there was nothing objectionable. Before the corpse was removed out of the Church, the principal persons present went in turns to the bier, and kissed the body; and then drank out of a cup,

which we thought must be in allusion to Jeremiah xvi. 7., where the cup of consolation is spoken of at the death of a relative.

## India within the Ganges.

*Bp. Turner on the Inefficiency of Scripture Instruction by Heathen Teachers.*

THE following remarks occur in the late Bishop's Charge delivered at Bombay:—

A few years ago, when Heathen Prejudices first gave way, and a reluctant consent was partially obtained to admit the Christian Scriptures as a school-book, all the friends of the Cause of Truth considered it as a very important step in advance: "We shall now," it was said, "have the means of bringing the truths of the Gospel fairly before the minds of those by whom we are desirous that they should be received: the facts and doctrines will be familiar to them from childhood; and we may hope and expect, that, in their riper years, they will look for no other rule of faith and conduct."

These were the anticipations in which we all indulged. Who is there among us, who will now refuse to acknowledge that they have been but very imperfectly realized? We have read, that *faith cometh by hearing, and hearing by the Word of God*; and we were willing to rest our hopes of progress on this assurance: but, perhaps, we were not sufficiently mindful of the import of another passage of Scripture, though conveying an injunction from our Blessed Lord himself—*Take heed how ye hear*; and our expectations were, in consequence, frustrated.

The reasons are obvious. Since our Scholars do not receive Scripture as given by the *inspiration of God*, it fails to be *profitable* to them for *instruction in righteousness*.

Nor can this be a matter of surprise, when we call to mind that much of this knowledge is attempted to be conveyed through the agency of Heathen Teachers—men, who not only do not themselves receive as true that which they are employed to teach, but, in some instances, have been known to make it a subject of mockery; at best, are wont to inculcate that it is nothing more than a form of words which the scholars will do well to repeat, for the sake of obtaining other collateral advantages.

I have little doubt that your own expe-

rience and observation will induce you to go along with me in these remarks; and that you will henceforward make it a question for serious thought, whether you will permit *the pearl of great price* thus to be cast before those who, if they dared, would *turn again and rend you*—whether you will entrust the sacred duty of Scriptural Instruction to any but to those, who receive the Scriptures as the Word of Life and Truth.

In the same Charge we find some *Remarks by the Bishop on rendering Mental Improvement subservient to Religion.*

It will, perhaps, be asked, "What will it avail, though the mental faculties be strengthened and refined, if the heart remain unchanged by the faith, and uninfluenced by the practice of the Gospel? We may impart all knowledge; yet what will it profit, unless those whom we teach are made *wise unto salvation*?"

These are solemn inquiries; and I do not see how they can be answered by the supporters of those Institutions, from which the knowledge of Divine Truth is jealously excluded, and even inquiries respecting it forbidden: but they furnish no real grounds of objection against those who look upon intellectual improvement and the diffusion of information, not as an end, but only as a means. Our labour is well bestowed in extending the limits of knowledge, and cultivating those faculties by which it is acquired, while we do so in strict subservience to the great object which we have in view. The Heathen may come to us, with views purely secular, for purposes of temporal advantage; yet we willingly give the instruction which they are seeking, because we know that the greatest hindrance which lies in the way of Missionary Teaching is the ignorance of those to whom it is addressed. We invite them, therefore, to investigate physical, and to recognise moral, truths, in the reasonable hope that they may thus be led forward to receive those which are purely spiritual. We know that a disciplined moral sense and an improved intellect are altogether distinct from conversion; but, under the guidance of the Spirit of Wisdom and Love, they may be made the steps which lead to it. We break up the fallow ground, in the hope that seed-time and harvest will follow; and that many of those who are the objects of our care, will have their *fruit unto holiness, and the end everlasting life.*

Receive it then, my Reverend Brethren, as an opinion carefully formed, and now solemnly delivered—that, as concerns the great question of Native Education, we have weighty duties to perform. Wherever that education assumes a character decidedly Scriptural, the direction of all measures in furtherance of it belongs properly to us; and in every other mode of imparting knowledge we may zealously co-operate, being sure that our labours will never return to us without a blessing, while they are undertaken in humble dependence on the promised aid of the Holy Spirit, and with a hearty desire to promote the glory of God.

LONDON MISSIONARY SOCIETY.

THE Directors have given the following

*Summary View of the Mission at Chittore.*

Chittore is situated about 80 miles west of Madras; and, including a few villages in its immediate vicinity, contains about 10,000 inhabitants, of whom the greater part are Hindoos, and only a small proportion of Mahomedans. The number of Natives, resident within a circuit of about 30 miles round the town, are calculated to amount to 60,000.

A pious and highly-respectable individual, now deceased, who, for several years, had very laudably exerted himself, in concert with several other persons of similar character, resident at Chittore, to impart the blessings of the Gospel and the benefits of Education to the native population of the place, by the institution of Schools and by affording the means of Christian Instruction and Edification, having repeatedly conveyed to the Directors his earnest desire that they would establish a Mission there, they, in compliance therewith, sent out, in 1827, a Missionary from England with that view.

By desire of the individual to whom we have already referred, two of the Brethren, belonging to the Society's Mission at the Madras Station, alternately visited Chittore in that year; for the purpose of administering the Christian Ordinances to those among the Natives who had embraced the Gospel, and appeared to be Scripturally entitled to the same. On the first of these visits, 40 adults were baptized; and about 70, who were professed converts from Hindooism and Mahomedanism to the Christian Faith, were, at the same time, united in church-

fellowship. The Brethren, during this visit, formed at Chittore two Native Schools, one for boys and the other for girls, which, before the arrival of the Missionary from Europe, were increased to four; all of them being supported by the benevolent individuals already mentioned.

The Missionary, sent from England for this Station, on his arrival in August 1827, found there a Christian Church, composed of between 60 and 70 Natives; three Native Catechists, who preached to the Prisoners in the Zillah Jail; and several Native Schools. Among the church-members, however, were many whose measure of Christian Knowledge and whose personal conduct by no means corresponded to the expectations which the Missionary had formed concerning them: these, therefore, he placed under a regular course of Catechetical Instruction, and also adopted other suitable means, with the view, in dependence on the Divine Blessing, of imparting the light of Christianity more fully to their minds, and expelling such evils from their lives, as had disqualified them for participating in the privileges of a Christian Church.

In the mean time, the preaching at the Jail was continued—two Native Services (one in Tamul, and the other in Teloogoo), and an English Service, were performed on the Lord's Day—the Scriptures were read and explained daily at the house of the Missionary, for the benefit of as many persons as chose to attend—and two additional Schools were established in the Mission Compound, immediately under the eye of the Missionary, in which, chiefly, the children of professedly-Christian parents were educated. The whole number under instruction in the six schools amounted to nearly 160.

One of the three Catechists, before mentioned, having died, and the two others having been removed, one to Bangalore and the other to Bellary, the Missionary was supplied with two Native Assistants, one from Bangalore and the other from Madras; who, possessing talents for public speaking and generally-correct views of Christian Doctrine, applied themselves to the acquisition of Teloogoo, that they might be enabled to preach in the villages around Chittore, where that language is principally spoken.

The Missionary, after persevering for a considerable time in his laudable efforts for the purification of the church, to which he had been introduced on his arrival at Chittore, and succeeding only in a very

partial degree, came at length to the determination of dissolving it altogether, in hope, with the Divine Blessing, of at length forming a new church, composed of persons whose conduct should be according to the Gospel of Christ. But, alas! it pleased the Almighty to remove him by the hand of death before these expectations had been realized. His decease, however, did not take place till he had had the satisfaction to witness the completion of some important arrangements for the stability and advancement of the Mission; among which was a convenient Mission House, erected on a spot of ground presented to the Society by a respectable European resident at Chittore; and a Mission Chapel, which was opened for Native Worship a short time prior to the death of the Missionary.

The Mission is, at present, under the superintendence of an able Native Assistant from the Madras Station, aided by two Native Teachers belonging to that of Chittore. According to the latest accounts, the attendance on the Native Services had increased; and the Schools, in all of which the education is Scriptural, were improving.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

WE continue our notices of this Mission from our last Number, p. 274.

#### *Operations of the Press.*

COTTA—The Missionaries express their satisfaction at Mr. William Ridsdale's having been sent out by the Committee to take charge of the Printing Office at Cotta.

At the end of June, the Book of Psalms and a second edition of the Gospel of Matthew had been carried through the press, together with a new and complete edition of the Common Prayer Book of our Church: the Epistles and Gospels, many of the occasional Services, and the Articles, being entirely new Translations. Our revision of the Scriptures up to the same time had been carried as far as the Epistle to the Colossians.

The work of the Press proceeds now so much more rapidly than formerly, that we have to exert ourselves to provide copy for it. We hope, with the continuance of the divine help and blessing, to have finished the New Testament and put it to press by the end of the year

1831; when our remaining work will be the Books between Genesis and the Psalms, and from the Psalms to the end of the Old Testament. [Cotta Report.]

The following is a List of Works printed at the Cotta Press during the year 1831.

<i>For the Mission.</i>	
CINGALESE.	Copies.
Prayer Book, 8vo. pp. 104.....	1250
Book of Psalms, 8vo. pp. 72.....	750
St. Matthew, reprint, 8vo. pp. 36.....	1000
Milk for Babes, 12mo. pp. 16.....	2000
On Idolatry, reprint, 12mo. pp. 24.....	2000
First & Second Commandments, 16mo. hand-bill.....	2000
Fourth Commandment, 16mo. hand-bill.....	2000
On Death, 12mo. pp. 4.....	2000
Against Buddhism, reprint, 12mo. pp. 4, 2000	2000
Confirmation Service, 12mo. pp. 4.....	250
Address after Confirmation, 12mo. pp. 8, 100	100
Spelling Book, 12mo. pp. 12.....	200
	15,550
ENGLISH.	
Arithmetic, by Rev. S. Lambreck, Part I. 12mo. pp. 66.....	500
Church Catechism, 18mo. pp. 8.....	500
Questions on Algebraic Equations, 12mo. pp. 12.....	100
	1100
<i>For the Public.</i>	
Bishop Turner's Bombay Charge, 4to. pp. 16, 200	200
Colombo Charge, 4to. pp. 12, 200	200
Pettah Bible Assoc. Report, 12mo. pp. 24, 400	400
Address of Friend-in-Need Soc. 4to. pp. 4, 400	400
Resolutions of Ditto, 8vo. pp. 4.....	400
Circular for Ditto, fly leaf, 8vo.....	150
Portuguese Tract on the Sabbath, 12mo. pp. 4.....	2000
	3750
<i>Summary.</i>	
Cingalese.....	15,550
English.....	1100
Miscellaneous.....	3750
	Total, 20,400

NELLORE—The Printing Establishment is now managed with more facility than formerly, and works executed with greater neatness and accuracy. We are, however, greatly in want of materials, not to be obtained in Jaffna; but we trust, ere long, this deficiency will kindly be supplied by the Committee at home. The Works printed are chiefly Tracts and School Books. Present prospects warrant the hope of a full supply of work for one press at least through the year.

[Nellore Report.]

*Progress of Translations, and Distribution of the Scriptures and Tracts.*

The results of the Missionaries' labours in this department are satisfactory, and progressively extending.

COTTA—We have availed ourselves of every favourable opportunity of distributing Tracts, both among the Schools and among the people of the Villages. We have also given away several hundreds to persons of distant villages, who have come to perform their idolatrous worship at the Buddhist Temples at this place, and at villages near. During the last Festival in May and June, not less than eleven or twelve hundred were thus distributed. By our Institution Young Men, in going to see their relations—by the School Visitor, in his visits to the Schools—by the Catechist, in visiting the people—and by others connected with us when going on a journey, great numbers have been distributed; and on a late journey, which the School Visitor took to see his friends in the south of the island, he was supplied with a quantity of Tracts, which were received with eagerness by the inhabitants of the several villages through which he passed. The Tract entitled "Milk for Babes," which has been translated into Cingalese Verse, is the one which the people have received with the greatest readiness. Besides the Catechist, who goes among the people daily to read the Scriptures to them, we continue, as frequently as we can, to visit them in their own houses, and to read and speak to them on the things which belong to their peace. They are always attentive on these occasions; though they do not evince that inquiring disposition which we much wish to see among them. During these visits, however, the truth is always brought before them, and we trust that they derive some benefit from the exhortations addressed to them. We know that some, whom we were accustomed to visit at their houses, have, on their death-bed, not only expressed their firm trust in Jesus Christ as their Saviour, but have also exhorted those who were standing around them to abstain from Idolatry, and to receive the Gospel of Christ. [Cotta Report.]

We all feel that we are imperatively called upon, under present circumstances, to exert ourselves to supply the reading population, which is rising up in every part of this country, with Books and Tracts, which may convey to them true and correct views of the way of happiness: and hence, in addition to what we have formerly done by distributing the Scriptures and occasional Tracts, we have been more than usually active of late in circulating Religious Tracts. One,

containing objections to the Buddhist System of Religion, was printed by the Colombo Auxiliary Religious Tract Society, and has been circulated to a very great extent; and, particularly in the south of the Island, has been the means of opening the eyes of hundreds to the nature of Buddhism. It will enable them clearly to see what little good the most zealous observer of all its prescribed rites is ever likely to obtain by continuing a Buddhist; at the same time, not omitting to notice also the positive falsehoods that are interwoven with the system throughout. The priests, it is said, have met in several places, to the number of 20 or 30, in order to consider what are the best modes to be adopted to put it down, and to prevent the evil effects which it is likely to have on their craft. Petitions to Government have been written by the Buddhists; but whether they have been actually presented or not, I have not been informed. But I think it not probable that any Christian Government will ever interfere, and try to prevent any thing that may be done to further the interests of Christianity, and to promote the present and future happiness and well-being of its subjects.

In order to meet the exigencies of the people, and to give them a correct idea of the situation in which they are placed, both as it respects their Religious Teachers and the benefits which Missionaries are endeavouring to confer on them by preaching the pure and life-giving doctrines of Christianity, a very excellent Tract has been lately circulated in great abundance, entitled, "The Lying Prophecy, and the Truth of God." I have never known the Cingalese People receive a Tract with such eagerness as they have received this. I myself have distributed little less than 2000, during the last month. The people are in a state to receive instruction, and they receive it with avidity. Hardly a day passes in which persons do not come to me requesting Tracts. I employed a person to go into the neighbouring villages with a great number of these Tracts; and he tells me that the people, everywhere, received them not only willingly, but very greedily. If they could once be persuaded that we only desire to promote their present and eternal good, this would be one advance made on the territories of the Enemy, and one step toward his downfall. Though they receive us as Religious Teachers, and as persons

wishing to do them good, they will not give up their old system, and turn unto the Lord with all their hearts. They still have not only a hankering after their idols; but they think that their religion is good for them, and that ours is good for us. I have little doubt, however, that if the efforts which we are now making are persevered in, and God gives His blessing to our labours, we shall, ere long, see a great revolution in the sentiments of the Cingalese People in favour of Christianity. As the light of the Gospel of Christ advances, the darkness of Heathenism must recede; and knowledge and happiness must arise where those very means are in active operation which God has so extensively blessed, in other nations, and in other ages of the world, to effect the purposes of His providence and grace. [Rev. J. Selkirk.

May 26, 1831—Yesterday and to-day I have employed two Schoolmasters to distribute Tracts to the crowds of persons going to the Buddhist Temples. Nearly 1000 of a Tract, on the Evils of Buddhism, have been disposed of among them; and 700 or 800 copies of a small Tract containing the First and Second Commandments. The Schoolmasters had to encounter the anger and abuse of the priests, for coming among them to disturb their worship. On going to the temple at Cotta this evening, about nine o'clock, the first thing that presented itself to our notice was a large branch of a tree which had been put at the entrance of a labyrinth, leading to a small temple: the branch was covered with sheets of paper. As we could not distinctly see what this paper was, we took no notice of it for some time, thinking that it was a part of the ornaments of the doorway; but on inquiry, we found that these pieces of paper were the TRACTS that had been distributed among the people; and that they had been put there by command of the priests, to shew their own hatred of us, and to let the people know that they despised all our efforts to prevent worshippers going to their temples. I cannot doubt but that more good will arise to Christianity from this circumstance than from any other which has taken place during the festival; and that when the people see these Tracts thus ornamenting the door leading to a Heathen Temple, they will feel a greater curiosity to read them, than they would have felt if they had been simply presented to them, with a few words of explana-

tion or admonition, by the Schoolmasters. They could not have been put in a more conspicuous place. [The Same.]

NELLORE — Except for the use of the Schools, the demand for the Scriptures is not very extensive around us; as we give them only where we have good hope that they will be preserved and read. Of Tracts, many thousands have been distributed in our immediate neighbourhood, exclusive of the distributions made in the district generally by our Missionary friends and others.

The Catechist is still employed from day to day in visiting the respective villages in the vicinity of the Station, or more remote, to hold conversations with the people, and to read and distribute portions of Scripture and Tracts, as he may find opportunity. He also frequently finds persons from distant parishes, to whom he communicates the good tidings of Salvation, and whom he supplies with Tracts to carry home with them. These, by the blessing of God, may prove messengers of mercy to some who may never have an opportunity to hear the word preached. Instances have often occurred of persons, whom we had not before seen, already acquainted, to a considerable extent, with the truths which we publish, by means of the Tracts which they had received: and we cannot but entertain hope that some may be benefited, of whom perhaps we may never hear.

The practice is also continued for some of the Youths of the Seminary to proceed around the neighbourhood, to read the Scriptures and distribute Tracts, on Sunday Afternoons; and in their monthly visits to their homes each one is supplied with a few Tracts, and charged to distribute and read them to the members of his family and to his neighbours. From this last plan, good has, we trust, especially arisen, by affording opportunities to the well-disposed, of introducing, and conversing upon, the Christian Religion: and, encouraged by the many instances recorded of good resulting through the Youth religiously instructed in Christian Countries, we cannot but hope that some of these Youths will thus be made the instruments of conveying light and eternal life to their more aged relations and friends. [Nellore Report.]

August 7, 1831: Sunday — The thirty-fourth day, and consequently the close of the great festival of Candaswamy. Many have been passing to and from the temple through the night; chiefly to increase the

number of idolatrous worshippers, when the god with his two goddesses takes his circuit around the area of the temple in his car of state. Almost immediately after the first movement of the car, about 8 o'clock A. M., holy water is sprinkled by the Brahmins from the car upon those below; and the multitude separate, to return to their homes. We usually take this opportunity of their return from the temple, of distributing Tracts, by meeting them in the public ways some little distance from the scene of their idolatries. Having to preach at the Fort Church, I did not feel able to be amongst them this morning. I sent some of the trusty Youths of the Seminary, with the Communicants, who distributed about 700 Tracts. In my way past the temple to the Fort, at about 10 A. M., I gave several Tracts to those stragglers who appeared disposed to read them; and such was the desire to receive them, that my passage was occasionally completely blocked up with eager applicants. [Rev. W. Adley.]

The following instance illustrates the

*Deplorable Effects of Native Superstition.*

Aug. 3 — A poor deluded man has this day cut off a part of his tongue in the Heathen Temple. He has, it appears, been afflicted for some years with an inward chronic affection; and has visited two or three times a temple in the Kandian Country, with the hope of relief. On his last visit, it is said, he was directed to come to this temple and cut off his tongue, and health would be obtained. I strongly suspect, at present, that it is a trick of the Brahmins to work upon the minds of the people, and obtain a reaction in favour of their idolatrous and sinful system.

Aug. 5 — Went this morning, with Br. Knight, to see the poor victim of delusion, who has been so wrought upon by Satan and superstition as to maim, if not destroy, the member given to be the glory of his frame. He was lying in the garden of the temple, with his face turned toward the imagined residence of his god. He was entirely covered with his cloth, which had been sprinkled with saffron water to conceal the marks of blood upon it. Behind him, on three stones, was placed a chatty (earthen pot), kept filled with water, which dropped on the piece of tongue placed on a plantain-leaf beneath. They stated, that as the piece wasted by



the dropping of the water, his tongue would be restored. Between him and the chatty, the knife which he had used, and some other little articles, were superstitiously arranged; over which we were not permitted to pass. We were not allowed to speak to him, nor look at him, excepting as he lay covered with his cloth. He had not yet spoken, nor eaten any thing. The chief Brahmin of the temple was present; who, in reply to questions put to him concerning the man, said it would be according to his faith. He added, that there were two causes why cure might be expected; namely, the abounding grace of the deity, and the man's merit in a former birth. Appearances did not discover any thing like collusion in the parties. The article exhibited, so far as we were permitted to examine, had every appearance of being part of a human tongue, of a little more than an inch in length. How blessed to be assured that *the sacrifices of God are a broken and a contrite spirit*, and that no maimings or bruising of our own can be acceptable to Him!

[Rev. W. Atley.

*Obstacles to the Progress of Christianity in the East.*

Under a preceding head, reference is made to the difficulties which a Missionary in the East has to encounter in the prosecution of his labours. In the following Paper, those obstacles are ably reviewed by the Rev. Joseph Knight. It is well to know their nature and extent; but when we call to mind the divine commission under which the Missionary goes forth, and the triumphs which the Gospel, as *the power of God*, has achieved over the most formidable opposition, from the day of Pentecost to the present hour, there is no cause for despondency or discouragement; for thus saith the Lord, *As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.*

July, 1832.

The difficulties which oppose themselves to the spread of Christianity among this people are numerous; and, except by the interposition of divine power, altogether insuperable. In order to form a true estimate, either of the success which has already been realized, or of what may be expected in future, it is quite necessary that these should be well understood.

In addition to the obstacles which arise from the depravity of human-nature, and which, though differing in degree among different people, are common to all, there are many peculiar to this country; which, therefore, demand particular notice.

Of these, one of the most obvious is, the exclusive and consequently forbidding and unsocial nature of their Institutions, both Civil and Religious. These are blended together, and rest on the same authorities; viz. the Shasters, remote antiquity, and universal practice. They are regarded as of divine origin, and as coeval with their existence as a people. They so insinuate themselves into every feeling of the mind, and every action of the life, that the views, and habits, and character of the people are formed from them; and they totally exclude all, except where the hope of gain, or some such motive, operates, from familiar intercourse with others.

1. Among the Institutions of the country, Caste stands first. This pervades the whole nation, and prescribes the rank of every individual in the community, the trade and occupation which each must follow, the duties to be done, the connexions to be formed, &c. &c.; and these are all practised from generation to generation, with the most undeviating scrupulosity.

2. Included in the above is a system of Hereditary Priesthood; forming an integral part of the nation, and from time immemorial claiming and exercising an indisputable supremacy over all the other classes. Notwithstanding the reverence occasionally paid to individual Brahmins, they are regarded as little less than divine—especially such as hold the sacerdotal office, by those for whom they officiate: and, without any reference to the morality or immorality of their characters, they are, by the highest sanction, esteemed as the representatives of the Deity, and not unfrequently receive divine honours.

Though the contributions which form the support of this class are, for the most

part, voluntary, yet such is the bondage in which the people are held by custom, superstitious dread of demons, the authority of their sacred books, &c. &c., that the amount paid annually by each respectable person to this object is said to be very great: occasions for such payments are endless. Not only from the very birth, but, in some castes, or by such as strictly conform to prescribed rites, even from the very conception, and onward through life, offerings are frequently made, or rites performed, which require the offices of the family Brahmin, who always immediately receives the accustomed dues. But not only through life are burdensome and expensive ceremonies performed: funeral obsequies, and rites to the manes of progenitors, are deemed very important; and these are continued annually, and even monthly, so long as children or descendants survive, to bear in remembrance the name or any knowledge of the individual. A people so blindly and rigidly devoted to custom and superstitious observances are, it must be obvious, far from ready to embrace Christianity as soon as proposed to them.

3. As the Shasters are held in such high veneration, and regulate to so great an extent the views and practices of the people universally, they also must be regarded as forming a most powerful obstacle to the spread of Truth. These are writings undoubtedly of great antiquity, deemed sacred, inculcating the rigid observance of the rites and customs prevalent in the Country; and totally excluding foreigners, and all who are not by birth of approved caste, from all participation.

4. The monstrous tales contained in these books also form a difficulty of no mean importance. All the Puranas (Sacred Poems) are filled with the most extravagant and wonderful accounts of the exploits of their gods and heroes, achieved in remote ages; which, strange as it may seem, are all received with the most unhesitating confidence, being universally considered of divine authority. Provided such accounts, whether ancient or modern, be in accordance with, or in support of, their systems, no evidence is required of their authenticity. No inquiry is ever instituted as to their truth or falsehood; for doubt seems never to enter the mind. With a people so credulous, the evidence arising from real miracles has little weight. The miracles of the Bible are scarcely deemed worthy of notice; and abstract

truth, however supported by argument, makes little or no impression on the mind. The intellects are, as it were, blunted; and the thinking powers but little brought into exercise, except within certain prescribed limits; the writings and opinions of the Ancients always determining the bound of investigation. The utmost apathy characterizes the great mass of the people, with regard to every thing but what immediately affects the senses; so that the passions are not easily wrought upon by affecting representations, nor the conscience roused by fear of impending danger in a future state.

5. The doctrines taught in their books are not less pernicious. The doctrine of destiny, or rather of works of merit and demerit, supposed to have been performed in consequence of the connexion of the soul with matter in former states of existence, issuing into an endless succession of transmigrations and their attendant enjoyments and sufferings, has an inconceivably powerful hold on the mind. Joyous or adverse events, and even future destiny, being supposed to happen merely as things of course, or as the result of past actions not at all within their controul, and but little affected by present conduct, an inconceivable apathy pervades the mind with regard to futurity. The feeling runs into all the occurrences of life. All their hopes and fears are regulated by it; and the stupifying salvo is constantly applied to lull the feelings under misfortune and disappointment. This doctrine is found in all their books, is inculcated by all their teachers, and is ever recurring in conversation, as the source to which all events are referred, whether they regard themselves individually or otherwise. Hence a superintending Providence is kept out of sight; but their system does not properly admit of the idea. If powers are ascribed to the gods to do them good or evil, it can happen only according to their former merit or demerit; even the gods themselves, whether individually, or in their operations for others, being subject to the same unalterable influence.

This doctrine is one of the most difficult to refute in the whole system, and is probably the last that retains possession of the mind of the convert to Christianity. It accounts for all the evils that exist in the world, whether moral or natural; and furnishes a reason wherefore one is poor and another rich, one a prince and another a beggar, one wise and another a

fool, one a man and another a brute or vegetable. All natural defects, as blindness, decrepitude, &c., among the brute creation, as well as among the human species, are ascribed to it; nor is there any thing in the whole range of creation beyond its influence. Though shewn the absurdity of this doctrine again and again, except convinced by more than human power, the poor bewildered Hindoo still clings to it with the utmost tenacity.

6. The very obscene character of these writings may also be mentioned. They furnish an almost inexhaustible fountain of impurity, calculated greatly to strengthen the depraved feelings of the natural heart; and thus form no inconsiderable barrier to the spread of the Religion of the Holy Jesus. In other systems, purity and virtue are taught by precept, and recommended for imitation, how much vice and obscenity soever may be found in practice: but here, the Puranas, which are the class of sacred books chiefly read, and by which the views and feelings and general character of the people are for the most part formed, are full of the grossest allusions. No adequate conception can possibly be formed of the very low and debased character of these writings, except by those who have read them; and yet they are chaunted and explained in their temples from day to day, to companies of both sexes and all ages, and it is considered very meritorious to hear them. As might naturally be supposed, the state of morals in the country is exactly the counterpart of their books. It cannot therefore be too much to aver, that the holy and self-denying doctrines of the Bible find, in such a state of things, a most powerful obstacle to their reception; and that a divine power is needed to prepare the heart, before the Gospel can be expected to *have free course*.

7. The degradation of the female character, arising from the low estimation in which it is held, and the proscription of female education, also proves a very powerful obstacle to the spread of knowledge. To be born a female is universally considered an evil, both to the individual herself, and to the family in which she is born. All through life she is treated as a being of inferior rank in the creation; as unfit for society, and incapable of comprehending subjects conversed on by the other sex. When married, she is regarded by the husband as his slave; she cannot eat till he has eaten,

nor go to rest till he has retired, nor do any thing but in obedience to his will. Though women frequent the Heathen Temples, and are more superstitious than the men, when spoken to by Christians on the concerns of Religion, of the soul, a future state, &c., their common answer is: "Speak to our lords about this: we cannot comprehend such things." Ignorance is a universal characteristic; and they are not only regarded as incapable of learning, but instruction in a female is considered a thing to be deprecated and avoided: hence, one of her natural and most estimable qualities, as given in their Vocabularies, and found generally in their books, is ignorance or incapacity.

8. Another obstacle to the spread of Divine Truth arises from its Teachers being obliged to employ terms, which, from their heathenish use and application, necessarily convey different ideas from those intended. Thus, if God be spoken of, except the hearer has long been under Christian Instruction, he will probably understand by it some one of his deities, who yields to the vilest passions, and allows his worshippers to do so too. By sin may be understood nothing more than ceremonial defilement, or an evil committed in a former birth; for which the person feels himself no further accountable than as he is now suffering in consequence of it; or, if it be referred to present actions, it is not an evil against a God of holiness and justice, who punishes the sinner for the violation of His Law, but a principle ascribed to God as its author, equally with what is good, and alike pleasing to Him. It, as well as the good principle, according to their notions, necessarily attaches to the soul, in consequence of its connexion with matter: though, to expiate it, the soul has to undergo suffering, either in this world or some other, and for this purpose, as well as to enjoy the result of past or present good deeds, to pass through a succession of births. There is no Hell from which restoration does not take place, nor any Heaven or state of bliss, short of absorption in the Deity, that will not terminate. Such are the notions of sin and its deserts, which, with some modifications, fill the mind of every Hindoo; and, unless he has been much instructed, such are necessarily the ideas he gets on hearing the Missionary discourse on sin, a future state, &c.; and almost every theme that forms the subject of our addresses is perverted in a similar way: so that when

we think we preach in the clearest and most intelligible manner, and hope we are fully understood, and that distinct and powerful impressions are made on the mind, it is often found, on inquiry, that scarcely a correct idea has been retained, and that most that was said was greatly misconstrued by the hearer. The newly-arrived Missionary is more especially liable to difficulties of this class. It requires a long time to form such an acquaintance with the people and their language, as may enable him, in any good measure, to guard against misconception.

9. The length of time requisite to acquire such a knowledge of the languages, customs, &c. of the country, as is necessary to qualify a person to become an efficient Teacher, among a people so sternly untractable, so rigidly adhering to their superstitions, &c., also forms a difficulty of very great importance.

10. The influence of climate on the European constitution ought not to be lost sight of. The greater part of those who come out as Missionaries are incapacitated for labour before they acquire a competent knowledge of the native language.

11. The natural tendency of his system, considering the invincible hold it has on the mind, to induce the Hindoo to regard all others with contempt, or even with abhorrence—as life-takers, beef-eaters, &c.—should also be taken into account.

12. The want of a full exhibition of the Christian character, by persons of their own nation, may also be regarded as proving a check to the spread of Divine Truth. Many have formerly assumed the Christian name, in different parts of Southern India, and large parties have been formed; but their Christianity has been, for the most part, it is believed, merely nominal. Their religion has not been fully exemplified in life; and the Heathen, therefore, have had but little opportunity so to appreciate its excellencies as to produce conviction. In this island it was formerly propagated by force. It may well be inferred that the result on the native mind is any thing but favourable.

13. The natural character of the people may also be considered as unfavourable. They are credulous to a high degree, in what refers to their own system; but generally fickle, imbecile, and easily affected by what strikes the senses. Ex-

terior decorations are their foibles. Public exhibitions always work on their minds. Idolatrous processions prove exceedingly imposing, independently of the superstition which operates. Scripture Truth, therefore, simply promulgated, and unaccompanied by exterior show and parade, finds, in the habitual constitution of their minds, no congeniality of soul.

Flattery, hypocrisy, dissimulation, falsehood, &c., are universally practised in all ranks, and are scarcely considered disgraceful. Hence, to ascertain real motives, where self-interest may possibly operate, is most difficult. This also has undoubtedly led to the admission of many to the Ordinances of Christianity, who afterwards proved themselves unworthy, and became an obstacle and occasion of stumbling to others.

Much difficulty arises from the untrustworthy character of the people whom the Missionary must necessarily attach to himself. He is obliged here—more perhaps than in any other part of the world—especially if unmarried, to attend to little affairs, which in England he would consider beneath his notice, and which consume much of his time that ought to be better employed. The influence which such a state of things is likely to have on his mind is also far from favourable to the objects which he has in view. Such are the peculiar weaknesses and infirmities of the native character, that even those who are considered real Christians generally need strict and constant vigilance to be exercised over them, in order to secure fidelity, in whatever department they are employed.

These probably form some of the chief difficulties which obstruct the progress of Christianity in this region; though the list might doubtless be greatly lengthened. But these, it must be evident, are far more than an arm of flesh is equal to encounter; and, had not the Missionary a superior arm to rely on, he might well retreat from the conflict. But great as are the difficulties in the way, experience has shewn that they may be overcome; that patient perseverance in the use of the instituted means will, with the ordinary blessing of the Spirit, accomplish the end in view. Missionaries in the East have not merely the assurance which God's word affords of future success; God has already begun to accomplish the predictions of His word; and to afford encouragement to believe that the day is not distant when these heathen

lands shall become the inheritance of His Son: though the success attending Missionary Labours is by no means equal to the descriptions which have sometimes been given, yet evidence, the most indubitable and abundant, is not wanting, that well-directed efforts are not made in vain.

A slight perusal of the difficulties enumerated may be sufficient to shew that, among such a people, the progress of knowledge must necessarily be slow. With an instructed people, trained up in the belief of Bible Truth, such as are commonly found in Christian Countries, the word needs but to be preached, and the hearer is in a great measure prepared for the blessing of the Spirit. But here a mighty work of previous preparation is necessary, not only to soften prejudice, to subdue the pride of caste, and to detach the mind from confidence in false systems, but even to enable it aright to comprehend in any degree the truths of the Gospel. Deeply sunk as they are in ignorance, error, and superstition, the people of these lands need, perhaps more than almost any other, *line upon line and precept upon precept*. But it may not perhaps be too much to assert, that wherever this has been given, encouraging success has resulted. That such has been the case among the inhabitants of the district, quite proportionate to the labours actually bestowed, none, I think, acquainted with the progress made, can entertain the least doubt; and I conceive the remark may be borne out by facts generally, with regard to other parts of India, wherever Missionary Efforts have had a direct bearing on the native population.

May this view of the difficulties and discouragements of the Missionary in the East draw forth the prayers of the servants of God, with increasing earnestness and importunity, on his behalf!

*General Views of the State of the Mission.*

It will be seen in the following Extracts, that the Missionaries tell, without reserve, what they hope and what they fear: when their hopes have been confirmed—when disappointed. While they prosecute their *labour of love* in faith and prayer, with zeal and patience, they may cheerfully leave events with Him to whom mercy and power belong.

KANDY—On a review of the year's proceedings, we have cause to praise God, and to take courage for the future. Though the zeal for Idolatry in many is as strong as ever, and though the apathy and indifference of some professed Christians remain unaffected, a few have learned, by God's blessing, to value the Truth, and to feel concerned for their eternal safety. This firm footing in Satan's territories requires to be maintained by vigilant care; and increased effort is necessary to gain more ground. My mind is ready for the contest; but my frail body is unequal to the exertion required. I should therefore rejoice, were it in the power of the Society to afford me help, to see a Fellow-labourer at this Station. [Kandy Report.

BADDAGAME: Dec. 20, 1831—The Congregation at Church on Sundays is pretty good; but consists almost entirely of those whose worldly interest it is to attend. The number of Children coming from the School is now larger than it was a few months ago; a circumstance generally occurring shortly before Christmas, when the rewards are given: and a larger number of poor people attend, who expect alms in food or clothing, particularly about that season. Though there is generally an appearance of attention to the word, it does not seem to be *quick and powerful* like a *two-edged sword*; at least, it does not appear to enter into their soul. I have continually the most urgent applications for admission into the Boarding School. The Youths now in the School are generally well-behaved, studious, and some of them hopeful; but do not seem to be so decidedly on the Lord's side, or so anxiously concerned for their immortal souls' welfare, as we could wish to see them.

[Rev. G. C. Trimmell.

NELLORE—Most of our little plans undergo their variations; our progress is diversified with light and shade—with its scenes of discouragement and success: and while our anticipations of the actual advance of Christianity generally are on the whole perhaps exceeded, yet in particular cases, as to the increase of the Church by actual conversions and immediate evident progress, many of our fondest hopes and expectations are blighted and destroyed. Still, however, the watchword of our souls is, ONWARD! and though often ready to faint, we would steadily pursue, and *press on toward the mark*, being assured that the most en-

larged desires of our hearts shall all be accomplished; and if not by us, or in our day, yet agreeably to the appointment of Him who hath the times and the seasons in His own power, and who will in the end cause all the nations of the earth to stretch out their hands unto Him.

[Nellors Report.

*Summary of the Mission.*

<i>Cotta</i> —	Candidates.....	3
Congregations.....	Baptisms.....	9
Average attendance	Seminarists.....	13
on Pub. Worship... 575	Schools.....	13
Communicants.....	Scholars: Boys 529	
Baptisms.....	Girls 62	
Seminarists.....		591
Schools.....	<i>Nellors</i> —	
Scholars: Boys 546	Congregations.....	3
Girls 83	Average attendance	
	on Pub. Worship... 500	
<i>Kandy</i> —	Communicants.....	39
Congregations.....	Candidates.....	42
Average attendance	Baptisms.....	11
on Pub. Worship... 230	Seminarists.....	20
Communicants.....	Schools.....	20
Candidates.....	Scholars: Boys 850	
Baptisms.....	Girls 70	
Seminarist.....		920
Schools.....	<i>General Statement.</i>	
Scholars:	Congregations.....	21
Boys.....140	Average attendance	
Girls..... 34	on Public Worship, 1604	
Youths & Adults 41	Communicants.....	85
	Candidates.....	48
<i>Baddagams</i> —	Baptisms.....	64
Congregation.....	Seminarists.....	39
Average attendance	Schools.....	57
on Pub. Worship... 400	Scholars.....	2155
Communicants.....		

*A. B. to C. D. Dr.*

1810.		<i>Dollars</i>
Jan. 1—	To estimated value of A. B.	600
	To Do. of Mary, his wife..	400
	To Do. of John, their son ..	200
22—	To calico, for Mary.....	2
Feb. 1—	To cash for schooling their } children.....	5
20—	To lost five days.....	1
Mar. 29—	To beef.....	3
		1211

\_\_\_\_\_ Cr.

1810.		
Apr. 1—	By 3 months' labour, at 6 } dollars per month ... }	18
	By Do. of Mary, at 4 dollars,	12
	By Do. of John, at 2 dollars,	6
		36

Here the original value of the family, as slaves, is estimated at 1200 dollars, which is charged to the servant as a debt due from him to his master; and the respective masters did, in fact, open such accounts with their slaves. Till the debt is paid, the servant is required by law to continue, and labour as formerly, on the plantation. While thus employed he is entitled to his rations, which are a little less than half a bushel of Indian Corn per week: if he wishes for more or other food, it is furnished by the master, and charged to his account: the same is done as to all other necessaries and comforts of life: but, lest the master should take advantage of the improvidence of the servant to keep him always in debt, it is enacted that the charges for such extra supplies for a specified time shall never exceed half the amount of the wages of the family for that time, and any charge above that amount is absolutely void in law. Such supposed extra charges amount in the above account, for 3 months, to 11 dollars; while the wages of the family for that period amount to 36 dollars, leaving 25 dollars to be applied to the reducing of the original debt. At this rate, the whole debt will be paid, and the whole family redeemed, in 12 years. The actual result in the Mexican Provinces was, that the great body of those who had been slaves worked themselves free in a shorter time than 12 years.

The master has no power to punish his servant in any manner whatever. The duties of the servant are fixed by law, as definitely as the nature of the case permits; and magistrates are appointed in every neighbourhood, for the express

## Spanish America.

### United States of Mexico.

#### *Safety and Efficiency of the Plan of Slave-Emancipation adopted throughout the States.*

THE following account of this Plan, which has been attended with signal success, is collected from a statement in the "New-York American" of the 1st of May.

On the Declaration of Independence by the Mexican Provinces, a Law immediately followed for the entire Abolition of Slavery. Each of the Provinces arranged the details of the process of Emancipation for itself; but the principles, and the details themselves in all important respects, were everywhere substantially the same. The general principle will be understood from the following statement of an account, which a Master is supposed to open with one of his Slaves, raised to the more worthy character of a Servant:—

purpose of enforcing them. If the servant is thought to be in any way worthy of punishment, the master complains to the magistrate, who investigates the matter, and takes the necessary measures to ensure good conduct: on the other hand, if the master neglects his duty, the servant has the same means of enforcing his performance of it.

Among the other duties of the master, he is required to furnish the servants on the plantation with suitable means of literary, moral, and religious instruction; and so generally do the servants avail themselves of this privilege, that nearly all the rising generation will be tolerably versed in reading, writing, and arithmetic\*.

If a servant, whose debts are unpaid, wishes to leave the plantation to which he belongs, he may demand of his master a written statement of his account; and if he can persuade any person to advance the sum due, the master is obliged to receive it, and the servant is transferred to him who advanced the money. Similar transfers take place for the accommodation of the master, but never without the consent of the servant.

When his debts are paid, the servant may leave the plantation if he chooses, or remain upon it if the owner sees fit to employ him; but, whether he remain there or remove to another, the mutual duties of master and servant continue the same, and there is the same system of laws to enforce the performance of them.

As the result of this system, the servants worked-out their freedom and that of their families in a few years. During the process, they acquired habits of forethought and economy: the hope of bettering their condition gave a spring to their minds, and elevation to the whole character; and thus they were fitted for the enjoyment of perfect liberty by the very process of acquiring it. Meanwhile, the despotic character of Slavery is changed into the conciliating form of Parental Oversight: the master, when the servant asks for supplies which he ought not to have, commonly says—"You cannot afford it: such and such supplies are more suitable." The grudge which the Slave naturally bears to his Master thus gives way to filial confidence, and both parties regard themselves as members of the

same family. Generally, when freed from debt and at liberty to choose their residence, servants have chosen to remain on the plantation to which they formerly belonged. Some have purchased small building lots, and erected houses upon them; but, more generally, the excess of their wages over their expenditure is laid up in cash.

---

## West Indies.

### Jamaica.

VARIOUS notices of the late Insurrection in Jamaica, and its attendant evils, have appeared at pp.160, 197-8, 238, and 275-6. We subjoin some official statements on this subject, circulated by two of the Societies whose Labourers have suffered persecution.

---

#### UNITED BRETHREN.

The Brethren have Six Stations in Jamaica—Fairfield, New Eden, Irwin Hill, New Carmel, Mesopotamia, and New Fulnec. From the last Number of the Periodical Accounts we extract a statement of the

#### *Trials of the Mission from the late Insurrection.*

The growing prosperity of the Mission in this Island, and its rapid extension within the last ten years, during which period the number of Stations has increased from three to six and of Converts from 860 to 4100, have doubtless attracted the notice, and called forth the gratitude of the readers of the Periodical Accounts. That nothing had occurred up to Christmas 1831, of a nature to obscure the cheering prospects presented to our Missionaries, or to check their hopes of yet further usefulness, may be gathered from their Letters. Yet, the event has shewn, that, at the very date of one of these communications, an alarming insurrection had already broken out; and a contest had commenced, which was destined, in its progress, not only to involve a melancholy destruction of life and property, but likewise to interrupt in the most painful manner the labours of Christ's Servants, and the well-being of the Negro Congregations committed to their care. Leaving to the politician and the philanthropist to discuss the probable causes and the possible conse-

\* This instruction appears to be at the expense of the servants, as 5 Dollars are charged in the above account under that head.—*Editors.*

quences of this unhappy struggle, we would here content ourselves with expressing our unfeigned sorrow, at the excesses which have accompanied it, and briefly recording those circumstances, by which the work committed to our Brethren has, in one way or other, been affected.

From Letters received from our Missionaries, it appears that three of their Negro Congregations—those at New Carmel and Mesopotamia, in the parish of Westmoreland, and New Fulnec, in St. Elizabeth's—remained unaffected by the prevailing spirit of insubordination: throughout the whole of this anxious period, their Members continued to manifest a degree of fidelity and obedience worthy of their Christian Profession; and, in some instances, equally honourable to their Masters.

One of the instances referred to is deserving of being placed on record, as proving the superior advantages of a system of management, in which the most benevolent attention to the outward comfort and improvement of the Negroes is combined with constant and careful religious instruction. We learn from a private Letter, that not one of the Negroes belonging to the Estates of Lennox and Hopeton, which are contiguous to New Carmel, was implicated in the late disturbances: notwithstanding the prevalence of disaffection, and the attempts which were alternately made to allure and to intimidate them, they continued faithfully to discharge their duty; and, when the danger was most imminent, spontaneously offered to defend the property from all assailants. No military guard was, in consequence, required; and, even when the worthy proprietor was under the necessity of leaving home to join the militia, he felt no hesitation in committing his wife and family to the protection of his Negroes, who appeared to be proud of the trust. The conduct of the Negroes on Irwin Estate, near Montegu Bay, under still more trying circumstances, was equally praiseworthy.

That similar faithfulness and submission should not have been manifested by all the Members of the Congregations at Irwin-hill, New Eden, and Fairfield, will, perhaps, not excite so much surprise as it does regret, when all the features of their case are candidly considered. It may be sufficient here to allude to the fact, of their being situated

(hill), in the very heart of the revolted districts, and necessarily exposed to the combined influence of bad example and intimidation. That the majority were enabled to resist both, is a matter of thankfulness; and is surely an encouraging testimony to the power of that Gospel, which teaches *servants to be obedient to their masters in all things.*

The Divine Protection vouchsafed to our dear Brethren and Sisters and their Families, during this calamitous period, likewise calls for grateful acknowledgment: although several were obliged for a season to retire from their posts, they were all permitted to return in peace and safety to the scene of their appointed labours. The preservation from injury of our various Chapels and Mission-Premises we are equally bound to consider as a peculiar and undeserved token of the goodness of our Heavenly Father.

To one other circumstance which has obtained a large measure of public notoriety, and which, both on account of its novelty and its serious character, was calculated to excite the deepest solicitude, it is still needful to advert. The arrest of a Missionary of the Brethren's Church, and his indictment before a judicial tribunal for an offence equally abhorrent to his calling and to the principles distinctly laid down for his direction, could not but be felt as a painful occurrence, both by his Fellow-labourers abroad and his Brethren at home. Amidst the uncertainties and the suspense which were inseparable from a case of this kind, it was difficult to dismiss every feeling of apprehension, or to avoid exclaiming, *If the Lord be with us, why then is all this befallen us?* Yet now that we have been permitted to see the deliverance which the Lord has vouchsafed unto His servant, and to rejoice together over the establishment of his innocence in the sight of all men, we would gladly shew our gratitude for these mercies, not merely by offering the sacrifice of praise and thanksgiving, but likewise by manifesting a spirit of submission to the Divine Will in all things, and by the avoidance of every feeling or expression that might justly be deemed inconsistent with the character and example of our Blessed Master, *Who, when he was reviled, reviled not again; when He suffered, threatened not, but committed himself to Him that judgeth righteously.*

It may not be improper here to observe, that, in conducting his defence, Br. Pfeiffer



had to struggle with difficulties of no ordinary description. Not to dwell on the circumstance of his being a foreigner, but imperfectly acquainted with the English Language, it is right to draw the reader's attention to the following facts: that in consequence of the disturbed state of the country, and the distance of Mandeville from any town, no legal advice or assistance was to be procured, and that none of our Brethren were allowed to supply this deficiency; such a procedure being probably opposed to the forms of a court-martial: again, that, owing to some strange misinformation, much valuable time was wasted in the collection of written testimonials, which proved to be of no service whatever: and, lastly, that for want of a copy of the indictment and a list of the witnesses for the prosecution, the accused was obliged to proceed to trial without having had any opportunity of meeting the charge in the most direct and satisfactory manner, by the selection of evidence best calculated to prove its falsehood as well as its absurdity.

For the character of the four witnesses for the prosecution, the reader is referred to the Earl of Belmore's Despatch to Viscount Goderich, of the 10th of February. The melancholy fate of the principal evidence, John Sutton, who, very shortly after the acquittal of Br. Pfeiffer, was tried, condemned, and executed, for being an active agent in the insurrection, is particularly adverted to by his Lordship.

It is impossible to conclude these remarks, without an expression of gratitude to his Majesty's Government, for the protection and support spontaneously rendered to the Cause of Missions at this critical juncture. On the first intimation of the revolt which had taken place, every needful direction was sent out by Viscount Goderich, His Majesty's Principal Secretary of State for the Colonial Department, to secure to the parties accused the benefit of a constitutional trial; and the further advantage, of having any sentence that might be passed, revised by His Majesty in Council. It is hardly necessary to add, that the application for a special interference in behalf of Br. Pfeiffer, which it was deemed proper to make on the first news of his arrest, was granted by his Lordship with equal kindness and promptitude.

To all those generous friends in the Island of Jamaica, who came forward,  
July, 1832.

either with or without legal summons, to bear their testimony to the character and conduct of Br. Pfeiffer, and likewise to all who exercised hospitality to our Missionaries, during their temporary banishment from their posts, we beg to offer a similar tribute of grateful acknowledgment. The kind reception given to Br. and Sr. Light, of Irwin-hill, by the Rev. Mr. Murray, the Wesleyan Missionary at Montego Bay, and his Wife, will always be thankfully remembered by them.

In conclusion, we beg to assure our Brethren and Fellow-labourers of other Denominations, of the deep and cordial sympathy which the intelligence of their heavy losses, and the personal sufferings of their Missionaries, during this trying period, has excited in our breasts. Could we serve them more effectually than by our prayers, we would gladly do it; for we acknowledge ourselves to be greatly their debtors: but since this is not the case, we the more fervently commend the work committed to their instrumentality, and the servants of our Common Lord who are engaged in it, to the gracious support and the powerful help of Him who hath declared that *no weapon formed against His Cause shall prosper*; and that, *He, that toucheth His servants, toucheth the apple of His eye*.

While real Religion preserved the Negroes in peace, Irreligion was the mother of rebellion; as will appear from the following statement, by one of the Brethren, relative to the

*Bad Character of the Rebel Negroes from among the Brethren's Congregations.*

Two Negroes belonging to New-Eden Congregation were executed: the feelings of our hearts, when we heard it, I cannot describe. It is remarkable, that the Negroes who joined the rebels were chiefly such, as had given evidence of a very lukewarm state of heart—principally people who were tired of going to church, and seldom attended. They have caused us a great deal of trouble for the last two years: I often exhorted them to repent, and to seek the Lord, from whom they had strayed; but it seemed as if their hearts were hardened, so that my exhortations found no entrance. A Proprietor from one of those places where the Negroes rebelled, and many of whom attended our church, called on us about

eight weeks before Christmas: he inquired my opinion of his Negroes: according to his wish, I gave him a candid statement; and told him, that it was my opinion that his Negroes were tired of coming to church, and that they were leading at home an immoral and unchristian life—that we had been under the painful necessity of excluding some already from our church, and I was afraid that many more would follow. After the rebellion, I saw this Gentleman again, and he remembered our conversation.

—♦—

*BAPTIST MISSIONARY SOCIETY.*

*Report of the late Sufferings of the Mission.*

THE Tabular View, at p. 127 of our last Volume, shews, at a glance, the extent of the Society's labours in this Island; where it had, at the time to which that Table refers, 9980 Members, and 11,423 serious Inquirers on the subject of Religion. When the late Insurrection broke out, these numbers had been increased to 10,800 Members and about 20,000 Inquirers. The Committee state, in the Annual Report just published—

In our last Report, the friends of the Mission were congratulated on the reasonable interposition of His Majesty's Government to prevent the enactment of the persecuting Slave Law of 1826, and the earnest hope was expressed that every other impediment to the cause of Divine Truth in our Colonies might speedily be removed out of the way. Since then, events have been permitted to take place, in their obvious aspect indeed painful in the highest degree, but which may possibly be numbered, ere long among those *terrible things in righteousness* by which God often answers the prayers of His people, and effects the infinitely-gracious purposes of His own holy will.

In the closing week of 1831, an Insurrection broke out among the Negroes in the Parishes of St. James and Trelawny; which afterward extended, in a less degree, to some of the neighbouring parishes. Such an alarm was excited, that the Governor proclaimed martial law, the whole military force of the island was called out, and the disturbances were not quelled till the beginning of February. In the interval, property to a large amount, on

nearly Two Hundred Estates, was consumed by fire; and about Two Thousand of the poor misguided Slaves are computed to have forfeited their lives. Justice requires us to add, that scarcely any blood appears to have been shed by the Negroes: their object seems to have been the attainment of freedom, which they erroneously supposed had been granted them by the British Government, but withheld by their employers.

It required no sagacity to predict that this lamentable occurrence would be promptly seized, by the Opponents to the Religious Instruction of the Negroes, as a favourable occasion for accusing the Missionaries as accessories to the revolt. All, under the general term of Sectarians, were assailed with this absurd and groundless slander; but, as the Baptists are by far the most numerous in that part of the island, the charge was directed, with peculiar violence, against them. The Jamaica Courant, and some other Journals of the same stamp, which have long been notorious as vehicles of malignant and vulgar defamation against the Ministers and Friends of Religion, exceeded all their previous exertions of that kind. The Missionaries were unblushingly denounced as men intent upon the destruction of the island, their immediate execution was anticipated with ferocious exultation, and the most unremitting efforts were employed to rouse the White Population to destroy all Sectarian Places of Worship, and to expel the Preachers from the island. Nor were these efforts in vain. Many acts of atrocious and illegal outrage have been committed; and a considerable number of individuals, comprising not a few of superior rank and considerable influence in society, have publicly combined to form what they term a "Colonial Church Union," avowedly to accomplish the unlawful objects which we have mentioned.

Mr. Knibb appears to have been the first of our Missionaries who became acquainted with the rising spirit of insubordination. On Monday, December 26th, he was informed by the Rev. George Blyth, a Presbyterian Clergyman in the neighbourhood, of a report that the Slaves meant to discontinue their usual labour: on this, he immediately despatched Lewis Williams, one of his deacons, to several estates in the neighbourhood; with directions to explain to the Negroes that no orders for their freedom had arrived, and

earnestly to enjoin upon them to "attend to their business as Christians ought to do." With this message from his pastor, the deacon travelled from one estate to another; and everywhere received assurances from the Slaves that they believed what Mr. Knibb told them, and would follow his advice. The next day, several of our Brethren met to open the newly-erected Chapel at Salter's Hill, a few miles south of Montego Bay; when Mr. Knibb, as the oldest Minister present, addressed the numerous congregation, strongly urging them to submission and obedience: some were present, on whom the exhortation appeared to make but little impression; and that very night the work of destruction commenced: fires were kindled in every direction, till the surrounding hills were completely illuminated with the blaze. Under such circumstances, the Missionaries, instead of retiring to their several stations, remained together at Falmouth; and, being joined by the Presbyterian and Wesleyan Ministers of the neighbourhood, they met repeatedly for the special purpose of imploring the Almighty to suppress the insurrection. Martial law having been proclaimed on the 31st, Messrs. Whitehorne, Knibb, and Abbott were constrained to enrol themselves in the militia; as, on such occasions, the exemption from bearing arms granted to the Ministers of Religion ceases to be in force. But this act of compliance did not secure them from oppression and insult. Two days afterward they were arrested, without any charge whatever having been preferred against them; and hurried away, under a guard, with loaded muskets and fixed bayonets, in open canoes, to the head-quarters at Montego Bay, a distance of twenty-one miles. From the sufferings and indignities to which they were exposed, while in custody, our Brethren were unexpectedly relieved by the kind exertions of Mr. Roby, the Collector of His Majesty's Customs; whose humanity and love of justice prompted him, at considerable inconvenience, to interfere on their behalf: this Gentleman, with John Manderson, Esq., the Member for St. James's in the House of Assembly, and another respectable inhabitant of the town, having given bail for the appearance of our friends when called for, they were released from confinement.

While these things were taking place at Montego Bay, the same hostile spirit was diffusing itself through other parts

of the island. Mr. Nichols at St. Ann's Bay, and Mr. Burton at Manchioneal, felt the effects of it in some degree; but the case of Mr. Barlow, who was occupying the station at Anotta Bay, as a substitute for Mr. Flood during his absence, requires more distinct mention. This Missionary was seized in his own house, on Friday the 6th of January, by three troopers; and dragged to Buff Bay, a distance of fifteen miles. Here he was confined, without a single charge, that he could learn, having been made against him, in a filthy dungeon—with scarcely any sustenance—scorched all day by the sun—guarded by three soldiers—and debarred all intercourse with his friends, except in the presence of his keepers. Denied the use of pen, ink, and paper, he engaged a friend to protest, on his behalf, against this illegal imprisonment, and to demand a trial; but this protest was treated with contempt. At length, an excellent Clergyman in the neighbourhood, well acquainted with Mr. Barlow, and who, long previous to these disturbances, had borne a most honourable and decided testimony to the exemplary worth of his character, contrived to hand him a Petition to the Governor, which Mr. Barlow signed with a pencil under the covering of the bed. His Clerical Friend, emphatically a good Samaritan, regardless of the obloquy to which his generous conduct would expose him, travelled himself with the document thus obtained to Kingston, a distance of more than fifty miles: the next day the Petition was laid before Lord Belmore, who promptly ordered Mr. Barlow's release. It is worthy of remark, that no report had been made to the Governor of the arrest, though more than a week had elapsed since it had taken place; nor was the order for liberating the prisoner complied with till after considerable delay.

The case of Mr. Burchell differs, in several important respects, from that of either of his Brethren. This laborious and successful Missionary, after having been absent from the island nearly eight months, returned with his family; and arrived at Montego Bay, on Saturday January 7th, a fortnight after the disturbances had begun. The ship was immediately visited by an Officer from the "Blanche" Frigate, then in the harbour, who examined the list of passengers; and, finding the name of Mr. Burchell among them, required him instantly to go

on board the frigate, where he appears to have been treated with unjustifiable harshness, considering that no charge whatever had been legally made, much less substantiated, against him. He was allowed to return to the "Garland Grove," the ship from whence he had been taken, on the 18th of January; still being treated as a prisoner, and not suffered to hold any intercourse with his friends on shore. Five days afterward, he received a message from the Custos, or chief magistrate of the parish, stating that his papers had been examined, and that nothing objectionable was found in them. This satisfactory admission was accompanied with a recommendation, that, for his own safety and the safety of the Colony, he would at once return to England! To this extraordinary proposal Mr. Burchell replied, that he had not only a private character to maintain, but a public one also, as connected with a Public Religious Society; and that, therefore, he could not leave the island in any way which might be considered or represented as dishonourable. He was detained on board the "Garland Grove" till the 10th of February, when the Custos gave directions for his release, as there was no evidence against him; but this honourable acquittal did nothing to abate the rage of his enemies, or to render their intended victim secure. Repeated testimonies of the highest respectability concurred to assure him, that, if he set his foot on shore, HIS DEATH WAS CERTAIN: ONE "Gentleman" had sworn that he would never return home till he had got his heart's blood; and several had united in declaring, that, whatever might be the consequences, they would murder him! In such a state of things, no one will wonder that Mr. Burchell should yield to the remonstrances of his friends, and consent to take his departure for America: but, no sooner was this known on shore, than a petition was drawn up, begging the Custos to detain him. This being refused, recourse was had to the last infamous expedient in the power of unprincipled malice to devise: a Magistrate, with three other "Gentlemen" of Montego Bay, by the promise of a pension of ten pounds a year, with other advantages, prevailed on one Samuel Stennett to depose that he had heard Mr. Burchell declare that the Slaves were to be free after Christmas, and that they were therefore to fight and pray for the same: Mr. Gardner, who had been

brought in as a prisoner from Savanna-la-Mar was included in this accusation also, and both he and Mr. Burchell were sent to gaol; the commitment being signed by the selfsame magistrate who had just bargained for the perjury on which it was founded! But, while these unhappy men were exulting in the success of their plan, the Invisible Witness of all their base proceedings brought the whole to light, and delivered their prey from destruction: the conscience of the witness already mentioned became so dreadfully agitated by remorse for the foul crime he had been instigated to commit, that he revealed the whole transaction; and avowed his entire ignorance of any thing criminal on the part of the Missionaries: hence, when the Assizes came on, the Grand Jury were under the necessity of throwing out the Bill of Indictment against Mr. Burchell; and, although the trial of Messrs. Gardner and Knibb commenced, the evidence for the prosecution, after all the diligence which had been employed to procure it, was so futile, that the Attorney-General refused to proceed: thus our much-injured friends were set at liberty; but they were denied the satisfaction of producing several hundred witnesses, who attended to prove that their conduct was uniformly the reverse of what had been laid to their charge. It seems scarcely credible, that, after this overwhelming testimony to the innocence of Mr. Burchell, he should be as much the object of unrelenting cruelty as ever: but such was the fact. On the evening of his release, his lodgings were beset by a furious crowd, demanding his person; in other words, his life: the Chief Justice being sent for, advised him to quit the island; and, having procured a detachment of the 84th regiment to guard him through the street, accompanied him in person to the beach: the next evening he sailed for Baltimore, from whence he proceeded to New York; and, as the passage from that port is frequent and expeditious, he may be expected shortly in this country.

Although the storm of persecution has raged most violently on the north side of the island, it has not been wholly confined to that district. At Spanish Town, affidavits were made by one Hartshorne, charging Mr. Taylor with seditious expressions in his prayer, especially with having implored that wisdom might be granted to the Governor! When this

ridiculous accusation was investigated by the Magistrates, a White Gentleman, previously unknown to Mr. Taylor, came forward, entirely of his own accord, and gave evidence in his favour; which, with other testimony, was so conclusive, that the charge was immediately dismissed, and the perjured accuser left to the contempt and indignation of the Coloured Inhabitants.

We fear that the spirit which prompted these various acts of injustice and cruelty continues still to operate. Our very last advices mention, that, as lately as the 6th of April, a company of White Men, principally Overseers of the Neighbouring Estates, had attacked the dwelling-house at Mount Charles, about eighteen miles from Kingston, and placed the lives of Mr. Baylis and his family in imminent hazard. Armed with swords, pistols, and muskets, these persons surrounded the house at night—broke open the door, and fired into it—demolished the windows of the small chamber in which Mrs. Baylis and her infant were lying, so that their bed was nearly covered with fragments of glass—and then deliberately attempted to complete their task, by burning the house to the ground. An alarm having been given, the ruffians were obliged to retreat without fully accomplishing their wicked design; but they attacked a poor old man, who had been watching the premises, and wounded him with their swords to such a degree that his life is considered in danger.

We have much reason to adore the gracious Providence who has hitherto guarded the lives of our beloved Brethren and their families, amidst scenes so painful to contemplate. But the loss of property, although of secondary importance, is very serious and distressing; especially as thereby, for the present, thousands of Negroes and Coloured People are deprived of the means of assembling for the worship of God.

The pain and anxiety, occasioned by these melancholy events, have been considerably alleviated by the honourable and consistent conduct of His Majesty's Government. As soon as the Committee had reason to fear that the lives of their Missionaries were endangered by the base attempt to connect them with the revolt, an urgent application was made to the Colonial Secretary on their behalf; but it was found that our request had been anticipated, and that his Lord-

ship had previously forwarded the most explicit directions to the Governor of Jamaica, to secure for the Government at home the opportunity of revising any sentence which might have been passed on a Missionary by the Colonial Judicature—a provision by the Colonial Judicature—a provision for which we feel not the less grateful, although the total failure of our adversaries to fix the least shadow of an imputation on our Brethren has happily obviated its necessity. When the Committee were made acquainted with the lawless aggressions on the property of the Society, they appointed a Deputation to represent the facts to Lord Goderich, and solicit redress: that Deputation was received with the utmost urbanity by his Lordship; who assured them of the determination of Government to institute a rigid inquiry into the disgraceful outrages in question, in order that the guilty perpetrators may receive merited punishment. A Memorial, stating the facts of the loss sustained by the Society, has since been forwarded to his Lordship; and the Committee have reason to believe that steps have already been taken to secure attention to the proper quarter.

It would be utterly superfluous to detain the attention of this audience by any remarks on the calumnious falsehoods so industriously circulated against the Missionaries; since it has pleased God to ordain, that the strenuous efforts of their accusers to destroy their characters and their lives should issue in the clearest attestations to their innocence. The Committee commend these much-injured men and their families to the continual supplications of the Christian Public; and we trust, that, in answer to prayer, they may soon be permitted to resume their pious and useful labours. But, in the interval, the circumstances of their scattered flocks may well excite the strongest emotions of pity and concern. These, to the number of many thousands, bond and free, are deprived, for the present, of all opportunities of meeting for Divine Worship or celebrating the Ordinances of their Holy Religion; while, there is every reason to fear, the sufferings of multitudes are dreadfully aggravated. Instances are known to have occurred among the Religious Slaves of the most heroic fidelity and devotion to the interest of their Masters; but even this has been repaid by wanton barbarity, in its most horrid and disgusting forms. What ingratitude, as

well as cruelty, has been shewn toward the Christian Negroes, in branding them as rebels and incendiaries, will appear from a brief reference to the Church at Falmouth, under the care of Mr. Knibb : that Church consisted of 980 members, belonging to no less than eighty-four different properties: not one of these estates was burnt: on many of them the Negroes defended their Master's property, night and day; and, on one, they took up a party of the insurgents who came to burn it: three only, belonging to Falmouth Church, were found guilty of any disorderly conduct, and neither of these was sentenced to death, or even to banishment; but even had the severest punishment been awarded them by the hasty process of a Court Martial, composed of Colonial Militia-men, could this have been regarded as proof of their guilt? May it not even be feared that the most pious of the Negroes would, on that very account, be exposed to the greatest danger?

We shall not, at present, pursue this painful subject further; but it is more than possible that this Report may fall into the hands of some, whose consciences will testify that our questions are not without meaning. If innocent blood has been shed—if, under the charge of rebel-

lion, known to the accuser to be false, the servants of God have been shot, or hung, or flogged to death, merely because of their fidelity to their Master in Heaven, doth not *He* that pondereth the heart consider it, and shall not *He* render to every man according to his works? Precious in His sight is the death of his saints, wherever may be the place of their abode, and whatever the colour of their skin. His right hand shall, in due time, find out all His enemies. Whether *He* may give them, in this life, the cup of righteous retribution, or reserve the just reward of their impious deeds till the Day of Final Account, is known only to Himself. Vengeance is His, and not ours: it becomes us then calmly to refer the whole to His sovereign disposal; not forgetting to plead that even the *blasphemers, persecutors, and injurious*, may, for Christ's sake, find mercy at His hands.

It has been ascertained that the amount required to rebuild the Places of Worship destroyed, without including the heavy legal expenses incurred in defending the accused Missionaries, is in Jamaica currency 23,250*l.* or about 17,000*l.* sterling.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Christian-Knowledge Soc.*—The plan of Cheap Periodical Works, stated at p. 239, has been entered on by the issue of a "SATURDAY MAGAZINE," to be published every Saturday, price One Penny. It consists of 8 pages, in small folio, after the manner of the "Penny Magazine," on the model of which it is evidently formed.

*Church Miss. Soc.*—On the 17th of June, the Rev. C. W. Isenberg and the Rev. J. F. Schön were admitted, by the Bishop of London, to Priest's Orders. Mr. Isenberg left England, on the 7th of July, on a visit to his friends in Germany: he will thence proceed, by way of Marseilles, to Egypt; and will stay at Cairo till he receives intelligence from the Rev. S. Gobat, relative to his departure for his destination in Abyssinia.

*London Miss. Soc.*—The Directors have recorded the following Resolutions, passed on the DEATH OF THE REV. GEORGE BURDER, for many years the Secretary of the Society, which took place on the 29th of May:—

—That the Directors cannot receive information of the removal, by death, of the Rev. George Burder, without being led, not less by a sense of what is incumbent on them as the Representatives of the Society at large, than by their own feelings as individuals, to offer to his family

the expression of their sincere condolence on the bereavement which they have sustained by the decease of their revered parent.

—That the Directors are sensible, that, instead of indulging the feelings which spring from worldly sorrow, they are called to cherish those which arise from a firm belief of the happiness of that transition which their long-esteemed Friend and former Colleague has made, from the sufferings of mortality, to the perfect blessedness of that state into which he has entered.

—That the Directors would further bless God for the example held out to themselves and others, by the devotedness and manifold labours of his long and eminently-useful life, in promoting the Kingdom of the Redeemer in the World; particularly in the Work of Missions to the Heathen; and more especially in his relation to this Society, as one of its founders; and in the office of gratuitous Secretary, which he zealously and effectively filled for nearly twenty-four years.

*Wesleyan Miss. Soc.*—Mr. Keighley has returned, in good health, from Sierra Leone; having completed there the appointed term of his labours.

"*Biblical Cabinet Atlas*"—Under this title, a Volume has appeared, in crown octavo, which prefers strong claims to public favour. It consists of 24 Maps, of singular clearness and beauty; with a copious Geographical and Historical Index. Besides Four Maps—of the World, the East, the Journeyings of Is-

rael in the Wilderness, and the Travels of St. Paul—there are Nine Maps of Canaan, adapted to the different periods of the Scripture History: with Eight Maps of the Tribes; and Three—of Jerusalem, of its Environs, and of the Temple. These Maps are all engraved on steel by Mr. Thomas Starling. The Index, which has been very elaborately prepared under his direction, occupies 119 pages: it contains a great body of information, both geographical and historical, arranged in a tabular form. The price of the Volume is 15s. with the Maps plain, and 21s. coloured.

*Rejection of the Suttee Appeal by the King-in-Council*—The proceedings of the Hindoos, in relation to the late Abolition of Suttee, were detailed at pp. 331—333 of our Volume for 1830, and pp. 327—329 of the last Volume. An Appeal from a body of Hindoos against the Abolition has been argued before the Privy Council.

Dr. Lushington, to our surprise and regret, undertook to argue the case in support of the Appeal. Can any man who fears God venture to plead for the legalizing of Self-murder; or, what the Suttee very commonly is, the murder of the Widow by others; when he is warned not to *pervert the judgment of any of the afflicted*, and a fearful "Woe" is pronounced on those who *justify the wicked for reward*? The argument on which Dr. Lushington mainly relied is entirely fallacious: he denied that Christianity could be made the test for determining whether the practice of Suttee ought or ought not to be disturbed, because the question was one between two independent nations, who had entered into a mutual compact not to molest or in any way to interfere with their several religious rites; for not only was no such compact entered into between the Hindoos and Britain, but the British Governors of India have never acted on such a principle, but have always interfered with even the deepest-rooted prejudices of the Hindoos when any supposed political interest has been of sufficient importance to require such interference.

The Solicitor General admitted the right of our Indian Subjects to toleration, in all such conduct resulting from their religious creed as did not interfere with the just rights of the Government, and with the necessary protection always to be given to life, limb, and property: and shewed, that whereas in the authoritative writers on Hindoo Law there was merely a permission to the Hindoo Widow to burn with the corpse of her Husband, there was in the same writers a direct injunction against putting a Brahmin to death, although guilty of atrocious crimes; yet our Government had disregarded this injunction, without any resistance on the part of the Natives, and with results the most beneficial.

The point was argued at three sittings of the Privy Council: at a fourth, held on the 11th of July, His Majesty being present in person, the Petition was dismissed and the Abolition confirmed.

*Crime in England and Wales*—A Return

of the number of persons capitally convicted and executed in London, and in the Counties of England and Wales, within three equal periods of seven years, respectively terminating in December, 1817, 1824, and 1831, has been laid before Parliament. The number of persons committed, &c. throughout England and Wales, exclusive of the Metropolis, for the three periods, is as follows:—

	Committ. Ignored.	Acquitt.	Committ. Sentd.	Exe.		
1817..	56,308	9,287	11,762	25,259	4,962	584
1824..	92,848	12,728	17,768	62,412	7,998	638
1831..	121,518	12,819	23,442	85,257	9,316	410
	270,674	34,834	52,972	182,928	22,256	1,620

The executions are to the total commitments as one to 1178, to the total number of persons tried as one to 795, and to the total number of persons sentenced to death as one to 97.

*Progress of Crime in England*—The Proportion of Crime, in the various Counties of England, during the year 1831, was as follows:—In London and Middlesex, one to 344 inhabitants; in Surrey, one to 570; in Kent, one to 670; in Sussex, one to 660; in Hertfordshire, one to 480; in Essex, one to 600; and in Bedfordshire, one to 600. In the Manufacturing Districts the proportions were —In Lancashire, one to 580; in Warwick, one to 405; in Gloucester, one to 480; in Cheshire, one to 516; in Stafford, one to 620; in Nottingham, one to 630; in Worcester, one to 710; and in Yorkshire, one to 990. In the Agricultural Districts, where distress has prevailed to a considerable extent, there was much crime: in Wiltshire, one commitment took place to every 540 inhabitants; in Somerset, one to 560; in Hampshire, one to 680; in Suffolk, one to 760; in Norfolk, one to 800; in Cambridgeshire, one to 850; in Oxfordshire, one to 720; in Dorsetshire, one to 720; in Leicestershire, one to 908; and in Shropshire, one to 930. In the more Remote Counties, where the inhabitants are dispersed in small towns and villages, the number of criminals was comparatively low: the smallest portion was in Northumberland, where there was only one commitment to 2470 inhabitants: in Westmoreland, one to 2150; in Durham, one to 2460; in Cornwall, one to 1369; and in Rutland, one to 1260.

*Trading Expedition to the Niger*—An expedition has sailed from Liverpool for the Niger. It consists of the brig Columbine; and two Steam Boats, the Quorra and the Elburka, both built for the purpose, and possessing all the qualities requisite for performing the voyage up the Niger and its various branches. A Liverpool Paper thus speaks of this Expedition:—

One of the brothers Lander, whose courage and perseverance have at length decided that great problem which has for so many years excited and baffled the curiosity of mankind—the termination of the Niger—has been in Liverpool for some time, making arrangements for a second expedition into the Interior of Africa. Two Steam Boats, one much less than the other, have been purchased, and loaded with British Goods: it is expected, that, with the smaller of them, Mr. Lander will be able to make his way many hundred miles up the Niger, and to carry on an extensive trade with the Negroes on the bank

of the river: the larger vessel will also be able to advance a considerable distance up the Niger. Immense Fairs, at which many thousand persons assemble from the whole of Central Africa, are held, from time to time, in the large towns on the banks of this river. The only European Goods at present exposed for sale at these Fairs are brought from Tripoli, across the Desert, on the backs of camels; and, owing to the expense and difficulty of this mode of transport, they are brought in very small quantities, and sold at extravagant prices. By means of the recently-discovered mouths of the Niger, a much easier, safer, and cheaper entrance is furnished into Central Africa. The use of Steam Boats on the African Rivers is itself an interesting circumstance; and perhaps may, in a few years, produce a complete revolution in the habits of the people; at the same time that it opens new channels of trade and sources of wealth to this country.

## CONTINENT.

*Church Miss. Soc.*—Intelligence has been received from three of the Society's Missionaries who are recruiting their health in Germany. The Rev. G. T. Bärenbrück, of the South-India Mission, writes from Canstadt, on the 20th of June, that they had been seven days at that place, where he was trying the mineral waters for the benefit of his health, which was rather improving. The Rev. W. Krusé, of the Egyptian Mission, writes from Eiberfeld, on the 5th of July, that his health, as well as that of Mrs. Krusé and their child, was perfectly restored, and that they are anxious to resume their post at Cairo. The Rev. J. R. T. Lieder, of the same Mission, had visited Mr. Krusé a few days before, and conferred with him relative to their future labours.

## WESTERN AFRICA.

*Society of Friends*—Our Readers will regret to hear that Mrs. Hannah Kilham, whose notices of the condition of the Colony of Liberia appeared in our last Number, has fallen in the midst of her benevolent labours. She arrived in that Colony, from Sierra Leone, on the 18th of February; and continued there, in good health, till the 10th of March: she died at sea, in returning to Sierra Leone.

## UNITED STATES.

*Board of Missions*—The Supreme Court of the United States has reversed the judgment of the Court of Georgia, in the case of the IMPRISONED MISSIONARIES, which was stated at p. 107 of the Survey. The decision of the Court was pronounced on the 3d of March, and an order issued for the release of Mr. Worcester and Dr. Butler. The Court, in its decision, states at length, and in a very lucid manner, the nature and extent of the right of discovery—the original ground on which different European Powers laid claim to portions of the American Continent—the manner in which Indian Lands have been

obtained—the import and binding obligation of the Treaties which have been made with Indians—and the manner in which the Constitution of the United States and the Acts of Congress relating to Indian Affairs are to be understood: the Laws of Georgia enacted during the last two or three years, extending the jurisdiction of that State over the Cherokee Country, and under which the Missionaries were imprisoned, are also examined, and declared to be repugnant to the Constitution. The resistance of Georgia to this decision is apprehended: one of the representatives of that State, the Judge who condemned the Missionaries, declared in Congress, a few days after the decision of the Supreme Court, that Georgia would rather see the Union blown to atoms, than suffer this mandate to be carried into execution. A correspondent of the New-York Observer remarks—

The crisis demands peculiar vigilance on the part of Christians. God has answered their prayers, in so ordering the decision of the tribunal here, as to acquit and justify the accused: but, as the work is not yet done, prayer should be made without ceasing of the Church for the Brethren as it was for the imprisoned Peter, and for the success of the principles with which they are identified. Christians have not been accustomed to sufficiently frequent contemplations on the importance of the Union of the States to the fulfilment of their own benevolent designs. We have been reposing with unsuspecting security upon the pillow of our prosperity: but, if the threats of the Disunionists should be carried into effect, what would be the consequence of an extensive disruption? Mutual and universal distrust—failure of credit with the loss of business—domestic quarrels—the decline of industry—and, in its train, that still worse and most paralyzing of evils, the stagnation of hope; and, last and worst of all, the complete despair of free and virtuous minds of all permanency in the Republic.

*Colonization Soc.*—The Rev. R. R. Gurley, Secretary of the Society, thus speaks of the growing influence of its object in the State of Virginia:—

Our scheme has attracted universal attention in Virginia, and produced a general purpose to prosecute the object of the Society on a large and unprecedented scale; the subject of Slavery has been discussed in her Legislature with freedom and boldness: nothing half so important has occurred since the Declaration of our Independence; and a Bill has passed the Lower House by a majority of 179 to 41, appropriating, annually, a large sum to aid in colonizing such as are now free, and those who may become so by the humanity of their owners. Maryland has followed this noble example; and in Kentucky, the religious and literary education of the Slaves is giving proof of the practical effect of our doctrines on the public mind.

This great movement in Virginia is making manifest the necessity of preparing Young Men of Colour to go forth and found enlightened institutions in Africa, and thus render that land a fit Asylum for her children, now to be returned from their long and cruel exile.

\* \* \* Vol. for 1831, p. 18, col. 2, l. 7, for *Armenian Missionaries*, read *American Missionaries*—p. 22, col. 1, l. 37, after *Rudolph* take away the comma—p. 23, col. 2, l. 15, for *Sabaqadas*, read *Sabaqadis*—p. 217 col. 1, l. 10, for 1000 *Abstracts*, read 10,000—p. 408, col. 1, l. 4 from the bottom, for Oct. 12, 1820, read Oct. 12, 1830—p. 418, col. 1, Note, for See p. 66, read See pp. 56—58—p. 450, col. 1, l. 30, for (pp. 166, 167) read (pp. 366, 376)—p. 471, col. 1, l. 11 from the bottom, for set out from *Constantinople*, read set out for *Constantinople*, meaning from Malta—p. 508, col. 1, lines 4, 5, for pp. 466, 467, read p. 467—p. 519, col. 2, lines 2, 3, for that only of his own, read that it is only of his own.

Vol. for 1832, pp. 90, 91, *India within the Ganges*, in the head-line, should be *Ceylon*—p. 96, col. 2, l. 11, for 305, read 203—p. 104, l. 2 from the bottom, for *requeres*, read *requires*—p. 239, col. 1, l. 30, for *amount*, read *amounts*.



# Missionary Register.

AUGUST, 1832.

## Biography.

NOTICES OF SEVEN LABOURERS OF THE LONDON MISSIONARY SOCIETY.

THE London Missionary Society has recently been deprived of the services of many faithful Labourers. The instructive and edifying Notices here given of Four Missionaries and Three Females have been extracted from Letters and Documents referred to at the end of each. They are here placed in the order in which the respective deaths occurred. Brief Notices of Mr. Adam were given at p. 471 of our last Volume; and of Mr. Crisp and Mr. Pearson, at p. 199 of the present Volume.

MRS. SCHMELEN,  
*of Komaggas, South Africa.*

The printing of the Four Gospels in Namaqua was finished the beginning of March 1831. As my Wife had been for four years in a declining state of health, so her desire, during that period, always was, that they might be printed before she died. Notwithstanding her weakness, she was always willing to assist in the work, as far as possible. As soon as we had finished the correction of it, at Cape Town, she expressed an earnest desire that we might again return into the country, if possible, to Namqualand. As soon, therefore, as the printing of the Gospels was finished, I made preparations for that purpose, and arrived at Komaggas on the 3d of April.

We had not been more than three days at home, when I observed that my Wife was unable to breathe, but with great difficulty: I prayed with her, and commended her into the hands of our Heavenly Father. She then repeated after me, in a voice loud and distinct, as though nothing ailed her, several verses which we had been accustomed to sing together. She, on her part, commended me and our children to the care of our God and Saviour, the Lord Jesus Christ. After prayer; it being night (on the 6th), she requested that I would retire to my bed, which was in another room: being unwilling to leave her, I told her that I should recline my head on a trunk placed just behind her. In about an hour afterwards, my servant and one of my daughters, who attended on her, awoke me, when I

August, 1832.

found them crying: my Wife had become so weak, as to be almost unable to speak; but, apparently with an effort to collect all her strength, she managed to utter these words, "Lord Jesus! come now, and take me up into thy eternal kingdom. I have finished the work which Thou gavest me to do. I am weary of the present world, and now desire to be with Thee!"

She had long before been prepared for this change: and many times had told me, that, if it were the Lord's will, she was willing to die; so, likewise, that she was willing to live longer, should that be her gracious Lord's will.

It is now more than sixteen years since she was convinced, by the Spirit of God, of her natural depravity; and was enabled to place her sole reliance on the merits of the Lord Jesus Christ, being fully convinced that there is nothing good in ourselves on which we can depend for salvation. This is the doctrinewhich I preach: this is the doctrine which the Bible sets forth. And I do not, in the least, doubt that her death was her gain.

I believe she was very useful among the people at the several places where we have been stationed in South Africa. She always laboured, in particular, to render herself useful to her own sex, by conversing with them about Divine Things. Some of them were afraid to converse with me; but, to her, they opened their minds freely. She occasionally prayed in the social prayer-meetings; and, though not in possession of what are called great gifts, poured out

her petitions with great fervency. Indeed, her prayers sometimes seemed to have more effect upon my hearers than my own preaching. She is now no more here, and I and my dear children and people are suffering from the loss of her : but we must submit to the will of our Heavenly Father, and say, *Thy will be done.*

[*Rev. H. Schmelen.*]

REV. JOHN ADAM,  
of Calcutta.

On Wednesday, April 13, 1831, our dearly-beloved Brother attended the Anniversary Meeting of the Bengal Auxiliary Missionary Society, in Union Chapel; and took a part in the Services of the evening. At that time he complained of being rather unwell: but not considering the symptoms to be such as to warrant any relaxation in his duties, the next day he went to Gungree, the Station to which he had just been appointed, with an intention of remaining there that night; but finding himself rather worse in the afternoon, he returned to Kidderpore, and called in medical aid. Dr. Twining, on his arrival, declared his case to be one of severe bilious fever, and immediately took from him about forty-eight ounces of blood. The day following, the fever continuing to rage, leeches were applied to his temples and his side; his head was shaved; and various other remedies applied, which seemed for a time to check the progress of the disease: but it shortly after assumed a more decided aspect; delirium ensued, and continued with him till Thursday Morning, the 21st, when he fell asleep in Jesus. The body, at the request of the doctor, and with the consent of the Brethren, was opened; and the liver, which at the commencement of the attack was very much enlarged, had resumed its proper size; but on inspecting the brain several small bladders were found, which the two medical gentlemen present declared to have been the cause of his death; and they imagined the injury which the brain had sustained was occasioned by exposure to the sun.

Mr. Adam was one of the most devoted Missionaries that ever laboured in Bengal. His views of the Ministerial Office were enlarged and correct. Having devoted himself to the service of God among the Heathen, he considered every moment sacred to the great and important work in which he was engaged: hence he so combined his active labours with his private studies, that whether at home

or abroad, his mind was always fully bent on either acquiring or communicating knowledge. Difficulties, which had appalled many, seemed to fly before him; and, with a steady pace, he perseveringly pursued those plans which he had proposed for the promotion of God's glory in the world. As a private Christian, he constantly adorned the doctrine of Jesus Christ: his religion was of no ordinary kind: it entered into all the circumstances of his life, and affected every action which he performed. His knowledge of Biblical Criticism was so extensive, considering his age, that it was always profitable to be in his company; and, had his life been spared, there is no doubt he would have turned that knowledge to good account, in undertaking fresh Translations of the Word of God.

As our dear Brother lived, so he died. Even in his delirium his heart was fixed on God; and scarcely a sentence escaped his lips which had not some reference either to the Cause of Missions or the Work of Grace on his own soul.

[*Rev. G. Gogarty.*]

MRS. SMITH,  
of Madras.

My dear Wife departed this life on Wednesday Evening, the 15th of June, 1831: her death was sudden. On the Friday preceding, she was mercifully delivered of a daughter: she was, to all appearance, doing well; and we were sanguine enough to hope that she would speedily recover. On the third day, her pulse was remarkably high; and, though we were favoured with good medical advice, every means adopted to reduce it, failed. It continued to increase (to the surprise of our Medical Attendant, as there were no symptoms of inflammation), and was necessarily connected with much restlessness. On the fifth day the fever raged, and suddenly hastened the flight of my dearest relative to the realms of everlasting day.

In the course of the last day of her life, her mind was considerably affected; but neither of us fully realized the idea of her approaching dissolution, till the afternoon of the day in the evening of which she expired. She was, however, mercifully favoured with a lucid interval; and, in that short period, her mind was supported and consoled by the influence of those religious principles which had distinguished her for many years. The interval to which I refer was not more than half an hour. How thankful am I

that her character was already formed, and that the interests of Religion were not left to this brief period of time! In answer to inquiries, she declared Christ to be her only Resting-place, and that she felt herself to be reconciled to God. With great seriousness, she addressed God as her Everlasting Portion; and surrendered her interests, for life or for death, into His fatherly protection. These expressions of sentiment and feeling, considered in connexion with the excellency of her character, founded on Christian Principles, are a cordial to my afflicted mind; and animate me with a conviction of her present blessedness, and a sure and certain hope of her joyful resurrection.

[*Rev. John Smith.*]

REV. HENRY CRISP,  
of Salem, South India.

Mr. H. Crisp was sent out by the Society, to the East Indies, in 1827; having received his appointment as the colleague of the Rev. W. Howell, Missionary at Cuddapah: but on his arrival in India, it was found that his services would not be needed at that place. On the recommendation of Messrs. Tyerman and Bennett, who were at that time visiting the several Stations of the Society in the Peninsula, he was therefore provisionally designated, by the Madras District Committee, to Salem; to which city important considerations had previously directed the attention of the Deputation, as a very eligible place for the establishment of a New Mission.

Mr. Crisp commenced his labours at Salem, aided by two Christian Natives from Bangalore, on the 25th of October 1827: from that time, to the period of his death, the Mission more or less rapidly advanced, both as to extent and efficiency of labour. Mr. Crisp rejoiced in the prospects of usefulness which successively opened before him; but, alas! he had soon to endure the greatest of domestic afflictions. On the 7th of May 1829, he was deprived by death of Mrs. Crisp, his best earthly companion, and most interesting assistant in the Mission. Her piety was fervent—her compassion toward the Heathen conspicuous—her devotedness to the work exemplary. This afflictive bereavement, Mr. Crisp, although piously resigned to the Divine Will, felt with great severity; and it is probable that his constitution then received a shock from which it never wholly recovered.

[*Directors.*]

It has pleased the Most High, in His

infinitely wise, but, to us, mysterious providence, to remove, from the present state of labour and trial, my beloved and revered Brother. This unexpected and deeply afflictive event took place at Salem on the 28th of October 1831. It was preceded by only about eighteen hours of dangerous illness; for although my Brother had been unwell for some weeks—indeed, so unwell, that his Medical Attendant had told him he must leave the Station for six months—yet no idea was entertained that his indisposition was attended with any immediate danger. On the morning of the 27th, he took a dose of castor-oil, which is said to have produced its natural and proper effect at noon: toward the latter part of the day violent diarrhoea ensued: this yielded to the influence of medicine, and was subdued; but the system was so much exhausted, that his strength never rallied. He lay in a state of composure, but of extreme weakness, all night. At break of day, on the 28th, it was clearly perceived that his life was fast drawing to a close; and at ten o'clock, he gradually sunk into the arms of death. At the time when his spirit took its departure, several of the Native Christians were praying round his bed, and he is said to have been perfectly sensible; but, as far as I have been able to learn, nothing dropped from his lips which indicated an idea that his removal from the present world was at hand.

His character and his labours are too well known by you to require any extended statement from me; but, having visited the spot while he was in the midst of his active labours, and now again, since death has brought them to so unexpected a close, I cannot refrain from mentioning how greatly he was revered and how deeply he is lamented by the inhabitants of the place. Even the Heathen, witnessing his purity of life and his disinterested devotedness, were compelled to glorify God our Heavenly Father. If they but partially understood his doctrine, yet they could read his conduct; and from their own lips I had numerous assurances that they feel his death to be a grievous loss. He had completely gained their confidence, and they were glad to trust him with the education of their children; and he improved every opportunity afforded for beseeching them to be reconciled to God.

When at Namacull, in my way to Salem, the people, knowing who I was,

began to tell me of him, as having visited the place—gone among the inhabitants—gathered them around him—and talked to them of God. This was at a distance of thirty miles from Salem; and there I heard numerous statements of the same kind. It was a great satisfaction to me to hear these remarks: they prove that Christian Principle and holy zeal are respected even by those who are not yet prepared to obey the Gospel. When the remains of my dear Brother were removed to the house appointed for all living, large crowds of natives attended, and evinced the deepest sorrow.

[*Rev. Edmund Cripp.*

MRS. THOMPSON,

*Late of Quilon, Travancore.*

Mrs. Thompson, Wife of the Rev. J. C. Thompson, Missionary at Quilon, was a native of Dalkeith, near Edinburgh: she lived, however, the greater part of her life at Berwick-upon-Tweed; and was brought up in connexion with the Relief Presbyterian Congregation there, of which her parents were members. She was an early and faithful attendant on the Sabbath School attached to the congregation; and was admitted into communion with the congregation in April 1820, and continued in full membership till her marriage in the spring of 1827; when she and her Husband left their native land for British India, in connexion with the London Missionary Society. Having arrived at Quilon, the Station to which they were appointed, they pursued their Missionary Labours, as far as circumstances would permit, with indefatigable zeal; until Mrs. Thompson was compelled, by severe illness, to leave India, and return to her native country as the most likely means of restoring her health. She arrived at Berwick in November 1831; and, for some time after her arrival, hopes were entertained by her friends of her recovery; but, in the end of December, her Medical Attendant observed that her disorder had taken an unfavourable turn: and, from that time, her health rapidly declined, till the evening of the 13th of January 1832, when she departed this life, in the thirty-first year of her age.

Mrs. Thompson was remarkable for the mildness of her temper, the kindness of her heart, and the affability of her manners. Her mind was early and deeply imbued with the principles of Divine Truth; and her Christian Attainments were such as to qualify her for

being a help meet for a Missionary to the Heathen. Her faith in the Word of God was founded on rational and scriptural grounds: her love to the Redeemer was strong and ardent; and her devotedness to the Missionary Cause was firm and decided. Since her return to Europe, she has frequently mentioned the pleasure which she had in visiting, with her Husband, the different Schools under his inspection, and observing the progress of the young in their education; and more particularly the great delight which she took in instructing the Young Females whom she had taken under her own immediate tuition. Several times she expressed her regret that she had left India; and added, that it was her intention, as soon as Providence should restore her health, to return to the scene of labour, and resume her duties there. On being asked if she felt perfectly satisfied that she had given herself up to the Missionary Cause, she answered in the affirmative; and added, that she regretted that she had been able to do so little; but never, never should regret what she had suffered in her health in the Cause of Christ. Being asked by a relative, one Sabbath before her death, how she enjoyed her Sabbaths in India, she said that the duties of the Sabbath, both private and public, were observed at their Station with the greatest solemnity and fervour, and that she often felt, while engaged in them, as if she had been in the suburbs of Heaven. "I should like," she continued, "were it the will of God, to spend more Sabbaths in India—to see my dear Husband again—to see my dear Boy trained up in the fear of the Lord—and to see the Missionary Cause prosper at Quilon; but God knows what is best for me: I am resigned to His holy will: I trust in him: He is all-sufficient." On being asked, the day of her death, if she had any thing to communicate to her Husband, she answered, "Nothing besides what I have written to him (alluding to a Letter which she had begun, but not entirely finished): only let him know that I am perfectly resigned to the will of my Heavenly Father. I trust we shall, in due time, meet in Heaven." Under the pressure of increasing trouble and the solemnity of approaching dissolution, she was resigned and tranquil, sensible to the last; and meekly and peacefully yielded up her immortal spirit to God who gave it—rested on her labours—and is now enjoying her reward.

[*Directress.*

REV. MICHAEL LEWIS,  
of *Berbice*.

Mr. Lewis, deeply feeling as he did the responsibility of his situation, was the more vigorous in his almost-undivided attention to the many engagements which already crowded too thickly upon him. I need scarcely remark here, that not only was he ardent in his attention to the School, but was unremitting in the duties of the Station, whether they related to pulpit labours, attendance on the classes, his pastoral visits, or his necessary superintendence of the enlargement of Providence Chapel. Strong as was his constitution, and capable as he had been of enduring fatigues, these labours were too much for him to bear without sustaining injury. By frequent attacks of fever, and incessant application to his engagements, his strength began to decline; and his constitution at length gave way. This more particularly manifested itself about the end of December 1831, when affliction made it necessary to desist from labour; at which time I received a very pressing invitation to go to *Berbice*. Hearing that his life had been despaired of, I went thither the first week in January; and remained about a fortnight, during which time he seemed to be fast recovering.

In conversation, he made some observations on the Directors' last Report, particularly as related to the circumstance of no intelligence having been received, the preceding year, of the death of any of the Society's Missionaries. The Monthly Chronicle, containing information of the death of our mutual friend, Mr. Jennings, also of Mr. Adam, and three others, coming to hand at that time, produced deep feeling; and he made some remarks on the mysterious ways of Providence. He then said he had expected to be himself added to the number of those, whose death the Directors might have to record during the present year. He also said, that in the prospect of dying he had not those raptures with which some appear to have been privileged; but felt a calm, settled, peaceful composure of mind. He also told me, that, previous to his severe illness, he had taken for his text, *Ye are not yet come to the rest and the inheritance, which the Lord your God giveth you*: and, during his dying prospects, thought what a suitable text his brother Ketley would have, to improve his decease—*There remaineth, therefore, a rest to the people of God*; and which he himself had designed

taking next in course: this, however, he was not permitted to do.

As he now appeared convalescent, I returned to Demerara; but, to our utter astonishment and grief, not a week had elapsed before I received information of my dear Brother's happy departure, and an urgent request for me to return to *Berbice*. His conversation flashed on my mind: and I determined on improving his death the following Sabbath, from the text which he had mentioned.

On my arrival again at *Berbice*, I learned that he had considered it to be an imperative duty to go into the country, if possible to remove a difficulty which existed as to a building, which he had purchased with a view to convert it into a Place of Worship. The day was rainy: being on horseback, he was thoroughly wet; the distance being, I think, about eight miles. When he arrived at the place he felt his complaint return. Having changed his clothes, and made the arrangements which he thought necessary, he hastened back, but did not apprehend danger. That was on Thursday. On Friday morning he became very ill. On Lord's-Day Morning, he was pronounced beyond hope: at eleven o'clock, mortification having taken place, he seemed free from pain. The people were flocking to the Chapel, ignorant of his perilous situation, and many went to see him. He requested they would sing. He chose the hymn—"Salvation! Oh the joyful sound!" and sang the last verse by himself, with surprising emphasis; and then repeatedly exclaimed, "Let it fly!" dwelling on the word "Salvation." He then exhorted the people standing by, with great earnestness, to seek salvation in Christ: in the midst of which he gave signs of a momentary aberration, of a pleasing character, which soon passed away. Salvation was still his theme—to be with Christ, and like Christ, was his expressed desire. He requested that the people might be told that he died in the faith of the Gospel which he had preached. In the midst of exhorting, charging, rejoicing, and longing to depart and to be with Christ, his voice became faint. One present prayed: as the "Amen" was about to be pronounced, another near him bent the ear to catch his dying accents, and heard the last words which he could articulate in a whisper, "Come, Lord Jesus! come quickly!" And thus, as they were rising from their knees, at exactly twelve o'clock, on Lord's-Day, 23d

January 1832, his happy spirit, in triumphant victory through faith in his dying and risen Lord, entered into the rest that remaineth for the people of God.

[*Rev. Joseph Kotley.*

REV. J. D. PEARSON,  
of Chinsurah.

Mr. Pearson originally embarked as a Missionary for India in 1816. In 1823, his much-impaired health rendered it absolutely necessary that he should visit Europe, with a view to its restoration: he arrived in England in April 1824; and returned to India in a greatly-improved state of health in June 1826. On his arrival at Chinsurah, he resumed his useful labours in the Mission, and in the superintendence of the Government Schools at that Station; which labours he was enabled, with but slight interruptions, to prosecute with his accustomed assiduity and diligence, till the early part of last year, when the state of his health exhibited serious symptoms of decline.

[*Directors.*

As Br. Pearson noticed, in his last communication to the Directors, bearing date April 1831, he was at that time in a declining state of health; and found the wet season affect him so distressingly, as to determine him to try the effect of an excursion to the Sand Heads, in hopes that, by the blessing of the Lord, his health and strength might be restored, and he be enabled to resume the labours in which he truly delighted. With this intention, he left Chinsurah the latter end of August, and embarked on board the Hon. Company's pilot schooner,

"Henry Meriton," Mr. Heritage, Commander, who treated him with the greatest kindness, and had invited him to spend two months on board the schooner. But the weather was so rough, and our dear Brother so much reduced, that he was under the necessity of returning almost immediately, in a very distressing and emaciated condition.

He then obtained medical advice; and, as soon as he was able, left Chinsurah for Calcutta, for the benefit of further advice; our Medical Practitioner having strongly recommended, as absolutely necessary, a trip to England or the Cape. On his arrival in Calcutta, and consulting with Dr. Vos, he gave it as his opinion, that he should without delay proceed by the first vessel to Europe, and regretted that he had not before embarked, as he considered it questionable if he would live to reach England. Under these circumstances, he applied to Government for leave of absence for three years, which was very kindly and readily granted; and I was recognised as the Acting Superintendent of the Government Schools during that period, and every preparation was made for his departure. But it was the will of the Lord that his bones should rest in that land in which his energies had been spent, in endeavouring to promote the Cause of the Redeemer, till the morning of the resurrection.

He left a decided testimony to the truth of the Holy Gospel; and, with a calm composure and unwavering confidence, committed his spirit into the hands of his adored Redeemer. [*Rev. T. K. Higgs.*

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

To the Extracts from late Addresses given in the Numbers for June and July, we subjoin a few which have relation chiefly to STATEMENTS and PRINCIPLES connected with FACTS.

*New-creating Energy accompanying the Scriptures.*

In the Scriptures, it has pleased God to insert, and to cause to rest, as it were, all those openings of Divine Power, which are displayed in the restoring of men to God, and bringing them from darkness to light and from the power of Satan to Himself. And I feel persuaded that the glorious effects to be produced by this creating power will go along with

the Bible, in some measure, whithersoever the Book itself goes; and in a still larger measure, where the Missionary, or the Minister of Religion, is at hand—as Philip was to the Eunuch—to interpret the Book, and to guide the inquirer's mind; and, most of all, where the regular Ministry of the Word and Sacraments accompanies it. The Divine Hand, which forms man anew by regeneration and sanctification, has, in the Word of

God, provided all the means for this new creation—has given all the instructions necessary, and has provided all needful supplies—has laid up milk for the newborn babes—the sincere milk of the word, that they may grow thereby; and has given meat for those of full age. I may not, perhaps, have succeeded in expressing the thought which fills my mind; but it is this—That the Bible not only contains “the seeds of things” (as Lord Bacon speaks) as to all future good, but that God connects with it His own new-creating energy, more or less, according to the pleasure of His will, but everywhere sufficient to encourage the hope of His sincere and laborious Servants.

[*Bp. of Calcutta—at B. and F. Bth. Soc. Am.*

*Vast Increase of the Bible Spirit.*

Among so many things for which we have to thank the Giver of all Good, in the effects produced by the Bible Society, I lay my hand on none more gladly than on this—the Bible Spirit which it has produced throughout the world. In our own land, it is not too much to say, that it has increased the demand for the Word of God at least tenfold. The increased population may have done something toward this; but it is by comparison that we see these things best. The increase of population might have increased the demand from five to seven, whereas we find the actual increase has been from one to ten: thus, if 10,000 Bibles—I take it at a conjecture—if 10,000 Bibles supplied the annual demand, for cheap and gratuitous distribution, twenty-eight years ago, the increased demand for them now is not, as the increased population might have led us to suppose, for 12,000, but for 100,000! It is in this proportion, then, that a Bible Spirit has been diffused throughout our land by the existence of this Society. Among the various appearances in the horizon of our country, many of which cannot be looked upon by the Christian without considerable alarm, this is a satisfactory point; to which I often refer, when I want encouragement and look for consolation.

[*Bp. of Chester—at the Same.*

*Piety at Home closely connected with the Success of Missions.*

Exhilarating as this Meeting may be, it is not here that the Missionary Cause is principally to be cherished; but in the retirement, silence, and sanctity of the closet—in close communion with God, and with the Page of Inspiration open before us. The Missionary Cause, to

flourish, must be planted in the rich deep soil of Christian Piety: everywhere else it would, sooner or later, languish; but never there. It might have every support, and be guided by consummate wisdom; but let piety be wanting, and the Missionary Cause itself must droop with it. The revival of Piety at home will be the revival of Missions abroad. What is it which we want?—more Missionaries to go among the Heathen, more Money to support them, and more fervent Prayer to bring down the blessing of God upon them; and a Revival of Religion will give us all these. Let us have a revival of piety in our churches. I do not mean by this that we are at a very low ebb;—but I do say, let us have a revival of piety in our churches, and what number of Men should we not see coming forward to devote themselves to the Work of Missions—who would flock to the Standard of the Cross, saying, *Here am I! send me!* We are smitten with the love of ease and home; for it is an indisputable fact, that few, comparatively, are offering themselves to be employed in our Missions in the distant lands of Paganism. Then, as to Money, the connexion of a revival of Religion with an increase of funds shall be proved to you by a fact which I will read from a Letter received from a friend in the United States of America. He has described, in the former part of his Letter, a very extended revival which has taken place, not only in his own church, but in all the other churches of New York; and now I will read the substantial effects of this revival, in reference to the great cause on which we are engaged this morning. “During the year just closing, in addition to the reduction of a debt of 10,000 dollars, this one church has sustained Twelve Young Men in their studies preparatory to the Gospel Ministry, at an expense of 75 dollars each, which is equal to 900 dollars: they sustain one foreign Missionary, at an expense of 666 dollars: they have paid 500 dollars as a salary for their Minister, and have subscribed toward the erection of a new building 1200 dollars—making a total of 5000 dollars; besides the support of the Standing Ministry among themselves, and also the aid which they have afforded to all the other Benevolent and Religious Institutions of New York.” And now let our rich merchants, our flourishing manufacturers, and our wealthy tradesmen, hear what follows—“Indeed, my Dear Bro-

ther, some of our churches are beginning to view money as valuable, mainly as it may be instrumental in the salvation of souls." [Rev. J. A. James—at London Miss. Soc. An. *Self-Denying Charity but little exercised.*

There is one fund, which at present is scarcely touched; and which, humanly speaking, we shall find amply sufficient to meet all our demands. We have been compelled to draw largely from the Funded Property, which had been reserved to meet cases of great emergency; but, when occasion requires it, let us begin to draw on the Fund of Self-denial. Hitherto, 50,000*l.* have been given to one Society, and 100,000*l.* to another; but out of what fund has it been raised? I will answer, in the animated language of Dr. Chalmers, "From the very crumbs and sweepings of extravagance!" Our comforts are yet scarcely touched. I do not deny the existence of a self-denying principle; but we have not yet drawn upon it as we are called to do. We must drink deep into the spirit of our Divine Lord and Master; and then the very period of our extremity will be the season when our help will appear. Such has ever been the case. In every period when the Church has been reduced to the lowest point of need, it has pleased its Great and Glorious Head to ordain that it should then rise again. Let us not forget, even when on the very borders of ruin, that there is one absolutely-inexhaustible resource—the Omnipotence of God. [Rev. Prof. Schotefeld—at Ch. Miss. Soc. An.

*Abolition of Slavery indispensable to the ultimate Safety of the Slave Colonies.*

We have very properly imposed restraints on Missionaries: we have inculcated on them the most cautious reserve; nay, a total silence on the civil wrongs of the Slave, lest injudicious language should interfere with the great and all-important objects which the Missionary has in view, and which, however we may long to see the chains of the Slave struck off, we consider of still greater moment than his freedom. But if we have thus taught our Missionaries to suppress the remonstrances of humanity—to stifle the swelling indignation which the spectacle of Slavery cannot but inspire; if we have taught them to turn away and weep in silence over the miseries and degradation of their fellow-men, when, had they allowed themselves to give utterance to their feelings, they would have spoken in a voice of thunder; if I say, we have

been obliged to impose silence on their tongues, no silence is to be imposed on ours. They indeed have to do with the Slaves: they are in immediate contact with inflammable materials, and their duty is plain. But we have not to do immediately with the bondsmen of our colonies; but, through assemblies like this, with the British People, Parliament, Government—and, before THEM, we have no motive to enforce secrecy, or to impose silence. To these, we will speak our mind. Nor could our silence, were we disposed to maintain it, secure a single benefit to any party; no, not even to the Colonists themselves. That mound, by which the Colonists would shut out every thing like knowledge or liberty, might be for the time strengthened by the silence of the British Public; but the waters would be rising behind it, till at length, without premonition, and with the rush of an irresistible stream, they would burst the frail embankment, and sweep in awful desolation over the Slave Islands. Such must necessarily be the consequence of Slavery, sooner or later, if left to itself. It is for the Colonists, then, that I speak, as well as in the Cause of God and Man.

[Rev. Rich. Watson—at Wesleyan Miss. Soc. An. *Unrestricted Christianity indispensable to the present Peace of the Slave Colonies.*

The infatuated Slave-holders might make the most profitable use of Missionary Societies—their Agents—and, through them, of the Religious Slaves mixed with the general population. We could undertake to keep down insurrection—to insure the most profound tranquillity. "Why have you not done it, then, in this instance?" it will be asked. I answer, That Christian Missionaries have not had the means of fully employing their influence: they have never yet been placed, in those colonies, on CHRISTIAN GROUND. The Ministers of Christ there may preach to the Servant, but he may not preach to the Master: he may teach the Slave the duties of passive obedience and non-resistance, but he is not to inculcate on the Planter those dispositions, the exercise, the active exercise of which can alone render Slavery even tolerable. Besides, if it is expected that we should instruct them in the duty of submission to unalleviated, unconditional, interminable Slavery, we spurn the office, nor would you support such apostles: but if it be expected from us, that we exhort the Missionaries to dis-



countenance all but legal means of carrying into effect the claims of justice and humanity—to warn and beseech the Slaves to patience—that we have done, and shall do. We gladly and confidently leave the matter to the calm consideration of the Legislature, fortified by public opinion. Let Government proceed cautiously, but with good faith; securing all interests as far as possible, but still resolved to accomplish the Abolition of Slavery, and that at no very distant date, and we go along with such views. Be as prudent as you will; but let us see the end of Slavery: let us have some reasonable ground of hope, that this detestable system will, at length, be broken up. If allowed to impart such a hope to the Slaves, Missionaries would be able to do what is now impossible: then the instructions of Religion would come with additional weight, and would be more cordially embraced: the Slave, in the tranquil and consoling hope of one day seeing himself released from the shackles of Slavery, or, at least, that his children will shake them off for ever, would be no longer prone to resort to insurrection, or the evil-disposed would be counter-

acted by the religious slaves; and, through these, rightly and fully informed of the state of the case by their Teachers, all turbulent designs would be discovered and prevented. But what is the present state of things? All that a Missionary can do, is, to be silent on the civil condition of those to whom he preaches: he can give general exhortations to good conduct; but he cannot deal with them as reasonable beings—he cannot, he dare not dissipate their delusive notions on what is doing at home in their behalf, that is, he dare not state the case as it is—for the very suspicion of having intimated that the days of Slavery are numbered and that the hour of Freedom is approaching, would be considered sufficient to consign a Missionary to a loathsome dungeon, or to send him to a Court-martial. Let, then, the Missionaries be put on Christian Ground: let them be allowed to hold out a hope, well-defined, though it may be somewhat distant, that Slavery will be abolished, and they will prove the most successful instruments of insuring the security of the Planter and the tranquillity of the population. [*The Same—at the Same.*]

**BRITISH AND FOREIGN BIBLE SOCIETY.  
TWENTY-EIGHTH REPORT.**

*Painful and Gratifying Events of the Year.* In rendering up the trust confided to them at the last Annual Meeting, your Committee are thankful, that, while they are under the necessity of adverting to a few things of a painful character which have occurred in the course of their proceedings, they have, at the same time, innumerable reasons for feeling and expressing the most lively gratitude to Him, whom, in administering the affairs of the Society, it has been, they trust, their humble but sincere desire to serve.

It cannot but be painful to them to state, that the decision of the last Annual Meeting to adopt the views contained in the Report, by which the Society was left in its constitution such as it had been from the beginning, did not afford satisfaction to several friends of the Society, who have in consequence requested that the whole subject may be re-considered. To all such applications your Committee have felt it a solemn duty to reply, that they did not deem it competent to them to re-agitate the matter: but that it was their duty to administer the affairs of the Society according to the Laws, as they received them; and to deliver the Society up, as *August, 1832.*

they now do, into the hands of the subscribers, without alteration.

It cannot but be painful to them to report, that their conduct, in this particular, has occasioned some to withdraw from the Society altogether; and that a breach has thus been made, and division, to a certain extent, has spread. Nothing do they more unfeignedly desire than the repairing of this breach; and that, the past being buried in oblivion, unity may again prevail among all those who have heretofore so harmoniously carried on, in connexion with the Society, the work of distributing the Scriptures.

From the views adopted in the last Annual Report your Committee have seen no reason to depart; though, in making such a statement, they desire to exercise that moderation which becomes all who are conscious of their own liability to err, and who know how to respect differences of judgment which may unhappily exist. If, on any occasion, in maintaining these views, they have spoken or acted in a manner inconsistent with the profession which they have just made, they can only express their regret for having unintentionally wounded the feelings of any of the friends of the Society.

Your Committee cannot omit to acknowledge their gratitude to Him who

maketh men to be of one mind in a house, that, among themselves, a unanimity of feeling has prevailed, and that their proceedings through the year have been conducted in a spirit of love.

They cannot pass over all allusion to the valuable support which they have derived from the concurrence of sentiment which has been expressed on the part of so many of the Committees of the Auxiliary and Branch Societies and Associations. Several of the communications which they have received have been the result of proceedings at Public Meetings; while, in other cases, the subject has been discussed in Special Committees, convened for the purpose, and attended more numerously than usual.

Your Committee would also express their gratitude for having been enabled to adhere to the example and practice of all preceding Committees, in abstaining from entering, as a Committee, into controversy. They have, on the other hand, to record with thankfulness, that a greater number of friends have voluntarily, and on their own responsibility, defended the Society, than ever appeared on any former occasion.

A debt of gratitude is also due to those friends of the Society, whether the authors themselves, or others, by whose private contributions the expense has been borne of the publications to which allusion has thus been made—an expense, your Committee have been informed, exceeding 1000*l*.

Less than the preceding remarks your Committee could not offer, with reference to the events which have occurred, familiar to all. They would now only further intimate, that the openings for the diffusion of the Scriptures have been unusually numerous and interesting; and that with the exception of legacies which have fallen in, there has been an increase in the funds of the Society. Well may they therefore, after such a review, enter on the detail of their proceedings in a spirit of Thanksgiving to Him, who has still, they humbly trust, deigned to use the Society as an instrument in His own hand for promoting His kingdom and glory.

#### *Issues of the Scriptures.*

The Issues of the Scriptures from the Depository have consisted of 160,701 Bibles and 182,444 Testaments, which, added to the issues from the various depôts on the Continent, make a total of 583,898; the largest ever distributed in

one year; and bringing up the Total, from the commencement of the Society, to 7,608,615.

The Issues of the Year on the Continent consisted of 32,954 Bibles and 207,789 Testaments; and the Grand Total, of 2,950,911 Bibles and 4,657,704 Testaments.

#### *Summary of Languages and Dialects,*

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly; viz.

Reprints . . . . .	44
Re-translations . . . . .	5
Languages and Dialects, in which the Scriptures have never been printed before the institution of the Society . . . . .	72
New Translations commenced or completed . . . . .	34
Total . . . . .	155

#### *Auxiliaries and Associations.*

The Auxiliaries and Associations in Great Britain have increased from 2480 to 2614: those in the Colonies remain at 93: estimating the Irish Societies at the number of 623, which was the number at the last Return in 1830, the total will be 3300.

#### *Grants of Money and Books.*

	£.	s.	d.
Domestic . . . . .	7398	16	9
Europe . . . . .	24,753	0	1
Asia . . . . .	2512	17	4
Africa . . . . .	222	5	1
America and West Indies, . . . . .	1419	18	7
Total . . . . .	£. 36,296	17	10

#### *Extra Supply of the Scriptures in consequence of the Cholera.*

This subject was noticed at p. 516 of our last Volume. The Committee thus report on this measure:—

In the anticipation of that awful visitation of God, the Cholera, producing the same fearful effects in this as it has been permitted to do in some other countries, and hoping that some who had neglected Religion might be induced to seek their consolation in turning to Him whom the Scriptures reveal as their Friend and Saviour; and knowing that many families, in the metropolis and

elsewhere, were destitute of any portion of the Scriptures, they determined, through their Auxiliaries, &c. to offer to every destitute family a copy of the New Testament bound up with the Psalms, on loan—a measure which was, indeed, nothing but an extension of a principle already recognised in the proceedings of Auxiliary Societies and Associations: 19,537 copies have been called for; and, heavy as has been the expense incurred, your Committee not only hope that spiritual good, in some instances, will be the blessed result of this liberality, but that the Society itself will not be a loser.

Your Committee must content themselves with saying, that in Southwark, and in several of the Metropolitan Auxiliaries, the measure has been successfully carried into effect. From the Southwark Auxiliary the following statement may be presented:—

Number of families visited up to the present period.....	7931
Number of copies lent.....	1161
Number of new subscribers obtained,	261
Number of persons who declined receiving loans.....	38

Of those enumerated under the last head, the greater proportion are Roman Catholics and Jews; only five individuals having rejected the offers on the ground of disbelieving the Scriptures.

In Manchester, a Special Committee has been formed; and 14,000 families have been visited, and 4000 found destitute of the Sacred Scriptures, notwithstanding 100,000 copies have been distributed by the Auxiliary in that town. In Edinburgh and Glasgow the proposal has been hailed with much gratitude: in Edinburgh, after a most exemplary inquiry, 2000 families have been supplied; while in Glasgow, efficient measures have been taken, and nearly 3000 copies have been called for.

#### *Awakening Signs and Special Duties of the Times.*

In drawing their Report to a conclusion, your Committee would be chargeable with great insensibility and much ingratitude, if they did not acknowledge afresh the manifold and signal mercies which they have seen attending the Society's path—mercies, which, as they should pass in review, would furnish occasion for much rejoicing and encouragement. It is not, however, in such a strain that they now mean to indulge. There is that struggle going on in the world between good and evil, light and darkness, that they feel a tempered, a chastened,

and a sober joy best becomes them. They feel that it is a time of conflict, rather than of putting off the harness of war—of war, not, they trust, any more with one another; but with the God of this World, contending in his various forms of idolatry, superstition, infidelity, division, and philosophy, falsely so called; that philosophy which makes men too wise to be taught of God and accept of truth when delivered through the medium of Divine Revelation. Their hearts' desire and prayer unto God is, that the Society may still be permitted to bear to the world a united testimony, from all who profess and call themselves Christians, that the words of the Bible are the words of truth, and the standard of truth, to which all opinions are to bow, and by which all opinions are to be tried.

Looking, besides, a little beyond the immediate circle of this Society, they see much to promote sobriety of feeling, rather than buoyant exultation. The most thoughtless must acknowledge that there is a peculiar solemnity in the circumstances by which we find ourselves surrounded.

The hand of God is lifted up, and the Destroying Angel is executing his commission in various parts of the earth. He has lightly touched, indeed, our own highly-favoured land; the Lord having bid him stay his arm, as it is humbly trusted, in answer to prayer and the humiliation of the servants of God. But the visitation is not yet passed; and while the alleviated form in which it has appeared in England should awaken with renewed force the inquiry, *What sha' I render unto the Lord for all the benefits that he hath done unto me?* the call is yet loud for humiliation and prayer.

Who knows not the high degree of political excitement prevailing in almost every land—an excitement, which may have an indirect but powerful bearing on the British and Foreign Bible Society? For who possesses so complete a controul over himself, as to dare engage that estrangement of affection, even in such a cause of mercy, shall not follow upon difference of opinion in matters of a worldly character, possessing a certain degree of just importance? Who possesses, at all times, that largeness of mind, which shall make him determined, when he joins in the one simple work of the Bible Society, to forget every other minor subject? Here, your Committee are persuaded, there is need of prayer, of faith,

of patience, and of humility; in one word, of a deepened need of the Holy Spirit so to present the things of Christ as revealed in His Word—so to present the important truth, that that Word is essential to the well-being of man in every state and condition of society—so to present the truth, that the more confusion and every evil work abound, the more should the servants of God lift up, in dependence on the Spirit of God, the only standard by which these disorders can be checked: yes, your Committee say, that there is need of the Holy Spirit to present these truths with such power to the understanding and heart, as to prevent the divisions which the circumstances of the times might otherwise tend to foment. Urgent is the need for these things, (your Committee must be forgiven for pressing the point,) if the Society is to remain—which God grant it may!—what it has proved, through infinite mercy, so often in years that are past—a sanctuary, to which a retreat may be made from the strifes and the turmoils of this sinful world, groaning beneath the pressure of conflicting feelings and interests.

But not only in the political world, but also among those who profess that their polity is in Heaven, and that they seek a kingdom not of this world, there are elements in motion which threaten collision;—and collision, the effects of which your Society can hardly expect wholly to escape. Is not a call, then, loudly made for an increase of watchfulness on the part of all, and especially of those who may be summoned to take a share in the management of our Public Institutions? The weight of a responsibility resting upon such, at such a crisis, is enough to make them exclaim, *Who is sufficient for these things?* and if they do rejoice, to rejoice with trembling. Your Committee may not speak of the qualifications which ought to be found in those who are to be appointed as the Committee for the ensuing year: this would be, in an unseemly manner, to claim praise to themselves: to others, they must leave the task of judging; professing only that it has been their desire, in filling up their ranks, not to turn a deaf ear to that plain and intelligible voice, which has said, in the language of passing events, *See that in this matter ye walk circumspectly.*

In the events of the days in which we live, your Committee see much to forbid all approach to lightness of mind, or vain-

glorying in speech; but let it not be supposed that by those events they feel dismayed. Though the tempest be high, the whirlwind rage, by faith He may be seen who rides upon the whirlwind, guiding the storm; and the ark of His Church may be also evidently seen advancing to its desired and destined rest. *Though the floods may lift up their voice, the floods may lift up their waves,* there is One whose way is in the sea, of whom it is said, in a Psalm evidently treating of the majesty, power, and holiness of Christ's kingdom, *The Lord on high is mightier than many waters, yea, than the mighty waves of the sea.* At such a moment, let mutual charity teach us to bear with one another's infirmities: and let such a sense of the Divine Presence be cherished as will lead us to exalt Him alone; and diligently, and without anxiety, to perform the appointed work of the Lord in our day, knowing that He is almighty to provide, and that he will do all things well—that he will be glorified, even were long-cherished and long-loved Institutions broken in pieces and scattered to the winds.

If ever, now more than ever, your Committee would express their sense of dependence on the Divine Being. As with the growth of years the human mind, in looking back, sees many a danger never suspected at the time, but which, through a kind Providence, was securely passed; so may the friends of Societies such as yours freely confess, that, through comparative ignorance, they were often unconscious of that fear, because unconscious of danger, which would have probably led them to express themselves in a more lowly manner, and to have looked less to second causes. But as, in the case supposed, ripened years unfold dangers not seen before, and check presumption, and increase caution; so, in such a work as that of your Society, experience discerns the frailty and weakness of all human instruments, shews the magnitude of opposing powers, and brings vain man to himself. Experience leads him, indeed, not to despond; but feelingly to confess, and feelingly to exclaim, *So, then, neither is he that planteth nor he that watereth any thing, but God that giveth the increase!* Experience leads him devoutly to acknowledge, if he be the honoured instrument of good, that he is what he is by the grace of God; and, turning away the eye of the beholder from himself, he points it to that grace,

and says, *Not I, but the grace of God which was with me.* The same experience will lead him to pray much, and also to cast himself on the charitable prayers of others, and to say to all, in the words of the Apostle, *Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me,* that wisdom and strength and love may be given me, and that my service may be accepted of those whose good is sought, and that God may be glorified.

Your Committee cannot but be reminded of the Apostolic Declaration, *In many things we offend all:* and while, in referring to this declaration, they allude to the sinful imperfections which have accompanied their own services, they cannot refrain from putting the question, as the proceedings of the past year are reviewed, Who, as being blameless himself, can cast a stone at his brother? How, then, shall we give ourselves anew to the duties of the coming year, without looking afresh to Him, *who, through the Eternal Spirit, offered Himself without spot unto God,* in order that our consciences may be purged from guilt contracted, and we become thus fitted to serve the Living God! Looking anew to Him whom we have pierced, may another Apostolic Exhortation be engraven on every heart—*Be ye kind one to another, tender-hearted; forgiving one another, even as God for Christ's sake hath forgiven you. Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.*

#### CHURCH MISSIONARY SOCIETY.

##### THIRTY-SECOND REPORT.

##### *Candidates, Students, and Missionaries.*

In the Institution at Islington, there were, on the 1st of May 1831, Seventeen Students: the number at present is Nineteen. In the course of this period, Four new Candidates have been finally admitted into residence; and also Four Students from the Seminary at Bâle, who have, since their admission, obtained the Orders of Deacon. The offers of Five Candidates who spent a short time at the Institution have, from various reasons, been declined; and one, who has been registered on probation, has not yet come to reside. Five Candidates, Four

of whom are Clergymen, have left for their respective Stations; viz. two for North India; one for South India; one, with his wife, for New Holland; and one for Sierra Leone.

Another, of great promise, after admission to Holy Orders, was disabled by a serious disorder from going abroad, and has returned to his friends.

##### *Inadequacy of the Funds to the Support of the present Missions.*

It is with much concern that the Committee report a serious defalcation in the Income of the Society. The Receipts for the year ending March 31, 1831, were 46,584*l.* 16*s.* 7*d.*; those for the year ending the 31st of March last, were 40,751*l.* 18*s.*: consequently the deficiency in the year just ended amounted to 5832*l.* 18*s.* 7*d.* Of this deficit, 633*l.* 18*s.* 6*d.* is found under the head of Benefactions: 525*l.* 1*s.* 3*d.* under that of Legacies: and the large sum of 4846*l.* 12*s.* 6*d.* under that of Association Contributions. An inconsiderable increase is found under some other heads, amounting together to 172*l.* 13*s.* 8*d.*

On examining the Accounts of the Associations, it appears that some of them, which have been accustomed to make their remittances prior to the 31st of March in each year, and which therefore properly belong to the year 1831-2, did not remit their proceeds in the present instance till after that date: the sums from Associations thus circumstanced probably amount to from 1500*l.* to 1800*l.* If this view of the case should turn out to be correct, the real income of the Society for the year 1831-32 may be taken at about 42,500*l.*

On the other hand, it affords the Committee satisfaction to state, that the rate of the expenditure generally has been rather below the amount at which it was estimated. The actual charge of the year just ended, amounting to 47,173*l.* 3*s.* 5*d.*, has indeed exceeded the average rate of expenditure, as it had been anticipated that it would do; that for the year 1830-31 having fallen below the average rate, amounting to no more than 43,941*l.* 7*s.* 9*d.* This variation in the actual expenditure of the Society from year to year is to be accounted for from the uncertain period at which the bills drawn from the Missions, some of them at long dates, become payable in this country; so that it unavoidably happens, that in some years a disproportionately large amount, and in others a disproportion-

tionately small amount, becomes actually payable between the 1st of April and the 31st of March, the period constituting the Society's financial year. In the year 1830-31 an unduly small amount of the Bills on account of the South-India Mission became payable prior to the 31st of March: in the past year, an unduly large amount became payable anterior to the 1st of April, on account of the Ceylon and Australasia Missions.

After making every allowance, however, for the circumstances above adverted to, it is not to be concealed that the income of the Society, including all that can be considered to belong to the year 1831-32, falls short, from two to three thousand pounds, of the expenditure to which it is pledged in order to maintain its existing establishments on their present scale.

The situation of the Society is, therefore, one of serious and urgent difficulty; since it will leave the Committee, to whom the management of the Society's affairs may be confided in the ensuing year, no other alternative but the relinquishment or contraction of some branch of Missionary Operations now actually in progress, unless means be promptly found to raise the Society's income to a level with its expenditure. The actual abandonment or material curtailment of a Mission or Station must, at any time, be a most distressing measure; but it would be peculiarly so at a period, when, notwithstanding several circumstances of an extremely painful nature, the Divine Blessing manifestly rests on the Society's Missions.

#### *Appeal for an Increase of Funds.*

Having thus disclosed the state of the Society's finances, the Committee, in surrendering their charge into the hands of their constituents, earnestly commend this grave subject to the serious considerations of its members and friends. . . . It is obvious that some decisive measure must be adopted without delay: either Christians must come forward promptly, vigorously, and steadily, as men in earnest about the work which they have undertaken, or the Society's operations must be materially abridged. Will the hundreds of Clergymen, or thousands of private Christians, already associated in this great work, allow the latter course to be taken; and, while on the field of victory, triumphing over the Power of Darkness, sound a retreat? In this day of boasted improvement, large sums are profusely

lavished for the increase of Knowledge, the advancement of Philosophy and Science, and, above all, for the gratification of Self. Is the professing Church of Christ alone to retrograde; and to stand forth as a solitary instance of one who, having put her hand to the plough, is now looking back? We lament over that spiritual insensibility which is one of the appalling features of the Heathen Character: but do we overlook the startling fact, that insensibility to the fearful state of those whom the Word of Inspiration has described, as *having no hope, and without God in the world*—insensibility to the glory of Him who died to redeem us—insensibility to the obligations of a palpable command, is to be found among the professed followers of Christ? Were this not the case, would a Society, whose object is to proclaim to a ruined world the remedy for all its guilt and misery, be straitened in its benevolent undertakings, by want of means? Societies, it is true, are multiplying—and we bless God that they are—claims are daily made, which ought not to be disregarded: but while some are straining every nerve, and giving to the Cause of Christ a large proportion of their scanty resources, how disproportionate are the united contributions of the Visible Church to its means! and how low an estimate has it formed of its exalted privileges and corresponding duties! Little discrimination is also exercised as to the relative importance of those objects for which the co-operation of Christians is asked: the same amount of contribution, which is called for by a local and limited Charity, is, from long-established usage, often deemed sufficient to meet the exigencies of a Society, which embraces in its sympathies the destinies of 500 millions of immortal beings!

If the reason be sought, why this and other Societies are impeded in their course by the want of pecuniary means, must it be necessarily attributed to the increasing number of Societies? May it not be true, that the avowed disciples of Christ do not yet feel that *SELF-DENIAL* is the starting point of Christian Charity? Is it not possible that the Visible Church may have scarcely yet experienced the power of that self-sacrificing principle, which brought the Son of God into our miserable world; and which, when duly felt, would prompt His followers even to lay down their lives for the Brethren? And does not the small number of those who bear the Christian Name, when com-

pared with the whole population of the globe in this Nineteenth Century of Christianity, testify against us, that we have been criminally indifferent to the solemn charge which yet lives in the Records of Eternal Truth—*Go ye into all the world, and preach the Gospel to every creature?* And to whom can we look, but to the exalted Head of the Church, to awaken it to a due sense of its privileges and its responsibilities? Let His Servants offer up prayer for the promised gift of His Spirit, “by whom the whole body of the Church is governed and sanctified,” and the prayers shall be answered: *Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.* Then would the faith and hope and love of the Church revive—the invitation to perishing sinners to look to the Saviour would be more widely circulated through the world—the voice of discord would cease, and the erection of the Spiritual Temple proceed—and the Church would largely experience the blessing prayed for by its Great Intercessor—*That they all may be one; as Thou, Father, art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou has sent me!*

#### LONDON-HIBERNIAN & IRISH SOCIETIES.

THE following Circular has been issued relative to the  
*Distinct Fields of Labour occupied by the Two Societies.*

Inquiries having been frequently made as to the precise nature of the London-Hibernian and Irish Societies, and the exact distinction between them, the following Comparative Statement has been drawn up by mutual agreement.

1. The London-Hibernian Society teaches all its scholars, primarily, to read the English Language; and teaches Irish to those only who, having in some degree learned to read English, are desirous of instruction in Irish also. Its Scholars are principally children, though it instructs some adults. Its Schools are all fixed and stated schools, which are publicly inspected and examined every quarter. It employs Scripture Readers in English and Irish, and distributes the Holy Scriptures in both languages.

2. The Irish Society teaches all its scholars, primarily, to read the Irish Language. It seeks out the Irish-speaking people as the sole object of its care; and teaches the English, only in the way of translation from the Irish. Its Scholars are principally adults, though it instructs some children. Its Schools are rarely stated schools; but the pupils are

taught either in their own houses, or in the Masters' houses, on Sundays, holidays, or in the evenings; and thus prepared for the periodical examination of the Inspector, on whose report of progress they are paid for. It employs the unoccupied time of their competent Inspectors in visiting the houses of the Irish Peasantry, reading to them the Scriptures, and exciting a thirst for instruction in the Irish Language exclusively; and distributes the Holy Scriptures in Irish, together with Irish Prayer-Books, where acceptable.

From this simple statement of the Two Societies, it appears that they both aim at the same grand object of Scriptural Instruction, though by different means, suited to the different descriptions of persons in Ireland. Each Society occupies a distinct field. The usefulness of each Society is at present restricted only by its funds; and may be extended in almost an unlimited degree, if adequate funds can be obtained.

The London-Hibernian Society is necessary and effectual for those speaking English; and also does much for those, who, having first acquired English, desire also to be enabled to read Irish.

The Irish Society does nothing for the English-speaking people: it confines its exertions, and has been effectual, to the population that know Irish with some English, or know Irish only.

## Continent.

### BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the last Report of the British-and-Foreign Bible Society.

#### France.

The proceedings of Professor Kieffer have been of a peculiarly interesting character. Your Committee have been called upon to provide for the depôt under his care the following supplies: De Sacy's Bible, 8000; Testament, 145,000—Ostervald's Bible, 5000—Martin's Bible, 5000; Pocket Edition, 8000—Ostervald's Testament, 10,000—Four Select Books, 5000. In all, 186,000. The Professor writes—

Let us hope that the Lord may vouchsafe His heavenly blessing to this extensive circulation of His Holy Word; and move the hearts of many sinners, so that they may be converted, and cry out for mercy under the terrible visitations now sent upon them. He alone is our refuge, our hope, and our consolation. The Cholera makes cruel ravages in my neighbourhood. The porter of my house is dead, and one of the servants is sick.

Many of the above copies have been distributed in Paris itself, through the exertions of the friends who compose your Corresponding Committee in that city. One of them writes—

The Bible Sales in the streets of Paris go on at a remarkable rate. It is quite an occupation, independently of our usual engagements, to supply these colporteurs, as far as our share is concerned. Every day we have reports of a curious and interesting nature: as our men go up the streets, the people call from their shops, and are quite glad to be able to purchase their volumes. . . . They find Young Men anxious to possess the Scriptures: they assure me that they scarcely ever pass a corner of a street without placing one or more with the porters who are stationed there. If they are not all rich enough to purchase a two-franc Bible, they agree to lend one to each other till they can spare a sou to have one of their own.

The Schools, in numerous directions, have required large supplies.

In connexion with the above may be mentioned an application for 20,000 Testaments, to which your Committee listened with peculiar gratification. It was from the Minister of Public Instruction, who had expressed his willingness, in the name of himself and his colleagues, to devote a portion of the money placed at their disposal to the purchase of "the first and most salutary of books," for distribution in the Elementary Schools: 10,000 francs have been received from this source.

But, in order to convey a better idea of the extraordinary demand for the Scriptures which has occurred in France during the last year, your Committee must refer you to the annexed extracts from the correspondence of Professor Kieffer:—

Scarcely ever was there a more propitious period than that which is now offered to the friends of the Gospel, for rallying round the Cross multitudes of souls, who, from being hitherto sunk either in unbelief or superstition, are now beginning to feel the necessity and to enjoy the comforts of Religion. Everywhere in these parts people are agitated, and are determined to examine for themselves. . . . At no period were large distributions so greatly wanted; and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of religion in France, to exert all its energies in its behalf. . . . This gives you the measure of what has been for many years the religious ideas of many: the most melancholy circumstance was, that the Word of God remained completely unknown, or, if spoken of, was considered as any other Prayer-book or Catechism, and even more undervalued; but things have a good deal changed for some time past. The immense number of copies of the New Testament

which have been diffused among the lower orders have materially modified public opinion, at least in many places: men now begin to reflect, that if these are the words of Christ and His Apostles, they are to be obeyed.

—I am convinced, that, before long, we shall see many conversions; not only to Protestantism, but to vital Christianity: there is an emotion among the dry bones; and, notwithstanding the prevalent impiety, many wish to hear of the things of Christ. It is surprising to see the earnestness with which soldiers ask for the New Testament: we met one in the military prison reading it with deep attention, though he did not suspect our approach: many have carried theirs to the galleys, where they are perhaps an odour of life to their companions in misfortune.

—Assuredly, God has done wonders for this country; and has directed every thing in such a manner, that His Word obtains more and more free course among us. A number of villages in the most retired situations, and whither a single New Testament had perhaps never before penetrated, have been abundantly supplied. In the neighbouring fairs and markets many have been disposed of, particularly in places wholly inhabited by Roman Catholics. . . . The Bible, which for a long time had been considered as a Protestant Book, begins to be looked upon by many as the Revelation of God to all Christians. . . . We do not hesitate to declare, that we are arrived at the very period of time when you are more especially called upon to render greater services than ever your labours could effect, at least in behalf of France.

—A circumstance, which strikes and even astonishes me, is the number of copies of the Sacred Volume which have left my depot since the 1st of March 1831, being the commencement of the sixth year of my distributions. They actually amount to 5000 New Testaments and 45 Bibles, being nearly as many as were issued during all the four preceding years, the total of which was 5100 copies. For my own part, I am lost in wonder, from knowing the localities and the spirit which animated the inhabitants. One cannot refrain from recognising the hand of the Lord in this, and from blessing Him for it. This fact is a subject of great encouragement: it proves that a great and a very salutary change has taken place in the minds of the people, inasmuch as the before-mentioned New Testaments were distributed nearly in the same districts as in the preceding years. You will see by it, that the opposition is greatly diminishing.

—The present period is strongly marked: every one is willing to be convinced for himself, and every one is anxious to see for himself. And although, generally speaking, France is in a state of deplorable incredulity, there is every reason to hope that the Lord will do great things for our country; for, assuredly, never before has His Word been so widely circulated, or so much inquired after.

—I must here quote one fact, which will convince you of the truth of my assertions,



and which is, that every time that our colporteurs enter upon a district previously unexplored by them, they complain of the ignorance of the inhabitants—of the difficulty of making them understand what a New Testament is—of the use to be made of it—and of the benefits to be derived from it; but, after repeating their visits, they find less and less reason for their complaints.

For the last three days I have been besieged in my dwelling by a crowd of persons, whose souls are in a state of excitement, and famished for want of nourishment. I am followed in the streets whenever I leave home; and, this very afternoon, I have been obliged to go out for the sole purpose of gaining a little relief from the importunities of those who call upon me for “the good book which I was so kind as to give to those who were fond of learning.” I should never finish if I were to undertake to describe to you what is going on here: at the moment of my writing the street is full of people. . . . Three or four times to-day and yesterday, I have spoken of the things of God in the open streets, before crowds of people who have listened to me with joy and the greatest attention.

The friends of the Protestant Bible Society in Paris, in common with the friends of other public Institutions, have found it necessary, in the present afflicted state of that Capital, to postpone their Annual Meeting usually held in April. The issues during last year have been 11,948 copies, making a total, since the establishment of the Society, of 130,000 Bibles and New Testaments. The receipts amount to about 28,000 francs.

#### Switzerland.

The Geneva Society has issued a total of 19,921 copies of the Scriptures, including an edition of the Modern-Greek Testament, the whole of which has already been forwarded to Greece. The distributions of the *Bâle* Society have amounted to 161,575 copies. The Rev. Professor Levade, as President of the Bible Society for the Pays de Vaud, at *Lausanne*, says—

Thanks to the mercy of God, I have been enabled to see our Canton, containing 170,000 inhabitants, first supplied with 6000 Bibles from *Bâle*, and then with 10,000 copies of our own edition of the Quarto Bible; while, at the same time, 20,000 New Testaments were circulating throughout our district, so that there is not a single house at present in the Canton destitute of the Sacred Volume.

This Society has begun to print a new edition of 5000 copies of its French Bible, in quarto: the aged Professor writes—

This work has been revised and carefully corrected during the space of two years. We have rejected from the edition, on which we are now engaged, every note whatsoever, as

August 1832.

well as the Books of the Apocrypha; and we have moreover carefully weighed all the critical observations with which we have been favoured, on the part of the Societies of Paris, London, Edinburgh, &c.

#### Germany and Prussia.

##### Summary of Dr. Pinkerton's Proceedings.

The experience of another year has tended to prove the great advantages of Dr. Pinkerton, the Society's Agent, being stationed at Frankfurt. The manner in which the affairs of his agency has been conducted has afforded, from month to month and from quarter to quarter, as your Committee have received his periodical statements, the most lively satisfaction. At the close of the year, your Agent presented the following review of his proceedings, which your Committee insert as a specimen.

During the year, we have issued to our numerous correspondents, scattered throughout Germany, Prussia, Poland, Hungary, Austria, Bohemia, Bavaria, Switzerland, and Alsace, 71,509 copies of the Word of God; of which 11,330 were Lutheran Bibles, 17,796 Lutheran Testaments, and 24,972 were Catholic Testaments; together with 1280 Bibles and Testaments in the Hebrew, Greek, and Latin, French, and other languages, all issued from the dépôt here—and, from that at Munich, 9539 copies of the New Testament for Catholics; with 4276 Polish Testaments, for Catholics, 1700 Lutheran Testaments, and 850 Bohemian Bibles, from the dépôt at Leipzig; also from Halle, 266 Hebrew Bibles. Of these copies we have had 50,866 bound here; and those issued from the dépôts at Leipzig and Munich have been bound in those places.

From the above statements it is manifest, that, of these 71,509 copies of the precious Word of God circulated during the past year, 38,787 have been disseminated among Roman Catholics.

The amount of proceeds received, after deducting the expenses of carriage, duties, and postage, is 7509*fl.* 5*6s.*, or 625*l.* 17*s.*; of which sum 512*fl.* 9. (42*l.* 13*s.* 7*d.*) were obtained from 1201 individuals, most of them from the lower classes, who have visited our dépôt here in the course of the year, to supply themselves and families with the Holy Scriptures. What narratives of poverty and distress have we frequently had to listen to, while bestowing upon them, at a low rate, and sometimes gratis, the desired boon! And when we consider the impoverished state of the people who have received our Bibles, I cannot but look on the amount obtained as considerable; for, in general, it is only those who are unable to purchase the Bible with the Apocrypha who apply for our copies without these books.

Considerable advantages have been derived in reduction of the prices, and in the quality of the paper, printing, and binding; points of detail to which your

Agent has been unwearied in devoting his attention.

Dr. Pinkerton has accomplished two journeys in the course of the year; which would either have been of a more extended character, or have been followed by others, had not the visitation of the cholera thrown considerable difficulties in the way.

A few specimens may now be given of your Agent's correspondence with individual friends of the Society in different quarters of Germany:—

— There is a general desire after the Word of God in Bohemia, and the people are rejoiced whenever they have an opportunity of satisfying it. *Come over and help us*, is the constant cry from that country; and though we are prohibited from so doing, we endeavour by every means in our power to convey the living Word of God into their hands.

— The circulation of the Polish Testament is going on briskly in Upper Silesia, notwithstanding there are those who use their utmost endeavours to prevent the people from perusing the Scriptures: but it is out of their power: Upper Silesia is now infected; and the reading of the Bible will prosper in it, and bring forth good fruits.

— If in this district, and more particularly within the last few years, a greater degree of hunger after the Word of God, than perhaps in most parts of Germany, has been awakened: and if in some individuals belonging to our congregations here, more especially toward the close of the last and the commencement of the present year, such remarkable and cheering fruits of the Divine Word, and of an evangelical preaching, have been manifested, as are scarcely elsewhere to be met with on the Continent, I feel confident in the faith and love of the members of the British Bible Society, that it will be gratifying to them to learn, that the Lord of the Vineyard has also privileged them to contribute toward the advancement of this work.

#### *Notices of various Societies.*

*Berlin*—The distribution of the New Testament among the Prussian Military, in which the Society took so large a share last year, is thus referred to in a Letter from the General Officer mentioned in the Report:—

As soon as the printing is finished and the distribution has been effected, there will have been more than 44,000 New Testaments circulated among the Prussian Army within little more than the space of one year. Nor is the hunger and thirst after the Word of God satisfied; for as every year, in consequence of the short term required for service, the troops are perpetually changing, in so much that every twelve months, one third part of the standing army is renewed, those who join will be led by those who are older in the service to follow their example. Had a similar trial been made twenty years ago, I am of opinion that the result would not have

been satisfactory: and had it even been attempted only ten years ago, I still think the consequences would be in nowise so gratifying as they now are—so great is the celerity with which the Spirit of God has proceeded to gain ground among us, while, at the same time, the Spirit of Falsehood stands forward to oppose Him in the world with greater effrontery than ever.

The distribution not being complete, and the great changes alluded to in the above extract as occurring annually in the Prussian Military being taken into the account, Mr. Elsner has earnestly importuned that the Society would bear the expense of a moiety of 20,000 additional copies, a request to which your Committee could not forbear assenting.

The following is a brief account of the Central Prussian Society:—

By the Divine Aid, 9367 Bibles and 37,507 New Testaments have been distributed last year; and, in the seventeen years of the Society's existence, 182,556 Bibles and 87,116 Testaments. The number circulated by the Affiliated Societies up to the present period is 330,000.

*Dresden*—The Saxon Society has issued during the year 3490 Bibles and 402 Testaments.

*Elberfeld*—The Berg Society has been furnished with 450 Bibles and 1998 Testaments, and has remitted 60*l*. Its issues in the year amount to 8624. Colporteurs have been employed with much success. The friends write—

We continue to receive, through our colporteur, the most cheering intelligence from the districts of Upper Berg, Nassau, Lugen, Witgenstein, Berlenburg, and other parts; proving to us that the hunger after God's Word is very great, while, at the same time, a grievous want of Bibles prevails in these Protestant Countries. A fresh door has also been opened to us in the district of Treves, on the mountains of the Hunsrück, bordering on the frontiers of France, for introducing into that benighted country the living Word of God which lighteth every man.

*Liegnitz*—The Society has issued 14,098 copies of the Scriptures. Its Committee have expressed the liveliest gratitude for the last grant of 500 Testaments; and, in the Letter accompanying their Report, the following paragraph occurs, which is inserted under a conviction that the kind interest expressed in the welfare of England is experienced by many others on the continent, as well as by the Society's friends at Liegnitz.

Nor can we sufficiently adore the grace of God for the blessings so manifestly vouchsafed to our endeavours to disseminate His Word during the last eventful and ominous year: while the dreadful cholera swept away

numbers in Silesia, and in the chief city of our province, situated only eight miles distant from us, we and the adjacent country were wonderfully preserved from it: neither our Ecclesiastical nor Scholastic Institutions were in anywise disturbed: our devotional assemblies were never interrupted, and even the general state of health among us was more favourable than in the previous year. Every pious Christian felt animated with the liveliest gratitude for this preservation toward Him, who alone is able to help and to deliver from the jaws of death. It is with feelings of anxious apprehension that we now regard your beautiful island, which is at present threatened with the dreadful scourge, yea is even visited by it. Oh! may the Almighty be pleased, in mercy, to avert this calamity; or at least to prescribe limits to it, as was the case in the Prussian States, which, in comparison with their population, have suffered far less than the neighbouring countries. We shall feel deeply interested in the intelligence which may reach us from a country which has so eminently benefited mankind by an active promotion of every good and useful institution; and which, more particularly by the foundation of Bible Societies, has aimed at and accomplished much in the extension of the kingdom of Jesus Christ throughout the whole globe.

*Hamburg* — The Hamburg-Altona Society has, since its establishment, distributed nearly 54,000 copies of the Scriptures. A correspondent in Hamburg thus describes the want of the Sacred Scriptures among the seafaring population visiting that port.

Your Society can have no idea of the dearth of the Scriptures among seamen: having visited about 400 vessels since the beginning of the year, I found but three Bibles.

*Cologne*—Mr. Stockfeld, a Missionary residing here, writes—

The desire after the New Testament is, at present, in this country very great among the many thousands of soldiers who are now here, chiefly from countries in which Bible Societies have yet done but very little. Thus the Lord has now opened a door before us for the circulation of His Word, even in those countries where till this time but very little or nothing could be done.

*Conversion of Roman Catholics.*

At Carlshud, on the Danube, 600 Roman Catholics have formed themselves into a Protestant Church. The Committee make the following extracts from a narrative of this event which has been made public:—

This event is mainly and principally the fruit of the distribution of the Scriptures, and affords a conclusive proof of the blessings which in these days attend Bible Societies. May the friends of the Lord in England regard the result as the

most acceptable thanks which we can offer for their generous and benevolent grants of the Word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlshud.

Many adults and married persons learned to read, in order to make themselves individually acquainted with the Word of God. Very many learned whole chapters, or such single verses by heart as had proved of great edification to them, and committed the Epistles and Gospels in the Church Services to memory. The whole day they carried their New Testaments about with them; and whenever they could rest a few moments from their labours, they eagerly took them out, and edified themselves in the perusal of them. In most families, social worship was introduced; and, on all such occasions, a portion, or even whole chapters, of the New Testament were read. In fine, the Word of God had acquired a high and divine importance in their eyes, and every one was glad and eager to possess it.

The written Word of God, and the preaching of the Gospel, now became of primary importance to them; and they found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favourite book of reading, and their sole guide and director in faith, doctrine, and conduct. They proved every thing by it, and rejected whatever did not accord with it. The number of those who inquired after the Word of God daily increased. My stock of Testaments was several times exhausted; but, at my request, the venerable British and Foreign Bible Society always sent me fresh supplies.

May the friends of the Lord also not be weary in disseminating richly the Word of God among the Catholics in Bavaria! I am fully convinced, that, in due season, it will, by the blessing of the Lord, produce fruit a thousand-fold. By the distribution of the Sacred Volume in the fens of the Danube alone, and the neighbourhood, you have enabled several hundred persons to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea, are convinced of the same, but yet do not possess the requisite courage, in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it. The Lord, however, who has begun

the good work in them, will complete it: He will inspire them with courage and cheerfulness, openly and without hesitation to range themselves on his side. Let us, therefore, Beloved Friends and Brethren in the Lord, not desist in our labours in the work of the Lord: but let us, undauntedly and with alacrity, continue to sow the seed of His Holy Word, wherever we find an opportunity for so doing: and where this is wanting at present, let us not be weary in praying to the Lord that He may himself open new channels for the dissemination of His Word.

And, O Lord! be pleased to unite Thy Spirit with Thy Word, so that He may accompany it with a vivifying power to the hearts of all who receive it; and so that the whole world may with gratitude know and confess that there is salvation for us in none other save in Thee, the Son of God, who wast crucified, dead and buried, but art now risen, and reignest in heaven for evermore!

#### *Denmark.*

The Danish Society has circulated, according to its last Report, 3212 copies of the Sacred Scriptures, making the total of its issues since its establishment, 120,417 Bibles and Testaments.

#### *Sweden and Norway.*

Just prior to your last Annual Meeting, your Vice-President, the Hon. C. J. Shore, put into the hands of your Committee a statement containing the result of an extensive tour made by himself in Sweden and Norway, and suggesting a variety of hints for still further promoting the distribution of the Sacred Scriptures in both these countries, and more especially in Norway. Mr. Shore reports the Bible Societies in Sweden to be in an active and efficient state, while those in Norway, from a variety of causes, are less so. In Sweden, however, it would appear that there are still many cases where the assistance of your Society would be very desirable among those, who, through poverty, are unable to purchase the Scriptures, whether at the full or the reduced prices. Of Norway, Mr. Shore observes—

The Committee in Christiania have confined themselves chiefly to meeting the demand when communicated to them, not in stimulating it by means of Auxiliaries or an active correspondence.

In Bergen, there is no Society, though individuals have exerted themselves in disseminating the Scriptures.

In Drontheim, the Society has become almost extinct.

But still the Bible, and especially the New Testament separate, are much needed. In the Bergen District I seldom saw either; and the inference of a very insufficient circulation may be deduced from this fact, that only one person in ten possessed a copy in the parish of Provost Hertzberg, who had been particularly active in distributing copies, and considered the proportion in circulation as far above the average, and, indeed, his parish as well supplied. No obstacle to a complete distribution of the Scriptures arises from the inability or unwillingness of the people to read them, as the law precluding those who cannot read from marriage or public employment renders education universal; and all would be happy to possess the whole or any part of the Sacred Writings.

Mr. Shore has also directed the attention of the Committee to the desirableness of printing the Scriptures in the countries themselves, as good copies can be thus obtained at a much lower price, and the expense of carriage be saved.

On taking the above subjects into consideration, your Committee, knowing how little can in such cases be effected merely by correspondence, have requested Dr. Paterson, well acquainted with Norway and Sweden, to undertake a journey on behalf of the Society during the ensuing summer. His principal object will be to make the necessary arrangements for printing editions of the Scriptures in Norway and Sweden; and to make as minute an inspection of the country as circumstances will admit, with a view to forming connexions in every direction for circulating the copies when prepared. Dr. Paterson has already commenced a correspondence with friends of the Society, both in Christiania and Stockholm, the result of which is exceedingly encouraging. M. Keyser, of Stockholm, has been invited to associate a few friends with himself, which has already been done, and 500 Bibles and 1000 Swedish Testaments have been forwarded to him. A similar number has been sent to Christiania to await Dr. Paterson's arrival. Dr. Paterson left England on April 21, and proceeded by way of Gothenburg.

The state of the SWEDISH Society is thus represented by M. Keyser:—

The amount received for copies of the Scriptures sold has, last year, exceeded any former year; the sum being 13,334 six-dollars banco, and the number of copies issued from our depository being 23,879, of which the Auxiliaries in Gothenburg, Lund, and Lyndköping alone received 10,715 copies. Had our other Auxiliaries been as active, our issues would have been double of what they were, the more especially as the wants of the people in their districts are greater. During last year we

printed 8000 Bibles and 22,500 New Testaments: we have printed in all, since the commencement of the Society, 341,787 copies of the Scriptures. All our presses are busily at work in preparing a sufficient stock for this year's demands, although our funds are exhausted, and we are often obliged to borrow.

*Russia.*

The distributions of that excellent friend of the Society at St. Petersburg, the Rev. Richard Knill, have not been so numerous this year as in some preceding years. There have, however, been granted to him the following supplies:—

3000 German Testaments, 2000 Russian, with 500 Finnish and 200 English; and the total amount circulated in the year has been 5823 Testaments; and 22,000, since September 29, 1828—a total which cannot but call for lively thanksgiving, when the suspension of the Russian Bible Society's proceedings is borne in mind.

Another correspondent in St. Petersburg writes—

Russian Testaments are widely dispersing. Soldiers and peasants are always desirous to take them along with them to distant provinces; and we have occasionally very pleasing accounts of the effect produced by reading this invaluable treasure. One active peasant-distributor told me lately, that many sent under his care had travelled 5 and 10,000 versts from this capital.

A Minister in Finland, in whose congregation and neighbourhood the power of true religion appears to be remarkably felt, writes—

Two months ago I received 100 Finnish Testaments from the English Bible Society through Stockholm. This filled me and those who thirst for the Word of Life with such joy, that we for a long time could do nothing but weep tears of joy. Oh! how wonderfully does God lead and uphold His children! May the Lord pour down His blessings on the Society for these books, which I shall use here to destroy the thralldom of the devil! May the Saviour endow me with power to do this!

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

THE following extracts from the Journal of the Rev. Timothy Sandys present an encouraging view of the Mission, both as it respects the Ministry of the Gospel, and the usefulness of the Schools.

*Ministerial Labours at and near Calcutta.*

July 5, 1831—Went this morning to Garden Reach, where the Bishop and Arch-

deacon at present reside, taking with me a respectable Native whom I had promised to introduce to the Archdeacon. This person is in expectation of receiving considerable property on the death of his mother, which deters him at present from embracing Christianity, of the truth of which he has not the least doubt. He reads his Bible, and daily prays to God; but the Gospel has not yet taken such hold upon him as to induce him to forsake all and follow the Lord fully.

July 22—I proceeded to baptize the adopted child of one of our Native Christians residing in the village, in the presence of seven or eight Native Christians and many Heathens. And in order to do away with the prejudice of the people as much as possible, I first inquired, before them all, if it was their desire to give the child to be baptized, or not. On their answering in the affirmative, we took occasion to say, that we never wished to make any Christians against their will; and there was no cause for those who did not desire it, to make so much ado about losing their caste.

I then read the Morning Prayer; and afterwards received the child into the Church of Christ by the Sacred Ordinance of Baptism, according to the Rites of our Apostolic Church. The greatest solemnity pervaded the whole assembly during the service, and an address from Mr. Dunsmore followed.

July 28—I received a note from the Rev. T. Dealtry, desiring me to baptize a Native at the Old Church, who had been for some time under the care of Dr. Corbyn of Barrackpore. I saw and conversed with the person, and had every reason to be satisfied with the answers which he gave. Accordingly, after the Second Lesson, I baptized the individual in the presence of the Congregation. Several of the Native Christians from Mirzapore were present, and presented a most interesting spectacle, when they stood about the Font to witness the Sacred Ordinance of initiating another Native into the Christian Church. His Christian name is Robert.

July 31—Another person, who is in the service of Dr. Corbyn, as tailor, also called on me, requesting a copy of Genesis in Hinduwee. He procured a copy of the New Testament from Mr. Dealtry last week. This person was a Mussulman, and when he was taken into Dr. Corbyn's employment was not able to read. He can now, in consequence of the

great care which the Doctor takes to have his heathen servants instructed, read the Gospel with fluency. He seems to be serious, yet not desirous of being baptized just now. He says he believes Mahomed to have been an impostor, and Jesus Christ to be the only Saviour of sinners. From the conversation which I had with this person, I have reason to believe that the Word is taking root in his heart.

*August 1, 1831*—In the evening, I gave a treat, tea-drinking, to as many of our Native Christians as were able to come, in order that they might become acquainted with our newly-baptized man, and receive him in an affectionate and Christian manner, as one of their number. Forty-four formed the circle: it was a very interesting sight: they sang Hymns, read a chapter of God's Blessed Word, and prayed especially for their new Brother. May he be not only united to the visible Church, but also to the mystical Church of our Redeemer!

*Aug. 6*—Held a Communicant-Meeting this evening, at which almost all the Native Christians were present. I expounded to them the former part of John xv.; endeavouring to show the necessity of their deriving spiritual life from Christ, the Head of the Church, and of maintaining a spiritual union and communion with Him, by faith and prayer, reading His Blessed Word, and meditation; and especially, to look to Jesus as crucified for their sins, and to cast themselves entirely on Him when drawing near the Holy Table on the following Sunday. The names of the Communicants were then written down. One man was not permitted to partake of the Holy Supper, in consequence of his having lately acted in a manner unbecoming the Christian Profession.

*August 7: Sunday*—The Lord's Supper was administered this morning to about thirty Native Communicants. It was a solemn season; and I trust the divine blessing was with us.

*Sept. 2*—I baptized an old man, who had been a Candidate for Baptism at Dum-Dum, by the name of Ibrahim. It was a very interesting sight, to witness the aged person, at the eleventh hour, called into the fold of the Redeemer.

*Sept. 18*—The native whom I have previously mentioned as desirous to embrace Christianity, but whose faith is not sufficiently strong to induce him to run any risk of losing his property in conse-

quence, came to me this afternoon, and stated that he had removed to a house of his in Potaldunga, in order that he might enjoy more frequent intercourse with Christians. He states, that he continues to read his Bible, and pray in his own house, as well as to read other books on the Christian Religion. He attended Service in the evening, for the first time in public.

*Sept. 19*—A young man, whose name is Nobeen Chundra Ghose, applied to be received as a Candidate for Baptism. I found him very serious, and well acquainted with our Christian Books, especially those read in our Schools. On inquiry, I found he had been educated in the Church-Mission School at Tuntonia, in the Rev. J. A. Jetter's time, and subsequently had learned a little English at Mirzapore, under Rev. L. Wilson. Samuel, one of our Teachers, brought the youth, and stated that he had long known him as being desirous to embrace Christianity. The youth seemed of an humble yet firm and decisive character, and said that he had fully come to the determination of being a Christian, because he was fully satisfied that only by being so he could go to Heaven.

*Sept. 21*—This evening, several kind friends of the Mission Cause came down to Mirzapore, to see our Candidates; and especially to converse with and encourage those of them who were about to be baptized. We afterwards proceeded to the Chapel, where I baptized three Adults; the Christian names of whom are, Paul, his wife Elizabeth, and James. Paul and Elizabeth had been Candidates for nine or ten months; during which time they had regularly attended Divine Service in the Chapel, and had undergone a regular course of Christian Instruction on Sunday Afternoons. They formerly lived at the Village of Rajarampore, near Raspunge, where they followed the occupation of their caste, which subsists by the cultivation of rice, and catching fish in the paddy-fields during the rainy season. James has not been a candidate quite so long. He has regularly attended Divine Service and Catechetical Instructions, and has conducted himself with the utmost propriety: he is employed in the Printing Office. In addition to the Sunday's Catechism for Catechists, it is usual for me to pay more than ordinary attention to them for about a month before Baptism, by having them every afternoon at my house; when I endeavour, in dependence on the blessing of God, to make

them understand the true meaning of what they have been learning, and of the Ordinance for which they are Candidates; and urge them to pray for the renewing influence of the Holy Spirit, without which Baptism is a mere external act. The Ten Commandments, the Creed, the Lord's Prayer, the Confession, and Watts's Catechism, are what I usually cause them in the first place to commit to memory; and afterwards, I endeavour to instruct them very particularly in the meaning. Having thus used the means, if the people continue desirous of Baptism, and, so far as we are able to judge, live an unblameable life, I baptize them in the name of the Blessed Trinity, trusting in Him who first instituted the Ordinance to send His grace into their hearts. After the Baptism, preached again from Matt. xxviii. 19.

Sept. 24, 1831—This morning some relatives of the youth Nobeen Chundra Ghose, who came to me on the 19th, and whom I had sent with our Native Christian, Samuel, to Raspunge, came to inquire for him. They said that the people of their Caste blamed them very much for having let their relative go amongst Christians. I told them that I had sent him to Raspunge; but on recollecting several instances in which inquirers had never been heard any thing more of, when their relatives obtained possession of them, I thought it best to convey him from Raspunge to another village, privately; and accordingly sent a Native Christian for that purpose. Cases have frequently occurred in which young men have been very cruelly treated by their friends, when they have manifested a desire to be Christians. It is customary to tie the hands, and to throw the individual into confinement for a considerable time. Samuel, the Catechist mentioned above, was confined by his father three times, and once sent away to Bancoorah, before he was baptized.

Sept. 26—Thought it advisable to have the youth, Nobeen Chundra Ghose, brought to Mirzapore, in order that his relatives might not obtain possession of him against his will. After his arrival, while it was yet dark, two of his relatives came again, and stated that it was their intention to fetch him away from Raspunge. I supposed that, when they discovered he had been removed from that place, they would come with others of their Caste, and make a disturbance: I therefore obtained the Archdeacon's

advice, respecting the course which I had better adopt in that case. He said, that all would depend on the young man's firmness; and that he thought, if he still continued firm in his determination to be a Christian, I should do right to protect him from his relations. The Archdeacon came down to Mirzapore in the evening, when I introduced the youth to him. After examining the young man as to his knowledge of Christianity, and his reasons for wishing to embrace it, he advised me to baptize him speedily; as in that case his friends would look upon him as irrecoverably lost, and would cease troubling themselves or him any further on the subject. It often happens in India, that if a Convert embraces Christianity, he must forsake father, mother, brothers and sisters, all his relatives and former connexions, and sometimes house and lands, for the sake of the Gospel; by which means the Converts are necessarily thrown upon us for support and protection, till we can procure situations for them whereby they may obtain their livelihood. I purpose, by God's blessing, to baptize this youth on Wednesday next, in the presence of the Congregation.

Sept. 28—At 7 o'clock, our Christians assembled in the Chapel, to witness the Baptism. The Archdeacon came down to the Mission House a little before that time; and again spoke with the young man, respecting his knowledge of Christian Doctrines, and his motives for wishing to be a Christian. His answers were very appropriate, and shewed that he had not offered himself without consideration. While he acknowledged his own inability to walk in all things as a Christian should do, he expressed his desire, in dependence on the grace of God, to do so to the utmost of his power. We proceeded to the Chapel; where I administered the Ordinance of Baptism, and received him into the Christian Church by the name of Mark. It is encouraging to know that Mark, when a little boy, learned to read Bengalee in one of the Church-Mission Schools; and subsequently he learned English in the School on the Mission Compound. He is the first young man educated in our Native Schools, who has thus come forward and boldly declared his determination to adhere to the truths which he had been taught. I consider him, therefore, as the first-fruits of our Schools, and an earnest that the *Lord of the Harvest* hath still mercy in store for us.

Oct. 2, 1831: *Sunday*—Preached this morning a Sacramental Sermon from Cant. ii. 3. Nearly 60 Christians and Candidates were present, and some Heathens. After Sermon, administered the Lord's Supper to our Communicants; when the three newly-baptized persons were admitted. I enjoyed the Ordinance much, and trust that the Lord was with our people also, and that they were enabled to enjoy spiritual communion with Him at His Holy Table. Thirty-five partook of the emblems; 33 of whom were Native Christians, or, in other words, were once Idolaters.

The following remarks were made in a Native Newspaper, on occasion of the Baptism of Nobeen Chundra Ghose, mentioned above:—

Oct. 8 — The Chundrika, a Native Paper, notices the Baptism of Mark, who was baptized on the 28th ult. The following is a Translation of part of what the Chundrika says upon the subject. The latter part shews how little regard these people have to truth, as well as their notions of fatality. It is entitled, "Change of Religion."

Last Wednesday, Baboo Nobeen Chundra Ghose, the youngest son of Bholanath Ghose, a Kayastha, residing at Potulidunga, forsaking his own religion, made a profession of Christianity, under the instruction of the Missionaries at Mirzapore. Alas, the evil of our times! Although a Hindoo, he sits in the same seat with the English; and cheerfully and unhesitatingly feasts upon forbidden wine and flesh. We conclude therefore that there must be some evil in the birth of such persons, otherwise how could they give themselves to such practices!

Mr. Sandys proceeds:—

I may here state, that the Hindoos believe that all the occurrences of life are written in the kopal (forehead) of every man within the sixth day of the birth. During that time, therefore, every Hindoo, I am informed, furnishes his house with a reed and ink-stand, for the use, as they believe, of the Dety, when he comes in an invisible manner to fix the future destinies of the child.

Oct. 13—In the evening, our Native Christians held a Prayer Meeting, for the purpose of especially supplicating Almighty God to destroy the power of Satan in these lands, and to establish the Redeemer's Kingdom.

Oct. 30: *Sunday*—It was my privilege this morning to introduce two Converts, one from Mahomedanism, the other from Hindooism, into the Church of Christ, by

the divinely-instituted Ordinance of Baptism. They received, respectively, the names of Joshua and Margaret. Joshua is about thirty years of age, a Native of Bencoolen, and formerly a Mussulman: he was first brought under serious impressions while confined by dropsy in the Hospital at Barrackpore, where he was attended by Dr. Corbyn, whose kind advice and attention to his spiritual and bodily wants seem to have produced, under the divine blessing, a decided change of heart and life. Soon after his recovery from illness he came to Mirzapore, to be further instructed in those things which belong to his everlasting peace; and since his residence here he has applied himself with diligence both to learn the Christian Doctrine and to procure his own livelihood. May he adorn the doctrine of God our Saviour in all things! Margaret is a young woman nineteen years old, a native of Gya, and born of Hindoo Parents. She has been brought up by a Christian Lady up the country, now deceased. She now lives in a Christian Family in Entally; and having lately been unwell, expressed her desire to be baptized in the name of that Blessed Saviour on whom she places all her hopes of salvation.

Our Chapel was nearly filled on the interesting occasion; my Portuguese and Bengalee Congregations being united. I commenced Divine Service by reading the Liturgy in Bengalee; after which I administered the Ordinance of Baptism in Hindoostanee, that being the language best understood by the two individuals.

The Baptismal Service being concluded, I preached in Bengalee from Acts ii. 38—*Repent and be baptized, every one of you, &c.*

Dec. 26 — This day may well be said to have been a Jubilee at Mirzapore, a day of joy and gladness, and, I trust, of blessing to many. At half-past eleven o'clock, the Chapel was completely filled with Native Christians, the Infant and St. James's Schools, and friends of the Missionary Cause: the doors also were surrounded and crowded by Heathen. The Venerable Archdeacon, the Rev. Messrs. T. Dealtry, T. Reichardt, and T. Sandys, with their clerical robes, within the Communion rail; and the Candidates for Baptism, waiting to be admitted into the Church of Christ; presented altogether a most interesting appearance. Divine Service commenced by the Native Christians singing a Bengalee Hymn.



"What can be compared to the love of Jesus?" I then read the Morning Prayer in Bengalee; and another Hymn having been sung, the Ordinance of Baptism was administered to 18 Native Converts, 10 of whom were Adults, and 8 Children.

*Hopeful Deaths of Natives.*

Aug. 12, 1831—One of the Orphan Girls, Martha, at the Central School, died a few days ago, at the General Hospital. I went to see her when she was ill; and was informed by Mrs. Wilson that she had heard the little girl repeating to herself the Bengalee Hymn which commences "What can be compared to the love of Jesus?" I had some conversation with her; she said she was a sinner, and that she trusted in Jesus Christ for pardon. There is every reason to believe that, by the kind instructions of the Ladies at the Central School, she had learned to place all her dependence upon Jesus. She was soon after sent to the General Hospital, where she died; and when Mrs. Wilson questioned her attendant respecting the state of her mind at the time of her departure, she was informed that she was occupied in prayer to Jesus Christ. "O Jesus! do not punish me. O Jesus! pardon my sins: do not punish me, but take me to heaven and make me happy." Thus died this little girl, trusting in Jesus.

Oct. 3—The poor Brahmin youth whom I sent to the Hospital, is now past hopes of recovery. I visited him this evening, and endeavoured to direct him to Jesus for pardon and peace.

Oct. 5—Visited the poor youth at the Hospital yesterday; and finding him desirous to die in the Christian Faith, and at the same time declaring his sense of his own demerit on account of sin, and his reliance on Christ for deliverance from the punishment due to it, I sent a palanquin this afternoon for him, and brought him to the Chapel. Several of the Native Christians assembled, before whom I spoke to poor Nobeen again of the love of Christ in suffering much pain and even death itself, to make atonement for sin. After speaking to him for some time, he said, "I believe that Jesus died for sinners, and that He will save me." I asked him, "Do you firmly believe in the Lord Jesus Christ?" He answered, "I do. I continually serve His feet. I cleave day and night to the feet of Jesus. I have no hope of salvation but in Him." He then prayed aloud: "O Lord! pardon my sin. O Lord Jesus!

August 1832.

I betake myself to thy feet, I have no Saviour but thee: pardon my sin." I asked him, "Then do you wish to die a Christian?" He answered in the affirmative. "Do you wish to be baptized in the name of Christ?" "Yes, I wish to be baptized in His name, and to die trusting in Him." I then baptized him in the presence of the Native Christians. After the Baptism, he prayed aloud for mercy through Christ, and all were deeply affected. When I had administered to his bodily wants, I sent him in a palanquin to the Hospital, expecting to see him no more in this world, and earnestly hoping to meet him in glory.

Oct. 6—Poor Nobeen died early this morning. He retained possession of his senses to the last.

Oct. 7—Committed to the silent tomb the remains of the newly-baptized and deceased Convert, the first Native over whom I have had to perform that solemn Service.

*Visits to the Schools.*

June 15, 1831—Examined the First and Second Classes in Simliah School, which I visited this morning. The First Class read John xvii., Ellerton's Dialogues, and Pearce's Geography, and repeated Watts's Catechism. The Second read in Jetter's Spelling Book. Afterwards, spent some time in conversation with Roop, respecting our Christian Youths, whose education I wish to assume that form which will qualify them, under God's blessing, to become preachers of the Gospel to their own Countrymen. In the afternoon, the Pundit and seven Sircars, who are employed in the Schools supported by the Calcutta Church Missionary Association, came for their wages. I have lately commenced a plan of hearing these Teachers read and explain the books which are taught in their Schools. This, I hope, will tend, not only to stir up the Sircars to the improvement of their own minds, but will tend materially to the improvement of the boys.

July 12—Went this morning to Beyalah, Mr. Magrath accompanying me: we found the School but thinly attended; about 40 boys only being present, in consequence of the Rutt (Car) Festival which took place yesterday. The continually-recurring festivals of the Hindoos, are not a small hindrance to the progress of education among the rising generation, and the childish and ridiculous follies by which they are celebrated,

are not a powerless device of the great enemy, Satan, to attract the youthful part of the population; whereby they are, from their tenderest years, accustomed to all the follies and abominations of Hindoism. I ought to mention that it is my opinion, that but few attend these exhibitions who are, from their conscience, constrained to do so: by far the greater part, I believe, go to witness an idolatrous procession with much the same feelings as the thoughtless in England visit pleasure fairs, theatres, horse-races, and other scenes of vanity and dissipation.

When I was at Beyalah last, I gave a few copies of Watts's Catechism to the Sircar, and to-day, I examined the boys as to their knowledge of it. Several boys repeated part of it with readiness, and read the whole very well.

Sept. 23, 1831 — Set out early to visit Beyalah School. Rev. W. Hovenden, by whose exertions this School is supported, Rev. T. Dealtry, A. Beattie, Esq., and Lieut. Kirby, also proceeded early to Beyalah, to witness the Examination of the Boys: about 100 were present. The First Class, of twelve, read the Gospel of St. John; answered, in a very pleasing manner, questions put by the Visitors; and exhibited a considerable acquaintance with the plan of redemption. The Second Class, of sixteen, repeated Lessons from Jetter's Spelling Book; and both Classes repeated Watts's Catechism. After the Examination, our friends returned, and proceeded to Ras-punge; where I found that jealousy about Caste was undiminished. Not one Child of the Village, except relatives of Christians, was present: the few who were so, about 15, were Mussulmans from the surrounding villages. Very few also of the inhabitants came about us. After hearing the boys read, I collected the Christians and Candidates, with whom I held Divine Service in the Chapel. It was cheering to my heart to sing the praises of God with a few Fellow-Christians in this place; where, till lately, those praises were never known to ascend. I addressed them, and the few Heathens who were present, from *Come unto me all ye that labour &c.*

*Instances of the Anti-Christian Influence of the Hindoo Laws of Inheritance.*

This subject was noticed at p.132; and a case in point has been already mentioned in this Number, at p.343: another is here subjoined.

We have reason to believe that the attention of the Indian Government has been directed to this subject. The adjustment of this question will probably involve considerable difficulties; but being taken up, as we trust it is, with a sincere desire to settle it equitably toward those Natives who are disposed to embrace Christianity, we have no doubt they will ultimately be overcome.

Nov. 20, 1830—A Native called on me to-day, who seems convinced of the truth of the Christian Religion, and declares that the Hindoo Law respecting the entailment of property is the only thing which prevents his offering himself as a Candidate for Baptism. It is to be feared that the law, as it now stands, is a great impediment to the spread of the Gospel among the richer Natives, as the certain prospect of losing their property prevents their thinking steadily about Religion. The person abovementioned states, that if he neglect to light the funeral pile, after the decease of the parent, and perform the funereal idolatrous ceremonies, he shall lose his caste; and when caste is lost he shall no longer have any claim upon his property.

#### BURDWAN and CULNA.

##### *Notices of the Mission.*

The Rev. J. J. Weitbrecht joined Mr. Deerr at Burdwan, June 14, 1831: he writes in August—

I rejoice in what I see going on, and in the hope that the time is not far distant when we shall see glorious things in this part of India. By the preaching of the Gospel, the minds of the people are daily more prepared, their attachment to their superstitious Idolatry is loosened, and from many a Hindoo we hear that they would willingly embrace the faith in Jesus Christ if they knew how to get their livelihood when cast out by their Heathen brethren.

If a considerable number of a village or town would rise and come forward at once to embrace Christianity, the influence of the suspicious Brahmins would be of no avail to stop the progress, nor could they any more inflict the punishment of confiscating their property. If such a united movement should once take place, then the example of the first will encourage others, and the consequences will be great.

Three weeks ago Br. Deerr baptized at Culna three persons. One of them is a young Brahmin of good family; his father is a Gooroo (spiritual teacher). In consequence of this conversion, the Brahmins of the neighbourhood became astonished and confounded. Their former language was always, "Do any of the rulers believe in Him?" Now since they see that the Word of God is powerful enough to turn even the hearts of Brahmins, they begin to cry out: "What will at last become of us!" Yes, the proud and blind leaders of the blind shall see that the kingdom is our Lord's, and that in the name of Jesus Christ alone salvation is to be found.

The following passage supplies a further illustration of the

*Terrible Effects of Hindoo Superstition.*

In a Village two miles from our premises there is a car of Juggernaut. Three weeks ago the Hindoos celebrated Juggernaut's Festival, and carried the car about in triumph. In the evening we heard that three men were killed under the car: whether they were thrown under the wheels by the pressure of the crowd, or whether they laid themselves down willingly, we could not ascertain: the first case seems probable. When the crowd saw the victims lying in their blood, they became frightened, and all of them took flight. The following morning I drove to the place with Mr. Deerr. The corpses were still lying on the spot where the wheels had crushed them: the people seemed quite unconcerned about the fatal event: a fire was kindled at the side of each body, which presented a frightful sight. The wheels had crushed the thigh of one man, and snapped in two the knee of a fine boy of fifteen years old, and another wheel went over his head. The widow of one of the deceased was sitting at his side, in deep silence, staring at the dead corpse. There we could see the fruits of an abominable idolatry: the mangled bodies were loud witnesses of the destructive effects of Polytheism. The people seemed half ashamed, and Mr. Deerr took occasion, from this event, to shew them their miserable state, and to call them to believe in the Living God.

PATNA.

*Intercourse with the Natives.*  
from the Journals of Mr. G. M.

Francis, the Catechist stationed at Patna, we resume the detail of proceedings in that place: see pp. 361—364 of our last Volume. These extracts illustrate, in an affecting manner, the awful state of the people, and the mighty obstacles which the carnal mind presents to the reception of Christianity.

Nov. 12, 1830—This day I conversed with several persons in the office verandah. After introducing my Message, a Zemindar (Landholder) said, "Sir, we are shut out from hope and happiness, both in this world and in that which is to come. Religion is for Brahmins and other learned men: as for us, we are too mean and despicable a people, in this birth, to admit the hope." How distressing the thought! how much it excites commiseration, when but a solitary individual speaks thus! How much more so, when we reflect that this individual is the representative of a whole Village; nay, of many millions of the human race! No comfort in life beyond that of their domestic cattle; no hope in death, which introduces them into a boundless eternity, where, without Christ, no gleam of light, or peace, or rest, can ever recompense their lack of happiness in the world below.

Nov. 18—This evening had a conversation in the bazaar with a Brahmin and others. The Brahmin said, "Pray what is the nature of the doctrine which you teach; and what are the motives that induce you to go about to preach Jesus Christ? What success have you already had? and to what extent do you anticipate the reception of your doctrine?" I replied, "The doctrine which I preach is salvation by the death of Christ. My motives may be expressed in one word—the spring of my actions is love. About fifteen hundred, more or less, have made a profession of Christianity in Calcutta and different other places; and I anticipate that, in the fulness of time, the whole world will be filled with the knowledge of the glory of the Lord." After saying this, I endeavoured to explain a portion of the Gospel; especially the love of Christ to sinners. The illustration of this divine principle appeared to interest the feelings of the hearers.

Dec. 1—This morning I met with an aged Brahmin, with whom the following conversation took place. "Pray what is your age?" He replied, "About 80

years."—"During so long a period you must doubtless have committed many sins." "Yes, many sins."—"As it is evident, from your advanced age, that you have but a short time to remain on earth, do you know how your sins are to be pardoned, and what will be your state after death?" He replied, "My hope is in the Ganges." On my expressing much sorrow at his delusion, and stating the general arguments which prove the absurdity of such a faith, he looked very serious; and when the question was pressed on his attention the second time, he confessed, that if the Ganges could not take away his sins, he knew not what could. He was then directed to look to the precious sacrifice of Christ, as the only source of pardon.

May 22, 1831: *Sunday*—Early this morning proceeded to the city; and walking along the side of the river, I passed through scenes which filled me with horror. It would seem as if Providence, as a mark of its displeasure, had turned all those places of idolatry, the Ghauts (landing places), into Golgothas, where the Hindoos are most deluded and God most dishonoured. I did not pass thirty yards without seeing a dead body, or the remains of one: in one Ghaut I saw more, I think, than a hundred charpoys (bedsteads), on which the dead and dying had been brought; and three or four funeral piles were then preparing. This mortality is owing to the prevalence of the cholera morbus. I invited the crowd to come and partake of the blessings of the Gospel, *without money and without price*. They gathered round me, and heard attentively whilst I spoke of Jesus, His love, His work, His miracles, His death, His resurrection. I pointed out to them the true avatar (incarnation) *which taketh away the sins of the world*; spoke to them of the inefficacy of the Ganges; and showed them, above all, that God was robbed of His glory by their paying homage to the creature instead of the Creator.

June 12: *Sunday*—Went again by the side of the river, where the majority heard willingly; but several, like the Pharisees of old, were only anxious to cavil at things of little importance, while they would believe the greatest absurdities. I endeavoured to argue against one error in particular, namely, FATE; and told them, that by attributing every thing to Fate, they made God the author of sin. But this is an argument which

has little effect with Heathens; for it is well known that nearly all their gods are guilty of the worst crimes. While speaking, many told me that they were ignorant, and what could they do but tread the road which their fathers had trodden before them.

June 25—Went out early this morning, and conversed with about 60 Hindoos at Maharajgunge. There is one great evil among them—the idea of Fate. Satan cannot destroy the principle which is called conscience; but he appears greatly to have injured it, by inculcating the idea that Fate is the author of all things; and nothing is more common, when speaking to the Hindoos about the necessity of holiness of life and heart, than this answer, "What can I do? That which will be, will be;" and therefore they rest satisfied, without either thinking or acting.

July 2—This evening, a man, after hearing me, turned away with contempt, exclaiming, "Give me five rupees, and I will give you as many Christians." He spoke the truth. We could every day make hundreds of the kind of Christians that he meant. Such is the venal character of the Hindoos, that, by money, if we had it, we could make as extensive and rapid conquests as Mahomed ever made by his arms. But the religion of Jesus is the religion of conscience.

July 19—This morning, after breakfast, proceeded to Mogulpore, and, as usual, had a large Congregation. Ever since my visits to this place, there are two or three persons who regularly attend, and as regularly, at the end of the discourse, bring forward their objections to what has been said. The objections this morning have been, "You cannot shew us a miracle."—"You believe your own religion to be true, although you can shew no miracle to prove its truth." "But we do not ask you to embrace our religion; you ask us to embrace yours."—"If your religion is true, ours must be false; and if the evidence which you have of its truth ought to satisfy your mind, it ought to satisfy ours; you therefore do wrong in not endeavouring to bring us into the right way."—"No; we believe that both are true, and that each possesses its own evidence."

July 28—Excellent attendance this evening at Mehendrew. A Hindoo commenced, and was followed by a Mussulman, on the following argument:—"As God is almighty, and able in a moment

to destroy or pardon sin, where was the necessity of Deity becoming incarnate to atone for it?" To this it was replied, that God, in the accomplishment of all His purposes, used means—as He could by His command in a moment produce trees laden with fruit; but He rather chose to direct men to sow and cultivate, and after having adopted these means, to reap the fruit—so if He had not threatened sin with eternal death, it would not follow, that He should pardon it without appointing a means by which this pardon, when sought, might be obtained; and secondly, that we all acknowledged that God possessed not only natural perfections, as power and greatness, but moral perfections, as truth and mercy; and that, therefore, no argument could be drawn from a consideration of His natural, without recollecting also his moral, perfections. They confessed the truth of the argument, and shortly after withdrew.

*Aug. 27, 1831*—This morning, one of my hearers, with two other Hindoos, called on me, with whom I had a long conversation. He seemed to admit the Gospel as the word of God, and to have read it also with attention. He inquired how Christ, if He was God, could invoke God when He hung upon the Cross. I observed, that His mediatorial nature satisfactorily accounts for that circumstance. He said, he would allow that Christ was a person superior to all other created beings, but not that He was God. Some things being dropped on this subject, led him to ask, whether a person endued by God with every possible perfection could not, by suffering for men, deliver them from the punishment of sin, and reconcile them to God. In answer to this, I told him, that the distance between a created and an uncreated being was infinite; and that no person, without possessing omnipotence, could suffer infinite punishment, and survive. Many other subjects were discussed; and I became very much interested by his candour. May God incline his heart to receive the Gospel of His grace, and make him a vessel of mercy!

#### CHUNAR.

From the copious Journals of the Rev. W. Bowley we select such portions as seem best calculated to inform and interest our Readers in reference to his labours.

#### *Steady Progress of the Mission.*

*Aug. 1, 1831*—This Evening held our Prayer Meeting. Matthew Runjeet and Christian Tryloke assisted, by taking a Hymn and a Prayer each; after which, two Candidates came forward: one of them, who did not know his letters, repeated the Creed, and the numerous questions upon it, with astonishing facility. Both were baptized; the first by the name of Levi Lutchman: he is a Hindoo, about twenty-two years of age, and a very well-behaved young man. He was taught in our English School, is well versed in Persian, and was, for a short time, employed by Mr. Ruspini, and latterly, to teach Thakoor and the Native Christians at Buxar. This man seemed in a promising way two years ago. The second was baptized by the name of Melancthon Purtab: he is of the Rajpoot Caste, about twenty-five years of age, and has been waiting at the pool since December last. He came from a village five miles distant, with a sore leg, which still continues, and has been under medical aid. He does all the work he can, and is an humble, teachable, and exemplary character. His strength of memory seems very great; for though he knows not his letters, yet he has, from hearsay, more Christian Knowledge than hundreds who have read the Bible throughout. He was taught the Creed; but he has acquired the many questions and answers upon it from hearing the Boys and others. His younger brother, who had not seen him for the last eight months, happened to meet him yesterday, and witnessed the Ordinance.

To-day received letters, in reply to mine, from Molwee Hydeer Wee, and some respectable Mahomedans at Lucknow, who seem converted to the faith of Christ. They now sent for certain Tracts against Mahomedanism; and promise to be with me when their other avocations will permit.

*Aug. 3*—This forenoon went with all our Seminary Boys, and a few of the Girls, with Matthew Runjeet, across the Ganges to Tryloke's village. Most of the men and boys of the village came to meet us, when all were conducted under a few shady trees a short distance from the village. Here I addressed them fully on the state of their souls; then catechized the Boys within their hearing. The Girls remained with Ruth, and a Christian Family.

*Aug. 7*—This being Communion Sun-

day, had Divine Service at 10 o'clock A.M. when we administered the Lord's Supper to about 70; among whom were two or three new Communicants.

The father of Levi Lutchman, our young Convert, came late on Saturday. He has been travelling for the last thirteen days from the King of Oude's dominions: had he arrived a week before, his son's trial would have been much greater, as he was baptized only on the 1st Instant. He was a good deal distressed, both last evening and all to-day, about his son. Still the young man does not neglect a single Ordinance. His father is residing with him in the premises, and is anxious to take him home to see his mother; but he is not to be prevailed on to accompany him.

Sept. 11, 1831: *Sunday*—At Forenoon Service administered the Lord's Supper, and baptized Philip, brother of Melancthon, a Rajpoot about sixteen years of age. Though he has not been with us much more than a month, yet a great change is perceptible in him, which has been gradually going on, and which became manifest in our way to Benares, where he manifested a real concern for his own soul, and for the dandees (boatmen) on board. At first he would not so much as eat any food that his brother cooked; but after a while he joined him, unsolicited; and all his scruples have gradually given way. He has learned the fundamentals of Christianity with ease; which he repeated, together with answers to questions that were put to him at his baptism.

Oct. 24 to 29 — During the whole of the week visiting the Schools in the mornings; going to the Bazaars in the afternoons; and attending to the translations in the course of the day. In the Bazaar few of any consequence attend to hear the Word, and these seem attracted by curiosity, without laying to heart the truths which they hear. This makes it very painful and discouraging; yet we must persevere and be at our post, even if it should only tend to the exercise of grace in ourselves, as we need a life of constant self-denial, otherwise the Missionary spirit fails, and the work becomes a burden.

Nov. 3—This morning a Devotee from Benares called: he had been with Try-loke yesterday, and was by him directed to us. He heard our Boys read a Tract, admitted that the truth was contained in it, and asked who Isa Messeeh\* was.

\* Jesus, the Messiah.

He expressed pleasure at what he had heard, and promised to stay over Sunday, to be present at our Public Worship. After hearing the Devotee, a respectable and learned Hindoo, who is well acquainted with Christianity, and consequently with what Missionaries ought to do, remarked, that "if those who had been set apart to propagate Christianity had exerted themselves as they ought, the success would have been great; since every one finds a testimony to the truths of the Gospel in his own breast."

Procured for one of the lads the Tract on the nature and attributes of God, which one explained, and drew a crowd. The Devotee cavilled at the passage which states that God is "infinite and unsearchable," and argued for some time to establish his point, and to weaken the force of what he had heard, by saying, "It is useless seeking after God, if He is unsearchable and infinite:" in reply to which it was said, "It does not mean that we shall not find Him at all; but, on the contrary, that all *who seek shall find*, and continue to find to eternity; but not *find Him to perfection*, as He is infinite and unfathomable." He continued to object; and said, "It is of no advantage, unless we find Him to perfection." Answer: "Is it of no advantage for a thirsty man to find a river, though he could not fathom the depth of it? is quenching his thirst of no moment to him? is his bathing in it of no benefit to him? is his watering his fields out of it of no advantage to him? all which might be done without fathoming the river. Thus it is with respect to our seeking after God." Some of his disciples, finding that the Gooroo was losing ground in the estimation of the crowd, got him to withdraw.

Nov. 6: *Sunday*—Very early Hindoostanee Service. Baptized a Boy of twelve years of age, who repeated the Creed, and has been some months preparing for the Ordinance.

Nov. 14 — Very early this morning, went to the learned Mahomedan's, who is here on a preaching excursion. He was seated like one of the great men of the earth, and a crowd of learned Mussulmans soon collected, and warmly entered into discussion. He commenced an attack on the Trinity. In reply, he was told what erroneous notions of their own invention Mussulmans held against Christians, and that they should hear what we have to say on the subject, and

not attribute absurdities to us, which we are ignorant of, and which we deny. I now begged them to hear what we believed respecting God.—“According to the Revelation of God in the Pentateuch, in the Psalms, in the Prophets, and in the New Testament, there is but one God, and no other; and in this Divine Essence, there exists a Trinity of Persons, called Father, Son, and Holy Ghost. This doctrine is beyond the comprehension of finite reason, and is purely a matter of faith upon the testimony of God. To deny it, is to deny the inspiration of the Scriptures themselves; and the controversy is no more with us, but with the Holy Scriptures.” They interrupted me repeatedly, by trying to fasten upon me a confusion of the persons in the Trinity, and dividing the Essence of the Godhead. They asked whether I could not call the three persons God. “Yes.” I then read from Isaiah and the Psalms. They also inquired whether the Father and the Son could not be called the Holy Spirit. “No; but He (the Holy Spirit) is called the Spirit of God, and the Spirit of Christ, though neither the person of the Father or of the Son is called the Holy Spirit.” They then went to confound the Son and the Holy Spirit with the attributes of God, as if our explanation amounted to no more; which, reminding us of the Socinians, it was necessary to correct, and to shew clearly, that each Person in the Sacred Trinity possesses all the perfections of Deity. Nothing, however, would do with those who wished to comprehend the Incomprehensible; who would, as it were, compress the ocean into a thimble; and whose whole object was, not to gain information, but to obtain victory by any means. It was, therefore, not sufficient that one learned man should argue with us at a time, but several at the same instant would obtrude their objections.

They persisted in urging that the doctrine of the Trinity is contrary to reason, though they could not make that out, and were repeatedly told that it was beyond the comprehension of finite reason, yet not contrary to it. They, however, kept to their point in asserting, that three cannot be one, nor one three, without a division of substance; to which, as an imperfect elucidation, it was said, “Man is composed of body, soul, and animal spirit, yet he is but one man.” It was also said, “The sun is but one body, composed of light and heat, in its very nature; and

wherever the sun is, there is both light and heat: a sun without light and heat would be an imaginary sun, and to deprive it of one of its qualities is to do away with the sun itself; so, to deprive God of his justice, as Mahomedans and Hindoos do, and as the philosophers of Egypt, Greece, and Rome did before them, is doing away with the very being of a God, and becoming, in reality, Atheists, by substituting an imaginary being for the True God. This imaginary being both Hindoos and Mussulmans have set up and adore.”

With respect to the Incarnation of Christ, they wanted to make out, that, in appearing in human nature, He must have been separated from His Essence, and from the other persons in the Trinity. In reply they were told, that, though Incarnate, yet he was in heaven at the same time that he was upon earth; and consequently omnipresent, omniscient &c. As to our Lord's suffering for the *sins of the world*, they persisted in saying that it was derogatory to the nature of God to punish one for the sins of another. But there was no obtaining a patient hearing to what we had to say on these points: this made it doubly painful. In order to reconcile the justice of God in pardoning their sins, they said, that God might pardon sins committed against Himself, without infringement of His justice, as much as an earthly judge might. There were many such things said, which required a full explanation and a patient hearing. They, however, seemed to think that victory consisted in noise and much talking, and consequently had the better of us.

They also asked: “What one fault have you to find with Mahomed?” Answer: “This is amusing. Why not ask us to find one leaf in that tree”—pointing to one full of verdure in the garden—“when, at first view, innumerable appear. But what say you to Mahomed's endeavouring, in the Korân, to falsify the Scriptures, by denying the sacrifice of Christ for the *sins of the world*?” In reply, he said, “Upon the same mode of reasoning, Christ falsified the Pentateuch by forbidding circumcision.” This assertion he did not attempt to prove; though it was pretty clear he would say any thing, though ever so false, so long as he thought it would answer his purpose. He then asked, “Why are we commanded to eat those animals that are pronounced un-

clean in the Books of Moses? Upon the same principle," he said, "the Korân differs from the preceding Scriptures." Though a brief answer was given, they would not admit it, nor wait for a full explanation, which required much time and consideration. They were, however, told, that if they but understood the Old and New Testaments, they would find that there were no contradictions whatever; but that one was a foretelling by types, shadows, and predictions, and the other the fulfilment of them in Christ and Christianity. However, it proved of little use to attempt to clear up matters; as, whenever an explanation was attempted, we were soon interrupted with a number of other questions, on account of their ignorance of the Holy Scriptures, and determination to unbelief and to hold to a lie: hence arose their captious questions, with which they invariably interrupted us from time to time, and thus failed in obtaining the information which we might give them. We said we should like to preach to them on each of these important questions; and that in no other way, could they expect to have the information, unless treatises were written on them. The Government Vakeel (Agent) of the court, who is a respectable and learned Mahomedan, gave us pleasure by his gentlemanly behaviour throughout. He said, that he was desirous of hearing particulars on each subject from us, and wished very much we could be here two or three weeks for that purpose.

On getting up to take leave, I found it was half-past nine A.M. Gave away the only copy of the Psalms and Isaiah which we had brought, with several Tracts. In order to puzzle, the following question was also put to us:—"Supposing there were three persons, one an open profligate, who lived and died in rebellion against God; the second, a penitent believer in Christ; the third, an infant; who all died in their several stages of life: how would they be awarded?" Answer: "The first would be cast into hell; the second obtain salvation by faith in the Saviour; the last, being a sinner by nature, by virtue of Adam's transgression, without any actual sins of its own, would be pardoned without any faith of its own, by the atonement of the Second Adam."—Mussulman: "Supposing the person cast into torments for his sins, should say, 'Lord, if Thou hadst called me away in my infancy I should not

have rebelled against Thee, but have enjoyed felicity." Answer: "*The Judge of all the earth* will not permit persons to remain in such darkness and delusion as they continue in in this life; but He will bring their sins, all their sins, of thought, word, and deed, to their recollection, so that every mouth shall be stopped, and all shall acknowledge that God is perfectly just, right, and good, and that their destruction and condemnation are of themselves." Here the story of the woman taken in adultery, and of the conviction which her accusers felt, &c., was adduced.

Nov. 18, 1831—Morning and afternoon, perambulated the whole extent of the Fair: read at different places, and gave away Tracts. Had long disputations with two learned Devotees for hours. One man spoke openly against the popular system of idolatry. He was evidently a man of superior learning, and seemed dissatisfied, and convinced of the insufficiency of Hindooism, and to rest upon the idea that there is nothing beyond self. He, however, found himself checked respecting our reasoning on the soul of mortals, and on the Self-existent. At first he would not admit of any thing but what we see with our bodily eyes; till, by reasoning, he admitted a spiritual substance, &c. He promised to examine our books. None of his own people would dare to cope with him, as, in a few moments, he exposed both Brahmins and the most learned among their Pundits.

Nov. 19—To-day, had another interview with the learned Devotee mentioned yesterday. He came to our boat, took the New Testament and Psalms, argued against a Pundit, and promised to read the New Testament, mark down what he did not understand, and come to Chunar. He certainly seems the most able man I have seen among the Hindoos.

Nov. 20: *Sunday*—Very early, all went, as usual, to the Fair; and, on the beach, spoke to crowds and distributed Tracts. Walked round, and engaged several persons, as on the preceding days. More than one gave us reason to hope that these visits are not in vain. From time to time we met with people who see things through a different medium from the multitude. It is becoming common to hear that Christianity cannot but spread; that falsehood cannot at all times keep out the truth.

Nov. 28—This morning baptized two Adults. One was of Native-Christian



descent; and both gave satisfaction as to their knowledge of what they were doing. They had for months been under preparatory instruction.

*Dec. 1, 1831*—I find that Matthew Runjeet, our Reader, in the course of his daily perambulations, has got two young men, Brahmins, who, it seems, were on pilgrimage; and who have been prevailed on to renounce their false systems for a trial of Christianity. They have now been here more than a fortnight, attending on the Means of Grace, and learning to read.

*Dec. 2*—This morning one of the young Brahmins gave the following account of himself, viz. that he came from a village in the district of Rewa, six days' journey from hence: that he left his parents only about three weeks since; and when he left home he had a gold amulet about his neck. He was joined, at Mirzapore, by a stranger, a Devotee, who proposed accompanying him; and during the night he was deprived of his ornament, together with what covering he had, and saw no more of the stranger. However, he came on to Chunar, in prosecution of his pilgrimage to Juggernaut. Here he ranged the Bazaar, like a simple stranger, scared away from shelter to shelter, till he was compelled to spend the night away from every habitation. Next morning, as he was walking through the Bazaar, in the garb of a pilgrim, Matthew, on his way from the School, met and spoke to him, and prevailed on him to give up his wild journey, and to make a trial of remaining with him a week, to which he agreed, and now seems both happy and thankful. He said he first felt inclined to visit Juggernaut, from the relation which his mother gave of her pilgrimage to that scene of idolatry, which took place about twelve months before. He had expressed a wish to proceed to the same place; but could never prevail on his parents to give him leave: he therefore one morning, on pretence of going to the fields of corn, set off by himself. On coming here, he heard one of our boys read a short Address, which affected him much; and he has since determined to remain, and to embrace the Truth, which he feels satisfied is with us. He is learning to read; has already got off the Creed and the Commandments, and a small stock of Christian Knowledge, by attending the Means of Grace, and hearing the boys repeat the Catechisms. He appears guileless, and has resided

*August 1832.*

all his days in a country village, remote from populous cities and bad company. By all accounts, the people inhabiting the country to the southward, about the first and second range of hills, are in a far more promising state, humanly speaking, to embrace the Gospel, than those in the plains on both banks of the Ganges. We have not yet made one visit to those parts, where, perhaps, the greatest harvest awaits the Gospel Message.

*Dec. 16*—During the last fortnight, the Native-Christian Readers, with three or four others, have assembled at my house, on an average two hours before dawn, to read the Word of God, to solve difficulties, and to pray. They have this morning commenced the Gospel of St. John.

#### GORRUCKPORE.

##### *Native-Christian Community.*

Mr. Wilkinson, with the advice and assistance of some Christian Friends, has undertaken the formation of a Christian Community at Gorruckpore. Much difficulty is found in obtaining employment for Natives who embrace Christianity; and it is to obviate this that the present undertaking has been entered on. If judiciously conducted, considerable advantage may, under the divine blessing, be expected from it; but much discernment, vigilance, caution, and firmness, will be called for, to secure the object in view. It is also requisite that the Missionary should carefully abstain from unduly involving himself in secular affairs, lest he should be withdrawn from, or rendered less devoted to, his peculiar and spiritual duties.

Mr. Wilkinson states that he had obtained from Government a grant of 1000 begahs\* of waste land on a lease of fifty years. Of this quantity, about 300 begahs had been cleared, and a bazaar erected. The cleared ground is rented to Native Christians. It was in contemplation to appoint a Catechist to conduct Public Worship, and to read to travellers passing and repassing. Mr.

\* A begah, in Bengal, is about three-fifths of an acre.

Wilkinson considers the late regulation of Government for granting waste land to Europeans on a lease for fifty years as affording great facilities for the propagation of Christianity.

*Advantages of itinerating among the Natives.*

Mr. Wilkinson, in a Letter dated March 22, 1831, thus writes, relative to a visit which he paid to Jaunpore during that month:—

The first place of importance, in my route to Jaunpore, is Gopalpore, where the Christian Fakeer, as he is called, resides. He continues, as far as I could judge, in the same state. He confesses Christ openly, and exhorts all his disciples to trust in Him for salvation. The attempted School does not answer, for want of good superintendence. We distributed Tracts to such as could read, and proceeded on to Azeemghur. Here every thing promises well, could it be frequently visited; which, should Mr. Smith remain with me, I hope may be done. The people were much more disposed to listen to and receive the Word of God than I ever before saw them. After remaining one day, proceeded on to Jaunpore, reading and distributing Tracts at the intermediate villages, and also copies of the Scriptures to such as had received Tracts before, and were desirous of knowing more of Christianity. On arriving at Jaunpore, my people put up, as usual, in the serai (inn); but on account of the state of my own health, and it being hot, I was made a welcome visitor at Mr. Brown's. During my stay, I went to the town morning and evening, and my people were engaged the whole day reading and distributing Tracts. I have always found great pleasure from my visits to this place; but never witnessed things so favourable as at this time. No one came forward to gainsay, though crowds constantly assembled. They listened at all times with uncommon attention and candour; and many who received books went home and read them, and afterwards came repeatedly to have parts explained which they did not understand. The Schools formerly established had been given up, owing to my long absence, and the departure of Mr. Brown from the place, who kindly countenanced them. A number of Boys, on our arrival, asked to have them commenced again; and

as Mr. Brown was so kind as to say that if I left some person to take the regular superintendence, he would interest himself as far as lay in his power, I formed two Schools afresh, in which, before I left, 15 Boys had begun to read the Testament, and some younger Boys had begun to commit the Catechism to memory. I have left William Churun there, whom I intend relieving in about two months.

Churun subsequently wrote to Mr. Wilkinson as follows:—

The Schools are well attended. The Boys read the Testament, and learn the Catechism. On Sunday I assembled the Christians here in the Church: there were sixteen. They were very attentive, and liked my exhortation; and, thank God for your kindness in leaving me here: I am glad also. Every day I go once into the town: the people behave very well, and many make further inquiry.

And in July:—

There are about 15 Boys in each of the three Schools. I go alternately on to the Bridge, to a place near the Muzeed (Mosque), and to the Rajah's house to read.\* The people, both Hindoos and Mussulmans, are willing to hear; and many investigate: some are convinced, but are deterred from becoming Christians by the scoffs of others. I am sure I am not labouring in vain.

When on another journey, Mr. Wilkinson writes, in his Journals for November and December 1831:—

Nov. 1831—After a long conversation with the people assembled near the Sevala on the folly and sin of idolatry, one man asked me to send for the poor man at whose expense it is being built. Having consented to his calling him, he soon made his appearance, bringing with him his spiritual guide. We had a long conversation; and after a time, having tried to defend their idolatrous worship in vain, they admitted that it was all a lie, as I had clearly shewn it to be.

Dec.—At a little distance from the place where I pitched my tent, I observed a standing Canath of considerable extent, and, on approaching it, found about 100 Brahmins seated to hear the reading of the Bhagavat. This was the sixth day. Sat about three hours with them, *hearing and asking them questions.*

\* The Rajah first invited him.

A fine opportunity was afforded of exposing the absurdity, folly, and awful wickedness of the whole vile system of Hindoo Idolatry. The Pundit, who was seated on an eminence which formed his bytak (seat), bore the interruptions with singular good humour, and, when confounded, wisely held his tongue. I resolved, instead of going on to Buxar, as was my intention, to spend the Sunday here, as they were to be assembled again for the whole day. The reading of the entire Bhagavat takes seven whole days, from sunrise to sunset. I was quite ashamed to think of the little time I spend in thus making known the True Word of God. The poor man, however, was quite hoarse and exhausted. Went to the Pundit after dark, and sat *tête-à-tête* with him for above an hour. He freely entered into conversation, and I was much interested with him; but the poor creature is evidently wedded to his system from interested motives. He asked, "If I follow your way, what will you obtain for me for my maintenance?"

Met with Br. Bowley and Mr. Smith on Tuesday Morning at Buliyah, and remained till Sunday, when we proceeded towards Buxar. I was much interested with what I saw at the Fair: there was much to encourage persevering Missionary efforts. A number of incidents occurred to convince me that former labours have not been in vain. Many, publicly and fearlessly, condemned and exposed both the Idolatrous and the Vedant System.

The poor Cuverites stand aloof from us, as if conscious either of the weakness of their own system, or of the power of Christianity; perhaps of both. Besides the books which we distributed in the Fair, numbers came to buy them at the boat, where we had fine opportunities of conversation when too hot to be out. It is quite an error to suppose that no good is done by Missionaries visiting these *mela*hs (fairs): good must and will result. There is an astonishing difference in the state of the Hindoo Mind, particularly within a few years.

On this journey Mr. Wilkinson met with a class of Fakeers, of whom he gives the following painful description:—

Had a long conversation with a Ughoree Fakeer. They are a set of religious mendicants, not very numerous about these parts, and the respect paid to them shews strongly the inconsistent character

of the Hindoos. He seemed impressed with what I said, and promised to visit me at my tent. The Ughorees eat all animal food without exception; yet the Hindoos much venerate them, even though they eat cow's flesh, so abhorrent, as one would suppose, to the Hindoos.

The Fakeer, according to promise, has paid me a visit, bringing with him a lady Fakeer, whom he calls a chela. She is a young creature, and according to Hindoo ideas, particularly beautiful. She wears the appearance of a Fakeer. They brought with them what they call *prusad*, as an offering, consisting of a basen of prepared pork, and a bottle of wine made from the Monou fruit. While sitting in conversation with me, they drank two bottles. He allows himself four bottles before 12 o'clock and four after, daily. He proceeded to make other sad confessions, but was stopped by his lady chela's saying, "The Gentleman will write it all down: hold! hold!" I have been told by some of these men that they can drink eight gurras without being intoxicated. Be this as it may, my visitor was something the worse for his two bottles, and began to talk wildly.

Mr. Smith writes Jan. 2, 1832:—

I proceeded to Adjuddero, the birth-place of Ram, distant from Gorruckpore about 45 coss.\* Arrived at Bilwa on the morning of December 17th, and proceeded, in the afternoon, about 3 coss further, to Adjuddero, which is situated in Oude. I had to cross two nullahs (streams) besides the Ghogra, on the banks of which stands Adjuddero, delightfully situated. The place where they tell us Ram was born is now occupied by a Muzjeed, excepting one corner, which the Hindoos say was his mother's apartment when she bare him. Of the Hindoo Temples and houses for the Byraggees (Devotees), I counted between 20 and 30, some of them very splendid. I was informed, but I think the account was exaggerated, that there are 5000 Byraggees and religious mendicants constant residents, besides the immense numbers daily going and coming. I was much interested; and continued my visits from Bilwa amongst them for two days, accompanied by William Churun the Native Catechist. We did not meet with a great deal of opposition: the people of course defended their own religion: they generally heard with much patience, while we endeavoured to

\* A coss is rather more than a mile.

expose its inefficacy and absurdity; and manifested much curiosity, when they heard the history of Christ, desiring greatly to know more of *that way*. I observed two or three that really appeared in good earnest about Religion, and sincerely endeavouring to walk according to what they imagine to be right. With such, speaking after the manner of men, the Missionary, by exercising patience and perseverance, may have some expectation of succeeding.

I hope to visit the place again, when I can speak the language, and understand the people more perfectly. It appears to me an important place for Missionary operations. They were clamorous for our books; so that we had not one left when we came away. Went, on the 20th of December, to a large Fair, about a coss from Bilwa. The people assembled were numerous, and, during the whole day, multitudes continued coming to the tent, with whom we had long conversations, many of them Brahmins, Fakeers, and others, from Adjuddero. It is not for us to say what good may be done in this way; but the people go away apparently convinced of the folly of their own religion, and of the truth of Christianity, and take our books along with them.

#### *Baptisms and Candidates.*

July 6, 1831.—On Sunday week we admitted to the Ordinance of Baptism two persons, adults, who followed us from below Patna, on our way up from Calcutta. They were pilgrims returning from Juggernaut, and formerly sippabees (soldiers) in the Company's service, both young men, and brothers. They have been, since that time, under a course of instruction, and have behaved to our satisfaction: we trust they will adorn the profession which they have now openly made, by a steady and improving walk. Three more adults, with four children, are under instruction, and I hope will prove steady in their purpose to follow the example of the two just baptized.

[*See M. Wilkinson.*]

#### MEERUT.

#### *Instances of the Growing Influence of Christianity.*

It will be seen by the following extracts from the Journals of Mr. R. Richards, the Catechist at Meerut, that he is prosecuting his labours with encouraging prospects of usefulness

Nov. 29, 1830.—A few Brahmins who had received books last year, came to see me, and to ask for more. It was evident they had read them; for they began to question me as to the meaning of particular passages, especially on Matt. vi., about praying privately and giving alms, which I endeavoured to explain to them. They seem to be deeply interested concerning the Christian Religion.

Dec.—The Nabob who called on me in August last, came again, and stayed conversing with me for some time: he invited me to visit him. I went, and was introduced to his daughter, who appeared to be a well-educated girl: she had the Korân. I had much interesting conversation with her: she was very attentive to what I said; and I presented her with a Testament, the Psalms, and the Pentateuch.

March, 1831.—A very old man, a Kadi (Mahomedan Judge) of Anoperlian, came, bringing with him two of his learned Molwees. During our conversation, I observed, "Kadi Gee, you are an old man, and must have seen that the world is full of sin; now pray tell me, since it is so, and man, being a sinner before God, and that daily and continually, yet prays, and fasts, and attends to his religious duties; will God therefore forgive him, or will he strictly judge and condemn him?" Kadi Gee answered, "God will surely give him free pardon."—"Then where," said I, "is the perfect justice of God? for you must allow that He is a just God, and therefore must deal with sinners according to their sins." The Molwees exclaimed, "Ha! Kadi Gee; this is an unanswerable question. Our religion does not clear this point."—"Then," said I, "read the blessed Gospel of the Lord Jesus Christ, and you will see the question answered, and find how God is just in justifying sinners." They took away the books which I gave with thankfulness.

April 5.—A Byraggee (Devotee) came forward, and said, "Sir, I once saw you at Benares, fifteen years ago." I replied, "It is probable: I was there about that time; but I am sorry to find you in the same rage." He took no notice of this remark; but requested that I would tell him why I distributed these books. "Why do you ask?" "Because when we give away our books we hope to gain heaven."—"I have no such thoughts, and God forbid I should. These books are given in sincere love for your

soul's welfare." "How," he exclaimed, "can you possibly love me, a stranger?"—"In one sense you are no stranger. I know you to be in darkness, and therefore in need of light, to see your dangerous way. I possess that light, and offer it to you. The Scriptures say, when you light a candle you do not put it under a naund (measure), but in a conspicuous place, that it may give light to all. May the light in these books lighten your eyes, and show you the true way to God, and how He is to be worshipped!" The Byraggee seemed to like the subject, and said, "Come, let us walk on together." Crowds had gathered round, and they quietly followed us, listening to our words. The Byraggee said, "An unlearned man is worse than a brute beast." "I am sorry to reply that there is many a learned man in no better state."—"How?"—"The brute beast, I believe, has never to this day stooped so low as many of your learned ones have done. He may submit to the controul of a reasonable being, but he bows not down to a stone or the stock of a tree. He seems to have more sense than his master, who can think that a stone is the God who created him and all mankind, and who gives him food and raiment: even your learned man has forsaken God, and made the work of his own hands his god."—"That is true," said he, "but we want a god whom we can see, and touch, and feel." "God is not to be seen or felt. *God is a spirit, and man must worship him in spirit and in truth.*" We parted, and I returned to my tent.

In the evening I went to the river-side. It comforted me to observe two men seated in a small temple, reading one of the Tracts with serious attention. I did not like to interrupt them, so I turned another way.

April 7, 1831—At sunrise, people assembled around my tent, and were actually ready to quarrel with each other for the possession of the books. A man came forward, and requested me to address them; saying that he had once before heard a Missionary, but that he had found it difficult to understand his language, as he did not speak fluently. I complied with his request, taking for my subject, *If any man have not the Spirit of Christ, he is none of His.* The surrounding crowd consisted of about 200 people, some seated, and some standing, who listened with deep and serious attention, and appeared to approve of what they

heard. I concluded with prayer. Many of them exclaimed, "We could stay all the day!" The anxiety for books is very great. I think in the last two days I have distributed 1000 Tracts or Single Gospels, in Hindee or Persian.

Apr. 9—This morning a Brahmin boy came and asked for a book. I asked him, "Can you read?" "Yes; I learned to read in Agra School; and I know that your Books speak of Jesus Christ, and therefore I wish to read them." I was surprised at this open avowal, and cheerfully gave him some books, which he received with great delight. He sat reading aloud for a long time, at my tent door, numbers gathering round to hear him. He was but a boy; yet *out of the mouth of babes and sucklings* God perfects praise. A Brahmin stood up, and said, "In fifty years there will no more be a worshipper of Gunga: we shall all be joined with you, and become Christians. You do wisely, therefore, in trying to remove superstition from our hearts by distributing your books." I was much delighted to hear one man say, "I have been all over the Melah (fair), and I see people everywhere reading these books: pray give one to me." I had the satisfaction, also, to see the Nabob and his people reading the books which I had given them.

Apr. 11—This being the last day of the Melah, people are going away. As they passed my tent, men and women stopped in numbers to take books and converse a little, exclaiming, as they passed us, "The days are coming, when we shall all be of this faith; for there is no more power remaining in Gunga." "Because," said other women in answer, "there is no more love for Gunga." I never saw women come forward to take books as they have now done; and they were not women of low Caste, but Brahminees: they could read the books which were offered them, and gladly took them away.

May—When I went to Hurdwar I hired a Kalassee (out-door servant) to pitch my tent. Whenever any communications took place among the Brahmins and people, I frequently observed the diligent attention shewn by the Kalassee to the various remarks made, and arguments advanced. Nothing, however, was said by him, as to any particular impression shewn on his mind. He returned with me to Meerut, received his discharge, and went away as if all was as usual. About three weeks

afterward the man returned, and in very simple terms acknowledged his entire conviction that his own religion was false, and that Jesus Christ was the only True Lord and Saviour. What convinced him was the frequent conversations, arguments, and prayers, which he had heard, and the mercy of God. "I have thought about it," said he, "ever since I left you. I saw the Brahmins could not answer what was said; and I have made up my mind to believe that what I feel in my heart is of God. I am come, therefore, to tell you this; and I have been to tell my friends, and more especially my wife, that I am determined to become a Christian." His friends and relations used earnest entreaties, and brought their own favourite Brahmin to remonstrate and reason with him, assuring him of their readiness to forgive him, if he had been ensnared to eat or drink with Christians; and that all he would have to do would be to follow the Brahmin's directions, to expiate his sin by ceremonial cleansings. "And what cleansings," he inquired, "are they to be?" They were named: the customary filthy one of the ordure &c. of the cow, offered to him in the palm of the Brahmin's hand, which, on his swallowing it, would cleanse him entirely. "I believe," said he, "in no such cleansings; for I have now learned that *the blood of Jesus Christ*, and that alone, *cleanseth from all sin.*" His wife determined to cast all her cares and fears on the same God and Saviour; trusting that He who saves her husband will not reject her. The friends ceased to remonstrate, and the Kalassee and his wife now reside as Catechumens in my Compound; attending daily my family worship; learning to read; and seeming happy. His relations and friends continue to visit him, and, strange to say, continually exclaim, "Now, Muddaree, now you have made your choice, hold fast this faith!"

Sept. 7.—This morning an interesting circumstance has occurred. A stranger came, and inquired of my servants, "Is the Padre at home?" "Yes."—"Go to him, then, and say that a man from Chebepore, near Futtyghur, is come to see him; one who has faith in his word." He was readily admitted; and after the customary native salam (salutation) he asked me if I remembered him. I examined his countenance, and said, "I have some faint recollection of having seen you before; but cannot tell where or when it was." He gave the following

account of himself, heaving a very deep sigh as he began, and with so softened and melancholy a tone of voice, that I was exceedingly affected:—"I lived, about six years ago, in a small hut, next door to a Native Christian Convert, named Thakoor. He was what people call a Portuguese, and left his Roman-Catholic Profession to join your Congregation. I had many opportunities of accompanying him to hear your discourses, both at the river-side, and at your Hindoostanee Services; and I was glad to go to them, when business or duty elsewhere did not prevent me. I worked as a gardener. Thakoor died: you delivered a funeral discourse at his burial, and I was one of the Congregation. Your words were, *For dust thou art, and unto dust shalt thou return.* Soon after this, I was myself taken seriously ill: I was very sick: it was near unto death. I sent for you, and told you, 'Your frequent discourses have sunk into my heart; more particularly that at Thakoor's death. I am determined to renounce idolatry, and embrace Christianity.' But I told you also, 'I am so very ill, that I must go home to my relations at Chebepore, because I think I must die. Only I have sent for you to tell you, that all my trust is in Jesus Christ, the Son of God. I believe He is *the Saviour of the world and the True God.* I do not know whether God will spare my life; but if He does, I will return to you, and you will remember me after what I have stated to you.' The next day I went away from Futtyghur. On my unexpected recovery, I came with the hope of finding you still in the same place; but you were gone to Muttra. Not having the means of prosecuting my journey so far, I remained at Futtyghur till I had saved a little money to bear my travelling expenses, and then set off for Muttra. On reaching this place I was again disappointed, and was directed to Agra. I went and sought out the Padre there; but I saw at once 'This is not the man of whom I am in search.' A Native-Christian Woman told me I should find you at Delhi: I went, and saw, and heard, the Padre there; and again I said, 'This is not the man.' Further inquiries induced me to come on to Meerut; where several people told me you were sure to be. I am come, and, by the mercy of the Lord Jesus Christ, I have found you." I well remembered this man, and the truth of the opening of his story. I

recommended him to refresh himself, when I might hear further what he had to say.

In a subsequent conversation he went on to tell me that he had made known to his wife his intention of embracing Christianity. She exclaimed in reply, "Do not on that account forget or forsake me. *Thy God must be my God*, and whatever be thy way, that shall be mine." He remained a few days, appearing comforted and very happy in his proposed change. He took leave; and is gone to bring his wife and family to Meerut.

I was introduced to Lady —, and, a few days after, she favoured me with a call, to explain her great desire to attempt setting up a Girl's School. I told her, that if she would patronize such an undertaking, and could induce the Meerut Ladies to contribute their mite, I had no doubt of the attempt succeeding. Mrs. Richards offered to superintend the conducting of it. It was immediately set about, and a subscription speedily obtained to build a convenient School-room in the Mission Premises; and to support the monthly expenditure,

Oct. 1, 1831—The School-room is finished, and the School commenced with 17 Girls. Ladies call every Wednesday to visit the School, and notice the improvement of the Girls. It is intended once more to renew the attempt at a Boys' School.

Nov. 15—During the whole of this day, numbers, both of Hindoos and Mahomedans, have continued flocking to my tent, all very respectable-looking people. They listened with lively attention to my expositions, and thankfully took away portions of the Scriptures and other books. A Byraggee attracted my notice among the crowd, as I remembered having regularly seen him for the last three years, and having often exhorted him to forsake his idolatrous and false system, and to believe in the Saviour Jesus Christ. He appears convinced of the fact of there being a Saviour—needed, and mercifully provided. I affectionately remonstrated with him once more, pointing out the danger of adhering to false ways, and to his present mode of life. When he left me, he promised to come at some future time. A rather respectable Native Hindoo sat near, and was reading some of the Tracts. I overheard him remark, as if he were exceedingly surprised, "In every place where a few people are gathered together, I hear but one subject—

all are talking about Jesus Christ, and His Religion." How could I help, on hearing such words, giving praise to God?

Nov. 16 — Walked to the side of the Ganges, and addressed the votaries gathered there at an early hour: my especial subject was *the blood of atonement*. A sippahoe (native soldier) was there, who expected that Gunga was the preserver and mother of the universe. "If," said I, "she be, as you say, such a preserver, suffer me to tie your hands and throw you into the stream. Can she preserve you from drowning? If she cannot save the body, how much less the soul?"

Nov. 17 — Another interesting day. More inquirers, and petitioners for books, and an apparent delight in the words of salvation. One Hindoo especially, when I contrasted with the worthlessness of a created stream of water the fountain of blood flowing from the wounds of Christ, exclaimed, "Oh that my soul were washed in such a fountain as that! I feel that all outward observances are vain without some new thing wrought in the heart, and how to attain this I know not." I put into his hands a portion of the Gospel, saying, "This will teach you."—"But how," said he, like the Eunuch of old, "can I understand this, without some one to teach me?" I discoursed with him on the separate offices of the Three Persons of the Trinity; enlarging more particularly on that of the Holy Spirit, as an efficient Teacher, and a giver of the knowledge of the plan of salvation. He replied, "I wish to know more of this." He has promised to visit Meerut, in order to hear more fully of the death and sufferings of Christ. So many have come to us during the Melah, for the purpose of receiving instruction and information, and to ask for books, that in the course of four days 2000 books and Tracts were taken, and detached portions of Scripture, from my tent.

Mr. Richards relates another instance of the terrible effects of the Hindoo Superstition.

One shocking circumstance occurred to day. A Hindoo rushed forward, and threw his living child into the stream, as a sacrifice to the Gunga, having violently forced it from the arms of the weeping mother. Some people were encouraged and directed by the vigilance of the Judge to rescue the poor little creature from death, and they happily succeeded. The man was taken up, and on being

questioned, declared, "This Brahmin," pointing him out, "directed me to do this to atone for my sins." Both the cruel father and wicked Brahmin were punished for this crime, and committed to prison.

—◆—

*LONDON MISSIONARY SOCIETY.*

The Directors give the following

*Summary View of the Mission at Belgaum.*

Belgaum is a British Military-Station. It is situated in the Mahratta Country, in 15°. 40'. N. Lat., and E. Long. 74°. 30', and is distant about 75 miles, N.E. from Goa. The population, including that of the villages in its immediate vicinity, amounts to about 25,000; the Natives being chiefly Hindoos, and the Europeans principally connected with the army: the Natives consist of Mahrattas, Teloogoes, Canarese, and Malabars; but the language most commonly spoken is Tamul. The town, or "pettah," is embosomed amidst trees; and in the direction of the populous village of Shawpore the ground is rich and well cultivated, but the rest of the surrounding country has a naked and barren appearance. The climate is one of the first in India, and even in the hot season is mild and pleasant; the heat being mitigated, by the sea and land breezes, alternately.

About twelve years ago, the Brethren then composing the Society's Mission at Bellary, having received applications for Missionaries, from several principal towns in that part of India, after due consideration, decided that Belgaum, which was included in the number, had the first claim on the Society's attention; and, in consequence, Mr. Joseph Taylor, one of their number, with the concurrence of his Brethren, Messrs. Hands and Reeve, went over to Belgaum on a visit of inspection and inquiry. His report being favourable, it was agreed that he should forthwith occupy the Station; and he accordingly, accompanied by a Native Teacher, removed from Bellary thither, in September 1820, at which time the Belgaum Mission may be considered as having commenced. The Missionary and his Assistant were received with much kindness by Major-General Pritzer, the British Officer commanding on the Station, and by several other respectable Europeans, whose solicitations, with those of the General, had, among other causes, induced the Brethren at Bellary to make the attempt.

Mr. Taylor, being a Native of the East Indies and acquainted with several of the Indian Dialects, was enabled to commence direct Missionary Labours among the Natives immediately on his arrival. In 1822 some of the first-fruits of those labours appeared, in the conversion of two Hindoos; and, in 1823, stated Services in Canarese were begun: these Services were attended by about 20 Natives, who bore a decided testimony against idolatry. In the following year the number of Native Converts were increased to seven: in 1827, three more were added; and, in 1828, (in which year a Place of Worship was built for the use of the Mission,) a Native Church was formed, composed of 15 Members: in 1831, it received a further addition of four. Three Natives, to whose conversion the Missionaries at Belgaum were instrumental, now labour usefully, as Assistants, in the Mission.

During the last two or three years, Mr. Beynon, who was at first stationed at Bellary, has laboured in connexion with the Mission at Belgaum, to which place he finally removed about June 1830,

In 1825, in consequence of the baptism of three of the Hindoo Converts, a severe persecution was raised at Shawpore, which led to the discontinuance of the Native Services at that Out-station: but, latterly, several Young Men, belonging to the place, who withdrew at the time of the persecution, have again come forward; and now stately attend the Native Services of the Mission, visit the Missionaries at their own dwellings, and appear to experience the power of Religion.

Native Schools were formed shortly after the occupation of Belgaum as a Missionary Station, which, from 2, gradually increased to 8 or 9; which, although several fluctuations occurred during the intermediate period, is about the present number of Schools connected with the Mission. The number of youths and children under instruction in 1823 was 150, and in 1831 the Schools contained about the same number; but, in the intervening years, the number was considerably larger, and, for some time, was as high as 200. The Schools, reckoning from their commencement, have embraced the Mahratta, Canarese, Tamul, and Teloogoo; but, at present, they include only the first three of those languages. The improvement of the Scholars, in common learning and Christian Knowledge, has been, on the whole, satisfactory.



The inhabitants of the country round Belgaum manifest an earnest desire to have schools established in their respective vicinities, and their children instructed under the direction of the Missionaries, who, unhappily, are unable to meet the wish of the people, in these respects, for want of funds.

At Darwar, an Out-station, where one of the three Native Assistants labours, a Native Congregation has been formed, and two Native Schools have been established, one for adults and one for children.

The Missionaries have widely dispersed numerous copies of the Scriptures and Tracts, in five different languages; and have been delighted to witness many pleasing and useful effects of this happy mode of disseminating Christian Knowledge. Beside frequently visiting the Hindoo Fairs, in the country immediately surrounding Belgaum, for this purpose, they have also availed themselves of many opportunities for distributing Books during the course of several extensive journeys. In these journeys, they have derived much encouragement in their work, from their personal reception by the Natives—the attention with which their Addresses have been listened to—and the evidence which has been afforded, from time to time, that the Scriptures and Tracts circulated are read by the Natives. The number of portions of Scriptures and Tracts distributed, during the year 1830—1831, exceeded 11,000.

From the commencement of the Mission, Christian Worship has been stately performed in English, for the benefit of the Europeans. Services held on the Sabbath, both in the Fort and in the Camp, have been well attended by the Military, some of whom have acknowledged the benefit which they had received, and have adorned their profession of Christianity by a holy life. In 1822 twenty Europeans, chiefly belonging to the British Army, were united together in Church-fellowship. When the Chapel was erected in 1829, English, as well as Native Services, were performed therein; but the European Congregation, being composed chiefly of the Military, still retained the fluctuating character by which it had been previously marked. If some, however, by removals, to which the military profession is constantly liable, were deprived, for a time, of the privileges of the Gospel, others, who came to occupy their places, were admitted to the enjoyment of them.

August 1831.

In 1821 an Institution was established in Belgaum, called the Belgaum Association; the object of which was to aid the Funds of the Society, in conjunction with those of the British and Foreign Bible Society, and the Religious-Tract Society. The sums contributed to the Association, and annually distributed among these different Institutions, have been on the aggregate considerable; the contributions having been well kept up, year after year, from the commencement to the present time.

As the general result of the labours of the Missionaries in this part of India, we are able to state the conversion of not a few to Christ—the moral and spiritual benefit of many—the extensive diffusion of Christian Truth—the decline of prejudice among the people—that even the Brahmins and Gooroos themselves shrink from argument, and cease to defend their system; conceding that Hindooism does not provide for the pardon of sin, and is not fitted to become an universal religion.

## Polynesia.

LONDON MISSIONARY SOCIETY.

THE Directors have printed, and we gladly aid its circulation, the following

*Vindication and Just Appreciation of the Society's Missions in these Seas.*

The interest which continues to be manifested by the Christian Public, in the advancement of the Redeemer's Kingdom in this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the Missionaries supply the necessary information, a brief notice of the circumstances of the Churches connected with the Stations and Out-stations, and of the general aspect of the whole Mission. This appears to be the more requisite, at the present time, as a number of charges, though repeatedly refuted, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object, which, from their first arrival in the islands until the present time, the Missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification and meekness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor

objects have engaged their attention. Their endeavours to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but, on account of the formidable DIFFICULTIES with which they have had to contend the progress of the people has been less rapid than their friends have expected and desired, and the Missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement; though the most partial view of the progress of the Mission must convince every individual, of ordinary discernment and candour, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced, and in this respect they are placed in circumstances less favourable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil and climate of the New Zealanders to the growth of the potato, and the valuable timber and native flax which are both indigenous, furnish to them the means of advantageous commerce; which the Sandwich Islanders find in the sandal-wood, growing without culture, in great abundance, on their native mountains. But neither of these, nor any equivalent, is possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live-stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries, so essential to the improvement of the people, having been in proportion to the returns which they were able to make, has been exceedingly limited.

Another fertile source of difficulty has been found, in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry, than that which prevailed among them prior to their renunciation of idolatry, cannot well be imagined; and although the general and outward operation of those pro-

pensities, which Heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favour of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterward found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices.

To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realizing the conveniences and comforts of comparatively-civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue, for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the Missionaries attempted; and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most ENCOURAGING SUCCESS.

That a number of the Natives are still ignorant and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European Profligacy has engrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagined. Yet the entire community is not composed of such individuals as some, who, in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

Indolence, from the force of habit, and the warmth of the climate, &c., is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labour is

double, and, in many instances, four times greater, than it was while they were Heathens. More land is cultivated; and a number of articles, useful to the Natives, and valuable in barter with Foreigners, have been added to those formerly grown in the islands. Among these may be mentioned—without enumerating several kinds of edible roots, vegetables, and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton have not succeeded so well as was anticipated; neither have they entirely failed: a number of the Natives, it is stated by the Missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the Stations have also been taught to make soap and salt, to prepare tobacco, and to manufacture sugar: though these articles have as yet been produced only in small quantities, it is probable, that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance; and may become valuable commodities of trade for articles of apparel, or other European Manufactures. Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, (in which a number have made a creditable proficiency, and some have been employed by European Traders, and at regular monthly wages, as smiths,) the preparation of lime, and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building after the European manner: this last, being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and, though attended with some failures, as was to be apprehended from the paucity of materials for their construction, and scanty means of keeping them in profitable employ, the Natives have exhibited a degree of improvement which has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly used—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The Missionaries were the first to teach

them this art; and to their enterprise, and the labours of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands; and some of them thrive well, especially goats and cattle. The cattle were introduced and preserved by the Missionaries; and, for some time, belonged exclusively to them, or those immediately connected with them: but they are now possessed by the greater part, if not all, of the Chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous, that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the Natives, will be peculiarly advantageous to the Masters of Vessels visiting their ports for refreshments; on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands; and, though not numerous, are possessed by a number of the Chiefs.

The difficulties which attended their improvement, by means of EDUCATION, have been equal to those which have retarded their outward prosperity: the same natural indolence and restlessness of disposition, which rendered them so averse to steady labour, with the spade, the saw, or the hammer, made the confinement and application requisite to acquire even the first rudiments of education equally irksome. These difficulties, the patience and perseverance of the Missionaries, have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that, throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books which exist in their language. That language, it will be remembered, the Missionaries had first to acquire—to construct its frame-work from the very foundation—arrange it in regular order—and present it in a written form, to the people; with scarcely any aid besides what they derived from the fre-

quently uncertain and perplexing oral explanations of the Natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian Language do not afford much variety of subject; but they include some which contain the foundations of all profitable wisdom—viz., the whole of the New, and some parts of the Old, Testament; and though many, who formerly sought these with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labours of the PRINTING-PRESSES in the islands are increased, and become every year more important. They are superintended by the Missionaries at the Stations in which they are established, but worked by native printers, who have been taught to perform, with credit and despatch, the mechanical part of the operation. By these means the demand of the Original Mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous Islands among which the Native Teachers are labouring: the extent to which this is done will appear from the circumstance that Mr. Darling, during a recent voyage to the Islands in the south and east of Tahiti, distributed books to upward of a thousand applicants in three islands only; and Mr. Barff observes, in communications recently received, that, before commencing his voyage to the West, he had printed 8000 copies of a small book in the Rarotoa Dialect, a series of Arithmetical Tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the Out-stations connected with the Leeward Islands: these had been completed during the year ending December 1831.

schools are still maintained, and regularly attended both by Adults and Children, though not so punctually as at first, especially by the Children. On the part of the Adults and many of the Children, this arises from the necessity which they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions which they receive. The irregular attendance of the children is sometimes occasioned by their accompanying their parents to their plantations: but chiefly by their impatience of continuance at one occupation for any length of time—their love of rambling—their

native indolence, fostered by the warmth of the climate—the facility with which the bare means of subsistence may be obtained—and the inclination manifested by numbers of them toward the habits of dissipation, which so many efforts have recently been made to revive in the Islands. In allusion to this subject, Mr. Davies, in one of his recent Letters, observes — “The Schools and different Meetings are well attended, though few of the Youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf.”

It now only remains to notice the STATE OF RELIGION in the several churches and among the people generally. To undermine and destroy religion, the preservation of which, in its purity and efficacy, has been attended with the greatest difficulties, the enemies of the Mission have put forth their most determined efforts: hence the misrepresentations, tending to invalidate the evidence of its reality and effects, which have been most frequently and industriously circulated. That attention to the observances of religion and a regard to its precepts in the ordinary affairs of life, are not so general and conspicuous as they were immediately after the first reception of the Gospel by the people, has been repeatedly stated. The profession of religion—endeavours to learn to read—and the possession of a copy of such portions of the Scriptures as were printed in their language, were, at that time, with a few solitary exceptions, universal: theft, licentiousness, drunkenness, and other crimes, were, for a time, either discontinued or carefully concealed: the habit of private prayer and domestic worship was uniform and generally maintained: on the Sabbath, there was a total cessation from all kinds of secular employment, and an appropriation of the hours of the day to reading and religious services. Society appeared, at the time, in a state in which it is presumed it had seldom been seen, even in communities where far greater advantages have been enjoyed; but it would have been folly to suppose that all was what it appeared to be: many, undoubtedly, from a variety of considerations, and others without considering the subject at all, declared themselves Christians: numbers wore the mask of religion—professed what they did not feel—publicly abstained from vices, a desire for the gratification of which they

still cherished—and practised observances, in which inwardly they felt no pleasure. But this state of things, to whatsoever anticipations it might give birth, could not last: some hastily threw off the disguise: others retained it for a longer time; until numbers have shewn that their Christianity was nothing more than empty form. But, though all this has occurred, there were from the first a goodly number, who acted from the firm conviction of their judgment and the strong bias of their affections—who were moved by pure and scriptural motives—and who, from the influence of that Divine Benediction to which they ascribe the first change in their minds, have, notwithstanding all the contempt and reproach which has been heaped on them by the malice of ungodly men, and all the violence of temptation by which they have been assailed, and all the natural imperfections of character, remained steadfast in the ways of religion; and have maintained their profession, unshaken and unswayed by the heresies which have risen to perplex, and the pollutions with which it has been sought to inundate the germs of virtue which Christianity had implanted in the bosoms of any of the people.

Those, whose religion is, we have reason to believe, grounded in principle, now form a distinct class; and, though they compose but a minority of the entire population, yet those who profess Christianity, and regard most of its outward observances, still constitute a great majority over those who have cast off all regard to its requirements and sanctions. The withdrawal of the mere professor was to be expected; as Mr. Simpson remarks, in a Letter dated Eimeo, Nov. 14, 1831—“That a separation has taken place between the righteous and the wicked can surely be no matter of surprise, and that there existed a cause for this separation need excite no astonishment.” The purity, prosperity, and stability of the Churches required such a separation; and the Christian Faith could not be expected to become either firm or durable without it. It is not from the parties who remain in Christian Fellowship, and manifest by their general deportment their attachment to the Gospel, that those who decry the religion of the islanders adduce their examples of defective Christian Character; but from those who have cast off the wholesome restraints on vice which that Gospel imposes, and who are drawn toge-

ther at the several ports visited by shipping: at these places, persons of the latter description abound, more than in any other; nothing, therefore, can be more unjust than to exhibit the proceedings, to which they are often incited and encouraged by their visitors, as a specimen, not only of the general conduct of the population, but of the members of the Christian Churches.

One of the earliest causes of trial to the Christian Communities in the South Seas, next to the outbreaking of vicious propensities but feebly restrained, was the appearance of the most absurd and injurious HERESIES. Visionaries pretended to be favoured with special revelations from heaven; not to supersede the Scriptures, but to add to what they contained. It was not long before the secret of this delusion became apparent, by some of its leaders declaring, that, when they were under the influence of inspiration, they were not accountable for their actions. A flood-gate for the practice of iniquity was thus opened, while the guilty perpetrators of vice sought, by these delusions, to persuade themselves that they were free from its penalty. Those who had no root in themselves fell away in this time of temptation; and several, whom a desire to possess the good opinion of others had induced professedly to regard the precepts of the Scriptures, now availed themselves of the pretext which this afforded to return to the filthiness and sin of their former state. The Churches were afflicted by a partial defection, and their enemies triumphed.

Within the last few years, the people have been exposed to another great cause of demoralization—the importation of large quantities of SPIRITUOUS LIQUORS, which have been retailed in the different settlements. The baneful effects of this, on a people among whom intoxication was formerly one of their most easily-besetting sins cannot be described; and we can conceive of few causes likely to occasion greater sorrow to the Missionaries or distress to the Churches. Those who have thus been induced to use ardent spirits, if they had departed from the paths of Christian Virtue, were, under their influence, reckless of the criminal excesses into which they were hurried: while others, who had hitherto maintained a consistency of conduct, now exposed themselves to shame; and occasioned, to those, who were preserved,

the deepest affliction. A number, on this account, have, during the last two or three years, been separated from the fellowship of the Church; and though some of them have continued the victims of the destructive habits thus induced, the greater part of them have been, after satisfactory indications of deep penitence and a return to consistency of deportment, restored to the privileges which they had forfeited.

Lastly, the agitation and irregularities, inseparable from CIVIL WAR, have, during the last year, prevailed in both clusters of the islands; and have not only excited painful apprehensions of outrage and violence, but have interrupted for a time, at some of the Stations, the attendance on the Schools, and on the means of Public Christian Instruction. These calamities have ceased: tranquillity was restored when the latest accounts from the islands were sent away, and the Schools were again in regular operation in the Windward Islands. In the Leeward, one of the Missionaries, who had been obliged to leave his station for a time, was about to resume his labours; although apprehensions were still entertained, with regard to these islands, that the peace there prevailing might again be disturbed. The majority of the Church Members, especially in the Westward Islands, had, through all these perils, remained steadfast: many who had been separated had returned to their communion, and a number from time to time continued to seek admittance to its privileges, of whom it was not too much to hope that they were living in the exercise of repentance toward God and faith in our Lord Jesus Christ.

The annexed CENSUS OF TWO OF THE STATIONS, which is extracted from the recent communications of the Missions, will shew very nearly the proportion, which those who have by Baptism made a profession of religion and those who are united in Church-fellowship, bear to the entire Population of the respective Stations; and are, probably, not inapplicable to the other Stations in the islands.

*Burder-point.*

	Men.	Wom.	Boys.	Girls.	Tot.
In Church Fellowship...	72	71	—	—	143
Adults { Baptised.....	166	183	—	—	349
{ Unbaptised.....	191	61	—	—	252
Children of Parents, professing Christianity, who have been baptised.....	—	—	123	194	317
Do. of Unbaptised Parents —	—	—	72	62	134
Total.....					1115

*Haweis-town.*

	Men.	Wom.	Boys.	Girls.	Tot.
Church Members.....	189	137	—	—	326
Baptised Adults.....	232	176	—	—	408
Children.....	—	—	411	275	686
Unbaptised Adults.....	316	80	—	—	396
Children.....	—	—	54	29	83
Total.....					1943

The Members of the Churches, so far as information has been received, are intelligent, industrious, exemplary, and sincere. They have to contend against the sinful inclinations of their own hearts: they are exposed to the reproach of their own countrymen, whose conduct appears in humiliating contrast with their own; and many snares are laid for them: they are, also, the objects of ridicule, contempt, and misrepresentation, from the irreligious by whom they are visited; and it is painful to be unable to resist the impression, that the majority of those who visit them have no strong prepossession in favour of religion. Their preservation, under these circumstances, and notwithstanding the present immaturity of their Christian Character, is, of itself, no unimportant cause for thanksgiving unto God. The numbers which are every year added to these Churches shew also that the Lord hath not forsaken the work of His own hand.

The defections which have occurred have not, it is presumed, rendered the Missionaries less circumspect in their proceedings, nor less careful in their endeavours to ascertain the suitableness of those thus received into Christian Fellowship; yet, besides 216 Individuals who were united to the Churches in the Outstations among the Austral Islands during the past year, the accounts received within that period report the addition of 355 to the Churches previously established at the several Stations. The circumstances of the Station at Haweis-town, or Papara, as described by Mr. Davies, were probably those of other Stations, though Papara has been less exposed than some nearer the harbours. After speaking of the lukewarmness which had prevailed "though the means of grace and the duties of religion were not neglected," and referring to the measures which were adopted to promote a more serious state of feeling among the people, he observes, "These appear to have been blessed, and a greater degree of concern has taken place, especially among those who had not become Communicants; and many are now pressing forward that they may be received as Church Mem-

bers : but, still, I have my fears lest their present *goodness*, like that of Ephraim of old, should prove to be *as a morning cloud, and the early dew vanishing away*. These feelings manifest an unwillingness to proceed with precipitation; yet, during the year in which this statement was made, 28 were added to the Church, and in the ensuing nine months their number was increased by the admission of 33 others. These statements are offered, to shew, that, though the conduct of the irreligious and careless part of the community is just cause of grief to the Missionaries and the truly pious among the Natives, the Churches not only remain steadfast, but that the Lord was adding to their fellowship numbers, who, there is reason to believe, have their names written in the Lamb's book of life.

We have been solicitous in this brief outline of the South-Sea Mission to state, with great explicitness, the various causes of Discouragement, the operation of which has been most extensively and painfully felt, as well as the grounds for Thanksgiving unto God which the circumstances of the Mission continue to afford. In the islands there were, when the latest accounts were sent away, 39 Stations—14 Missionaries—2 Artisans—50 Native Teachers—37 Schools—7000 Scholars—39 Congregations, the average attendance at which was 22,000—and 20 churches, containing 3371 Members: were this last instance of Divine Goodness and Benediction on the labours of the Missionaries the only one which the Society could record, in the balances of the sanctuary—in the estimate of eternity—it will be found to be a benefit infinitely surpassing the worth of all the efforts which have been employed in the Missionary Cause: the true value of it can only be understood in the regions of blessedness, where it will prove the source of unmingled felicity and the subject of unceasing praise.

Another proof of the genuineness of the faith of the Native Christians might be adduced, from the concern which the Churches manifest to communicate a knowledge of the Gospel to the inhabitants of other islands, who are still the subjects of ignorance and idolatry—their zeal in accomplishing this object—and the grateful pleasure which they manifest, when God is pleased to accompany their endeavours with His blessing.

Notwithstanding all the attempts which have been made to bring discredit on the

Mission, by preferring vague and sweeping charges against the Missionaries, and by representing the conduct of those of the Natives who do not profess to observe the requirements of religion, who are the greatest pests of society and sources of continual grief to the Missionaries and the pious part of the community, as applicable to the whole population—to the Members of the Churches, as well as the most abandoned—the intelligent Christian will regard the commencement and the progress of the Work of God in the South Seas as demonstrating most unequivocally the wisdom and the goodness of the Most High. He will admit the strong claims which the Missionaries and the Native Churches have to the confidence and sympathy of the Ministers and Churches of Britain. Their trials and dangers will excite more frequent and fervent prayer on their behalf, that this portion of the Missionary Field may still flourish in the garden of the Lord; while it is hoped that the wide and effectual doors, which God is opening before them for the introduction of the Gospel, to the Marquessas on the one hand and the Navigators' Islands on the other, will encourage the friends of the Society to more vigorous efforts and generous contributions, for sending forth the labourers to reap these fields which appear indeed already *white unto the harvest*.

---

## West Indies.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

*Beneficial Results of a Proper Treatment of Slaves.*

ON Mr. Wildman's Properties, the Religious Instruction of the Slaves has been continued with much advantage both to them and to him. Of the School on one of these Properties the following gratifying Report was made in April last:—

A late visit to the School in Salt Savannah afforded us much gratification. It is now a model, and every one who visits it, despite of prejudice, is constrained to admire what can be effected with field Negro-Children, under a regular system of education. Except in long-established Schools in England, we do not think that any of the same size there would exhibit a more encouraging prospect than this upon Mr. Wildman's West-

India Estate, in the smiling faces, intelligent countenances, and actual progress of the Scholars. Mr. Stearn's system, though a laborious one to the Teacher, seems peculiarly adapted to the young Negroes. Could the Proprietors of the surrounding Estates witness the good now doing here, we think they could not choose but open their Estates to similar exertion. Mr. Wildman may have the comfort of knowing, even with regard to the success of his benevolent and Christian efforts, that his sacrifices have not been made entirely in vain.

Strikingly were the beneficial effects of the system pursued by Mr. Wildman toward his Negroes manifested during the late insurrection. "We Wildman people," they said, "have law already very well;" meaning that they were satisfied with what

their Master was doing for them, and had no occasion to fight for more; "like dem torra (other) one, who no have law."

The great gang of these same Negroes, on another occasion, came in a body to the Overseer, expressing their regret that the Estate had got into bad order, and offering to give up their Saturdays to effect its improvement.

Such facts impressively evince that this despised and degraded people are susceptible of having the best feelings of the heart powerfully drawn forth by kind and equitable treatment, and of improving as largely and rapidly by the Religious Instruction afforded them, as those of our own or any other country.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. John Raban, who sailed on his last visit to Sierra Leone in the beginning of November and arrived on the 8th of January, left the Colony on the 3d of June, in the "Latona," Captain Tindale, and landed at Brighton on the 3d of August.

*London Miss. Soc.*—The Rev. G. Mundy and Mrs. Mundy sailed for Bengal, on the 22d of July, on board the "Duke of Northumberland," Captain Pope. Mr. Mundy's health has been greatly improved by his visit to his native land, where he arrived in April 1829, after labouring about eight years at Chinsurah—On the 1st of August, the Rev. W. Swan, with Mrs. Swan, embarked at Leith, in the "Barossa," Captain Sinclair, for St. Petersburg, on his return to Siberia, after spending about 13 months on a visit home.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. John Rogers, one of the Society's Catechists in Sierra Leone, has been removed by death, after about four months' residence at his Station; he having landed on the 8th of January, and died on the 12th of May: in addition to the usual country-fever, he was affected with Paralysis—Richmond Turvey, also, a Native Teacher, who had been usefully employed in the Mission, has departed to his rest: of him Mr. Raban says—

Death has been commissioned to remove Richmond Turvey, one of our Native Schoolmasters; who was disabled from service for many months by an internal complaint, under which he suffered much, but with great patience. Those of us who know

most of him entertain a complete persuasion that he died in the faith, and has been received into the presence of the Saviour, in whose service he laboured so long as strength was afforded him.

#### MEDITERRANEAN.

*Church Miss. Soc.*—By two Letters from the Rev. T. Müller, dated May 14 and June 1, 1832, we learn that he had some encouragement in his work. He says: "The state of the School at present is a source of great joy to me." Mr. Müller also gives the following report relative to the Rev. S. Gobat:

According to an indirect report which Dr. Dussap had from an Abyssinian, Mr. Gobat is with Girgis, and the son of Sebagadis, on a mountain, watching the favourable moment to come hither. This son of Sebagadis hopes to re-conquer the lost province of his father; and in this case, as men view it, much would be gained for the Mission, because he loves and esteems Mr. Gobat, as he did also the late Rev. C. Kugler; but if he should not succeed in his enterprise, there would not be, at present, according to Mr. Gobat's opinion, any prospect of establishing a Mission in Abyssinia.

We would not, however, place too much dependence on reports of this kind. That our dear Brother, if still living, is surrounded by dangers and difficulties there can be little doubt: let us, therefore, continue to remember him and his arduous Mission at a Throne of Grace.

#### INDIA WITHIN THE GANGES.

*London Miss. Soc.*—The Rev. W. Buyers (see p. 160) arrived at Benares on the 6th of January, after a tedious passage of about two months from Calcutta, in consequence of contrary winds and the strength of the current.



# Missionary Register.

SEPTEMBER, 1832.

## Biography.

### NOTICES OF SIX LABOURERS OF THE WESLEYAN MISSIONARY SOCIETY.

REV. T. C. MORGAN,  
of the Jamaica Mission.

My colleague and faithful fellow-labourer, Br. T. C. Morgan, departed this life on Tuesday the 2d instant, after an illness of four days. On Friday Evening he attended a public Prayer-Meeting, prayed, as usual, and read a chapter. This was his last work on earth: he went home, and was immediately seized with fever.

I visited him early the following morning, but no danger was apprehended: he had taken medicine, which was expected to relieve him: he conversed freely, and regretted that he should not be able to take his place on the following day. On Sunday he grew much worse: the disease was violent and rapid in its progress. On Tuesday, it was evident to all that death would soon terminate his sufferings. On inquiring into the state of his mind, he expressed strong confidence in Christ. After resting a little, he said, "How many ways our Heavenly Father has of bringing us to Himself! *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.* A short time after this he repeated the following lines:—

Then, when the mighty work is wrought,  
Receive thy ready bride—

and sang about half the first line, but was unable to proceed. Br. Whitehouse asked him if he felt that Christ was precious to him: he said, "Oh yes! *If God be for us, who can be against us?*" It was then observed to him, that he would have the advantage of us, in that he would gain the conquest before us: he replied, "I shall gain the victory, because he gained it!" After resting a few moments, he said, "I preached last Wednesday from these words—*For me to live is Christ, and to die is gain.* Little did I then think that it would be my last Sermon." Br. Whitehouse then said to him, "I trust you feel that you have built upon the Rock of Ages." He replied, "I have no merit; but I rest on the

Sept. 1832.

atonement of Jesus Christ: I feel I have built on Jesus Christ.

Oh wondrous grace! Oh boundless love!  
It lifts me up to things above."

Soon after, he said, "Jesus Christ died for me, therefore I shall not die eternally." He then dozed for a short time; after which he said, "Lord, I commend these souls to thee." Looking at the Rev. Mr. Coultart (Baptist Missionary), he said, "Ah! this is solemn work! The dark valley of the shadow of death can be enlightened by Christ's presence. Oh! we'll praise, we'll praise—Victory through the blood of the Lamb!" He then repeated the following lines—

"When my sufferings most increase,  
Let Thy strongest joys be given!

Oh! this dear atonement! The blood of Jesus Christ cleanseth from all sin—from all sin!" To those around he said, "Oh! my brethren, trust in God—trust in God—Oh praise, Oh praise!" Some time after he was asked how he felt himself: he said,

What am I, O thou glorious God!  
And what my father's house to thee!

He then prayed aloud for all who were present, and for the prosperity of the work of God. He breathed his last about seven P.M. Thus died T. C. Morgan, in the twenty-sixth year of his age, and in the midst of his usefulness.

[Rev. T. Murray: Sept. 1832.]

REV. MARK HARRISON,  
of the same Mission.

Br. Mark Harrison was a blessed Youth, full of faith and love. He abounded in every good work. As a Preacher, he was highly acceptable and useful; and, in his death, the Church has sustained no ordinary loss. He was taken ill on Wednesday, the 1st of October, having preached on the preceding evening, from Psalm lviii. 11. *Verily there is a reward for the righteous.*

On Thursday he was a little better, and we all thought his indisposition would be removed. On Friday he was worse; and I called in the Physician, who used every means in his power to oppose the

progress of the fever; but all in vain: it soon appeared to be the worst kind of this country fever, and proved too strong for the power of medicine. He was free from delirium until the afternoon of Monday. In all this time his mind was kept in peace: his answers to all our questions were quite satisfactory, and truly edifying. In my last conversation with him, he spoke of the necessity of being fully devoted to the Lord. He then spoke delightfully of his entire dependence on the atonement of Christ; and, with tears, expressed his gratitude to God that he was still in the possession of his reason and able to reflect. On Wednesday, his spirit fled to rest. Thus died this dear young man, in the twenty-sixth year of his age. His race was short, but he lived to purpose. [The Same: Oct. 1828.

REV. JOHN MANLEY,  
*of the Tortola Mission.*

Our highly-esteemed brother, John Manley, a man sincerely beloved by his Brethren, greatly approved by the Church, and much regretted by all who knew him, died on the 13th of November, after a short illness of four days. He was, to all appearance, well on the 8th: in the night he was seized with ague, which was succeeded by fever. Human help proved useless. On Monday he was still worse; and continued gradually to sink, until about five o'clock on the morning of Thursday the 13th, when he laid down his body and his charge together, and his happy spirit took its flight to its eternal rest.

He declared his unshaken confidence in the mercy of God through the merits of his Redeemer, and frequently repeated verses of our Hymns.

At one time, when he was suffering much, he, with great emphasis, repeated those lines—

With me in the fire remain,  
Till like burnish'd gold I shine,  
Meet, through consecrated pain,  
To see the face divine.

Many times he was heard to say, with holy animation, *The Lord is my rock, and there is no unrighteousness with him.* On its being said to him that we must suffer, as well as do, the will of God, he replied, "Oh yes! Oh yes! I will suffer: glory be to God! glory be to God!" He was frequently in a rapture of joy, and exhausted his strength in praising and blessing God, and praying for the people around him. When he called his friends to bid them farewell, he appeared to feel the very joys of

heaven. To one present he said, "My dear Sister, grace, mercy, and peace, attend you!" His speech then failed, and he lifted up his hand to heaven, as if directing her to meet him there. After he lost his speech, he appeared to have a severe struggle: but, in a few minutes, his countenance changed; and his face shone, like Stephen's, with heavenly joy. Br. Hunt desired him, if he felt happy, to raise his hand: he did so; and continued, by the most significant and inexpressibly-happy looks, to shew that the conquest was gained, and his work done.

His last words were, "It is sweet! It is sweet!" [Rev. John Felous: Dec. 1828.

REV. WILLIAM HUNT,  
*of the same Mission.*

The Chairman deeming it proper for me to go from St. Kitt's to Tortola, I took passage in a small boat, on the 28th of November, and landed in Tortola on the 29th; and, to my great sorrow, found Br. Hunt exceedingly ill. When he was informed that I was come, he shewed signs of great joy, and said he could hardly bear the sight of any one. When I went into the room, he clasped me in his arms, and held me to his breast for some time. He was taken sick on the 18th of November, and was attended by the same Medical Gentleman as Br. Manley. On the night of the 29th he got a little rest. I then spoke to him about his soul: he told me that he was perfectly happy in the love of God; and resigned to His will, whether to live or to die. After attending next day to the Sabbath concerns of the Station, I again visited him: he still seemed cheerful. I then went into the Chapel, and read the Morning Service; and preached to a Congregation bathed in tears, from Hebrews iv. 9. When I had done, I again went to see him, and found an evident change for the worse. After a little pause, I asked him what he thought of his present sickness; he replied, "I think I shall die." I then asked him again how he felt in the prospect of death: he replied, "Happy! I am at peace with my God. I do not now feel those transports of joy which I have felt, and which some feel in my situation; but I have a settled peace." He continued to linger till about three o'clock on the morning of December the 1st, when he breathed his happy spirit into the hands of God. Thus died William Hunt... a Missionary, from principle, and one who in God had greatly owned on this station. In his pastoral

visits, he was open, candid, meek, and affectionate. He both loved and preached the Gospel; and fell a martyr to his very extensive and zealous labours.

[*The Same*: Dec. 1828.

DON LUIS PERERA,

*Native Assistant in Ceylon.*

Don Luis Perera departed this life on the morning of January 3, 1831, in faith and in peace. This Young Man was about nineteen years of age, and was descended from respectable parents of the Cingalese Fisher Caste: he was educated under Mr. Lalmon's roof, and was a member of our Society in Belligam. While I was at our last District Meeting, he was attacked with a severe fever, cough, and inflammation in his breast: he derived not any, even the least, relief from the several native medical men by whom he was attended. His parents and relations wished to have devil-ceremonies performed; but he desired his friends to send for Mr. Lalmon. Seeing, however, that they were all determined to have devil-ceremonies performed, and hence rightly concluding that they would not send for a Christian Missionary, he himself sent a private message to Mr. Lalmon, informing him of his circumstances. He and Mrs. Lalmon attended him daily for eleven days previous to his death; and were gratified by receiving from him satisfactory answers relative to the state of his soul, and the goodness of Almighty God.

His relations seeing him in so dangerous a state, and finding no way to obtain his consent to the performance of devil-ceremonies, two of them, his elder brothers, seized his hands, and attempted by force to make him offer a salaam to the devil-dancer. This violence vexed his righteous soul; and, in the spirit of meekness, he thus expostulated with those cruel relatives who would fain have had him sacrifice to devils—"Why do you endeavour to make me do a thing that is evil in the sight of my Redeemer? God alone can grant me health. But should He be pleased to call me to Himself, I shall cheerfully obey the call."

On one occasion subsequent to this, when he heard his relations whispering among themselves as to the best means of getting a devil-ceremony performed forcibly, he lifted up his voice in broken accents, and said to his Christian Instructor, "I owe no thanks to them: they want to ruin my soul!" Here his voice failed; but, after awhile, he pro-

ceeded to address his relations thus—"If any of you tie a thread or charm, in the name of the devil, round any part of my body, when I am senseless, you will have to answer for it before the Judgment-Seat of Christ." He continued to entreat all around him to desist from such an attempt; which would be an injury done to him, and an offence offered to God.

Mr. Lalmon was praying with him when he died. He expired without the least struggle, in the faith and hope of Christ. Some of his last words were—"Christ is love! Christ loves me; and Christ died for me! I do not fear to die, for Christ can save me. Christ loves me! Christ loves me! Oh my Saviour, grant me grace! have mercy upon me, and save me!" [Rev. W. Bridgell.

REV. JOHN SARJANT,

*of the Mauritius Mission.*

Soon after my Letter, dated April 29th last, my dear colleague was taken ill; and, with inexpressible grief I write it, he is now no more. I am left alone; and no friend is nearer than twenty miles of my dwelling.

The last illness of Mr. Sarjant commenced on the 2d of May; but did not then, nor for two or three weeks afterward, appear serious. It was a diarrhoea, a complaint with which he had been affected since his residence on the island. The disease gradually gained ground, although it was only the last week that Mr. Sarjant kept his bed. The complaint had settled into dysentery. On the 2d of June he observed to me that he had given up all thoughts of life; but he was not at all dismayed, neither on this nor on any other occasion. When he mentioned the subject, the approach of death he viewed with the greatest calmness, and joyfully looked forward to the change. The following day he gave me a particular account of his conversion, and observed his race of ministerial duty would be short. He said he was satisfied that his appointment to the island was of God, and counted it an honour to set foot only on Missionary Ground: he referred to our Mission as having been a very trying one, and hoped that his death would open a new scene; but strongly exhorted me not to stay on the island if no providential openings appeared, as life, he observed, is too precious. "I am now," said he, "going before, but I shall see you in heaven. I shall wait your approach till your work is finished, when I shall hail your entrance into the heavenly city,

bringing home the spoil of Satan's kingdom. Oh glorious prospect!"

On the 8th he said, "It may be the will of God to raise me—I cannot tell." I asked him which he preferred, to live or to die: his reply was, "I do not know: I did think I should die, and my mind was finally made up to it: this morning I thought it might be the will of the Lord to raise me, and I then felt, as time at the longest is short, that I would rather live to do more good than I have yet done before I die; and I know that He who has kept me can still do it." At night I said, "Do you feel your mind given up for eternity?" "Oh yes! I am quite willing to die, if it be the will of God. I know my Saviour: He loved me, and gave Himself for me; and though my heart and my flesh fail, He will be the strength of my heart, and my portion for ever. Bless the Lord, I shall soon be beyond the reach of sickness—with God eternally shut in!"

A violent hiccough came on the next morning, which I looked upon as a sign of speedy dissolution: I therefore said to him, "I am afraid your stay with us will not be long." He replied, with great composure, "I was not aware that I was so near." But, said I, "the intelligence is not alarming?" "Oh no," he replied: "I bless God! He will never leave me." Soon after he said, "I can say that *to depart and be with Christ is far better*: that thought is most precious to my soul." He afterward, in the course of the day, made several remarks, as, "It is probable I shall die to-day"—"I feel an advancement of the complaint which I never did before"—"I have a sweet sense of the Lord's presence in my heart"—"I pray that this affliction may be sanctified to all that know me, that they may be more holy and more devoted to God"—"Wherever you go, tell the people, from me, to make Christ every thing." As evening came on he was very restless, and his pain greatly increased: his time was now wholly occupied in prayer; either praying for grace to hold out to the end in patience, or fervently desiring the coming of his Lord. *Come, Lord Jesus!* was his constant expression. He was not at all harassed by temptation or doubt.

About one on Friday Morning, the 10th of June, he breathed his soul into the hands of his God. Two negroes and myself were alone present at the time; and it was indeed a solemn moment to me. I had instantly to give orders for

the coffin, and the same day he was carried by negroes to Port Louis. I followed with many painful reflections, while passing through solitary paths where we had often been in company. We interred his remains in Fort Blanc, the burying-ground belonging to Port Louis, and at the foot of the grave of Mrs. Harriet Newell. This was a favourite place with him: he chose it when in health as the place of his interment, and he loved to visit there for the purpose of meditation. He was deeply pious, and lived much in the contemplation of death.

[*Rev. H. D. Lowe: July, 1831.*]

We deeply regret to announce the death of Mr. Sarjant, recently sent out with Mr. Lowe to commence this Mission. Their prospect of usefulness had been discouraging; but it was hoped, that, after they had become familiar with the Creole Dialect, they might have been the means of contributing to the spiritual illumination of many of the unhappy Slaves. In the meantime their residence was in the country; and they endeavoured to do some good by occasionally visiting Port Louis, and preaching to the seamen and a few others. Their exercises from various quarters had been painful; and the sudden removal of this excellent Young Man will render it doubtful whether this Mission should be persevered in. Amidst many enemies, these solitary Missionaries had the kind friendship of Mr. Le Brun, the Missionary of the London Society, and a few other truly Christian Friends connected with him. The fraternal sympathy of Mr. Le Brun with our suffering friend, during his illness, demands the special and grateful acknowledgments of the Committee. The account of Mr. Sarjant's death will be read with deep interest, and with thankful acknowledgments to God for that heavenly support with which he was favoured; and for the testimony which he was enabled to bear to the love and faithfulness of that Saviour to whom he had consecrated himself, but in whose service he was not permitted long or largely to labour. To him, doubtless, it was said—*It was well that it was in thy heart; but thou shalt not build my House.* The tokens of this assurance vouchsafed to him, in his sickness, in *the consolations of God*, fully satisfied his mind that he had not mistaken his calling; and, in the true spirit of Missionary Zeal, he thought it "an honour," as he said, "even to set his foot on Missionary Ground, and die. [*Committee.*]

## Proceedings and Intelligence.

### United Kingdom.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. W. Brackenbury, Agent of the Society, in reporting the results of a late Journey, gives the following view of the

#### *Efficiency and Zeal of the Auxiliaries.*

It affords me unfeigned satisfaction to make a favourable report of Thirty-two Societies, whose Public Meetings I have recently attended. It is not, perhaps, to be expected that increased or uninterrupted prosperity should have been extended and continued to all our Societies during the past year: but while we observe an unshaken attachment to the object pursued, a cordial approval of the principles upon which it is founded, an undiminished confidence in the integrity and judgment of those who conduct it, a grateful acknowledgment of the Divine Favour, an humble dependence on the Lord for His promised blessing, a spirit of supplication in our proceedings, the duty of prayer commended, the language of petition introduced into our Reports and Resolutions, and a patient continuance in well-doing sustained—while we see these things—and I have witnessed them, more or less, in all our Anniversaries—we may reasonably conclude that the Lord of Hosts is with us, and the God of Jacob is our refuge; and while we witness the zeal and steadfastness of so many long-formed and hard-working Institutions, the revival of others whose energies had been suffered for a season to droop, and not an inconsiderable number of New Societies springing into existence, to diffuse *the true sayings of God* throughout the comparatively-neglected portions of our own country, and to contribute their quota toward sending the Record of Eternal Life to the nations which sit in darkness and in the region and shadow of death—while we witness these things, we are constrained to acknowledge that the Lord hath done great things for us whereof we are glad, and to commit our way unto Him.

But daily observation and experience prove the importance and necessity of continued, renewed, and extended effort. In some instances, where Anniversary Meetings have been prevented,

other efforts have been suspended; where they have been discontinued, exertion has ceased; and where no renewed appeal is made from house to house, Christian Benevolence remains uncultivated, and the wants of thousands continue unsupplied: whereas those Societies have invariably prospered most, where Anniversary Meetings have been held, where Districts have been re-canvassed, and where New Associations have been formed.

The Christchurch Association of the Southwark Auxiliary reports the

#### *Affecting Death, by Cholera, of a poor but active Christian Woman.*

Our Association has sustained a great loss, in the death of one of its almost-unknown Subscribers. I say "unknown," because her contribution was small; yet her services were great, and her benevolence extended to almost every charity in the neighbourhood. Her chief delight was to visit the sick, to distribute Tracts, and to read the Bible to those who were disposed to hear it read. Her active benevolence was unlimited. Her neighbours, when they testify her worth, lament their loss. She was ever drawing on my stock of Reports, Extracts, Tracts, &c.; and never so happy as when distributing them. My last conversation with her was about the Roman Catholics in her neighbourhood, mourning over their ignorance. I have heard of many of her private acts of charity; but the last merits attention.

A Roman-Catholic Neighbour, who was suddenly taken ill, sent for her; to whom she paid very great attention and kindness—administered to her need the medicine required—and poured the oil and wine of consolation into the sinking soul, with whom three hours, from health to death, closed the scene. On her return home, the woman who served her with milk came at the usual time; to whom she related the awful catastrophe, observing how necessary it was that we prepare to meet our God. She inquired after the woman's husband—urged her to do all in her power to make him refrain from drink—begged of her daily to read her Bible—and concluded with those memorable words, *Be ye also ready, for in such an hour as ye think not the Son of Man cometh!* On the next morning, when

the good woman with her milk arrived at the usual time, she saw the shutters closed; and, upon inquiry, found her kind adviser was herself no more!

The same Association supplies the following

*Instances of the Seasonable Loan of the Scriptures to persons dying of the Cholera.*

In canvassing our district, we obtained nineteen applications for the Loan Testament, which we promised should be delivered the following week. At the appointed time, we went with our books: two of our applicants were gone into eternity; and each succeeding week added to the list one or more of those, who, waiting for a more convenient season, never possessed that Blessed Word, which is so calculated to console the mind, and strengthen the soul on the bed of languishing. After a time, we called on those who had received our books; and found that six persons, who in health had taken them at our hands, were no more: some left sufficient testimony that they had found consolation in the perusal of the Sacred Volume; and, in their last moments, some precious text seemed to buoy up their soul in hope, when the frail body was sinking under the fatal disease which had so unexpectedly and suddenly brought them to the brink of an awful eternity, where they would soon have to appear before the Judge of quick and dead.

*Instances of the Destitution and Supply of the Scriptures.*

These instances are supplied by some of the Committees employed in investigating the state of their respective districts, preparatory to the Loan of New Testaments and Psalters lately made in reference to the prevalence of Cholera.

*Lambeth: South Division*—In the course of this investigation into the wants of our poor neighbours, we visited about 3000 families, of which number we found 400 utterly destitute of the Holy Scriptures: these are now in possession of this inestimable treasure. Nor is this the only good—great though it be—which has resulted from this proceeding: for we have obtained, in consequence of it, an accession of eighty-six Subscribers; and the Eighth District, to which, for a considerable length of time, no efficient Committee had been attached, has been canvassed from house to house. With

heartfelt sorrow we are compelled to add, that, in about twelve instances, the hardness and impenitence of their hearts led some to refuse accepting the offered boon—three being avowed Infidels, one a Roman Catholic, one saying he could borrow it—the rest assigning no reason for their conduct.

*Southwark: St. John's and Bermondsey*—The Ladies visited 830 houses: in these, sixty families were found destitute of the Holy Scriptures, fifty of whom were supplied: the remainder declined taking the Testaments. Sixty-six new Subscribers were obtained.

*Manchester and Salford*—The prompt and ample supplies of Loan Testaments and Psalters, which have been forwarded to this Committee, have enabled them to carry into effect the proposal of the Parent Committee, and, at the same time, to gratify the wishes of their own hearts, by giving to every Poor Family, in Manchester and Salford, previously destitute of the Scriptures, the OPPORTUNITY of perusing daily those most important portions of the *Lively Oracles*.

The following results of the investigation into the want of the Scriptures in Manchester and Salford are given by the Committee:—

Districts, 19—Families visited, 25,400—Families having the Scriptures, 16,754; destitute of them, 6201; from whom no answer has been obtained, 2445: making the preceding total of 25,400—Families desirous of and supplied with the Loan, 2688.

It would seem, by subtracting from the number of Destitute Families those which had returned no answer and those which wished and have received the Loan, that no less than 1068 Families must have refused the Scriptures! We would fain hope that this lamentable fact is rather to be explained by the fears and scruples of the Roman-Catholic Families, than by the prevalence of Infidelity.

LONDON MISSIONARY SOCIETY.

THIRTY-EIGHTH REPORT.

*Summary View of the Society.*

In the several parts of the world, connected with the Society's operations, there are—

113 Stations and Out-stations.  
92 Missionaries.

19 European	} Assistants.
133 Native	
54 Churches.	
4771 Members or Communicants.	
391 Schools.	
22,193 Scholars.	
Being an INCREASE during the year of	
22 Branch Stations.	
2 Missionaries.	
4 Churches.	
820 Members or Communicants.	
39 Schools.	
1496 Scholars.	

The Society has 13 Printing Establishments; at EIGHT of which 139,000 Books, including 33,000 portions of the Scriptures, have been printed; and, from NINE Stations, 115,000 copies of Books have been put into circulation.

*State of the Funds.*

<i>State of the Funds.</i>	£.	s.	d.
Contributions.....	31,150	3	11
For Nat.-Fem. Educ. in India.	59	3	9
For Native Schools in India...	86	9	11
For Anglo-Chinese College...	96	16	0
Legacies.....	2272	13	9
Dividends and Interest.....	1145	6	0
Widows' and Orphans' Fund..	274	13	6
Total...£.	35,085	6	10

*Payments of the Year.*

<i>Missions :</i>			
Continent of Europe.....	1300	0	0
South Africa.....	5413	1	0
Mauritius.....	392	2	5
Madagascar.....	1277	14	6
Greek Islands.....	797	16	1
Siberia.....	849	2	5
China and Malacca.....	1463	17	1
Siam.....	74	4	4
Singapore.....	350	2	8
Pinang.....	588	10	0
Northern India.....	5220	16	7
Southern India.....	9753	14	8
Java.....	675	6	0
South-Seas.....	2053	8	10
Guiana.....	1327	18	8
Mission College.....	1652	12	3
Missionaries and Candidates..	204	4	2
Missionary Families.....	2059	18	3
Publications.....	1271	6	10
Salaries, Rent, Taxes, Repairs, Travelling Expenses, Post- age, Carriage, & Incidentals	2514	13	10
Total...£.	39,240	10	7

*Changes among the Society's Missionaries.*

With devout thankfulness to the Most High, the Directors stated, when they last met the Members of the Society, that, during the previous year, no tidings had been received of the death of any of their Missionaries; and it would be a cause for equal gratitude could they, on the present occasion, offer a similar statement: but it is their mournful duty to report, that they have been called to lament the death of

Nine valued Labourers since the last General Meeting — Mr. Robert Jennings, late of Chittore; Mr. John Adam, of Calcutta; Mr. J. D. Pearson, of Chinsurah; Mr. Henry Crisp, of Salem; Mr. Michael Lewis, of Berbice; Mrs. Gutzlaff, formerly Miss Newell, who died at Bangkok, the capital of Siam; Mrs. Smith, wife of Rev. J. Smith, of Madras; Mrs. Thompson, wife of the Rev. J. C. Thompson, of Quilon; and Mrs. Schmelen, wife of the laborious Missionary at Komaggas, in South Africa. These devoted servants of the Lord were removed from the midst of extensive spheres of usefulness, in some of the most important sections of the Missionary Field, in the vigour of their days, and four of them almost before they had reached the meridian of life: Mr. Pearson who was the eldest of the five Brethren who have been removed, died at the age of forty-four—Mr. Jennings had only numbered thirty-four years—Mr. Adam and Mr. Lewis had scarcely passed twenty-nine—and Mr. Crisp had only completed his twenty-seventh year. Through the faithfulness and mercy of the Most High, the experience and dying testimony of the departed afforded satisfactory confirmation of those truths, to the propagation of which their lives had been devoted; and while the Directors desire to cherish the most affectionate sympathy with the bereaved relatives and friends of these beloved Brethren and Sisters in Christ, they rejoice that they were made faithful unto death, and that there is every reason to hope that an abundant entrance hath been ministered unto them into the joy of their Lord.

Mrs. Thompson, after suffering much from an Indian climate, sought to recruit her impaired health by the restorative influence of her native air; but survived only two months and a few days, after reaching the land of her fathers. Mrs. Jennings arrived in England, with her infant daughter, in the month of December last. The return of Mr. Swan from Siberia has enabled the Directors to confer with him on the present state of the Mongolian Mission; and to make arrangements which, it is hoped, will give greater efficiency to the Society's operations in that quarter of the world. Mr. Wray, of Berbice, and Mr. Jones, of Madagascar, have been under the necessity, on account of ill health, of returning, with their families, to this country. Mr. Mundy and Mr. Ray have been actively and usefully employed,

during the past year, in preaching on behalf of the Society; and in communicating information respecting the state of the Heathen and the progress of the Gospel. In these important services Mr. Wray was engaged while in England; and, in them, Mr. Jones has been occupied, chiefly in the Principality, and Mr. Swan in Scotland, since their arrival in this country.

The health of Mr. Mundy being, by the Divine Blessing, re-established, he expects to depart for his former Station early in July. Mr. Swan is also preparing to return to Siberia.

Mr. and Mrs. Hands embarked for India on the 13th of June 1830, in the ship "Duke of Buccleugh," Captain Henning; and the Directors have great pleasure in stating, that intelligence has been received of their safe arrival at Madras: they were accompanied by Mr. W. Buyers, who has proceeded to Benares, the Station to which he had been appointed. The health of Mr. Wray having been restored, he has, accompanied by his family, returned to the field of labour. Besides equipping and providing for the passage of these individuals, the Directors have sent forth Mr. and Mrs. Paterson to Calcutta, Mr. and Mrs. Dobbin to Berhampore, Mr. Bilderbeck to Madras, and Mr. Scott to Demerara: in the destinations of these Labourers, although the number who have left England during the year is considerable, amounting (including the families) to fifteen individuals, it will be seen that the Directors have not entered upon any new fields; but have rather endeavoured to fill the vacancies occasioned by death, and render more efficient the Stations already occupied by the Society.

#### *Missionary Students.*

The number of Young Men desirous of serving the Redeemer among the Gentiles, who have placed themselves under the auspices of the Society, is NINETEEN. They pursue their preparatory studies at Homerton, Highbury, Newport-Pagnel, Rowell, Turvey, and Glasgow; and the Directors are happy in being able to state, that they have received satisfactory reports respecting their conduct, application, and progress. It is the sincere wish of the Directors that a greater number of educated, and in other respects suitable persons, may, under the influence of that faith, hope, and love, which are the fruits of the Holy Spirit, consecrate themselves to

the service of the Redeemer, as Heralds of the Gospel to the Heathen.

#### *Grants of Books and Papers 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. 150 Dutch Bibles, 1000 Dutch Testaments, 12 French Bibles, 6 Syriac Bibles, 20 English Bibles, and 12 Testaments.

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. 119,763 Publications, and 696 Reams of Paper, for printing Tracts, amounting, together, to the sum of 910*l.* 11*s.*

#### *Encouraging Facts in the Past Year.*

The experience of the Society in the year which is past has added to the evidence of each one preceding it, in confirming the testimony of Scripture, that the advancement of the Divine Glory in the conversion of souls—the ultimate aim of all Missionary Efforts—must be the work of the Holy Spirit. To His Divine Influences, alone, the Directors look for success in the labours of their Brethren; and, encouraged by the promise of the Holy Spirit to them who ask Him, they rejoice in the increased attendance at the Missionary Prayer-Meetings, in the metropolitan districts and some other portions of the country; and regard this as one of the most favourable indications of Divine Approbation. The Directors notice also with pleasure the increasing number of holy and devoted Young Men, who, in answer to the claims of the World and the prayers of the Church, have been led, they would hope by the Holy Spirit, to consecrate themselves to Missionary Service, and are now training for the work.

The tenor of communications from every quarter has shewn so strongly the need of vigorous effort, that the Expenditure of the year now closed has equalled the Income of the preceding one, and exceeded that of the current period. There has been an important increase in the most effective means of good, and, under the Divine Blessing, a proportionate addition of fruits: among which, with deep humility and holy gratitude to Him to whom alone all praise is due, the Directors would notice the addition of 820 Converts to the Church on earth;



besides the numbers who have left the most satisfactory grounds to conclude that they have departed from Christian Fellowship on earth to join the spirits of just men made perfect before the Throne.

*Call on the Present Generation to carry on the Work begun by the Last.*

At the present time, the developments of Providence, the state of the Nations, and the injunctions of Scripture, combine to require and encourage a more frequent and enlarged consecration of person and property to the extension of the knowledge of Christianity among mankind. The Directors feel, that they, in common with the Members of the Society and the Church at large, occupy a station of vast responsibility—that He, who ordereth the times and the seasons, hath appointed them their day in an era of the world's moral history, inferior only to that of the first ages of the Church. Reviewing the past—the spirit and the movements of their fathers—surveying the position in which they now stand before God, angels, and men—and looking onward to the momentous results of their defection or fidelity, the Directors, in common with their Fellow-Christians, would cherish a deeper sense of their inability to advance in their own strength; and would desire to exercise a more simple and entire reliance on the guidance and power of Him, in whom alone all sufficiency is found.

The page of History will inform future generations, that, in the close of the Eighteenth Century, a number of holy men combined their energies and their prayers, to effect the simple, but sublime object, of communicating the Gospel to Heathen and Unenlightened Nations; that they subordinated all inferior interests to this; and devoted to it, through the remainder of life, their united energies—that God was faithful, and accompanied His Word with His Power; hope dawned on the world; the prospect of freedom gladdened the heart of the captive; the prison doors of superstition were opened; the bars of caste were broken asunder; temples were deserted; idols vanished; the foundations of idolatry were undermined; and hell was stirred from beneath to oppose their progress—but that the Churches sustained them with their countenance, their aid, and their prayers; God was glorified, Christ was exalted, souls were saved—there was joy in heaven: thus honoured and use-

Sept. 1832.

ful, they lived and died. With the Christians of the present day, under God, it remains to be shewn what the same page shall declare . . . shall it be said, that they inherited not the views and spirit of their fathers?—that things seen and temporal paralyzed their energies and damped their ardour?—that they gave to minor and transitory objects, what their fathers had devoted to the spiritual illumination of a world lying in the Wicked One?—that the hopes of creation were disappointed?—that the benefit of the great preparatory movements, which had been made by their Missionaries, was lost?—that the extensive moral apparatus which they had spread over the face of the earth, and just began to bring into active and effective operation, was abandoned?—and that the darkness of the shadow of death again overspread the world? Christians of the present day must decide whether this shall be the record of their apostasy; or whether posterity shall be told, that they were worthy of their ancestry, and faithful to their trust.

#### RELIGIOUS TRACT SOCIETY.

##### THIRTY-THIRD REPORT.

##### *Issue of Publications.*

THE Publications circulated during the year amount to 11,714,965; being an INCREASE of 624,706 beyond any preceding year, without including numerous Tracts published in Foreign Countries at the Society's expense.

The Total Circulation of the Society, at home and abroad, in about SEVENTY Languages, amounts to nearly ONE HUNDRED AND SIXTY-FIVE MILLIONS.

##### *Grants for Great Britain and Ireland.*

The numerous demands on the Society for Tracts from all parts of ENGLAND, and particularly from the Metropolis, render it impracticable to detail fully the nature of the grants which have been made: the Committee, however, think it right to give sufficient information on the subject to satisfy their friends, that, in attending to the wants of Foreign Countries, they have not forgotten the spiritual necessities of their own.

In London and its vicinity, the Agent continues to pay his weekly visits to some of those places where the people are living altogether regardless of the *Judgment to come*: he has distributed, during the year, upward of 99,750 small publications: they are generally well received;

though there is little evidence, at present, of any spiritual results: the same Agent and other friends have distributed at the Pleasure Fairs in London and its vicinity more than 104,000 silent monitors, reminding the frequenters of such places, *that the end of these things is death*. The appearance of the Cholera Morbus in London rendered it important that a wide circulation of several New Tracts on the subject should be distributed: the Committee therefore voted 72,500 Tracts and Hand-Bills to the Agents of the Christian-Instruction Society, who have given them a judicious circulation: in addition to the Tracts on this particular subject, a variety of useful little Works, to the extent of 164,000, suitable for Sabbath-breakers and to counteract the principles of Infidelity, have been given to the same Institution; making the total grants to that useful Society amount to 236,500 Tracts and Hand-Bills. In addition to these efforts for the direct benefit of London and its vicinity, upward of 8000 Publications have been distributed in Hospitals, Workhouses, and Prisons.

Numerous grants have been made to different friends in the Country, for circulation, principally in places where the people are far removed from the Means of Grace: upward of 338,000 Publications have been scattered in the dark villages and hamlets of the land; 25,500 small Tracts have been circulated at different Horse-races; 10,950 have been granted to friends residing in districts where efforts are making to spread the principles of Infidelity; and 28,000 were sent to the North, during the prevalence of the Cholera in those parts.

The Soldiers, Sailors, Watermen, Rivermen, Bargemen, and Canal-men have not been overlooked; about 43,000 Tracts having been devoted to persons in those various occupations.

The foreigners from different parts of the world residing in Great Britain have received about 8800 Tracts in their native languages, which have generally been gratefully received.

About 6000 Publications have been granted for circulation in SOUTH WALES—8350 for the Highlands and Islands of SCOTLAND—and 186,354 for IRELAND, with about 8000 in the Irish Language.

#### *New Publications.*

These have amounted, in the year, to 186. The Committee remark:—

The Works printed are numerous, but the Committee believe not more so than the advance of education and the demands of the public required them to issue. From all the information which the Committee can obtain, they have reason to believe that a still larger provision must be made for the spiritual wants of our population. In the present day, a multitude of interesting Works, on all branches of knowledge and science, have been issued in a cheap and attractive form: the most lofty subjects are brought down to the meanest comprehension, and there is consequently a great demand for such publications. The Committee have not referred to this matter for the purpose of regretting the diffusion of Useful Knowledge, but only to shew, that there should be a continual and increasing attention paid to the preparation of Works of a decidedly Religious Character. It is as true now as in the Apostolic Days, that *the world by wisdom knows not God*; and that it is the exhibition of the doctrines of the Cross, ALONE, which can rescue the sinner from destruction, and prepare his soul for the enjoyment of a blessed immortality. The Committee, therefore, feel it right to bring before the public not only the Religious Literature of Modern Times, but the Valuable Writings of the Reformers, Puritans, and others, that they may again rouse the Church to be stedfast *for the faith once delivered to the saints*.

#### *Notices relative to different Works.*

The *Select Writings of the British Reformers* have been completed. The Committee cannot bring this important Series of Writings to a conclusion, without an expression of grateful acknowledgment to God, that they have been the instruments of presenting such a selection of the precious records of by-gone days to the present generation. These Re-publications have been accomplished by the liberality and talents of two highly-esteemed individuals; one of whom has devoted the sum of Twelve Hundred Pounds to defray the cost of the stereotype-plates; and the other has, for four successive years, without any remuneration, devoted a considerable portion of time in selecting the materials and in carrying this collection through the press. . . . The Committee feel that one of the highest privileges which their esteemed friends can enjoy is, hereafter to be associated with these Works; of which it has been truly said, "Sharply they improve

sin, sweetly they preach Christ crucified, pithily they impugn error, and earnestly they persuade to a godly life." The great mass of the population of the country may now become acquainted with Works, which, under the Divine Blessing, produced inestimable benefits to our forefathers.

Another portion of the *Commentary on the Holy Bible* has been published, containing from Joshua to Esther. The rapid sale of this work justifies the opinion which was formed, that such a compilation was needed. It has proved acceptable to a great and important class of readers, whose means would not enable them to obtain a more expensive Commentary, or whose time does not allow them to use a larger work.

In the *Re-publication of the Works of the Puritans and other excellent Divines*, the Committee have made selections from Howe, Bishop Reynolds, Goodwin, Baxter, Alleine, Corbyn, Lockyer, Doolittle, Sheppard, Burroughs, Gouge, Charnock, Pearce, Case, and others. These Works have had a considerable sale, and are likely to be extensively useful.

In the series of *Works for Young People*, there are some new ones of great importance, particularly the *Journeys of the Children of Israel—Scripture Illustrations—Advice to a Young Christian, on the importance of aiming at an elevated standard of Piety—Daily Light reflected from the Scriptures—the Questions on the Companion to the Bible*, and several others. There has been a large demand for these books.

In the 32mo series of small *Children's Books*, the Committee have published an entirely new collection, with varied coloured wrappers, at the price of one halfpenny each. Already thirty-two of these little attractive Works have appeared, and a very large sale has taken place. This series will not fail to attract the young; and will supersede, it is hoped, much of the trash sold under the

description of "Halfpenny Books." Efforts are making, to introduce them into small shops, which have hitherto vended very foolish, and often very immoral, productions for the Young.

The Tracts contained in the *First and Second Series*, and those not numbered, have had an extensive circulation, particularly through the Loan-Tract Societies: the Committee are anxious to meet the demand which those useful Institutions create, and have therefore added to the Catalogue Thirty-five Tracts, suitable for Loan circulation. From the *First Series*, the Committee have made a selection of Four Volumes, suitable for Young Persons; who are likely to peruse them with interest, on account of the number of Narratives which they contain.

The various *Small Works* in the 64mo, 128mo, and 256mo Series, have also circulated to a great extent; by which many portions of Holy Scripture have been conveyed into youthful and other minds. The different *Periodicals* continue to keep up their interest. A new series of the *Child's Companion* was commenced at the opening of the present year.

The *Christian Biography* has been enriched by the addition of several useful Lives, which the Committee are persuaded have been read with deep interest by many persons.

A considerable number of sets of the Complete Works of the Society continue to be purchased for Circulating Libraries.

#### *Progress in gratuitous Stereotyping.*

The Works, toward the stereotyping of which funds have been furnished, in whole or in part, during the year, are the following:—

Select Writings of the British Reformers, 2 vols. By a Friend.  
Israel's Prayer in the Time of Trouble. Ditto.  
Lockyer's Balm for Bleeding England. By another Friend.  
Archbp. Leighton's Commentary on Peter. By the Rev. Fred. Bevan.  
Case, on Afflictions. By Miss Corbet.

### UNITED BRETHERN.

#### *Daily Words and Doctrinal Tests for the Year 1833.*

JANUARY.			Day.	Daily Words.	Doct. Tests.	Day.	Daily Words.	Doct. Tests.
1	Zech. 4. 7.	1 Pet. 5. 10.	8	Pa. 103. 12.	James. 1. 12.	17	Ps. 121. 2.	1 Cor. 14. 22.
2	Jer. 23. 8.	Rom. 11. 17, 19.	9	Jer. 18. 6.	2 Cor. 6. 18.	18	1 Sam. 6. 20.	Rom. 12. 20.
3	Rsek. 27. 28.	Eph. 3. 12.	10	Pa. 86. 2.	Heb. 6. 12.	19	Ps. 51. 17.	Rom. 1. 5.
4	Nun. 21. 2.	1 John. 5. 18.	11	Pa. 89. 10, 26.	Gal. 6. 3.	20	Exod. 19. 5.	1 John. 2. 3.
5	Ezek. 24. 26, 27.	Phil. 2. 5.	12	Pa. 119. 66.	1 Cor. 1. 25.	21	Ps. 97. 11.	Eph. 5. 11.
6	Pa. 105. 2.	Rom. 10. 13.	xiii	Is. 14. 22.	Phil. 3. 13, 14.	22	Is. 49. 16.	1 Pet. 2. 17.
7	Exod. 12. 14.	1 Thes. 1. 10.	14	Deut. 32. 25.	Heb. 12. 5.	23	Ps. 97. 8.	1 Cor. 4. 7.
			15	Jer. 31. 14.	Gal. 5. 24.	24	Ps. 118. 26.	1 Tim. 2. 5, 6.
			16	Pa. 68. 7, 8.	1 Pet. 1. 10, 11.	25	Jer. 31. 7.	Rom. 1. 17.

Day.	Daily Words.	Doct. Texts.
26	Pa. 69. 21.	Col. 3. 14.
xxvii	Jer. 31. 31, 32.	Heb. 4. 1.
28	Is. 40. 26.	Eph. 4. 1.
29	Gen. 21. 22.	James. 1. 22.
30	Pa. 118. 24.	2 Tim. 2. 1.
31	Gen. 32. 16, 18.	1 Tim. 2. 2, 4.

FEBRUARY.

1	Zech. 12. 9.	2 Cor. 1. 5.
2	Zech. 14. 11.	1 John. 3. 17.
iii	Pa. 81. 7.	Eph. 1. 3.
4	Gen. 42. 30.	Rom. 6. 2.
5	Pa. 103. 21.	Heb. 12. 7.
6	Pa. 40. 11.	Phil. 1. 28.
7	Gen. 6. 29.	1 John. 5. 1.
8	Krod. 13. 22.	2 Tim. 4. 22.
9	2 Sam. 6. 22.	Rom. 12. 13.
x	Jer. 31. 3.	Col. 3. 16.
xi	Is. 38. 2.	1 Pet. 4. 19.
12	Krod. 3. 17.	Heb. 7. 1.
13	Hab. 2. 10.	Eph. 4. 1.
14	Is. 63. 16.	Gal. 6. 2.
15	Pa. 26. 5.	2 Thess. 2. 14.
16	Ezek. 44. 15, 16.	Hab. 10. 14.
xvii	Is. 42. 1.	1 Pet. 2. 24.
18	Krod. 33. 20.	Rom. 5. 4.
19	Jer. 21. 34.	Phil. 1. 21.
20	Zech. 8. 9.	Rom. 6. 3.
21	Is. 50. 5.	1 Pet. 5. 6.
22	1 Sam. 12. 23.	Eph. 2. 8.
23	Pa. 59. 17.	1 John. 2. 16.
xxiv	Krod. 10. 22.	1 Cor. 1. 16.
25	Jonah. 2. 6.	James. 4. 4.
26	Pa. 46. 1.	1 Thess. 2. 4.
27	Pa. 136. 23.	Gal. 5. 25.
28	Pa. 131. 2.	Rom. 8. 8.

MARCH.

1	Amos. 5. 6.	1 Pet. 2. 5.
2	Nehem. 9. 6.	Col. 1. 22.
iii	Pa. 2. 4.	2 Cor. 5. 21.
4	Deut. 3. 24.	Heb. 5. 9.
5	Is. 60. 31.	1 Pet. 1. 25.
6	1 Sam. 26. 24.	Eph. 1. 22, 23.
7	Is. 4. 4.	Rom. 12. 16.
8	Is. 1. 25.	Titus. 2. 14.
9	Pa. 5. 11.	1 John. 2. 18.
x	Is. 11. 10.	Phil. 2. 8.
xi	2 Sam. 6. 21.	Gal. 1. 10.
12	Pa. 106. 3.	1 John. 1. 6.
13	Pa. 116. 19.	1 Thess. 4. 6.
14	2 Kings. 1. 13.	Rom. 10. 14, 15.
15	Krod. 34. 30, 33.	Eph. 4. 4.
16	Job. 1. 21.	1 Cor. 11. 28.
xvii	Levit. 19. 17.	Heb. 5. 7.
18	Erra. 8. 22.	Col. 3. 9, 10.
19	Krod. 16. 4.	Heb. 4. 15.
20	Pa. 116. 9.	Rom. 8. 23.
21	Pa. 69. 12.	1 Pet. 3. 8.
22	Joshua. 1. 6.	Gal. 3. 7.
23	Deut. 28. 9.	1 John. 3. 2.
xxiv	Ezek. 34. 22.	Eph. 1. 7.
25	Zech. 13. 1.	Heb. 4. 11.
26	Pa. 119. 94.	James. 4. 8.
27	Gen. 18. 30.	Titus. 2. 14.
28	Micah. 2. 13.	Rom. 8. 1.
29	Is. 62. 12.	1 John. 2. 16.
30	Mal. 3. 16.	Eph. 2. 2.
xxxi	Levit. 16. 30.	1 Thess. 2. 12.

APRIL.

1	Jer. 3. 19.	Rom. 8. 32.
2	2 Kings. 6. 17.	1 Thess. 5. 9.
3	Krod. 14. 8.	1 John. 2. 3.
4	Is. 49. 23.	1 Cor. 5. 7.
5	Pa. 107. 23, 24, 31.	1 Pet. 1. 18, 19.
6	Is. 46. 8.	Rom. 6. 4.
vii	Pa. 121. 7, 8.	Col. 2. 12.
8	Pa. 119. 94.	Hab. 2. 9.
9	Is. 55. 1.	Eph. 2. 4, 5.
10	Pa. 33. 10.	Phil. 2. 12.
11	1 Sam. 22. 16.	1 John. 2. 10.
12	Is. 65. 2.	1 Tim. 5. 22.
13	Is. 26. 4.	Rom. 4. 21.
xiv	Num. 18. 20.	Col. 1. 10.
15	Sol. Song. 6. 3.	1 Pet. 3. 12.
16	Nahum. 1. 15.	2 Cor. 4. 7.
17	Pa. 118. 8.	James. 1. 17.
18	Pa. 145. 17.	Rom. 11. 29.
19	Pa. 8. 6.	Heb. 2. 18.
20	Krod. 22. 11.	1 Thess. 5. 10.
xxi	Joel. 2. 17.	1 Cor. 13. 2.
22	Ezek. 43. 2.	1 John. 3. 16.
23	2 Chron. 18. 15.	Gal. 4. 26.
24	Pa. 65. 2.	1 Pet. 2. 30.
25	Deut. 4. 31.	Rom. 11. 25, 26.

Day.	Daily Words.	Doct. Texts.
26	Gen. 42. 29.	Eph. 3. 10.
27	1 Kings. 8. 28.	1 Cor. 14. 26.
xxviii	Pa. 69. 2.	Heb. 11. 6.
29	Pa. 19. 9, 10.	1 John. 1. 7.
30	Pa. 22. 27.	2 Tim. 1. 12.

MAY.

1	Jer. 31. 22.	Nom. 8. 34.
2	Pa. 73. 26.	Eph. 2. 6, 7.
3	Pa. 118. 15, 16.	1 Cor. 11. 31, 32.
4	Deut. 32. 4.	1 Pet. 1. 15.
5	Deut. 7. 6.	Rom. 14. 7, 8.
6	Is. 43. 20.	James. 1. 5, 6.
7	Pa. 97. 7.	Heb. 9. 28.
8	Pa. 40. 1.	Gal. 6. 7.
9	Pa. 37. 31.	1 Tim. 5. 8, 9, 10.
10	Is. 66. 10.	1 John. 2. 8.
11	Zech. 2. 10.	1 Cor. 10. 17.
xii	Is. 2. 2.	Col. 1. 18.
13	Prov. 20. 12.	1 John. 2. 23.
14	Jer. 30. 19.	Phil. 3. 7.
15	Is. 42. 12.	Rom. 2. 6, 7.
16	Pa. 90. 14.	1 Pet. 3. 22.
17	Is. 29. 19.	Num. 9. 12.
18	Prov. 8. 24.	2 Cor. 4. 4.
xix	Is. 63. 16.	2 Tim. 1. 7.
20	Pa. 100. 4. 8.	Eph. 5. 20.
21	Pa. 17. 11, 12.	1 John. 4. 10.
22	Krod. 33. 11.	Gal. 5. 13.
23	Is. 29. 25.	James. 5. 12.
24	Zech. 6. 12, 13.	Rom. 6. 10.
25	Is. 44. 6.	2 Thess. 2. 12.
xxvi	Is. 26. 12.	1 Cor. 6. 19.
27	Jonah. 4. 2.	1 Pet. 4. 14.
28	Pa. 68. 18.	Eph. 4. 20.
29	Is. 42. 3.	Heb. 3. 6.
30	Pa. 95. 6.	Phil. 2. 9, 10.
31	Ezek. 39. 7.	Rom. 6. 6.

JUNE.

1	Pa. 62. 5.	Eph. 1. 4.
ii	Is. 42. 13.	1 Pet. 1. 2.
3	Pa. 63. 1. 2.	1 John. 2. 1, 2.
4	Deut. 32. 2.	1 Cor. 6. 20.
5	Pa. 144. 1. 2.	1 Tim. 4. 10.
6	Pa. 119. 63.	2 Cor. 1. 3. 4.
7	Is. 44. 27.	Heb. 4. 12.
8	Is. 45. 19.	1 Cor. 10. 16.
ix	Job. 9. 4.	2 Cor. 5. 19.
10	Is. 26. 2.	1 John. 4. 19.
11	Pa. 51. 18.	Col. 1. 12, 13.
12	1 Kings. 2. 3.	James. 1. 13, 14.
13	Pa. 37. 23.	Gal. 6. 1.
14	Prov. 16. 9.	Rom. 11. 36.
15	Prov. 10. 22.	Phil. 2. 11.
xvi	Joshua. 22. 29.	Heb. 3. 12.
17	Is. 44. 5.	1 Tim. 2. 16.
18	Amos. 5. 24.	1 Pet. 2. 31.
19	Is. 4. 6.	Rom. 5. 8, 9.
20	Mal. 2. 7.	Eph. 5. 8.
21	Pa. 37. 28.	1 Thess. 4. 11, 12.
22	Zech. 8. 22.	Phil. 2. 13.
xxiii	Pa. 119. 46.	1 John. 2. 17.
24	1 Chron. 17. 27.	Eph. 6. 4.
25	Pa. 119. 17.	1 Pet. 2. 16.
26	Pa. 8. 8.	Rom. 3. 23.
27	Is. 44. 24.	James. 5. 16.
28	Is. 64. 8.	Eph. 5. 9.
29	Is. 54. 4.	2 Cor. 5. 1.
xxx	Gen. 12. 2.	Rom. 12. 9.

JULY.

1	Pa. 60. 1.	Eph. 1. 10.
2	Jer. 1. 8.	Rom. 2. 4.
3	Gen. 49. 26.	1 Thess. 3. 12.
4	Krod. 13. 21.	1 Pet. 2. 22.
5	Pa. 73. 28.	Jude. 21.
6	Pa. 107. 10, 13, 16.	Heb. 10. 36.
vii	Is. 64. 9.	Phil. 3. 9.
8	Pa. 90. 50.	Rom. 6. 20, 21.
9	Ezek. 20. 41.	2 Tim. 3. 15.
10	Gen. 32. 26.	Heb. 10. 25.
11	Is. 17. 7.	Rom. 10. 17.
12	Pa. 91. 11.	Col. 3. 25.
13	Hab. 3. 19.	1 Cor. 6. 17.
xiv	Pa. 89. 31.	Eph. 2. 10.
15	Is. 1. 18.	1 John. 1. 2.
16	Prov. 16. 7.	Gal. 6. 7.
17	Josh. 8. 14.	1 Pet. 1. 3.
18	Gen. 26. 2, 3, 4.	2 Cor. 6. 1.
19	Pa. 18. 27.	James. 5. 17.
20	Pa. 89. 6.	Rom. 12. 17.
xxi	Gen. 18. 2.	1 Thess. 4. 2.
22	Ezek. 37. 14.	1 Tim. 1. 17.
23	Pa. 149. 2.	2 Cor. 1. 12.
24	Exod. 15. 12.	1 Pet. 4. 11.
25	Pa. 116. 4.	Nom. 8. 5.

AUGUST.

1	Num. 22. 19.	Heb. 11. 28.
2	Is. 65. 1.	Col. 1. 26.
3	Jer. 20. 17.	Col. 1. 12.
iv	Is. 41. 14.	Rom. 6. 6.
5	Dan. 9. 17.	Eph. 4. 1, 2.
6	Gen. 4. 10.	1 Pet. 2. 14.
7	Is. 10. 20.	1 Cor. 2. 16.
8	Is. 6. 1.	Rom. 8. 20.
9	1 Chron. 29. 17.	1 John. 4. 19.
10	Gen. 46. 2, 3, 4.	2 Cor. 6. 14.
xi	Pa. 2. 7.	Heb. 7. 26.
12	Is. 68. 8.	Gal. 5. 12.
13	Pa. 35. 2.	1 John. 4. 21.
14	Pa. 34. 7.	Rom. 12. 12.
15	Num. 26. 12.	Eph. 2. 17.
16	Is. 66. 14.	1 John. 3. 1.
17	Gen. 50. 21.	2 Pet. 2. 13.
xviii	Pa. 104. 28.	Rom. 8. 28, 29.
19	Pa. 2. 2.	Heb. 4. 16.
20	Lament. 2. 22.	1 Cor. 12. 2.
21	Pa. 40. 16.	Eph. 5. 15.
22	Pa. 40. 10.	Titus. 2. 3.
23	Pa. 85. 4.	3 John. 11.
24	Jer. 31. 14.	Phil. 2. 15.
xxv	Micah. 4. 2.	2 Cor. 5. 17.
26	Deut. 32. 10.	1 Pet. 4. 9.
27	Pa. 122. 6.	Eph. 6. 18.
28	Is. 60. 4.	1 John. 1. 6.
29	2 Chron. 16. 9.	Phil. 4. 8.
30	Pa. 86. 16.	Rom. 8. 16.
31	Pa. 116. 6.	1 Thess. 4. 9.

SEPTEMBER.

1	Krod. 34. 7.	1 Cor. 1. 9.
2	Pa. 11. 7.	1 John. 2. 6.
3	Is. 25. 8.	1 Tim. 1. 15.
4	Pa. 23. 26.	Rom. 2. 23.
5	Is. 66. 19.	1 Pet. 1. 5.
6	Pa. 25. 6.	1 Tim. 1. 16.
7	Dan. 2. 17, 18.	Eph. 5. 25, 22, 30.
viii	Is. 42. 15.	Heb. 12. 14.
9	Pa. 16. 8.	2 Cor. 3. 5.
10	Sol. Song. 5. 2.	Jude. 20.
11	Job. 18. 19.	1 Thess. 5. 16.
12	Is. 16. 8.	Rom. 6. 12.
13	1 Sam. 1. 15.	Phil. 4. 4.
14	Is. 18. 2.	1 Cor. 10. 34.
xv	Jer. 24. 7.	2 Pet. 1. 10.
16	Pa. 24. 7.	1 Tim. 2. 9.
17	Pa. 110. 3.	1 Thess. 5. 12, 13.
18	Pa. 25. 9.	1 John. 4. 9.
19	2 Sam. 7. 28.	Rom. 12. 16.
20	Is. 64. 4.	Heb. 11. 1.
21	Is. 26. 9.	Col. 2. 11.
22	Pa. 10. 16.	Heb. 2. 3.
23	Pa. 8. 1.	Rom. 12. 6.
24	Gen. 12. 2.	Gal. 3. 22.
25	Prov. 28. 13.	Phil. 4. 9.
26	Krod. 3. 10.	1 John. 5. 14.
27	Is. 67. 14.	2 Cor. 4. 8.
28	Job. 22. 28.	1 Pet. 3. 24.
xxix	Is. 49. 10.	Heb. 1. 14.
30	Pa. 60. 23.	2 Thess. 1. 10.

OCTOBER.

1	Is. 63. 11.	1 Tim. 1. 1.
2	Pa. 75. 1.	Heb. 2. 12.
3	Is. 44. 8.	Rom. 8. 11.
4	Is. 18. 7.	Eph. 4. 4, 5, 6.
5	Is. 49. 2.	James. 4. 11.
vi	Exod. 16. 1.	1 Cor. 8. 1.
7	Is. 63. 7.	Rom. 12. 7.
8	Zech. 2. 8.	1 Thess. 4. 4.
9	Exod. 24. 17.	2 Cor. 1. 28.
10	Is. 65. 7.	Rom. 12. 13.
11	Pa. 67. 1.	1 Pet. 2. 2.
12	Pa. 102. 26.	Rom. 6. 23.
xiii	Is. 60. 23.	1 John. 2. 25.
14	Is. 61. 9.	Phil. 2. 30.
15	Jonah. 2. 10.	Rom. 13. 1.
16	Pa. 66. 1.	1 Tim. 6. 20.
17	Pa. 119. 76.	Phil. 3. 21.
18	Pa. 119. 130.	Rom. 5. 2.
19	Jer. 23. 9.	Heb. 12. 22-24.
xx	Hag. 2. 9.	Col. 1. 22.
21	Pa. 109. 4.	1 Pet. 3. 7.
22	2 Sam. 7. 29.	Rom. 5. 12.
23	Pa. 51. 12.	Gal. 5. 13.
24	Is. 66. 8.	1 Cor. 12. 12.

Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
25	Is. 9. 2.	Cok. 3. 17.	16	1 Caron. 29. 13.	Phil. 1. 22.	viii	Nam. 23. 12.	2 Tim. 4. 1.
26	Hosea. 2. 14.	Rom. 2. 25.	xvii	Ps. 119. 43.	1 John. 2. 28.	9	Zech. 8. 21.	Eph. 2. 12.
xviii	Mal. 2. 17.	Heb. 11. 25.	18	Ps. 119. 60.	3 Tim. 2. 7.	10	3 Caron. 30. 20.	Rom. 6. 17.
28	Pa. 74. 2.	Rom. 7. 18.	19	Gen. 4. 4.	1 John. 1. 9.	11	Jud. 2. 13.	1 Cor. 1. 30.
29	Pa. 72. 18. 19.	2 Cor. 1. 21. 22.	20	Is. 65. 23.	Rom. 6. 9.	12	Mal. 2. 3.	1 John. 2. 6.
30	Is. 28. 15.	1 Tim. 4. 4. 5.	21	Ps. 119. 98.	Eph. 1. 20. 21.	13	Jer. 20. 18.	Phil. 1. 19.
31	Joshua, 24. 23.	Rom. 1. 16.	22	Joshua, 24. 15.	2 Cor. 5. 10.	14	Pa. 105. 6.	Heb. 11. 28.
<b>NOVEMBER.</b>			23	Pa. 145. 19.	Heb. 7. 26. 27.	xv	Jer. 25. 10.	Rom. 1. 3. 4.
1	Pa. 116. 17.	Heb. 4. 9.	xxiv	Pa. 24. 12.	Phil. 1. 10. 11.	16	2 Kings. 6. 15.	1 John 4. 14.
2	Is. 24. 15.	Rom. 5. 6.	25	Mich. 7. 20.	1 Cor. 3. 8, 9.	17	Pa. 97. 6.	Heb. 10. 19, 22.
3	Dan. 9. 24.	2 Cor. 5. 4.	26	Jer. 10. 6.	1 John, 4. 7, 8.	18	1 Sam. 2. 7.	Eph. 4. 13.
4	Pa. 71. 5.	Eph. 2. 11, 12.	27	Extra. 6. 22.	Titus, 3. 8.	19	Dant. 5. 22.	Rom. 8. 15.
5	Mal. 1. 5.	Heb. 9. 27.	28	Gen. 28. 15.	Rom. 6. 9.	20	Ps. 44. 1.	2 Cor. 4. 14.
6	1 Kings, 9. 2.	Rom. 1. 2.	29	Ps. 66. 20.	1 Pet. 2. 25.	21	Ps. 116. 2.	1 Pet. 1. 8.
7	Is. 42. 9.	1 Cor. 3. 17.	30	Pa. 22. 15.	2 Tim. 1. 9, 10.	xxii	Is. 2. 10.	2 Cor. 8. 9.
8	Jer. 3. 17.	Eph. 1. 17. 18.	<b>DECEMBER.</b>			23	Pa. 92. 1, 2.	Heb. 2. 17.
9	Ruth, 2. 4.	2 Tim. 2. 15, 17.	1	Zech. 9. 10.	1 Tim. 3. 16.	24	Is. 31. 9.	Phil. 2. 6, 7.
x	Pa. 24. 10.	Heb. 2. 16.	2	1 Caron. 29. 18.	Col. 2. 6.	25	Zech. 1. 17.	Rom. 9.
11	Jer. 22. 29.	1 Cor. 1. 21.	3	Is. 29. 18.	1 Cor. 1. 31.	26	2 Chr. 30. 18, 19, 20.	1 John, 4. 2.
12	Jer. 20. 20.	1 Pet. 2. 3, 4.	4	Ps. 146. 6.	Gal. 1. 4.	27	Is. 62. 4.	Col. 3. 11.
13	Is. 42. 16.	Eph. 2. 19.	5	Ps. 90. 17.	1 Thes. 5. 24.	28	Gen. 1. 2.	Rom. 12. 2.
14	Exod. 22. 12.	Rom. 8. 17.	6	Exod. 20. 20.	Col. 1. 17.	29	Is. 31. 6.	1 Thes. 5. 32.
15	Nam. 24. 17.	1 Cor. 1. 17.	7	Hosea, 2. 19, 20.	Heb. 9. 15.	30	Pa. 128. 2.	1 Cor. 10. 31.
						31	Is. 68. 2.	Jude, 24. 25.

**Continent.**

*RELIGIOUS-TRACT SOCIETY.*

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following facts are collected from the Thirty-third Report of the Religious-Tract Society.

*France.*

The Paris Society has published Twelve New Tracts and one Broad-sheet, with 30,000 copies of the French Almanac, and several new German Works: the Anniversary was postponed on account of the prevalence of Cholera; but it is estimated that the circulation of Publications has been equal to that of the preceding year, which exceeded 430,000. The Alsacian Society has printed 10,000 copies of each of Ten Tracts; half the expenses of printing and the whole cost of the stereotype-plates having been borne by the Religious-Tract Society, which has besides expended about 225*l.* in the year in the circulation of French Publications. The following general view of the state of France is given by one of the Secretaries of the Paris Society:—

The aspect of Protestant France is very much changed; and although the mass of Catholic France are far from being made attentive to the Truth, yet many manifest a desire to know some other doctrine more in harmony with the wants of souls. The impious efforts of the Saint-Simoniens are not without use in this sense; for they draw men from that state of re-

ligious insensibility into which they had fallen; and they excite that spirit of inquiry so necessary to the progress of the Gospel, which we hope will be engrafted, in many, on the wild and fruitless tree which these new adversaries of Christianity are planting. We have deemed ourselves called on, in these circumstances, to print Tracts peculiarly adapted to the most learned classes; particularly those which shew the proofs, external and internal, of the authenticity of the Gospel.

We continually find new helpers; and believe that we shall soon have some in every Department of France, inhabited by THIRTY-TWO MILLIONS of souls, to whom, WERE NOT OUR MEANS SO LIMITED, we should easily have an access, by the creation of Depôts and sending them our Publications.

*Netherlands.*

The Netherlands Society has favoured your Committee with 50 copies of each of their 67 Tracts. It is increasing in its efforts to diffuse the Truth, not only in the Parent Country, but in its distant Colonies.

*Switzerland.*

*Bâle*—Your Committee have approved of various small Works for Children; and have agreed to pay one-half the expenses of printing and stereotyping Ten Thousand copies of each of these little Works, instead of paying for the Tracts mentioned in the last Report. These little books are likely to excite a lively interest among the youthful population of Switzerland.

*Berne*—A Society has been established in this Canton: 30 Depôts have been opened.

*Germany.*

*Hamburg*—The Society has added to its catalogue 7 New Tracts, 85,500 copies

of which have been printed. In addition to the New Tracts, 150,500 were printed from stereotype-plates belonging to the Society. The Committee had issued 190,000 copies of its Publications. The income, including the grants of the Religious-Tract Society, amounted to 380*l*.

*Wuertemberg*—The Rev. C. G. Barth, of Moettlingen, has printed four additional Numbers of the "Short Stories," in editions of 10,000 each; and 30,000 copies of second and third editions of those before published: the total number printed was 172,500. The circulation of Juvenile Religious Works having excited considerable interest, Mr. Barth has prepared "A Collection of Biblical Stories," for children from seven to ten years of age, for the use of Families and Schools, which extends to nearly 200 pages: this little Work is adorned with pictures, and the narratives are mostly in the words of Scripture. A Correspondent remarks—

A principal end to be gained by the distribution of this Work among the Youth and Children of Germany, is the expulsion, both from Schools and Families, of the numerous pretended Abstracts of Sacred History by the Rationalists, in which every thing of a supernatural kind is either studiously left out or laughed at.

*Bavaria*—Considerable excitement at present prevails among the Roman Catholics. . . . In consequence of a recent secession, the Clergy are more zealous in their endeavours to prevent the people from reading the Scriptures. A friend in Bavaria has, under these circumstances, requested the Committee to print 10,000 copies of a Tract containing Extracts from the writings of the Christian Fathers, on the duty of reading the Scriptures, which they have consented to do; being persuaded that it will not only strengthen the faith of those who have left the Romish Communion, but also lead others to feel the duty of searching the Holy Scriptures for themselves.

#### *Russia.*

During the last twenty months, 83,000 copies of different Publications have been printed at St. Petersburg: others have been translated. A translation of Baxter's "Saint's Rest" is ready for the press: to this object a Clergyman present in your Committee contributed 50*l*. Books and Tracts sent from the Religious-Tract Society have been distributed in every part of the Empire where English, French, Germans, and Swedes reside. Mr. Knill remarks—

We have had a most delightful season for some time past, arising from the vast number of people who have come to us for books: and none have been sent empty away, though we could not supply every one in the way which we wished. Some days it has been astonishing: the people have been about the door at five in the morning, and at six the distribution commenced.

#### *Italy.*

A grant of 2400 German and Italian Tracts has been made to a friend for distribution at *Genoa*, where they are greatly needed, but where many difficulties impede a wide diffusion of Divine Truth.

#### *Spain.*

Tracts have been given away in the villages near *Gibraltar*: but great opposition is experienced from the ever-vigilant Priests: they use all the means in their power to keep out the Truth; but they can only succeed for a short season. The Committee have sent a further supply of 5150 Spanish Tracts and Children's Books.

---

## Inland Seas.

### *Greece.*

#### *AMERICAN EPISCOPAL MISS. SOCIETY.*

THE Rev. J. H. Hill has been led, by the habits of the crew of a small Greek Vessel in which he made the voyage from Syra to Athens, mentioned at p. 23, to offer a

*Suggestion of a Work for the Greeks, to be called "Stories at Sea."*

Last night I was kept awake an hour by the boy Janni, who was called upon, after midnight, to come aft, and keep the helmsman awake, by relating fables—"telling stories," as we say at home. The boy was really a proficient in the science; and, as we afterwards found, had an endless store of Tales. No consideration, however, was paid to the comfort of the passengers: for the auditors were seated at our heads, and the narrator at our feet; and it was out of the question to think of sleeping, between the loud bursts of laughter from the men, and the provoking gravity and ludicrous tone of the boy.

Mr. Hill adds, on a subsequent occasion—

This evening, as the boy, Janni, was called to recite his usual tales, it was proposed by us that he should omit them on this occasion, and that Br. King should take his place as story-teller. All

gathered round, curious to hear what "the Master" would relate.

Mr. King began by assuring them that his story differed from Janni's, for it was perfectly true. He then related to them, concisely and in a style of narration as nearly as possible resembling their fables, the History of the Patriarch Abraham. It is probable that not one of them, except our own servants, had ever before heard any more of it than the name of Abraham. Mr. King brought the story down to the sacrifice of Isaac, his marriage, and the expulsion of Ishmael; concluding with a few practical remarks; and promising another, if they wished it, to-morrow night. They were so much gratified, however, that, at their earnest request, he related one more—the History of Jacob, to his meeting with his brother Esau.

These stories are likely to supersede little Janni's, hereafter; and they gave rise to a suggestion, which I propose to present to Br. Robertson on my return to Athens, that he should prepare and print selections from the Old-Testament Histories, to be called "Nights at Sea," or "Stories at Sea;" divided into nights, as the Arabian Entertainments are, in order to supersede the silly tales that are now in use. They would be universally adopted; and, while they served to wile away the tedious hours of the night, might be profitable for doctrine and instruction in righteousness.

The almost entire ignorance of the Old Testament among the Greeks has led Mr. Hill to suggest that the compilation should be at first limited to that portion of the Scriptures.

### Palestine.

#### JEW'S SOCIETY.

Mr. Nicolayson, after his return to Malta from his visit to Algiers, of which some details appear at pp. 52—55, proceeded to Palestine. We extract a few passages from his Journal. At Safet, he thus speaks of the

*Immediate Expectation of the Messiah by many of the Jews.*

The disposition in Jews in Europe to return to this land of their fathers, seems to grow stronger as the period fixed for the appearance of their Great Deliverer is approaching. They here still

stick to their calculation of the term, which is now reduced to the short space of eight years. The troubles suffered by their brethren in Poland in consequence of the Revolution there, and the distresses of this land, confirm them in their opinion, and raise their expectations. We are told, again and again, that eight short years will decide the great question between us, to their triumph and our confusion. We admit that the time may be short: but maintain, that He that will come, is He that has come; and that the way to prepare to stand before Him, when He shall appear in His glory, is to acknowledge Him in His character of humiliation as the Servant of the Lord, who by His knowledge shall justify many, because He has borne their sins.

Mr. Nicolayson makes the following

*Remarks on past and future Labours at Jerusalem.*

In talking over with Papas Ysa the whole of the proceedings of Missionaries here (at Jerusalem), from the very first up to the present time, in view of the interruptions of the work by the death of many of the Labourers, and of the many disappointments by the opposition and perversity of Jews and others, in excommunicating, burning, and otherwise destroying the Sacred Scriptures offered to them, he could not repress the expression, that all labour and expense for these ten years past have been made in vain. We reminded him of the duty, on our part, of labouring in hope and patience, leaving the time and measure of success with the Lord, who has promised that His Word shall not return unto Him void, but shall accomplish that which He pleaseth, and prosper in the thing whereunto He sends it.

When considering what might further be done, he suggested that a quantity of Scriptures, in Modern Greek and Turkish, might be laid up in the Great Convent, with the consent of the Bishops, and placed under his own particular management, for distribution to the pilgrims. I requested him to speak with the Bishops on this subject; and promised, that if he should obtain their full assent, and would answer for the actual circulation of the Scriptures, I would apply to the Auxiliary Bible Society at Malta for a supply of the Sacred Scriptures suited to that purpose; and either bring them with me to this country, myself or send them

hither. Many copies of the Greek Scriptures have been distributed in this way ever since Mr. Parsons's first arrival here, when the much-lamented Bishop Procopius took this service upon himself. After his death, Papas Ysa continued this practice, till, in consequence of the Greek Revolution, pilgrims almost entirely ceased to come. Last year, when nearly 2000 of them came, they had but few Greek Scriptures left, which were then distributed. It is very desirable that this branch of Bible Circulation should be kept up. Hitherto the distribution has been made gratis; but Papas Ysa thinks that there would be no difficulty in obtaining such small sums for them as would meet the expense of bringing them hither. Besides thus furnishing the pilgrims with the written Word of God, Papas Ysa will resume his practice of reading portions of Scripture to them in his own Church, in Greek, and Turkish, and Russian. It is, indeed, greatly to be desired that these poor people, who come from such distances, should not be sent entirely empty away; and there is no other way in which the Bread of Life can be broken to them here.

Papas Ysa has returned with the full consent of the Bishops to the above plan; so that I hope it will be carried into effect, and pray that a blessing may attend it.

### Armenia and Persia.

#### AMERICAN BOARD OF MISSIONS.

AN outline of the Journey of Messrs. Smith and Dwight, in the countries bordering on the Black and Caspian Seas, was given at pp. 22, 23. We shall extract from their narrative a few passages of general interest.

*Sufferings of Messrs. Smith and Dwight, on their Exploring Journey.*

The sufferings of the Missionaries on their journey from Tiflis to Shusha were peculiarly severe, as will appear from the following communication after their arrival at Shusha:—

We left Tiflis on Thursday, the 5th of August. The next day we learned that a dreadful disease had broken out at Ganjeh, which was carrying off in a few hours almost all whom it attacked: our informants knew not its name; but, from their description, we were sure it could be no other than the Cholera or the Plague.

To go to Hellenendorf now became impossible, as the only road would lead us through the midst of the disease. No alternative was therefore left us, but to turn aside to Anenfeld, another colony near the ruins of Shamkor; where we had been warned not to stop, on account of its unhealthy situation: since its settlement, three-fourths of its inhabitants have died; and now almost all were absent in the mountains, to avoid disease. As we arrived on Saturday Evening, however, we were obliged to spend the Sabbath; and did not get away till Monday Afternoon. On account of the quarantines, to which the disease at Ganjeh would subject those who went in that direction, we found the greatest difficulty in procuring a waggon to carry us no further than Korek Chal, one stage beyond Ganjeh. This arrangement, however, was of much importance; since we could thus avoid going directly through Ganjeh, as we should have been obliged to do had we gone by the post. From Korek Chal we took post-horses; and arrived at Shusha on Friday, having been just eight days on the road.

But these eight days had done more to undermine our health than all the rest of our journey from Malta. The morning after we left Tiflis, our dragoman, who was our only attendant, in consequence of fatigue from helping us to unload all our baggage and lifting at the wheels in order to enable the horses to draw the waggon through the mud, was seized with a fever, which continued without intermission till Sabbath Afternoon. Our own health continued good till we left Anenfeld; but we had hardly proceeded a mile from that colony, before one, and shortly after the other, was seized with a fever, which was accompanied with much pain and debility. We attributed this to the bad wind which prevailed, more than to any thing else: from Shamkor there stretches off toward the south-east a broad plain, uninterrupted by a single hill as far as the eye can reach, and presenting a horizon like the sea: along the banks of the Cyrus, which runs in that direction, are extensive rice-plantations; and beyond it is the province of Shirwan, noted for its sickly atmosphere: the wind which blew from these regions every day, on the morning that we left the colony brought with it a heavy fog from the rice-plantations; and then became so sultry, debilitating, and oppressive, that we seemed almost to perceive the pestilential



vapours with which it was charged: it continued thus for two days; and, no doubt, contributed to produce and prolong our illness. Our waggoner had promised to conduct us by a road which should not lead us through Ganjeh: but, to our great surprise, he brought us, between eight and nine at night, almost within a stone's cast of that place to sleep: we have since learned that it was the cholera which was then raging there: hundreds had already died of it; and, in the colony of Hellenendorf, more than forty had been attacked: added to our actual illness and apprehensions from the dangerous disease then so near us, our accommodations for the night were not the most comfortable: with the exception of two nights at Anenfeld, and one at Korek Chai, we invariably, during this ride, slept on the ground, in the open air, and more than once the middle of the road was the best spot we could find: such was the case this night; and so, throwing our cloaks over us, we lay down by our waggon-wheels until morning. We then went on to the post at Korek Chai, but our fever had risen so high that we could proceed no further: a Russian Post-house is not a very inviting place: it consists, in these provinces, generally, of a walled enclosure, within which is a stable for horses and a few apartments for Cossacks: the traveller can rarely find any food, or any conveniences whatever, unless it be an empty room: the lodgings of the Cossacks at this post were cabins under ground; and that which we occupied was filled with myriads and myriads of mosquitoes, which tormented us all day and all night: by the blessing of God on the medicines which we took, we rose the next morning free from fever, and were able to go on our way. So weak, however, were we, that we could hardly ride from one post to another: we had no appetite for food; and, had we been disposed to eat, dry bread was almost the only food which we had. We seem to have been kept up during the remaining two-days-and-a-half of our journey only by the special interposition of Providence, exposed as we were to the heat of the mid-day sun and the damps of the midnight air, during the prevalence of an epidemic, of which such exposures are peculiarly the predisposing causes. Our morning ride generally continued till near noon, and our evening ride till near midnight: and, one night, after entering the mountains,

Sept. 1832.

where the wind blew cold and piercing, our lodging-place was an open scaffold ten or twelve feet from the ground, erected by the Cossacks as the only refuge which they could find from the mosquitoes.

It was not to be expected, that our exposures and fatigue would be attended by no bad consequences. We were hardly surprised, therefore, when, a few days after our arrival, we were all seized with either the intermittent or remittent fever. But Providence blessed the means which we used, and every case soon yielded to medicine. Still we have not all of us yet recovered sufficient strength to journey: indeed we have gone out of the Mission Premises but once since we arrived.

*Awful Visitations of Providence on these Countries.*

Oh that the judgments of God, with which he so severely visits this people, might be made the means of their repentance. But recently pestilence swept over this place (Tebriz); and, including villages for ten miles round, 25 or 30,000 people were hurried into eternity! Now we hear of wars and rumours of wars: several regiments have been fitted out from this city, and before them the Prince is to march on some warlike enterprize; it is said that he is going to fight one of his brothers, though nothing certain seems to be known of his intentions: there is every prospect that a civil war will distract this country before long. At Tebriz the cholera has indeed ceased, but the plague has broken out; and is not so likely soon to disappear.

How forcibly the reflection strikes one—that God is pouring out upon these countries the vials of His wrath! Cholera, war, and plague follow each other in quick succession, and hurry their thousands into the grave. And still the survivors repent not. Though stricken till *the whole head is sick and the whole heart faint, they revolt more and more.* Oh for a prophet's voice, to interpret to them the meaning of their affliction, and to teach them how to turn the wrath of Heaven into clemency and mercy!

*Notices of the Persians.*

These people are certainly very different from the Turks. They are very much inclined to conversation; and no subject is so commonly introduced by them in company with foreigners, as that of Religion. They are also willing to

receive the New Testament and Religious Tracts; and, so far as we can learn, there is no opposition made to the circulation of these books. The people, at least of this province, are said to be very anxious for Religious Instruction. In Tebriz, it is said, they would very eagerly send their Children to a School taught by an Englishman; and even the Prince has pledged himself to countenance such a School, and to furnish a house for a Missionary. Mr. Wolff received great encouragement from the Prince respecting his plans here; and it is greatly to be lamented, that he made so many engagements in this part of the world.

What would be the actual state of feeling among the Mahomedans here toward a faithful Missionary, after they had become acquainted with his true character and designs, remains yet to be proved. Whatever resistance the Persians might make to the pure Gospel, I believe that a large majority of the educated among them have little or no confidence in the claims of Mahomed. They will dispute with the Christian for the sake of disputing; but they would much rather yield on their part that Mahomed was no prophet, if the Christian would yield on his part that Jesus is not Divine; and then proceed to canvass the arguments derived from NATURE and REASON, of the Being and Character of God.

—◆—

*Proceedings of Rev. Joseph Wolff.*

Mr. Wolff's arrival at Constantinople, at the end of March 1831, on his way to Bokhara on the Caspian, was stated at p. 424 of our last Volume. A Letter from Mr. Wolff to the Rev. Josiah Brewer of Smyrna, appears in an American Publication, the Editor of which remarks—

It will be seen that this eccentric man is now on his way to Tartary and the borders of India, for the avowed purpose of propagating Christianity; and that the Persian Government, notwithstanding their knowledge of his intentions, grant him all the aid in their power. There seems to be an infidelity among the rulers of Mahomedan Persia in the East; similar to that which prevails among the rulers of Catholic France in the West.

Mr. Wolff's Letter, dated Aug. 3, 1831, at Tebriz, here follows:—

I set out to day for Bokhara and Ca-

bul, to proclaim the Gospel of peace to the Ten Tribes who are at Bokhara. Mr. Campbell, the British Envoy, has procured me Letters from the King of Persia for His Majesty at Bokhara; and, below, I annex a Letter which I received from his Excellency Khosroa Khan, Chief Eunuch and Minister to the King of Persia. I preached every Sunday in the Embassy, but we lived out of town in tents on account of the plague, which is now raging, not only at Tebriz, but all along the road to Teheran, which I am now obliged to take on my way to Bokhara.

I have had a very difficult journey from Angora to Tebriz. The Lord granted to me to preach the Gospel at Angora, the ancient Galatia: I think that you should go there and circulate the Word of God among the Armenians and Greeks. From Angora I went to Tokat, where I conversed with the Jews and Armenians. Thence I went to Gurnush-Kane, the ancient Khaldeas; where I lodged in the house of the Armenian Bishop, who would be ready to turn Protestant if you give him a wife. Thence I went to Trebisond: near Trebisond are two villages, one inhabited by Armenians who have apostatized to Mahomedanism, and the other by Greeks apostatized to Mahomedanism. From Trebisond I went to Erzeroum, whence all the Armenians, as well as from the little towns around it, have emigrated to Russia: you will find that wherever the Armenians get more free, they become worse; but they complain now in Russia, as well as they did in Turkey. From Erzeroum I went to Utah-Kelesaa, an ancient Armenian Convent, where King Pirtat, King of Armenia, was baptized 1526 years ago by Gregorius Lusarvoritah, the first Patriarch of the Armenian Nation. Thence I went to Bayazed: the pious Missionary Zarembe distributed books there one year ago: I wrote from Bayazed to the British Envoy at Tebriz, giving to him a statement of my bad health. On my arrival at Khoy, I stopped there three days, and conversed with the Persians: in the mean while, a Takhtruan arrived from Tebriz, and a servant of Dr. M'Neille, and brought me safely to Tebriz, where, by God's grace, I soon recovered. I preached every day in the Embassy; and went, last week, to town, and took a good quantity of Persian, Armenian, and Hebrew Books, which were sent to him six years ago from India to Persia, after I had left Persia.

Thus, by God's grace, I have made

the journey from Malta to Egypt, Attalia, Buttur, Kintaga, Proosa, Constantinople, Angora, Tokat, Karissar, Gurnush-Kane, Trebisond, Erzeroum, Bayazed, and Khoj; every where proclaiming the dying love of Jesus Christ, and His glorious coming the second time: and having been, seven years ago, at Orsa, Mosul, Bagdad, Boera, Bushire, Tifis, and Shusha, I have now traversed Armenia in its length and breadth; and I saw, alas! that neither the Armenians nor the Greeks have to boast against the Jews: they are as deeply, and more deeply, fallen from the truth of the Gospel of our dear Saviour, the Lord Jesus Christ.

*Letter to Mr. Wolff from the Chief Minister to the Shah of Persia.*

The following is a translation of the Letter received from His Excellency Khosroa Khan, Chief Eunuch and Minister to the Shah of Persia:—

*My considerate and kind friend, the English Dr. Joseph Wolff.*

The Letter, the messenger of friendship, which in remembrance of your friend you had written, reached me at a favourite time and in a happy hour, and gave me intelligence of the welfare of my friend. As for some years in Persia there have been symptoms of disease, and as I had no intelligence from you where you might be, the receipt of your Letter gives me the sincerest pleasure. Thank God that your Epistle promises, at no great distance of time, the blessings of a meeting.

Regarding your journey to Bokhara, and your desire that I should write to my friends, this is a small request. You cannot doubt but that I and my friends will consider your step as fortunate; and that, in fulfilling the duties of friendship, they will act without reluctance or reserve. According to your desire, at this time when we were despatching a messenger, we have written an intimation to each of our friends on this subject, that, stage by stage, they should send their agents with you till they shall have conveyed you to Bokhara. God willing, after your arrival at the capital I shall send a man to convey you to Simnan; and thence, His Royal Highness Bahman Meerza will forward you to Bustan; and thence, His Royal Highness Ismael Meerza to Terrwein; and thence, Mahomed Tucky Khan, the Governor of that place, stage by stage, till you are conveyed to the Holy Mesheed. If from the Holy City you should desire to go direct to Bokhara, I have written a Letter to His Excellency, Meerza Askeree, that he may send you with merchants and a caravan, so that you shall reach Bokhara in safety; and if you should wish to go to Kelaat, a Letter has been written to Gullungtoosh Khan, the Governor of that place, that he would send you with Turkmans to Bokhara.

Please God, after your arrival in the capital (Teheran), matters will be arranged in whatever manner may be most agreeable to you: of this you may rest satisfied. May you always convey to us pleasing intelligence of yourself.

P. S. There is a merchant who will go directly from Teheran to Bokhara, who is now at Kashan; but before you can arrive at Teheran, he also will have come from Kashan, and he will be at your service to convey you to Bokhara. These are the alternatives that offer; and, when we meet, whichever you may adopt, arrangements shall be made accordingly.

(Signed) KHOSROA KATMEZ.

So far the Letter of Khosroa, whom I had known seven years ago; and to whom I stated in my last Letter, distinctly, that I was going to Bokhara for the purpose of proclaiming Jesus Christ and Him Crucified.

## India within the Ganges.

### *Removal of Disabilities from Native Christians.*

On the 1st of November, a Regulation was issued by the Governor-General in Council, opening to NATIVE CHRISTIANS all offices of Government, hitherto held exclusively by Hindoos and Mahomedans. This iniquitous and oppressive course has been pursued toward the Natives professing Christianity, under a morbid apprehension that they could not be placed on an equal footing with their fellow-countrymen who persisted in their errors, without subjecting the Government to the suspicion of partiality and of holding out bribes to them to become Christians: and thus a course of habitual injustice was to be maintained toward those who yielded to the Truth, and of hostility toward that Faith which the Government, in its Religious Formularies, declared indispensable to Salvation, in order to secure to the Government a character of impartiality! But, blessed be God! one after another of these iniquitous systems of action is swept away! And if the East-India Company knew its own real interests, even as a Trading Body, it would not wait to have its Anti-Christian and even more than Semi-heathen

Regulations dragged into the light and exposed to shame; but would, voluntarily and without delay, defecate the whole system of its Government, not merely from every thing which is contrary to Christianity, but which falls short of that Love to our fellow-men and that supreme regard to the glory of God, by which the character of all who have the Scriptures in their hands will be judged at the Last Day.

The Serampore Missionaries thus speak on this subject:—

The odious distinction is abolished; and such is the progress which we have made in liberality, that the Chundrika Newspaper—the High Hindoo organ—applauds the Governor-General for thus making no distinction in the distribution of the offices of Government, but leaving them open to Christians. Does not this shew the folly of inculcating illiberality and injustice in the hope of gaining favour with these Hindoo Subjects? Lord William admits Native-Christian Converts to judge all causes under 500*l.* in value, and the Hindoos bestow on him their applause.

We have now a noble career open to us in the College: formerly, our Native-Christian Students had either no object, or a very uncertain one, before them—now the paths to distinction, by every exertion of intellect and probity, are open to them. They are now no longer the outcasts of Government, as they were also of their own countrymen.

We happen to know the secret spring of this movement; and can assure our Readers, that if it were proper to disclose its action, they would find in it a most striking encouragement to all enlightened and temperate but firm endeavours, to remove such evils as, when exposed to the light, shock the common sense of mankind.

---

CHURCH MISSIONARY SOCIETY.

MADRAS.

THE arrival, in June 1830, of the Rev. C. Blackman and Mrs. Blackman at Madras, on their way to his destination at the Nilgherry Hills, was stated at p. 76. The death of

the Rev. James Ridsdale has led to Mr. Blackman's appointment to the charge of the Perambore Seminary, and of the English Services in the Mission Church.

*Death of Mrs. Blackman.*

The following particulars of the early death of this valuable woman are derived from a Letter addressed to the Committee by her bereaved Husband, July 9th, 1831.

My dear Wife gave birth to a little girl on the 18th of June, and died on Friday the 1st of July. For a time after her confinement, she appeared to be going on well; till Monday previous to her departure, when there was a sudden change for the worse, and some bad symptoms manifested themselves, which had not been observed before. With the exception of a temporary rallying, she continued to grow worse, till Friday morning, when her bodily pains ceased, and she fell asleep in Jesus. My dear wife knew that her end was at hand, but did not fear the approach of her last enemy. God was very gracious to her, and gave her great peace of mind, and occasionally that *peace which passeth the understanding of the natural man*, wherein she rejoiced with *joy unspeakable, and full of glory* at the prospect of being soon with her Saviour. On Monday, when she expected to depart every hour, her state of mind was delightful. She afterwards told me, that, for some time, she appeared to be *absent from the body*, beholding Jesus, in all His glory and majesty, inviting sinners to come to Him: she was overpowered by His love and mercy to them, and desired to spend herself in calling upon them to come and accept the gracious pardon so freely offered. This was but a foretaste of what she now enjoys in the assembly of those who have been elected out of a fallen and wicked world, and redeemed with the blood of Christ.

*State of the Perambore Seminary.*

Mr. Blackman thus reviews the state of the Perambore Seminary, in a Letter dated October 4, 1831:—

Of the Seminary at Perambore, which has now been under my charge for more than a year, I beg to send you a brief account.

Of the 24 Boys receiving instruction, 12 are Country-born or English Boys, and 12 are Native, including three Youths who form a Preparandi Class.

The subjects of study are, in Languages, Tamul, Telooqoo, Hebrew, Greek, and English.

In Tamul their progress is very creditable: the First Class, consisting of six boys, are able to construe into English any part of the New Testament, without the use of a Lexicon. Besides Grammar and Translation, they daily read the Kural, a classical work containing the best system of Theology and code of Ethics known to the Tamulians. Once a week the Moonshiee also teaches the Native System of Arithmetic.

In Telooqoo, both First and Second Classes read the Grammar, and translate the New Testament into Tamul. With a little practice they would soon be able to converse in it.

I have one Class in Hebrew, consisting of seven Boys, English and Native. They have read about 40 chapters in Genesis, some in Exodus, and a few of the Psalms. We use Professor Lee's Hebrew Grammar, a great portion of which has been read, and the principal parts committed to memory. The paradigm of regular and irregular verbs has been repeated twice, and we are now going through the third time. The most intelligent of the Boys are able to construe into English, with the use of the Lexicon, any of the historical parts of the Old Testament. As a branch of study, Hebrew doubtless has its utility; but I chiefly value it as leading to an intimate knowledge of the Bible.

Three Boys only, at present, attend to Greek. They have read the Delectus as far as the Promiscuous Sentences; and have proceeded in the New Testament to the 7th chapter of Matthew. They are well exercised in the Grammar, the greater part of which they have repeated twice; and for a time they wrote Exercises, which I have been obliged to give up. When Hebrew and Greek are read, Sacred Geography and Chronology are attended to; and for explanations of Jewish manners and customs, Horne's Introduction, Calmet, and Scott, are daily consulted. An English Boy, of the name of Sargent, who promises well, has gone through an abridgment of Chaldaic Grammar, by Dr. Harris, and has read the second chapter of Daniel in that language. At present we have laid it aside, in the hope of resuming it at another opportunity.

In English there are two classes in Geography. The First Class, consisting

of 7 Boys, read Ewing's Geography, and have committed to memory the boundaries of the countries of Europe and Asia, together with the divisions, towns, &c., mentioned in the large print of that work; carefully looking out all the places on the map. They are now working the problems at the end of the book. The Second Class, consisting of 7 Boys, read Goldsmith's Geography, and have committed to memory about half of that book; proceeding, as the First Class, in a careful examination of the atlas.

Of English Grammar there are two classes. The Boys of the First write Exercises, and have proceeded as far as the 22d Rule of the Syntax. They occasionally write Essays, which I cause to be committed to memory, and repeated before the whole Seminary. The Second Class use the Abridgment of Murray's Grammar. This class also daily read a portion of Goldsmith's History of England; and, to impress it more upon their memories, I make them question one another, which is also at times done by the other classes. Both First and Second Classes are also committing to memory a brief History of the English Kings in verse.

There is one class, consisting of 12 Boys, who are committing to memory Watts's Scripture History: they have already learned about 80 pages. Most of them also daily read a portion of the Old Testament, as an exercise in English Reading, and for the purpose of making them familiar with its contents.

My class in Taylor's Elements of Thought I have been obliged to give up, for want of time. We had gone through the greater part of it very carefully, and also frequently referred to Brown's Philosophy of the Human Mind. What they have already learned has been of great service to them. For the same reason, I have been compelled to suspend the class in Church History.

In Family Worship, I follow the plan which I was accustomed to when living in the Institution at Islington. We use a few of the Church Prayers, read the Psalms for the Day, and then expound a short portion of Scripture. I have gone through the Gospel of Matthew, and part of the Acts of the Apostles. I trust the catechetical mode of teaching which I adopt at such times is beneficial to the Boys.

The number of Youths at the end of 1831 was 21.

The Rev. Edmund Dent thus speaks of his

*Ministry among the Natives, and its Effects.*

Nov. 7, 1830—This day ought to be most worthy of commemoration, inasmuch as it has introduced me more immediately into the service and vineyard of my Lord, by the solemn act of Ordination. I rejoice with trembling to say, that, after many an anxious doubt and fear, I was at length admitted into Deacon's Orders, with two others, in St. George's Church, by the Rev. Dr. Matthias Turner, Bishop of Calcutta. Such an interesting occasion never having before occurred in this part of Southern India, it excited a general concern among all Christians; so that the Place of Worship was thronged by many hundreds of spectators, Natives, Europeans, and Country-born.

Nov. 14 — In the evening, preached, for the first time, in Perambore Church, from Mark xvi. 15, 16. *Go ye into all the world, and preach the Gospel to every creature, &c.* I humbly trust that this commission is granted to me; and may I receive grace to deliver the Gospel Message faithfully to all descriptions of persons!

Nov. 15—In the evening, attended a Missionary Prayer and Conversation Meeting for mutual comfort and edification. The topic of conference was, "The comparative claims of Itinerating and the establishment of Schools." After being engaged for some time on this subject, we at length came to the conclusion, that both were equally beneficial, and would, by God's blessing, effect much good; that we should on no account whatever abandon the one and adopt the other, but rather that they both go together.

Nov. 21—After Service, spoke to the people who were at the Church door, on the love of God toward sinful man; and they appeared to hear me with astonishment. When Heathens are addressed on the subject of the Christian Religion, they give their assent very readily almost to every thing that is said; but they will go no further. Their birth, their prejudices of caste, and their family connexions, appear to be insurmountable barriers to them; but when the Spirit is pleased to touch their stony hearts, these will give way for the reception of the blessed Gospel.

Dec. 16 — Preached this evening in Parchy, contiguous to the Mint, to a large number of Heathens and Papists. This Meeting is regularly held in this place every Thursday Evening, and has been so for the last six years. Tracts, and other Religious Pamphlets, in Tamil and Telooqoo, are generally distributed after the Service is ended; and we often meet with sharp disputants on the subject of Religion, whose arguments we endeavour to overcome by stanzas from their own Shasters. Nothing tends to mortify them so much, and to lessen their esteem in the eyes of the multitude, as quotations from their books, which they cannot, and dare not, deny.

Dec. 29 — We arrived at Mavalore Coopum, at 8 o'clock P.M. No sooner had we entered the village, than we were saluted and hailed by the new Converts there with expressions of joy and gratitude. Visited them from hut to hut, to give them a word of exhortation and comfort; and, when they were collected together, I spoke to them on the great importance of a religious life; entreating them to continue steadfast in confessing the faith of Jesus, and in cleaving to the Lord.

Jan. 6, 1831—Visited our Congregation in Black Town; and I trust that my visit has been attended with some benefit. I feel assured, from the experience which I had when a Catechist, that unless a Servant of Christ can stoop and humble himself to see the poor of his flock in their mean huts and cottages, and to dispense the word of eternal life to them in as familiar a manner as possible, he will see but little fruit of his labours. The work of his hands will not prosper as can be desired; and he may often have to weep in his closet in private for the ill success of his ministry.

Preached this evening in Parchy, from John x. 11. There were a few Heathens and Papists at the door while I was addressing the people. If the weekly Addresses delivered in this place do not tend to convert men from the error of their ways, yet it is a consolation to the Christian mind to consider that at least they have a tendency to convince their judgments of the inferiority of the heathen religion when compared to the Christian.

Jan. 9 — Preached this morning in Town Church from Heb. ii. 3. Received an Adult Heathen this morning into the Church of Christ, and administered the

rite of Baptism to him before the face of the whole Congregation. I pray that God would keep and preserve him, by His grace and Spirit, from falling away. Before the Religious Rite was administered, I examined him very closely as to his faith in the Christian Religion, and his knowledge of its doctrines: the answers which he gave were perfectly satisfactory. From the period that this new Convert offered himself as a Candidate for Baptism, he always appeared to be very grave and consistent in his deportment, and attended very regularly, twice in the week, at stated hours, to receive Christian Instruction.

Jan. 12, 1831.—Saw some friends of our Congregation in their houses: spoke to them about consistency of conduct and holiness of life in Christians, as being the best means whereby to prove to the world the excellency and truth of our Holy Religion. The generality of our Tamul Christians have a very good knowledge of Scripture History and Scriptural Doctrines; so much so, that they would put many a British Christian to the blush, and surpass him in theory: but with reference to a practical and experimental knowledge of divine things, with very few exceptions they are perfect strangers to it.

Jan. 20 — Presided this evening at the Meeting held every week in Parchy; on which occasion I expounded to them John xv. 1, 2. The door and windows of the house were crowded by Heathens and Papists, who generally resort hither on a Thursday, to hear something of the Christian Religion.

Feb. 12.—The Catechists attached to this Mission generally assemble every Saturday Morning, at Mr. Blackman's, to give in their weekly reports; and after they have been read, remarks made, and instructions given, we dismiss and commend them by prayer to the kind protection of our Heavenly Father.

Feb. 17 — I regret to observe, that the inhabitants of sea-port or trading towns, or of places where there are cantonments of European Soldiers, are generally more prejudiced against Christianity than others; for the men, by their inconsistent conduct and conversation, by their inebriety and lewdness, degrade the Religion of Jesus before the eyes of the Heathen, and bring it into disrepute; and when the Heathen are warned by us to turn from idols to the Living God with

repentance and contrition of heart, they laugh at every thing we say, and bid us go and reclaim those of our people who profess the Christian Religion and yet act so contrary to it.

Feb. 18 — The Heathens and Papists of this place—Mavalore Coopum—seemed to be combined, as it were, in furthering the diabolical designs of Satan by every possible way, and in oppressing our poor Christians, by depriving them of their rights; but I am persuaded that God will ultimately elicit good out of their trials and difficulties, and make all their enemies to be at peace with them.

Feb. 23—Met a Christian this morning who had the heathen mark on his forehead. Reproved him sharply for it, and he rubbed it off in my presence; but I fear, from what he spoke in support of it, that he will put it on as soon as he leaves me. Some Christians are ashamed to let it be known publicly that they are such, lest they should endure shame and persecution for the sake of Christ; and therefore they endeavour to assimilate themselves to the Heathen in every possible manner.

March 5 — At four o'clock this afternoon attended a Meeting which is held every Wednesday and Saturday in the Mission Church at Black Town, to instruct and prepare Candidates for Baptism and the Lord's Supper. On such occasions we are enabled, by examining the Candidates, to learn more fully their views with reference to these Ordinances.

March 15—Received distressing news from Mavalore, about the improper conduct of the Schoolmaster, and the inconsistency of some of the new Converts. So long as the world exists, and there is a Congregation in it, we shall always find good and bad blended together; the chaff among the corn; the tares among the wheat: this is not a state of perfection, but of probation.

March 24 — Called to see a poor Young Woman who was afflicted with the leprosy. I spoke to her on the state of her soul, put a few questions to her, and strove to convince her that she was a sinner before God; that *the wrath of God is revealed from Heaven against sinners*; and that there is plenteous redemption in Christ Jesus. In reply, she said that God, in great mercy, had caused her to feel and forsake her sins; that her only refuge was in her Almighty Saviour; and though she might die that instant, yet she had an assurance that God would

accept her for Christ's sake. "I have no merit," said she, "I have no goodness; my inner part is much worse than my bodily frame: I feel it: I know it." I was much rejoiced to find her in such a happy frame.

April 2, 1831—As it is proposed to administer the Lord's Supper on the following Sunday, we held a Meeting of the Communicants. About 60 attended to receive instruction. The Catechists and myself endeavoured to explain to them the nature of the Sacrament, the benefits to be derived by a worthy participation of it, and the condemnation to be incurred by the contrary. I find that our people are growing in knowledge. O that I could say that they were also growing in grace!

April 3—I had unspeakable pleasure, this morning, in receiving a strict Papist into our Church Communion; and the occasion, I doubt not, was abundantly blessed to those who were present. I recollect seeing this man attend very regularly on Divine Worship at Black Town, every Lord's-Day Morning, for the last four or five years; and when he was spoken to, he appeared to *halt between two opinions*, and would not then renounce his faith; but at length, having obtained strength and courage, and clearer views of the Gospel, he publicly avowed his sentiments, and abjured Popery altogether. After the Second Lesson, I introduced the man to the Congregation, and desired him to assign his reasons for renouncing Popery and wishing to embrace Protestantism, which he did in a very able manner; making, as it were, a short confession of his faith in the Christian Religion, and his renunciation of Popery with all its superstitions, rites, worship, &c. He also related the manner in which God, in His infinite mercy, convinced him of the errors of Popery, and confirmed him in *the truth as it is in Jesus*.

As soon as Lazarus left the House of God, his wife and sister, with tears and cries, met him in the way, and said that he was lost for ever; that the curse of the Pope would descend upon him; and that he would perish in Hell. To which Lazarus very calmly replied, that, in one sense, he was lost, but now redeemed; that he cared not for ten thousand curses of the Pope, who was a sinful creature like himself; but that he was afraid of the curses of God, and that he should have perished for ever had he continued

in Popery; and that now he had a firm hope that Christ would not forsake him. I have since been informed that his friends and connexions shun his company, and consider him as a heretic; but he, under God's blessing, continues steady in confessing the faith of Jesus.

April 16—As I mentioned to our Christians at Poonamallee that the Lord's Supper would be administered to-morrow, I went there this morning, in order to examine the Candidates. There were about 40 men and women assembled in the Church at the appointed hour—18 from Mavalore Coopum, and 22 from Poonamallee. After praying, I gave a short Address suited to the occasion, and then catechized the Candidates, each one separately. There were a few who had not right views of the Sacrament; and whose department, I was informed, was not *such as becometh the Gospel of Christ*: I was therefore obliged to dismiss them.

Mr. Dent gives an affecting account of the

*Remorse of a Native who had relapsed to Heathenism.*

Feb. 5 — I saw a Christian, a native of Tranquebar, who was baptized by the late Dr. John. This unhappy man left his house and parents, his Church and his God, about ten years ago, and joined himself to a number of heathen devotees, called Sanyassies; and lived, during that period, in rocks and caves, and on the summits of mountains, being chiefly supported by the people residing in the adjacent countries and villages. His mien was grave, and he appeared to be a man of a sorrowful and pensive turn of mind, as if disappointed of something, which he could not attain. This man thought, that, by adopting the mode of austerity and of worship which he had adopted, he should be able, by his stock of merits, to purchase heaven and bliss at the hands of a righteous and holy God; but he at length found, to his great grief and shame, that he was hewing *cisterns, broken cisterns* of his own, which could hold no water; and that he was forsaking *the fountain of living waters*, whose streams alone are able to make glad the hearts of the Children of God. When I spoke to him about the absurdity of his past conduct, and the magnitude of his guilt, he manifested symptoms of great sorrow and deep compunction of heart; and acknowledged that he was a hundred-fold more culpable than the other Sanyassies, because he had had the pri-



vilege of being admitted into the pale of Christ's Visible Church by Baptism, and the benefit of a Christian Education under Dr. John, which returned fresh to his memory to condemn him; and that if God were now to call him to judgment, he should be consigned to eternal misery. He also acknowledged the madness and folly of his past conduct, and the inutilty of his wild notions to procure salvation otherwise than by Christ Jesus. "Oh! said he," the patience and goodness of God, in sparing such a vile wretch to this day, and in convincing me of my folly and stupidity! I trust that, by the grace of Jesus, I may never again return to my old course of sin and rebellion, but obediently submit to His divine will and pleasure!"

I spent the whole of the morning with him, in striving to exhibit to him the inutilty and vanity of his fruitless endeavours; led him to the Saviour of sinners; pointed out to him *the Lamb of God that taketh away the sin of the world*; and exhorted him to go to the Lord Jesus, with a penitent and contrite heart, for the forgiveness of his past guilt, and grace for the time to come. As he could read, I gave him a portion of the Gospel, and some Tracts; and before dismissing him, I prayed with and for him.

He adds some

*Instances of Heathen Folly & Scepticism.*

Jan. 14, 1831—To-day there is a grand Heathen Festival among the Hindoos, called "Pongall;" and all places in and near Madras appear to be in total confusion. On this occasion, the inhabitants of a village walk in state to a neighbouring one, to visit their friends, surrounded by great multitudes, and attended by numerous tom-toms and trumpets. Their cows and calves are let loose to stray the streets, with leaves and cakes suspended about their necks and horns; and boys pursue them, in order to get the cakes &c., in defiance of danger. All this is annually done in honour of the goddess, whom they pretend to worship by such fooleries and frantic sports. A few learned and respectable Natives came to see me this afternoon, to pay me, I fancy, a Pongall visit; to whom I pointed out the absurdity of their Pongall feast, and the vanity of their mode of worship: to which they replied, that the observance of such a day, and the worship of idols, were not written in their Vedam; but that they were practised merely for the diversion

of boys and foolish men. I then asked them if they did not practise such things, either in public or in private, and when they did so, if their conscience did not accuse them: to which they said, that they had, for some years past, never offered a sacrifice to any idol, nor lifted up their hand to any heathen temple; but that they worshipped the only True and Living God. This naturally led me to inquire how they expected salvation, and then to explain to them the redemption wrought out by Jesus Christ. There are, I doubt not, many Natives who are perfectly convinced of the folly of Paganism, and prefer Christianity to it; but they are ashamed to avow their sentiments to the world, lest they should be thought singular, and suffer reproach and persecution.

March 8 — Held conversation with two learned Natives, who denied the existence of the Deity, and said that all things had their origin as a matter of course, and from chance. I endeavoured to prove to them the existence of the Supreme Being, from the works of creation, from the Book of God, from their own Shasters, and from the universal consent of all nations that there is a First Cause, which is fitly and emphatically called God, to whom alone all worship and adoration are justly due. But when I found, by their foolish arguments, that they still persisted in denying the being of a God, I propounded to them a few questions. "Suppose," said I, "you were to take a journey to Conjeveram, and observed, on your way thither, a bungalow (temporary building) or choultry (inn) which you never saw before, would you conclude that it sprung out of the ground, or that it originated out of chance? Would you not, on the contrary, say that it was erected by some architect?" "Surely, yes," said they.—"Can you then," I said, "see the mighty expanse, the heavens with all the luminous bodies, the order and course of the planets, and the succession of the seasons, the animal and vegetable kingdom, and the wonderful construction of the human system, and yet deny that they were made by an able Architect, and governed by a wise Providence? Can you deny that His hand created and formed all these? Can you say that all these sprung out of chance?" They made no reply; but left their seats, and said that they would argue the point with me on another occasion.

May the following remarks duly impress the minds of our Readers!

April 28, 1831 — If the Christian philanthropist were to consider for a few moments how many towns, cities, and villages there are in the world, with millions and millions of immortal beings, who are not yet evangelized, and are in a state of alienation from God, it would excite him to use greater efforts for the melioration of his fellow-creatures, for the extension of Christ's Kingdom, and for the salvation of immortal souls. He would wrestle with God in prayer, and give Him rest neither day nor night. He would be importunate in his entreaties and supplications at a Throne of Grace, till, like Jacob of old, he prevailed; and he would long for the accomplishment of that glorious promise, that *the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose*: Isaiah xxxv. 1.

Mr. Dent thus describes the

*State of the Schools.*

The Annual Examination of the Children educated in the Society's Schools at Madras was held this morning in the Mission Church at Black Town, before the Lord Bishop of Calcutta. There were about 1000 young ones collected together in the Church, who were introduced to his Lordship. The Bishop felt much delighted in hearing them read out of the Gospels; and asked them a few questions from the chapter which they had read: they returned satisfactory answers.

Nov. 17, 1830—Engaged the whole of this morning with Brother Schaffter in visiting three Schools; two of which, I was glad to find, have made great progress since I last saw them. After examining the Children in their Lessons, we proceeded to catechize them; and they answered our questions tolerably well.

Nov. 19—Visited two of our Schools in town: many more children than usual were present. After examining and catechizing the Children, I expounded a passage of Scripture to them, and asked questions out of it, which the elder Boys answered satisfactorily. It must be observed here, that when I enter a School-room, many Heathens &c. collect, from all quarters, to hear what I have to say; and, while instructing the Children, they are equally benefited by the instructions imparted.

Dec. 9—Visited our School at John Pereira's Garden, and found it in a con-

dition not at all satisfactory. This is chiefly owing to the Parents of the Children, who, so soon as they observe that their children can read and spell, remove them immediately from the School, and place them under some person in order to learn trade or business.

Dec. 13 — Accompanied Br. Schaffter to see three of our Schools in Black Town. The elder Boys had a tolerably good knowledge of Scripture History, of the Fall, of the Redemption of man by Christ Jesus, and of our inability to save ourselves.

Jan. 21, 1831—Visited our First and Third Schools in the town. Examined the Children in their Reading, and in rehearsing Lessons; and then proceeded to ask them questions on Scripture History. The elder Boys, in particular, are expert in answering our questions, and their answers are often pleasing, and satisfactory to our minds.

Feb. 9—Visited our First School in Jones' Street, Black Town, and was glad to find about 60 or 70 Children present, all working hard with their Scriptural Lessons. These Boys have a tolerably good knowledge of Christ and His Gospel.

Feb. 10 — I proceeded, at 9 o'clock, to our Third School, situated near the Shenkau Bazaar, where Boys, principally of the high caste, are educated in the principles of the Christian Religion. They make no scruple now to read our books, and to be regularly catechized as our Christian Children are. We may confidently infer, from this circumstance, that the prejudices of the Heathen are fast wearing away, and yielding to the benign influences of the ever-blessed Gospel.

April 11—Went to Black Town, to see two of our Schools. On examination, I found that the Boys had almost forgotten their old Lessons. Reproved the Masters, and told them that they would be fined for their negligence. There is no utility whatever in speaking or reasoning with Schoolmasters, either Christian or Heathen, about being more attentive to their duties: the only mode we adopt, when we observe them negligent, is to fine them a rupee or half a rupee, and this tends to keep them in awe and to make them diligent.

April 14—Visited our Second School at Parcherry. There were about 50 Children in the Fourth Class. As many of these Boys belong to the Popish Communion, I spoke to them on the super-

stitutions and false doctrines of that Anti-christian Church. Some of the elder Boys appeared to be convinced of what I said, and even cited passages of Scripture to prove that image worship was abominable and sinful before God. Others again said, that there was no Swamy (Idol) in the Protestant Church; but that there were plenty of Swamies in the Roman-Catholic Church here—pointing to a church in the neighbourhood, whose steeple could be seen from our School.

April 21, 1831—Visited the First School in Jones' Street, Black Town, where I saw 58 Children. These, I am happy to say, are daily improving. The Boys of the First Class are able to answer any simple questions put to them on the doctrines of Christianity, and their knowledge of Scripture History is tolerably good. Little do people averse to Missions consider how much good is effectually done toward chasing away darkness and ignorance from the minds of the rising generation, infusing light and knowledge into them, through the instrumentality of our Mission Schools, where our Holy Religion is taught by the introduction of Christian Books, and its practice recommended by the exhibition of its amiableness and excellency. If the gross darkness and ignorance which pervade the pagan mind were removed, it would lead the man to think and act for himself, as an accountable and immortal being, and thus the way be prepared for the reception of the Gospel.

*Native Female Education.*

Mr. Dent makes the following encouraging remarks on the subject:—

The Education of Hindoo Females has been a subject of great agitation in the Christian World for many years; and I firmly believe that the prayers offered at a Throne of Grace on their behalf have been answered; so that a Missionary may now, with a little trouble and difficulty, found a Girls' School, which he could not do before. Some of the more intelligent Natives are convinced of the necessity of these females being taught to read and write, and that they should possess equal privileges with themselves, without any distinction whatever; and, though they do not send them to our Schools, yet they get private tutors to instruct them.

*State of the Press.*

Mr. Duckham's return home, in ill health, has been already noticed

(p. 239). Before he quitted Madras he made the following report of the operations of the Press under his charge. After referring to the interruption to his labours, occasioned by his illness, he remarks, "*Light is sown* by the Society's establishment at this Presidency."

PRINTED SINCE THE LAST REPORT:

<i>For the Bible Society; In Tamul—</i>	Copies
Of each Book of the Prophets, from Jeremiah to Malachi, inclusive...	5000
In Teloo-goo—	
The Book of Genesis .....	3000
<i>For the Tract Society:</i>	
Nine different Tracts, in Tamul and Teloo-goo.....	40,000
Tamul Magazine. ....	1000
<i>For the London Missionary Society:</i>	
Assembly's Catechism in Teloo-goo, 100 Addresses on Public Worship, in English, 500	
<i>For Rev. H. Harper:</i>	
Twelve different Tracts, in English, 10,000	
<i>For the Public generally:</i>	
Little Henry and his Bearer, in English, 1000 Institutes of Arithmetic, ditto ....	250
Leighton's Rules of a Holy Life... 400	
And other work.	
<i>For the Church Missionary Society:</i>	
Tamul Tracts.....	10,000
And sundry other work.	

*Summary of the Madras Station, from Jan. 1 to Oct. 30, 1831.*

Principal and Out-Station.....	6
Churches.....	3
Smaller Houses of Prayer.....	5
Average attendance on Public Worship, 344	
Communicants .....	148
Candidates .....	17
Baptisms.....	35
Schools.....	11
Seminarists .....	21
Scholars: Boys.....	394
Girls.....	6
Youths and Adults.....	85
	458

PULICAT.

The health of the Rev. J. C. T. Winckler, the Missionary at this Station, had been in a declining state from the close of the year 1830; and in March following was so seriously affected, by the rupture of a blood-vessel in the lungs, as to compel him to quit Pulicat and proceed to Madras for the advantage of European medical advice. There his health considerably improved, though it is far from being entirely re-established. While Mr. Winckler continued in Madras he was employed, as his strength would permit, in revising the Tamul New-

Testament and other works in that language. At the beginning of the present year, Mr. Winckler proceeded to Mayaveram, to supply the place of the Rev. G. T. Bärenbruck, that Mission having been deprived of the services of a European Missionary, in consequence of Mr. Bärenbruck's return home in ill health.

From Mr. Winckler's Journal for the year 1831, we collect the following information relative to the Pulicat Station.

*State of the Ministry.*

In February of last year Mr. Winckler, conversing with a Roman-Catholic Boatman, found him well informed on the subject of the Christian Religion; and it appeared that the conversations of the late Rev. J. Kindlinger had been made a blessing to him.

On occasion of Mr. Winckler's visiting the village of Tiroorovavayel to establish a School there, he had an interesting

*Discussion with a Brahmin on Christianity.*

I had collected the chief people of the village, and once more asked them whether they were willing to send their Children to be instructed from our books. They answered, that if that were not the case, they would not have requested me to establish a School. I then examined the Children, in order to be able to divide them into classes. They had learnt their Heathen School-books: some were able to read, and were put into the Second Class; the rest into the Third and Fourth Classes. I then had further conversation with the people; and some Tracts were read to them, which gave rise to a lively discussion with a Brahmin present. The Brahmin admitted that our Christian books contained the truth much clearer, and in a style much more intelligible to the common people, than their books; in which the same truths were only slightly hinted at, and concealed under fables and mystical proverbs. I allowed that many important facts and truths must have been known to their ancestors, as was apparent from their books; but that they had been, for the most part, so lamentably corrupted by their additional fables, and superseded by their idolatry and other abominable

rites, that I doubted whether any person could find out the pure truth in their books, amidst the immense heap of rubbish, unless he were previously well illuminated and instructed by the true revelations of God in our Christian Vedam. I then proceeded to shew him, that, from the traditions of Menu—which they hold in high reputation, and who is supposed to be either Noah or Shem or Abraham—it appeared, that respecting the history of Creation and the universal Flood they must have had some knowledge; for in several particulars their accounts coincided with ours; but in many others were so encumbered with fabulous additions, that the truth could scarcely be distinguished from the falsehood mixed up with it. From their account of the ten principal Incarnations of Vishnu, and especially of that in which he is called Krishna, and the tenth which contains an account of the Judgment and the end of the Cali-yugam or Miserable Age, I proceeded to shew, that although it is apparent that they know something of the truth respecting Christ's first and second coming, yet, on account of their fabulous and impure additions, they could not derive any profit, or comfort, or inducement to a holy life, from such an exhibition; but on the contrary, the recital, for instance, of the history of Krishna was only calculated to excite in the hearers the most unholy and unchaste feelings and conduct. I then contrasted with it the Bible account of the history of the Lord Jesus, and His second coming to Judgment; and appealed to the Brahmin and the people, whether such an account was not far more worthy to be regarded as a revelation from the Holy God than theirs; and whether there were not to be found in it true comfort for a guilty sinner, and a well-founded hope of being made holy by God's grace, as He is holy.

The effect of this was, that the Brahmin, as well as the people, became more and more open, and I hope that they felt the truth. The Brahmin, at least, did not object to it; and the people, who looked to the Brahmin, seemed likewise satisfied.

In reference to this discussion, Mr. Winckler makes the following remarks on the

*Benefit to a Missionary of a Knowledge of Hindoo Literature and Mythology.*

Before I quit this subject, I would

make an observation, which, if found accordant with truth, every Missionary labouring for the conversion of the Hindoos may find profitable.

I find it necessary for a Missionary to make himself well acquainted with the literature and mythology, and, as much as possible, with the mystical theology of the Hindoos. I confess, that, in the beginning of my residence and labours in India, I thought the time lost if spent in the acquisition of these things; I thought the simple exhibition of the Gospel truths sufficient to make impressions on the native mind; and hence, when any thing like Hindoo Mythology or doctrines were brought before us in conversation with the Natives, through an ill-directed zeal I was peremptory in condemning the whole without discrimination. I have reason to think, that other newly-arrived Missionaries are but too prone to fall into the same error:—I say error, because it is certainly an extreme, which is an error as to practice. Now, by such indiscriminate zeal we do, I am persuaded, more harm than good. A Native will not be prepared to receive the truth from one who, as it appears to him, haughtily and peremptorily cries down every thing that is contained in their books; and as long as we shew that we are but little acquainted with their literature, they mistrust the correctness of our doctrines. But there are points enough in their feasts, and even in their mythology, of which we can take hold; first, to fix their attention; afterward, to tell them their great error, in having adulterated the truth; and then to point out the pure truth of the Gospel. Thus we find their hearts more open, and conviction is more readily fixed upon their minds, than if we attempt to take them, as it were, by storm.

It is useful that the views of individual Missionaries, as to the most advantageous method of carrying on their arduous labours, should be communicated to their Brethren. Hints may thus be conveyed from one to another, which may, on one hand, correct erroneous views, or, on the other, encourage steady perseverance in a course already entered on. It is requisite that views relative to Missionary usefulness, which impress the mind of one Missionary, should be received with

kindness and candour by his Brethren; that where, on subordinate points, a difference of opinion may, after all, exist as to the mode of their operations, they may ever *love as Brethren, and keep the unity of the Spirit in the bond of peace.*

Mr. Winckler adds the following cautionary remarks, to avoid being misinterpreted in what he had said:—

But by laying down the above principles of discrimination, I would not be understood as if I was inclined to encourage the attempts of those who wish to prove that there is as much truth and reasonableness in the Hindoo Vedams and Shasters as in the Bible. God forbid! Were this my view, I could no longer, with good conscience, be a Missionary. No: I understand the Apostle's charge against the idolaters of his time, (Rom. i.) to be, in every word, applicable to the Hindoos; and in my Tamil Exposition of that chapter I have shewn it to be so. This chapter, well studied and understood by a Missionary, will preserve him from thinking too favourably of the Hindoo System; though he may discover, here and there, much ingenuity in conveying some theoretical truths in emblematical language. But, on the other hand, let the Missionary also constantly keep in his eye the same Apostle on the Areopagus in Athens: by that he will be preserved from the other extreme.

*State of the Schools.*

The state of Mr. Winckler's health more especially interrupted this branch of his labours. It appears that the Children were examined, on the 4th of Feb. 1831, by the Rev. F. Spring, who was pleased with their answers. The conduct of one of the Schoolmasters has given much pain to Mr. Winckler. This Schoolmaster, though never baptized, had shewn much inclination to become a Christian, was accustomed to read the Bible, and regularly attended the Services of the Church, even so as to incur the hatred of his heathen brethren. But it came out, at last, that he had gone back, and was acting a double part; seeming, before the Missionary, to serve the interests of Christianity, and at the same time taking

every care to let his heathen friends know that he was still a heathen. Such occurrences as this are very perplexing and distressing to the faithful Missionary; but cannot be entirely prevented, till the period shall arrive, when, through the blessing of God on his labours, he shall be able to confide the charge of the Schools exclusively to Christians. To this point the prayers and labours of the Missionaries are directed; and the progress already made encourages the expectation, that, at no distant period, the agency of Heathens may be altogether dispensed with at the old-established Stations.

*Distribution of Tracts.*

The distribution of Tracts is thus noticed by Mr. Winckler:—

Jan. 5, 1831—As the time yesterday was not sufficient to close our business at our Tract-Association Meeting, the Catechists and Schoolmasters assembled again this morning at my house. I now caused every one to state what he had done in distributing the Tracts which he had received about two months ago. Each of them then recited some particular facts. Some of them have not been very active; some perhaps had less opportunity than others; but yet it appears that they have brought a considerable number of Tracts to the notice of Romanists, Heathens, and Mahomedans. Some of these entered into discussions with the Catechists: others acknowledged the truth of the contents of the Tracts in general terms: some, however, were still too prejudiced either to hear or receive them.

The Schoolmasters are not yet sufficiently accustomed to this work; and as most of them are Heathens, I apprehend that some are rather fearful of distributing many Tracts, lest they should lose their credit among their people. This, also, requires patience; but if we, through God's help, faint not, we shall see, by and bye, the way clearer, and the good more apparent. On this occasion it struck me, that it is here, as well as elsewhere, of great importance to have persons especially appointed as Readers, to go out into the villages, and read our Tracts and Gospels to those Heathens who, as yet, are incapable of reading them with profit. By this means

we also learn more of the mind and views of the people round about.

MAYAVARAM.

The return home of the Rev. G. T. Bärenbruck, in ill health, has been already referred to, with the Rev. J. C. T. Winckler's appointment to this Station (p. 396).

The following particulars relative to the Station are collected from the Journal of the Rev. J. Devasagayam, who was admitted to Holy Orders by Bishop Turner in November 1830.

*State of the Ministry.*

April 11, 1831—A Roman Catholic from Tanjore, who is in the service of His Highness the Maha Rajah (Great Prince) of Tanjore, appeared to have, many years ago, discovered the impropriety of their Teachers. He spoke to many of his fellow Christians, and recommended to them real Christianity. He had frequent conversation with the late Rev. L. P. Hanbroe. His Padre at Tanjore reproached him very severely for his conduct; and once told him that he would write his name on paper and burn it, denouncing all curses upon him and his family. He modestly answered, that he was not afraid of his curses; as he acted from real conviction, and trusted that the Lord Jesus Christ, whom he wished to love and serve faithfully, would be his support and comfort. Several Roman-Catholic Christians also reproached him, caused him some trouble, and excommunicated him from their connexion.

May 1: Sunday—Six of the Adults, Candidates for Baptism, 3 men and 3 women, after the usual examination in the presence of the whole Congregation, were baptized by Mr. Bärenbruck and myself; and one Roman Catholic was received into the Church. Our ardent prayers were offered to the Lord, that these new Members might be really devoted to Him. We cannot but express our joy and thanks to Him for the special mercy which the wife of Stephen, one of our present Members, enjoys, with regard to her spiritual feelings. Stephen's mother, who entreated her so much not to be baptized, and pollute the house, till her death, was also induced, with another heathen woman, to attend the service, and be present at the Baptism.

May 27—A large Odia-tree was considered by the forefathers of our people

as sacred, or the residence of Ayanar (one of the Evil Spirits), to whom they made frequent offerings of sheep, fowls, &c. : but our people, of their own accord, cut it before I came here ; saying that they would not give cause of future superstition, but openly confess that they are resolved to worship the True God, who is the Creator of the World ; and that they no longer fear this Evil Spirit, as they formerly did.

May 29, 1831—Stephen's wife, Johanna, who a short time ago was a Heathen, but has now joined the Christian party, has learned to read the Holy Scriptures ; and consequently has her turn for prayer in our house, as my wife and the other Readers' wives have. Many feel ashamed, and regret having been negligent in their younger days. The devout behaviour of Johanna in the church, her very regular attention to the Morning and Evening Prayers, and the delight which she takes in learning to read the Holy Scriptures and to sing Divine Hymns, make her a striking pattern to her sex ; and her humilily and friendly conduct, gain their love and attachment to her.

*Instance of the Relinquishment of Idolatry.*

Mention is made in the above Journal (May 27) of a large Odia-tree, as a declining object of worship. The Catechist, Devaperasaden, gives the following account of its final destruction :—

Aug. 2, 1831—The large Odia-tree was cut or rooted up to-day, and the fall was like thunder. This tree was worshipped by our new Converts and their ancestors at Valangaman for about four generations ; and known by the name of Madura Viran (a hero of Madura), who is so called because he destroyed many wicked people at Madura. This large and famous tree is said to be about 120 years old, and is considered by them and the other inhabitants of this place as a holy tree, the residence of their Swamy (Idol), the great Madura Viran. These people, as well as their forefathers, have adored it as a sacred tree, and offered sheep, fowls, swine, wine, &c., once a year. They never led strangers near it, fearing that they would be hurt by the great Viran. If they were sometimes obliged to rest or sleep under the shade of the tree, they never ventured to stretch their feet toward its side or trunk, expecting to be hurt by the Viran for their disrespect to him. Such was

their great regard for this tree, as long as they remained in Heathenism ; but now they were ashamed of their superstition, and did not fear the tree. At first they cut several large boughs from it for the School-room, which we now use also as a Place of Worship ; and this day they cut down the whole tree itself, to the great wonder and fear of many of the inhabitants of this place. When the tree fell down, many hundreds of people were surprised to hear of it, and came to see it themselves. For about a whole week, many used to come and see the tree, as a miracle : they threatened our new Converts, that the Viran will soon revenge them. The head old man was ill a few days ago, after he had cut some boughs from the tree for the School. The people immediately said, that Viran had punished him. This the old man heard ; and wanted to cut the tree down at once, to shew that he and his people are not afraid of it ; but that they trust the Great God Almighty. I rejoiced much to see the steadiness of our new Converts. Sensible of the great weakness of the Natives, as to fearing the Evil Spirit, I consider that it is the Lord who gives them His Spirit that they may not fear evil ones. No people at Valangaman came to assist them in cutting the tree. The whole was sold for about 26 rupees ; viz. the tree was cut into planks for 20 rupees, and the other wood sold for 6 rupees. Being at Valangaman to instruct our people, I found it a favourable opportunity to read the word of God to those who came to see the tree in great crowds, whom I desired to come into the School-room, and began to read and speak from the Gospel to them.

*State of the Schools.*

Jan. 24—I see it is very necessary to spend some days, about once a month, with our Children in the distant Schools, and teach them the love of Jesus and the necessity of salvation ; which privilege our nearest Schools enjoy regularly once a week. The Children who are not frequently catechized by serious Christian Inspectors very often shew great indifference, and behave very disorderly. The time which I spent with this description of Children was very discouraging. With regard to the Reading Lessons, I fixed on a portion to be learnt weekly by every class. I also took one of the New Assistant Inspectors with me, that he may,

once a month, examine them, agreeably to the present plan. The other Lessons, viz. committing the two Catechisms to memory, writing, and ciphering, were, as usual, satisfactory.

March 3, 1831—Mr. Thomas spent the day here. He was so kind as to examine our Seminarists, and three of our Tamul Schools. He took great pains to make himself acquainted with their knowledge of Scripture, and of English and Tamul Grammar.

June 22—The Inspectors and myself spent most of our time with our Schoolmasters, to qualify them for a better discharge of their respective duties. The Schoolmasters also attended, as usual, our Morning and Evening Prayers in the church, and the reading of the Holy Scriptures at the Compound School, during the three days that they were with us: many of them discovered a promising and suitable disposition. We feel ourselves encouraged and delighted when we are engaged in explaining to them the Word of God, or the Christian Catechism. We must say that it appears that many of them are *not far from the Kingdom of God*. Most of them discover a knowledge of the need and benefit of a Saviour; and as often as they express that Blessed Name, they appear to have some true regard for it. I addressed them, at the conclusion, from John xxi. 15., and told them how we ought to love our Saviour and feed His lambs. At the close, Cornelius prayed.

July 1—A heathen school-friend of mine, who lives in the neighbourhood, coming to wash in the tank which was near us, rejoiced to see me, and unexpectedly asked me if I would oblige him by taking dinner in his house with my people. I complied with it; and after dinner he told me that he had been wanting to come and see me several times, to ask a favour, but was prevented. I grew a little anxious, in case he should ask any thing too hard for me; but he soon shewed me his son of about twelve years old, whom he wanted to send to our English School at Mayaveram. I encouraged him to do so, and promised my attention to his instruction and comfort.

July 25—Commenced the examination of our Seminarists, which occupied us nearly three days. They have been examined in Reading, in their understanding of the Holy Scriptures, in Tamul, and in English.

The older Youths and their Teachers

catechized them also from Church History, General History, and Geography, in which they had acquired a tolerable knowledge. Their improvement, although in some respects satisfactory, is rather slow.

Oct. 29—This morning I had a good crowd standing and hearing me attentively, while I catechized our Children from the New Testament, before our Compound School. We find that this blessed book draws the attention of all, far better than the Tracts.

Mr. J. F. Thomas, who was a Member of the Corresponding Committee during his residence at Madras, being on a journey through that part of India, was requested by the Corresponding Committee to examine the Mayaveram Station. He subsequently transmitted to the Secretary of the Corresponding Committee the Notes made by him on this visit, from which the following particulars relative to the Schools and the Seminary are derived.

Mr. Thomas was much disappointed at the little proficiency of the Boys in the Schools which he inspected. With regard to the Compound School, as it is called, he observes—

Widely different was the case with the Boys in the Compound School: they had been instructed constantly by John Devasagayam. They could explain perfectly well the difference between the True and Living God and an Idol; they answered readily and intelligently several questions as to the nature of sin, of good and evil; they had read, and knew, the contents of the Gospel; and although Heathen Lads, I should say that the light which they had received would never be quenched. It may suit their purposes in after-life to profess Heathenism, rather than embrace Christianity; but that they can ever be deluded by its absurdities, I should hold to be, in ninety-nine cases out of a hundred, impossible. Schools so conducted answer, and, I should say, more than answer, our highest anticipations: they are striking idolatry at its very root: and a village in which all the Youth were so instructed would, I think, be a field ready for the harvest.

Mr. Thomas adds the following



remarks on the necessity of active and efficient superintendence, in order to the success of Mission Schools. So manifest, indeed, is the necessity of such superintendence, in order to these Schools answering the end for which they were formed, that it may be laid down as a general rule that their number should in no case exceed that for which such superintendence can be provided by the Missionaries at the Station.

There is an evident deduction which I would press on the consideration of the Committee—the utter inutility of Schools, unless effectively superintended: and by effective superintendence, I mean daily, or nearly as often, by competent Inspectors. I take it for granted, that the Committee intend the Schools to be Seminaries of Christian Instruction; not solely for the purpose of affording to the population a knowledge of reading and writing. If so, I must explicitly state, that what I saw at Mayaveram has thoroughly convinced me, that the expectation of imparting Christian Knowledge, however small in degree, will be vain. The improvement I would suggest for the consideration of the Committee, is to limit the Schools of the Station to a number which can be effectually superintended; to convert the Inspectors into Head Schoolmasters over two or three Schools, with Assistants for Tamul Reading, &c.; and placing all sufficiently near Mayaveram, and thus to John Devassagayam, or the Missionary, to secure their constant supervision. If this plan be adopted, I must add, that it matters not whether the Schoolmasters who are to assist be Heathen or Christian. The Master in the Mission Compound is Heathen, and there is a palpable advantage attending their employment: it induces Heathen Parents more readily to send their Children to the Mission School, and, by familiarizing and connecting Heathens with the Society, facilitates the access of the Missionaries to the heathen population.

The collateral advantage of employing Heathen Schoolmasters, pointed out by Mr. Thomas, is, doubtless, not to be disregarded. The influence, however, of steady and intelligent Christians, in this office, is so much greater, that the justification of the employment of

Sept. 1832.

Heathens in it must be rested on the necessity which exists for having recourse to their agency till Christians can be obtained.

*State of the Seminary.*

The general state of the Seminary did not afford satisfaction to Mr. Thomas. At that period the Seminarists were twenty-four in number. The First Class, consisting of six, was examined in Colossians iv.: this they read with tolerable facility and correctness, and understood imperfectly; but were not deemed equal to the task of explaining the most difficult passages. The Inspectors of the three classes, into which the Seminarists were divided, were capable of giving a Scriptural explanation of the text, and of illustrating it by references to parallel passages. They have made little proficiency in the other parts of their studies. The Second and Third Classes were under instruction in the rudiments of English.

Mr. Thomas offered some suggestions to the Corresponding Committee, with a view to increase the efficiency of this Institution.

*Summary of Mayaveram Station.*

Church.....	1
Smaller Houses of Prayer .....	3
Average attendance on Public Worship .....	160
Communicants.....	86
Candidates.....	76
Baptisms .....	5
Schools .....	30
Seminarists.....	24
Scholars: Boys.....	1552
Girls.....	23
—1575	

LONDON MISSIONARY SOCIETY.

THE Directors have published a

*Summary View of the Bellary Mission.*

*Site and Inhabitants*—Bellary (or Bahary) is situated in N. Lat. 15°. 1', E. Long. 76°. 55', and is the capital of the Western Division of the Balaghaut Ceded Territories. It stands on a tract of level ground, in the midst of a mountainous country, which conduces much to the salubrity of the climate. The streets of Bellary are wide and regular, running in parallel lines, and crossing each other at right angles. The houses, though

built, as is common in the East Indies, with mud, have yet, compared with many other Indian Towns, a neat and cleanly appearance. What is called the "Coul Bazaar" contains a population equal to that of the town of Bellary, composed of a mixed multitude; of whom a considerable proportion are camp-followers, who, being chiefly Malabars, speak Tamul: the native population of Bellary speak Canarese. The aggregate population amounts to about 36,000 souls, one-fifth of whom are Mahomedans: the rest are Hindoos; or, as they are called here, and in some other parts of the East Indies, Gentoos. The number of Brahmins at Bellary is comparatively small; and they appear to possess less influence, and also less prejudice, than are in general found among their order in many other parts of India.

*Ministry among the Natives*—The Mission was commenced, in 1810, by the Rev. John Hands: whose original destination was Vizagapatam, whither he was prevented from going by obstacles which appeared to be insurmountable; while, on the other hand, he seemed to be providentially directed to Bellary. At this place he met with the most respectful treatment from both the Civil and Military Authorities. Some of the Brahmins visited him, for the purpose of conversation: and, on those occasions, were not unfrequently constrained to admit the superiority of the Christian Doctrine to the tenets of their own superstition; while they inflexibly, though vainly, maintained that an irresistible fate discharges mankind from moral responsibility. The common people, also, were willing to listen to the Message of the Missionary, and manifested a disposition to admit the folly of idolatry, but none to abandon it. Mr. Joseph Taylor, now Missionary at Belgaum, joined Mr. Hands in 1813.

For several years the Missionaries employed every means in their power to impart the knowledge of Christianity to the Natives at and in the country around the Station; by conversing with and addressing them on the subject, in the vicinity of their temples, at their annual and other festivals, in the bazaars and other places of general resort; and by distributing among them Tracts in the different vernacular languages: but it was not till 1815, that they were able to report that many among the people had acknowledged the excellence of the Gospel, and

manifested a desire to know more of it. At this period, a spirit of inquiry was excited, and the prospects of the Mission began considerably to brighten. Beside the residents in Bellary, who were desirous of receiving Christian Instruction, many from the surrounding country visited the Brethren at the Mission-House, to inquire concerning the "new way;" among whom were some who appeared to be under the influence of decidedly religious impressions. In 1817 Mr. William Reeve joined the Mission.

The spirit of inquiry increasing, a suitable place, situated in the road leading from the Town to the Coul Bazaar, was, in that year, purchased for the accommodation of those Natives who were desirous to converse with the Missionaries. During the same period, Auxiliary Missionary and Tract Societies, and a Reading Society, were established: in 1818 an Auxiliary Bible Society was added.

In 1820, three stated Native Services were commenced; by which, and other means, much Christian Knowledge was widely diffused among the people, several of whom afforded satisfactory evidence of the influence of Divine Truth on their hearts. In this year, a Printing-Office was erected for the use of the Mission. Mr. Joseph Taylor having, in 1820, removed to Belgaum, Mr. William Howell, who now labours at Cuddapah, joined the Brethren at Bellary. The Native Services were increased to five; all of them being well attended, and by many regular hearers. In the month of November of the same year, two Hindoos (a father and his daughter), the first-fruits of the Bellary Mission, were baptized. In 1821, the late Mr. H. Chambers joined the Mission; but, after about eighteen months, removed, on account of ill health, to Bangalore.

In 1824, the number of Native Converts was increased to six; while others, beside acknowledging the sin and folly of idolatry, ceased, in part, to observe its rites and ceremonies. In 1825, in which year Mr. William Beynon, now at Belgaum, joined the Mission, the number was increased to seven; and, in 1827, to nine, of whom one afterward relapsed. In the latter year the number of Native Services was increased to six; and the Tamul Congregation was greatly enlarged by the accession of several families, who had been led to

renounce the communion of the Romish Church, solely in consequence of reading the Scriptures. In 1828, the Native Services were increased to seven; and Eleven Native Converts, of whom some had formerly belonged to the Native Mission-Church at Bangalore, were, in the same year, received into communion with the Native Church at Bellary, making the total number of its members eighteen. In 1829, they were increased to twenty-two. This number varied, in the following years; by the addition, on the one hand, of six members, and the loss, on the other, of nine (five by death, and four in consequence of the exercise of church-discipline): so that, according to the last Return from the Station, the number of Members in the Native Church was Nineteen, all of whom afforded credible evidence of the sincerity of their Christian Profession. In January 1830, Mr. John Reid joined the Mission.

*Ministry among Europeans*—The English Services, instituted for the benefit of the European residents, and such of the Military as were desirous of attending, and could attend, have been steadily kept up from the commencement of the Mission; and much good has resulted from these ministrations. In 1812, as many as twenty of the soldiers, then stationed at Bellary, received the Truth in the love of it: on the 27th of June in that year, a Christian Church, composed of Europeans, was formed, in connexion with the Mission; on which occasion twenty-seven persons were united in the fellowship of the Gospel: in 1816, twenty-nine, and in 1817, twenty-seven, were added to the Church from among the Military: in 1818, it lost three of its members, each of them by a happy death; and, in the following year, the greatest part of the remainder, by the departure for England of the 84th Regiment, which had been for many years stationed at Bellary: many of the vacancies thereby occasioned were shortly afterward filled up. In 1822, the Missionaries announced to the Directors, that, at this Station, "Many of rank and influence felt the power of the Gospel of Christ on their hearts, and manifested it by their exemplary deportment and benevolent exertions for the benefit of others." In October 1824, a New Chapel, built at the expense of Friends to Missions resident in India, was opened; the former having been incapable of accommodating the in-

creased European Congregation. During the subsequent years, both the Church and Congregation have varied, as to number, in consequence of the changes to which Military Cantonments are unavoidably exposed. According to the latest accounts, the former contained eighteen Members, while the Congregation fluctuated between 300 and 500, and the attendance in the fort between 400 and 500.

*Schools*—In 1812, a School for Native Children was commenced, and a School-room erected for their accommodation: in 1816, three more Native Schools were established: in 1817, the number was increased to seven; in 1818, to eleven; in 1819, to fourteen; in 1820, to fifteen; and, in 1821, to sixteen. Between the years 1821 and 1826, the number of Native Schools fluctuated between fourteen and seventeen; and, in the latter year, advanced to twenty. From the commencement of the schools in 1812 to 1826, the number of Scholars under instruction—of whom, in most of the schools, a small proportion were Girls—gradually increased from 50, which was the first number returned, to 864, which is the highest to which they have attained. During this period much Christian and useful General Knowledge was disseminated in Bellary, and throughout a tract of country surrounding it, embracing a circuit of nearly twenty miles.

In consequence of the advised relinquishment of the more remotely-situated Schools, and the increase of Private and Free Schools established at Bellary, the number of the Native Schools belonging to the Society's Mission has been latterly reduced to twelve, and that of the scholars to between 300 and 400. In the remaining Schools, a great improvement has been effected; particularly in regard to the fitness of the Masters, and the efficiency of the superintendence. The languages taught in the Schools are chiefly Canarese and Tamul; and, from their commencement, they have been decidedly Christian Schools. In 1819, a Sabbath School and a School for Adults were established.

Mr. Hands, soon after his arrival at Bellary, encouraged by the British residents there, established a Charity-School; which has been ever since liberally supported by voluntary contributions on the spot, and has afforded the means of education to several hundred Boys and Girls belonging to Indo-Britons, &c. Mr. George Walton, who was for many years

usefully employed, as Superintendent of Native Schools in connexion with the Mission at Bellary, and is now one of the Missionaries at that Station, received his early education in this School.

*Translation of the Scriptures*—In 1812, Mr. Hands commenced a Translation of the Scriptures into Canarese, which is the vernacular language of that part of India. In 1814, the Gospels by Matthew and Luke, and, in 1817, those by Mark and John, were translated; with the Epistle to the Ephesians. In 1818, several of the other Epistles, the Acts of the Apostles, and the Book of Revelation, and various portions of the Old Testament, were in progress. In 1819 and 1820, the translation of the remainder of the New, and the whole of the Old, Testament were completed; and the Gospels and the Acts of the Apostles printed. During several following years, from various unexpected and unavoidable occurrences, the revision of the work proceeded slowly; and was not finished till September 1826. Shortly after this event, Mr. B. H. Paine took charge of the Printing-Office. In 1828, the following Books of the Old and New Testament were printed: of Genesis, 1500 copies; of Exodus, Numbers, and Deuteronomy, 1000 copies each; and of the Psalms and Daniel, 2000 each—in 1829, of the Books of Leviticus, Joshua, Judges, Ruth, Proverbs, and Isaiah, 1000 copies each—in 1830, of 1st and 2d Books of Samuel, 1000 each; of the Two Books, both of the Kings and of the Chronicles, 2000 each; and of the Epistle to the Romans, and the two Epistles to the Corinthians, 1000 each—in 1831, of the Books of Esther, Nehemiah, Ezra, Job, Song of Solomon, Ecclesiastes, and Lamentations, 1000 each; and of the Epistles to the Galatians, Ephesians, Philippians, Colossians, two Epistles to the Thessalonians, two to Timothy, Epistles to Titus and Philemon, Epistle to the Hebrews, and the Epistle of James, three Epistles of John, and that of Jude, and the Book of Revelation, 1000 copies each.

Since the completion of this important work, the attention of the Missionaries has been more exclusively devoted to direct labours for communicating the Gospel to the Heathen.

*Distribution of Publications*—The distribution of Religious Tracts, in various languages, has been very great; amounting to between 200,000 and 300,000. The Mission-Press has rendered most

valuable services, in furnishing the means of promoting this object. The Tracts have been extensively circulated; and, generally speaking, much and attentively read. Many thousands have been, from time to time, dispersed far and wide, by means of the people who assemble together at the celebration of the Hindoo Festivals—by the *Ryots*, who periodically go up to Bellary, from all the surrounding country, to pay their rents—by the Brethren, during their Missionary Preaching-tours, and on occasion of the Monthly Inspecting Visits to the Country Schools—besides those given away at Bellary. Much Christian Light has been, by this means, diffused among the people of Bellary and the inhabitants of the surrounding country, and much individual benefit received. Several Officers in the Army, by the perusal of the Books and Tracts of the Mission, have been brought to a saving acquaintance with Divine Truth. Besides the Religious Tracts, and larger Treatises of the same general tendency, numerous copies of the Scriptures, and Portions of the same, have been also distributed; and, there is reason to believe, with very beneficial effect.

The preceding article varies somewhat in respect of arrangement from that published by the Directors, with the view of bringing the different subjects more distinctly under appropriate heads.

## Polynesia.

### Friendly Islands.

WESLEYAN MISSIONARY SOCIETY.

SOME details, relative to this new and promising sphere of labour, appear at pp. 96, 157—159. Mr. Woon (misprinted "Moon" at p. 158) has communicated further particulars of the

*Progress of the Mission in the Tonga and Habai Islands.*

He writes, in Sept. of last year—

The work of the Lord continues to prosper. Almost every week we have new converts—persons of all classes. I have been often delighted to witness the effects of Christianity on the minds of the inhabitants of Tongataboo. Young and old, of every class, from the King to the poorest individual, are seeking the salvation of their souls. Picture to your

minds, on a Sabbath Morning or Afternoon, about six hundred persons from all parts, walking up a beautiful eminence, on which stands our Ebenezer, for the purpose of worshipping Jehovah our Lord, the Maker and Upholder of all things: and a great majority of these, we believe, worship Him in spirit and in truth, and are seeking their way to heaven. What hath God wrought! is frequently the language of our hearts. I feel thankful that ever I left my native country to visit these delightful shores; and trust I shall long live to spread the Saviour's Name among this people. But there is much land yet to be possessed: Ata still opposes, and many others.

Of the labours in the Habai Islands, he says—

Mr. Turner and Mr. Thomas send the most cheering information respecting the work there; and they, like ourselves, expect to see greater things ere long. Oh could the people of England see what we see, how would they exert themselves to promote the interests of this inquiring people!

On the 4th of April of last year, Mr. Woon set up a Printing Press, which awakened great interest among the Natives: of its operations, he thus speaks in September—

The printing answers well; and has been of incalculable service to the inhabitants of this and the surrounding islands, and will be the means of spreading the Truth in all directions. Since April last, I have composed and printed a book of four pages, number, 2500—a Scripture-Lesson Book of 12 pages; number, 3000—a Hymn-Book, Tonga Hymns, 64 pages; number, 1500: and I have now in hand a book of 34 pages, Scripture Lessons; number to be 2000. This last work contains a history of the Creation, the Fall, the Flood, &c. Such is the eagerness of the people for instruction, that they have been often really troublesome. In studying the language, printing books, &c., I am fully employed; but I feel strong and healthy.

*Opening for a Mission in the Feejee Islands.*

Mr. Woon writes—

Surely the Lord designs the salvation of all the islands of the vast Pacific: in various places, He is working mightily among the people. The Gospel is spreading from island to island, and from groupe to groupe.

The Missionaries give the following statements relative to an opening for extending their labours:—

In addition to the Tonga Isles, a fine groupe of islands to the westward are now opening before us, known by the name of the Feejees, and to which we earnestly direct the attention of the Committee.

The Feejeans and Tonguese have been almost as one people from time immemorial; and Tonga is acknowledged by the Feejeans as the queen of all lands. Some of the principal families have long intermarried with one another, and the principal trade of the Tonga Isles is with the Feejees: it is thence that the Tonguese obtain all their large sailing canoes; by which means they have obtained a superiority over all the islands of these seas. It is not uncommon for hundreds of the Tonga People to go down in company to these islands, and remain not only many months but even years: we have satisfactory information that there are hundreds of the Tonga People constantly living among them; and that, in some of these islands, the Tonga Language is spoken and understood as well as their own.

Full two years ago, a Young Chief of the first rank, and who had embraced Christianity, left Nukualofa with many attendants, for Lakeba (or Lageba), one of the principal of the Feejee Isles; in which place he has regularly sanctified the Sabbath Day, and carried on Christian Worship according to the light which he possesses.

About six months ago, a party left Lifuka, the residence of Br. Thomas, for Lakeba; consisting of a very respectable Chief, who has embraced Christianity, with upward of thirty others, who had met in society, as well as their chief-taking with them a number of Sermons, School-books, Catechisms, Hymns, &c. for their own instruction; at the same time fully intending to communicate all the information which they possess to the inhabitants of the land to whom they are related: and thus a way is evidently opening for us to send the Heralds of Salvation to that noble though cannibal race. In addition to this, it is the desire of our principal Chief, that we should send them the Gospel; and he is of opinion, that Missionaries coming to them through the medium of Tonga would be readily received.

We may also observe, that we have

not only many in Tonga who can speak Feejean, but Feejeans themselves who are Members of our Society. Thus we possess the means of furnishing Missionaries who may be appointed to those islands with Elementary Books, as well as native assistance.

The Committee will probably be aware that Two Teachers have been lately forwarded to Lakeba, by the Rev. Messrs. Williams and Barff, from the Society Islands, with whom we had an interview previous to their sending them; on which occasion we informed them it was our intention to recommend those islands to the attention of our Committee, for the reasons above mentioned, when they assured us that they by no means wished to supersede our sending others.

## Australasia.

### Stu Zealand.

#### CHURCH MISSIONARY SOCIETY.

##### *Progress of the Gospel under Opposition.*

**RANGIROUA: July 4, 1831**—The Natives in general whom I have visited appear more and more attentive to the word spoken: individuals among them are desirous to hear and understand the way of Salvation, and are offering up petitions to God for His Holy Spirit to teach them. Satan rages and trembles at the sure and steady progress of the Gospel of Peace. Two of the Natives belonging to the School have been baptized, and their conduct is agreeable thereto.

**Dec. 26**—The behaviour of the Natives in general gives hope. Some of them have attained a good deal of Bible Knowledge. A party of Natives was here a few weeks ago, on a Sunday: in the evening, they collected together on the beach. One asked questions out of the Catechism, without any book, and the others answered: what one had forgotten, the others remembered. They then gave out a Hymn, and sang it; repeated the Confession and Prayers of their book; and closed with the Lord's Prayer. Afterward, they were attentive, and desirous to know the meaning of God's words, and different sentences in the Prayers, &c. As the Lord has done so much for them, I doubt not but that He will give these Heathen to His Son for His inheritance, and the uttermost parts of the earth for His possession. Let us ask

dally, then, for the outpouring of His Spirit, and it shall be done. [Mr. J. King.]

**KERIKERI: July 4, 1831**—Three Natives living with me are Candidates for Baptism: their conduct, for some time past, has been very pleasing.

**Jan. 3, 1832**—It will afford you pleasure to hear that the Natives under our care and instruction are making greater improvements in all things; and particularly, there appears a growing desire to be more acquainted with the things of God. Nine Natives have been admitted by Baptism into the Church; viz. six men and three women. Their conduct is pleasing and satisfactory. Others are also anxious to be instructed in the things of God, and are inquiring after the Truth.

For want of more Translations of the Scriptures, the Natives are almost at a stand: some have committed to memory all that has been printed: I hope this will soon be remedied by more being printed. Many of the boys can read very well. The desire to learn to read is growing more and more amongst the Natives at large; and this encourages us to look forward to the time, which does not appear at a great distance, when all shall be able to read the Scriptures for themselves in their own tongue; which must be a great blessing to them, sooner or later. May it be made the power of God unto salvation to many! At our Settlement, at the Kerikeri, we attend alternately to the Religious Instruction of the Natives. During the last quarter, I have been able to visit the Natives, on the Sabbath, at two villages, where we have sometimes met from 150 to 200 Natives: the name of the principal residence is Takea, about twelve miles distant from Kerikeri, on the north coast; where we have, within reach of our Settlement, at not more than twenty miles' distance at the furthest, from 500 to 600 Natives. Many are anxious to be instructed; and have expressed their strong desire for us to visit them regularly, which I hope we shall be able to do on the Sunday, and endeavour to form a Congregation to hold Service with on Sundays. Mr. Baker and myself have visited them several times on the Sunday, during the last three months; and all expressed their satisfaction at our visiting them. [Mr. J. King.]

**Dec. 26**—Through the blessing of God, we have had prosperity and peace around us since I last wrote to you. The work of Grace is evidently deepening in

the hearts of those amongst us who are not ashamed to own Christ. We have abundant proof that the work going on amongst the Natives is not the device of men. The Word, declared in plainness, is the power of God unto salvation. The Natives living with us continue to be attentive to the Means of Grace; and though many of them are not real Christians, yet their outward conduct is as good as that of many professing Christians.

Our Schools, too, afford us much encouragement. The Natives manifest a strong desire to learn to read the Scriptures. There is also a good number of them who can read for themselves the Word of Life. The influence that our Baptized Natives have with the others living with us is very considerable. The three Printed Catechisms have been the means of communicating the saving truths of the Gospel to many. Whenever I go amongst the Natives, I hear portions of the Catechism repeated. One Native, who, though he cannot read, has learned a considerable part of the Catechisms, puts the Questions to those around him; and then he and the others repeat the answers. By this practice, many, at a distance from us, have a knowledge of many important truths of Christianity.

The attention paid to the Means of Grace by the out-door Natives is also a proof that the Word of God is at least revered; but I believe there are some who listen to the heavenly truths with a desire to know the way of salvation. Our Natives do much, by way of preparing our path amongst the out-door Natives: as there are many who can read the Scriptures to their relations and friends, the Word, by this means, becomes more generally known. The highway for the coming of the Lord is, to the eye of faith, now ready. Our expectation is now from the Lord. Whilst we would diligently labour in the appointed means, we would look up fixedly to God for the out-pouring of the Spirit.

I conclude by entreating you, and the Society at large, to pray for us. The things which I have mentioned are a source of rejoicing to us. I forbear to speak of our trials: they are known only to God and ourselves. Pray that our faith fail not. [Mr C. Baber.]

PAIHIA: Sept. 17—Went to Waimate. On the following day, Sunday, I accompanied Mr. Hamlin to two native villages. Ripi, the Chief of Māwi, still goes on in a promising way;

but, on account of his perseverance in attending to good things, he meets with some of those trials which are incident to a true profession of Christianity. He has paid a few visits to a neighbouring tribe at Kaikphi, for the purpose of calling their attention to the truths which he has learnt to value. He came to-day, much cast down because he had received a message to discontinue his visits to that place; as Wārepōrka of Rangihoua, and two Chiefs of Waimate, have sent to desire the Chief of Kaikohi not to attend to any thing which either Native or European Missionaries tell him. About ten Young Men from Kaikohi came with Ripi on Saturday, and stayed over the Sunday at Waimate.

Oct. 2, 1831: Sunday—Went to Kororika. The Chiefs were assembled at a Native Baptism, which was concluded before I arrived. The circumstance furnished me with a subject for conversation. The Natives on these occasions yield their offspring to the Devil; and pray that they may be courageous, cruel, and impudent; that they may kill their enemies, and take many slaves. Tetore says he cannot attend to what we say, until he returns from fighting at Tauranga; but that when he returns he will give himself up to us. A Chief asked me, with apparent sincerity, whether it is lawful for a Believer to go to fight. He says that he is going, because a relative of his has been murdered by the people at the southward; but he seems to have scruples about it.

Oct. 16: Sunday—For want of a bell, I had a gun fired at 8 o'clock, when about 70 Natives came to the place where I slept; and behaved with great reverence and attention while I held Service with them.

Oct. 20—Spoke with five Candidates for Baptism; but found four of them still needing instruction in the very first principles. They have been inquiring the way for a long time past, and their conduct has been satisfactory.

Nov. 30—A young Chief living with me, who was about to go from the Settlement on the morrow, came and requested to speak with me. Among other questions, he asked for information on the subject of prayer; whether it is right to pray alone; and whether it is rightly offered when a person is walking or working.

Dec. 5—Spoke with some of our Baptized Natives on the subject of the Lord's Supper. None have yet been admitted

to this Ordinance; but most of the Baptized have behaved consistently since they were received into the Church.

Dec. 25—After Morning Service, I went out with Mr. King to the Natives who were at some distance from the Settlement. I conversed with the principal Chiefs; and with a few Chiefs from the northward, who were on their way, with a party of 200 people, to go against Tauranga. Wārepōrka said a great deal about their children dying in consequence of coming to our Schools. It is very true that the mortality of late years has been very great; and he enumerated many families which are now likely to become extinct. After he had done speaking, for he would not allow me to interrupt him, I mentioned several persons who had been in our Schools, and who died after they left us. "And how is it," said I, "that the Mission Families prosper, and very few are carried off by sickness?" "Because your God takes care of you."—"But why do the Native Families continue healthy, which are living with us?" "Because," he replied, "your God also takes care of them. There are Tohu's children, who live, because they have been baptized in the European, and not in the Native manner."—"Very true," said I; "our children, and those of the Natives living with us, are preserved by our God, and your children are cut off by your God; and yet you refuse to come under the protection of our God, who is ready to take the same care of you which he affords to us." He acknowledged the justice of the observation, and was silent.

[Rev. W. Williams.

At the close of the last extracts from my Journal, I mentioned that a Chief from the southward was at this place, soliciting that a Mission might be established in the neighbourhood. On the 18th of October he returned in our little cutter, accompanied by the Rev. H. Williams and Mr. Chapman, from whom you will doubtless receive an account of their most interesting visit, which has much cheered our hearts. They left behind them a Native, who lived with me from the time of Mr. Davis's leaving for the Waimate Station. He wrote to me on Mr. Williams's return, and I subjoin a literal translation of his Letter.

Mr. Brown—How do you do? Great is my love for you, and for Mother also. Here am I and my wife living at Rōtorua. We are talking of the good things of God and of Jesus Christ. The men of this place have

just begun to listen to the things of God and of Jesus Christ. My heart is glad about the men of Rōtorua. Will you, the messengers of God, remember me? You must pray to God for me, Peter—for all the men that believe.

In another part of his Letter he thus wrote to the Native Girls who are living with us:—

How do you do? You must think of God and of Jesus Christ. Ye that believe, pray unto God for the men who now believe in this place, at Rōtorua. Great is my love to toward the Children who have now learnt to understand the School. Mary Peter is the Teacher of Girls. Waitohi and Paremahū are the Teachers. You must be glad. That is my writing to you.

(Signed) PETER, Paihāia, Rōtorua.

Join with us in fulfilling Peter's wish for us to pray for him, and for all the men that believe. The Converts claim a peculiar interest in our prayers, that they may not look back from the plough to which they have set their hands: for Satan desires to sift them as wheat, knowing that every Convert drawn by Divine Grace to a Crucified Redeemer is, as it were, taking away a foundation-stone from the strong castle which he has erected in this heathen land.

[Rev. A. N. Brown.

WAIMATE: Nov. 16—I baptized eight Adult Natives at Waimate last Sunday: it was indeed a time much to be remembered.

Dec. 29—The Waimate is going on prosperously, and is answering our warmest expectations. The pleasing attention of the Natives to our Message gives us great encouragement.

[Rev. W. Yates.

Sept. 19—The grand enemy of souls seems to be considerably alarmed for the safety of his subjects in this land of darkness; as it is evident he is endeavouring to stir up a spirit of persecution amongst us. I informed you that the Chief, Ripi, was in the habit of going, with Aparahama, to talk with the Natives of Kaikohi, and that, from their reports, there appeared to be a way open for the preaching of the Gospel to that tribe; but at present there seem to be obstacles thrown in the way by the adversary. On Saturday a message was sent, to say that Ripi and Aparahama were not to go there again on a teaching errand. It appears that one of the Kaikohi Chiefs has been to the Bay, where he has been persuaded by different Chiefs not to pay any attention to what the Missionaries had to say; but to continue on in his native course, and do as his fathers did before him. But I hope good has already



been done. We had thirteen of the Natives here yesterday, for the purpose of attending Public Worship. One of the young men complained very much of the wicked conversation which was made use of toward them by their friends: even in their daily labour, he said, their conversation was so bad, that he and a few others were obliged to work by themselves, at a distance from them. I have been given to understand that some of these young men wish to come and live with us, in order to escape persecution, and learn, in quiet, the ways of truth and righteousness. This may be the best step which they can take, or perhaps that we can take for them, as their knowledge of the truths of God must be very small at present: consequently, they are not, humanly speaking, so well prepared to meet persecution as they will be hereafter, should the Lord be pleased to pour out His Holy Spirit into their souls. And, although the Chiefs have prohibited Aparahama and Ripi from visiting them, yet they have not prohibited the younger branches of their respective families from coming here to hear the Gospel preached.

Nov. 28, 1831 — The young people above mentioned came, and have now been with us nearly two months: they are about twenty in number; and, to all human appearance, some of them bid fair for the Kingdom of Heaven. The Chief, Ripi, continues to walk in a satisfactory manner, and I hope is growing in knowledge. He has a son, about a month old, whom he has been very anxious to have baptized; but, as he has not yet been baptized himself, we see a difficulty in baptizing the child. The child has not been baptized by the native baptism.

[Mr. E. Davis.]

*Beneficial Influence of the Missionaries over the Natives.*

We give in detail the following negotiation, between the Missionaries and the Natives, to prevent a war; as we could not otherwise adequately impress our Readers either with the difficulties involved in such an undertaking, or with the degree of influence which is required to succeed in it.

Nov. 24—Accompanied my brother to Kororarika, for the purpose of ascertaining the disposition of the Ngapuhi to make peace with Tauranga. We found

Sept. 1832.

Wárenni busily employed in preparing his canoe, as were also several other Chiefs; but they all left their work, to come to us. On asking what their intentions were, Rewa, a Chief of Waimate, rose up, and made a violent harangue, saying that they intend to fight and take slaves; and that it will not be well for any of the Missionaries to go down with them, because they would only be offended with the sights which they would witness. When he had concluded, we obtained a quiet hearing; and he told us privately that it did not rest with him to make peace, and that we were at liberty to go down with them if we liked. They had been somewhat disconcerted, the day before, by a report that the Natives of the Kauakana intend to go and kill their wives and children as soon as they are gone on this expedition; and they requested us to go and speak to them the next day.

Nov. 25—Went with my brother up to Otuihu, where the chiefs disclaimed all idea of attacking the families at Kororarika. By thus interesting ourselves in their temporal welfare, we are permitted to obtain great ascendancy over them, which will doubtless be made to work for good. They naturally look for our opinions on their State Questions.

[Rev. W. Williams.]

Nov. 28—My brother and I went to Kororarika, accompanied by Tohitapu. Rewa spoke for some time for war, but afterwards more moderately. Fears were expressed on account of Kauwéti, lest he should fall upon the women and children during their absence. Commissioned to see him in the morning, and report the result. Temórenga came from the interior. Natives talking till midnight, over the affairs of the nation.

Dec. 2—Saw the Chiefs at their respective residences. Was grieved to hear some of their expressions relative to the war. They were respectful, and appeared reconciled to the idea of some of us going to the southward. I was much distressed at the apparent state of things. All is in agitation, and ready for some desperate act. Angry feelings continually expressed, and the tribes jealous one of another. True, we experience but the shadow of those evils and trials which have been taking place in Europe; but these evils are desperate: here nothing less than the utter annihilation of Tribes is in contemplation. Were it not for the still small voice of God

3 G

heard amidst all this confusion, encouraging us to look to Him, and put our whole trust in Him as our Salvation, we should certainly have been in despair, and considered that our strength was in vain. The Chiefs, generally, on the expedition, are our most intimate friends—men who have distinguished themselves latterly in preserving peace; but now they appear actuated by a new spirit, to work all manner of wickedness. I told them, that if they were strangers we should not say so much; but that they were our friends and relations: therefore if they determine to go, we must go also. May the Lord grant that this may work for good!

Dec. 7, 1831—Observed several canoes under sail, standing for Kororarika. Tohitapu came, and urged our going over; which we immediately did. He observed, on our way, that we must be very urgent with the Natives, and not regard their objections to our interference. We walked up to the residence of Mōka, where we met the principal Chiefs of Ngapuhi. We were received in a most gracious manner, very different from any thing which I had before observed. After talking for some time, we all walked toward Ururōa, with whom I had much conversation. He certainly shewed that he had no great desire for fighting on the present occasion; and appeared disposed to go or stay, as the Ngapuhi might give the word. Afterwards saw Tetore, who came over to Paihía, and remained till sunset. As he was the principal leader of the present expedition, it was needful to know his mind respecting our movements. He was afraid to speak in public; but said, before he left, that the Natives must proceed on: that when we approached near to Tauranga, something might be effected. Messrs. King, Baker, Davis, and Clarke, arrived during the day, to consider whether or not any step could be taken by us to check the movements of these men in their present desperate affair.

Dec. 8—After hearing every thing which could in any way bear upon the question before us, we concluded that a sufficient opening presented itself for us to act—that it would be our duty for some of our body to accompany the expedition, and influence the Natives by any means in our power.

Dec. 10—In the afternoon, Tohitapu ran into the house considerably agitated, and said that we must proceed immediately

to Kororarika, as Tetore and Táreha were fighting. My brother and I accompanied him. Before we could leave the beach, a great gun and a volley of musketry were fired. We found the Natives in much confusion, especially the principals. Several persons said that we must remain all night, to keep the peace, as it was expected that Tetore would set fire to his houses, which would be a signal for a general battle. With Táreha we could do nothing. Tetore expressed his determination to go inland; which we were glad to hear, as we hoped thereby all would come to nought.

Dec. 11—Passed a comfortable night on the beach with these people; a bundle of sticks for my pillow. Táreha in a sour mood: would not listen to any terms. After some time, he returned to Paihía to Service. After dinner, went over to Kororarika, by appointment, to see how matters were going on. Tetore had taken his departure soon after our leaving in the morning, and had expressed his determination to go on by himself to Tauranga. The Natives full of the transaction of yesterday. Had many fears as to the result of these things.

Dec. 13—Three canoes came over from Kororarika, in which were Táreha, Rewa, Mōka, and others. Prepared breakfast for all, with five baskets of potatoes, &c. for the Chiefs. Rewa appeared in full spirits, and all seemed disposed to be very polite. Their language now was totally altered; and they desired that both the vessels might go in company with the fleet of canoes. Not a word was mentioned about killing and eating their enemies; but all for peace, should the opposite party be disposed.

I could not but praise the Lord for having effected the great change. Day and night have our hearts been lifted up to Him, that He might confound their wicked imaginations, and bring their devices to nought. This great effort of Satan shall doubtless rebound to the glory and praise of God and the Redeemer, the Holy One of Israel. [Rev. H. Williams.]

The result of the interpositions of the Missionaries to appease the strife of these hostile Tribes has not yet reached us. It is, however, a matter of much thankfulness and encouragement to find these truly Christian Offices so far acceptable to a people whose ruling passions are, thirst of revenge, and love of war.

*Chiefs' Letter to the King.*

A report having been spread that the French Government had it in contemplation to take possession of New Zealand, thirteen of the Chiefs addressed a Letter to the King of England, soliciting his interference, to prevent such an occurrence. The document shews the favourable disposition of the Chiefs toward this country, and their regard for the Missionaries who labour among them.

TO KING WILLIAM, THE GRACIOUS CHIEF OF ENGLAND—

King William — We, the Chiefs of New Zealand, assembled at this place, called the Kerikeri, write to thee: for we hear that thou art the Great Chief of the other side the water; since the many ships which come to our land belong to thee.

We are a people without possessions. We have nothing but timber, flax, pork, and potatoes. We sell these things, however, to your people; and then we see the property of Europeans. It is only thy land which is liberal toward us. From thee also come the Missionaries, who teach us to believe on Jehovah God, and on Jesus Christ His Son.

We have heard that the Tribe of Marian\* is at hand, coming to take away our land: therefore we pray thee to become our friend, and the guardian of these Islands; lest the tearing of other Tribes should come near to us, and lest strangers should come and take away our land.

And if any of thy people should be troublesome, or vicious toward us—for some persons are living here who have run away from ships—we pray thee to be angry with them, that they may be obedient; lest the anger of the people of this land fall upon them.

This Letter is from us, from the Chiefs of the Natives of New Zealand.

(Signed)

WÁRERÁHI,	KEKEAO,	HARA,
REWA,	TETORE,	ATÚAHAERE,
PATÚONE,	TEMÓRENGA,	MOITARA,
NENE,	RIPI,	MATÁNGI,
		TAUNUI.

We believe the French have disavowed the intention of taking possession of New Zealand. The English Government has hitherto

rejected all proposals to colonize the Island, on the humane principle, it is conceived, that the destruction of the aboriginal population is the inevitable consequence of colonizing a country, the inhabitants of which are in a state of barbarism. The success of Missionary Labours will, with Christianity, introduce civilization. Under this process, the Natives are not only preserved, but have imparted to them all the blessings which flow from the Gospel of Christ and an improved social condition. It affords us satisfaction to add, that though the British Government decline to colonize the country, they have appointed a Consular Agent, Mr. James Busby, to reside on the Northern Island, at once to watch over our commercial interests—for a considerable trade in Timber and Flax is now carried on between New Zealand and New South-Wales; and more especially with the view of repressing the outrages and wrongs which have heretofore been perpetrated by British Subjects, to a frightful extent.

*General Views of the Mission*

The following extract presents a cheering view of the whole result of the labours of the Missionaries, in the midst of the various difficulties by which they have been, and continue to be harassed and opposed.

Sept. 19, 1831 — Here I would raise my Ebenezer, and say, with the Prophet of old, *Hitherto the Lord hath helped us*. I bless the Lord that I have lived to see great changes in this land; and although the present dispensation, from some of the leading Chiefs being so much bent on the present fighting expedition, seems to be dark and gloomy, yet I will rejoice in what the Lord has done, and in what He is about to do; as I have no doubt but even this fighting expedition will ultimately tend to the extension of His Kingdom and Cause in this land. I have now been here nearly eight years; and I can truly say that nothing but mercy and truth have followed me, even to the present moment; so that, from the gracious dealings of God

\* The French.

with me, I can write faithfulness and truth on all His promises. [Mr. R. Davis.

*Remarks on some recent Misrepresentations.*

Few of our Readers probably are ignorant of the attacks made by writers of a certain class, on Missionary Societies, relative to different parts of their operations. Among these, the Protestant Missions established in the Islands of the South Sea have been assailed with peculiar virulence. The Church Missionary Society's New-Zealand Mission has not been exempted from such attacks. In a recently-published Volume, serious charges are brought against its Missionaries in the Island. The passages containing these charges have been extracted and extensively circulated, in our own country, in several Periodical Publications; and a degree of currency in consequence given to them, calculated to injure the Society itself, as well as the individuals more immediately implicated. While, therefore, we are desirous to abstain from a particular

examination of the charges alluded to, which would lay us under the painful necessity of pursuing a course of recrimination which we are solicitous to avoid, we think it right thus far to allude to them; and to assure the Members of the Society, that the Committee have reason to believe that the charges are either altogether unfounded, grossly exaggerated, or grounded on totally erroneous views of the principles on which a Mission to the Heathen should be conducted. Though, however, the Committee have the fullest confidence in the prudence and Christian Character of the Missionaries, they have considered it due to them to forward to them a copy of the work referred to, and to direct their attention to the accusatory passages, that they may have an opportunity of giving such explanations, and making such remarks upon them, as they may judge necessary in order to put the Committee fully in possession of the whole case.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Arabic Scriptures sent to Central Africa*—Mr. Laird, of Liverpool, whose Son accompanies Mr. Richard Lander in the Expedition to the Niger mentioned at p. 319, has sent by him 10 Arabic Bibles and 50 Testaments; all bound in such manner, some of them splendidly, as to render them acceptable presents to the African Kings and Chiefs on the Niger. With few exceptions, these Rulers read and write Arabic; and such as do not have Arab Secretaries, Mr. Lander says, to do it for them. Here then is "a wide field," Mr. Laird remarks, "for the introduction of the Word of God into a hitherto-unknown land!" The Bible Society has added 100 Arabic Testaments and 100 Gospels, in plain bindings. Mr. Lander would, no doubt, gladly take charge of these Books; as the Narrative of the former Expedition discovers a degree of deference, in the two Brothers, to the Will and Authority of God, not often found, we regret to say, in the Narratives of the Travellers of these days.

*Death of Dr. Adam Clarke by Cholera*—It has pleased God to remove this learned and laborious Minister under circumstances which have naturally called forth much sympathy. During the last few years of his life, his

health had been in a declining state: his sedentary habits induced affections of the bowels, which, in all probability, predisposed his constitution to receive that fatal malady to which he fell a victim. He had been thus indisposed for a few days, when he visited a friend at Bayswater on Saturday the 25th of August. He had an appointment to preach the next morning, and retired to rest about eleven o'clock, labouring under indisposition, though not such as to awaken alarm. From an account of his death which has been published, we extract the following particulars:—

Before five on the morning of Sunday, Dr. Clarke had risen from his bed; and, still suffering from his malady, had dressed himself, and, with his hat, bag, and cane in readiness, seemed waiting to leave the house. When his friend came down stairs, he found him thus equipped in the parlour; and, stating that he was very ill, he requested to be taken to his own home. Medical aid was now called in, and the case was pronounced to be one of cholera: in the mean time his weakness was so much increased, that all thoughts of taking him home were at an end. Every moment appeared to diminish his remaining strength; and, very soon, the prostration was so great as to prevent him from regaining his own bedroom: another being more convenient, he was conducted to it, and in this he continued till life became extinct. He was galvanised, but to no purpose: he was bled, but very little was extracted: strong doses of calomel were given, a mustard poultice was ap-

plied, salt-and-water was administered, various other remedies were tried; but all in vain: all his powers were in a state of the most abject prostration.

During every stage, however, of his illness, Dr. Clarke appears to have retained the use of his senses and of his understanding. In no case did he betray any aberration of mind—nothing bordering on delirium. This was to be gathered, indeed, rather from his actions than his words: for, at an early hour, his voice had lost its tone; and sunk lower and lower, until nothing but whispers could be obtained. When bled, and his hand was immersed in warm water, he instantly moved his fingers; and when under the galvanic operation, he attempted to alter its application. On one occasion, he asked if his nails were blue: when unable to speak, his signals denoted not only that the mind remained unimpaired, but that it was engaged in solemn prayer to his Father and his God. Before his articulation ceased, a friend desired him to look to his Saviour for salvation: he replied, "That I have already done;" and this apparently became the occupation of his mind through his few remaining hours.

In this languid condition, but little removed from a state of torpidity, he remained until about a quarter-past eleven, when he breathed his last, on the 9th of August 1832, in his seventy-second year.

*Human-Sacrifice Abolition Society*—From the Third Report of this Society, it appears to have circulated, in the year, 317 copies of its Publications; making a total, since its formation, of 1074 Volumes and 5835 Pamphlets, "a considerable number of which," it is stated, "have been circulated among Members of both Houses of Parliament, Gentlemen connected with the East-India Company, and influential persons in the different Presidencies of India." Of the second edition of the Volume entitled "India's Cries to British Humanity," consisting of 1000 copies, published in February 1830, only about 50 remain on hand.

*Proceedings in reference to Jamaica Persecutions*—We have noticed this subject, in our preceding Numbers, as the details have arrived: in that for July, in particular, at pp. 311—318, the Trials and Sufferings of the United Brethren's and the Baptist Missionaries, were stated at large. The Wesleyan Missionary Committee have just published a circumstantial Review of their Missions in Jamaica: the United Brethren have circulated a "Remonstrance," which has been prepared by their Missionaries in Jamaica, "against the Report of the Committee of the House of Assembly on the subject of the late Rebellion:" and the Baptist Society has published a Pamphlet, entitled, "Facts and Documents connected with the late Insurrection in Jamaica, and the violation of Civil and Religious Liberty arising out of it." These are able and conclusive documents, drawn up in a spirit worthy of the Cause which they vindicate.

On the 15th of August, a Meeting was held in Exeter Hall, Lord Henley in the Chair, at which the Rev. Peter Duncan, Wesleyan Missionary, and the Rev. William Knibb, Baptist Missionary, both from Jamaica, detailed at large the late proceedings

in that island, when the following Resolutions were unanimously passed by a crowded Meeting:—

—That this Meeting regard, with regret and indignation, the cruel and determined opposition made to the Religious Instruction of the Negroes in the West Indies, particularly in Jamaica; as well as the disgraceful outrages lately committed in that island on the persons and property of innocent and unoffending Missionaries, in open violation of the Laws of the British Empire, and in direct contravention of the Divine Command to preach the Gospel to every creature.

—That, in the Judgment of this Meeting, the proceedings in question fully demonstrate that the System of Slavery is utterly repugnant to the spirit and precepts of the Gospel of Christ; and that, while it is allowed to subsist, there can be no adequate security against the renewal of the persecutions of which we complain.

—That, influenced by these considerations, this Meeting feel it to be their solemn and imperative duty to urge upon the Legislature and the Government the adoption of all suitable means for the Complete and Immediate Extinction of Slavery throughout the British Dominions.

*United Brethren's Centenary Jubilee*—The 21st of August was the Centenary of the Brethren's Missions to the Heathen; their first Mission—that to the Negroes of St. Thomas—having been entered on Aug. 21, 1732. The day was observed with special solemnity throughout the Brethren's Congregations; and, in various places, Christians of other Denominations united with them in their religious exercises. At Fulneck, in particular, their Settlement near Leeds, they were joined on the occasion by members of almost every Denomination of the Christian Church. Mr. Montgomery, himself the Son of a Moravian Missionary, addressed the Assembly in his own peculiar strain of Christian feeling and simplicity: all present seemed deeply affected by the picture which he drew of the devoted character of the First Missionary of their Church, who went forth to the West Indies on that very day one hundred years, with the settled resolution of working in the cane-grounds with the Slaves, as the only method by which he hoped to gain opportunities of instructing them in the Gospel. Br. Benjamin Beck, born in Labrador, whose Father, Uncle, and Grandfather laboured for many years as Missionaries in that country or in Greenland, returned thanks, in the name of his Brethren, for the liberal aid afforded to the Brethren's Missions by Benefactors in other Churches.

#### INDIA WITHIN THE GANGES.

*Jews' Society*—An Auxiliary Society was formed at Calcutta, on the 1st of July of last year; of which the Venerable the Arch-deacon is *President*, the Rev. T. Deatry *Treasurer*, and Alexander Beattie, Esq. *Secretary*. There are about 200 Jewish Families in Calcutta; and it has been resolved to employ Mr. Jacob Samuel, a converted Jew lately arrived in that city, in seeking opportunities to benefit these families.

**Miscellanies.****NOTICES OF BUDDHISM.**

(WITH AN ENGRAVING OF BUDDHU.)

It is a question still undecided among those who are most skilled in the History and Literature of the East, whether the *Buddhuist* or the *Brahminical* Religion is most ancient. Formerly, the Religion of *Buddhu* extended over the Continent of India; and his doctrines are still retained over a vast extent of country to the east of the Ganges, including the *Burman* Empire, *Siam*, *Japan*, *Cochin-China*, and the greater part of *China* itself: in these great and distant parts of the globe, the tenets of *Buddhu* may be recognized, in some shape or other, as forming the religion of the people; so that it has been said, "The Doctrines of *Buddhu* have probably obtained greater dominion than those of any other religious persuasion." Of the Temples dedicated to this *Idolatry* it has been stated—

They tend to give *Buddhism* the most tenacious hold on the imagination: the inner chamber is admirably calculated to arrest the attention and fill the imagination of a *Cingalese*. The images are frequently gigantic, particularly the figure of *Buddhu*: they are well-proportioned, are formed in graceful attitudes, and are painted in beautiful colours. There lies the image of the sleeping *Buddhu*, in some places upward of 30 feet long—on one side stands the sea-coloured *Vishnoo*—on another is *Buddhu* in a standing posture, as if delivering his laws; and, in another place, sitting. No window enlightens this room: some dismal lamps are always burning on a table before the principal image, where the worshipper deposits his offering. He approaches the entrance with his present in his hands held above his head; and, while he takes a glance at the idols, half-enveloped in darkness, the Priest relieves him of his load; and, bowing, he receives a benediction, and retires. To these buildings, Mothers in particular regularly repair with their children of all ages, each perhaps initiated into the system by conveying a flower: there they imitate the parent in the ceremonies, and return with imaginations tinged with terror. Frequently a whole Family may be seen attending together on their village temple, or in company with a hundred more returning from a celebrated high place; having, for superstitious ends, truded a journey of half the length of the Island.

The accompanying Engraving, which represents *Buddhu* in a sitting posture, is taken from a cast brought from *Ceylon* by *Lord Valentia*: he is here represented with woolly hair, long pierced ears, and with symbolical characters on his hands and feet.

The *Rev. James Selkirk*, Church Missionary at *Cotta* in *Ceylon*, gives the following account of a visit which he paid, in company of his associate, the *Rev. S. Lambrick*, to one of the Temples of *Buddhu*, in which they witnessed the ceremony of reading the *Banna*, or Sacred Book of *Buddhu*:—

Soon after we arrived, a multitude of people, who had marched in procession through the village, came up, preceded by banners, and men dressed like soldiers, with swords and caps and guns, and accompanied by tomtoms, dancers, &c. Having come to the Compound before the Temple, the dancing commenced, and lasted for some time; during which, every now and then, the soldiers fired their guns, and fireworks were exhibited. A sort of large Image, which was brought before the procession, was carried into the *Banna Madua*, and laid down very carefully. The *Banna Madua* is the place where the Priests read the *Banna*: it is very capacious, and was nearly filled with women and children; the males being all on the outside, witnessing the dancing, &c. The reading of the *Banna* soon commenced; four Priests taking it in turns. It would continue till day-light of the following morning, without interruption, except the shouts of the people crying "*Sadu! Sadu!*"—"Glorious! Glorious!" The *Banna* read by the Priests was in *Pali*; of course, quite unintelligible to all the people; and it was not interpreted, as it usually is. When it was time for the people to call out "*Sadu*," the Priests were obliged to remind them of it, and to tell them when they were to say it once, and when to repeat it three times.



**BUDDHU, THE PRINCIPAL GOD WORSHIPPED IN CEYLON.**





# Missionary Register.

OCTOBER, 1832.

## Biography.

### OBITUARIES OF TWO BAPTIST MISSIONARIES IN JAMAICA.

REV. JAMES MANN,

who died Feb. 17, 1830.

THE Committee of the Baptist Missionary Society stated, in the early part of 1830—

Mr. Mann was Pastor of the newly-formed and flourishing church at Falmouth, but exerted himself greatly in itinerant labours in various directions in that part of Jamaica. A few days after the arrival of some Missionaries, he proceeded to Spanish Town to meet them; and, travelling on horseback, was overtaken with rain on the second day, which occasioned a fever, that terminated his life on Wednesday, February 17. Mr. Mann left his native shores to engage in the work of the Lord in Jamaica, about four years ago; and his constitution appeared to promise fair for long-continued exertion therein.

Mr. Burchell thus speaks of the death of his associate:—

Sunday, the 7th of February, he preached at Stewart's Town; whence he proceeded to Oxford Estate on Tuesday, and preached there in the evening. About midnight, or early the next morning, he was attacked by ague, which was succeeded by fever. The day before he died, he opened his mind very freely to me: "I have no extasy," he said; "but I have no fear. I feel that I have a solid hope: my hope is founded on the atonement, the precious atonement of Christ. I feel I have no merit of my own; nothing on which I can lean; nothing on which to trust: the merits and atonement of Christ are my hope." In the evening I asked him whether he was willing for us to proceed to St. Ann's, where our duty called us: he replied, "Brother Burchell, it is your duty to go: you must do your duty; but if Br. Cantlow can remain, I should like it: I should like a brother to be with me." Here you see him in death, what he was in life—he would never neglect duty.

Oct. 1832.

Of his character and labours, Mr. Burchell says—

As a Society, you have lost one of your most disinterested and devoted Missionaries. As Brethren, we have sustained an irreparable loss. He was an indefatigable Missionary—a kind friend—and an unassuming Servant of our Lord Jesus Christ. Very few Missionaries have laboured so much in so short a period, and so successfully as our dear brother: his soul was wholly absorbed in the Cause of the Mission and of Christ: to promote that, he lived, and laboured, and died. If duty called, neither distance, nor difficulties, nor fatigue would deter him—he must be at his post. If there appeared a favourable opening in Providence to extend the Cause of the Redeemer, he never hesitated as to his duty: there he was found—the Herald of Mercy, proclaiming the tidings of the Cross. In his zeal he was influenced by the best of motives—a desire to promote the glory of his Divine Master: he never magnified his labours or success: he sought an approving conscience and an approving God. Very few, except those immediately connected with him, are aware of his exertions, his fatigue, and his sacrifices. His pleasure consisted not in the enjoyment of personal ease, but in labours to extend the Redeemer's Kingdom.

The Committee appeal to the following Letter as highly honourable to the memory of their departed Brother. It was written by the Proprietor of the Estates on which Mr. Mann was accustomed to preach, and is "valuable," the Committee remark, "in its bearing on the general question" of Missionary Labours among the Slaves. The value of the Letter in this view has been augmented by the events which have since taken place.

It gives me great pleasure to have it

3 H

in my power to afford you the following satisfactory evidence of the conduct of your Missionaries in Jamaica, as extracted from a Letter of my Brother to me, dated August 28: and that the following statement may and should carry the more weight with it, I think it right to say, that he has been a resident in that island for upward of two years; and that both he and I, having a considerable interest at stake there, must necessarily feel much alive to every circumstance likely to disturb the peace and well-being of that Colony. He begins by speaking of your Missionary at Falmouth, Mr. Mann.

I cannot help expressing my astonishment, that men placed in the situation of Mr. Mann, holding strongly upon the affections of the people by the medium of religion, should use their influence so wisely, because so moderately, that they scarcely seem to clash with the prejudices of the planter. Can there be a greater proof afforded, of the temperate exercise of power over these uneducated people's minds, than that, though every eye is upon the alert to detect an abusive influence, and every imagination is at work to construe some disturbance amongst the Negroes as attributable to the Baptists, no proof has yet been given, founded upon any thing like liberality or fairness, that they have ever worked upon any other calling than that of religion? Through good and through evil report they travel on; availing themselves of the assistance of the proprietor, wherever the least encouragement is held out to them, and disconnecting themselves from local as well as general politics.

He then goes on to say, that, in compliance with my desire, he had made arrangements with your Missionary, Mr. Mann, to go once a week to my estates, distant from the place of his residence seven miles; in order to preach, and teach the Negroes, for which purpose a part of Wednesday is appropriated.

I need now merely add, from the great good, moral and religious, which I anticipate from this labour of love among them, how much I should deplore any steps being taken by the Legislature in Jamaica, and to be sanctioned by His Majesty's Ministers at home, likely in the remotest degree to frustrate what I am convinced can alone tend to improve the condition of the Slave, and raise him in the scale of our common humanity.

REV. JOHN SHOVELLER,  
*who died Dec. 12, 1831.*

The Committee thus speak of their late Missionary, who had but recently

arrived in Jamaica, after having long laboured with acceptance in his native land:—

The Rev. John Shoveller, of Kingston, was personally known through a large part of our connexion, and beloved wherever he was known. Only a few months ago, we rejoiced in witnessing the spirit of self-devotion in which, under circumstances not a little trying, he addressed himself to the important work. We deemed him eminently qualified, by the fervour of his piety, the variety of his acquirements, and the peculiar suavity of his disposition—combined, too, with considerable experience in his sacred vocation—for the station which he was about to occupy, and trusted that he would be permitted long to retain it. Experience has fully justified our favourable estimate of his fitness: but it has pleased God to frustrate our expectations of his continuance; and to remove him, in the full vigour of manhood, to his heavenly rest.

The circumstances attending Mr. Shoveller's death are reported by his fellow-labourer, the Rev. John Clarke: the chief part of his account here follows: it is dated Jan. 2, 1832.

On the evening of Thursday, the 8th of last month, he lectured as usual; and, at his usual time, retired to bed: during the night he felt himself unwell, but did not call his servant until five o'clock on the Friday Morning. . . . On the Saturday he seemed worse. . . . on the Sabbath there was no abatement of the progress of the malady; and, on Monday Morning, at two o'clock, he coughed a little, and began to bring up blood: during the forenoon he was at times affected with delirium, but seemed to suffer very little pain. A few minutes after twelve o'clock at noon a visible change took place, which informed us that death was very near: he breathed hard, and uttered some groans; but soon again became quiet, and continued so until about five minutes before he expired; when something affected his throat and caused a few uneasy moments, after which he was again quiet, and fell asleep in Jesus.

He was as one waiting for his Lord, and beheld the approach of the messenger without dismay; yea with calmness and resignation, often arising to joy and gladness.

At six o'clock in the morning of his death, he sent to request me to come into his room: he was scarcely able to give

me his hand, and spoke in short sentences with some difficulty — “ All is well ! I look to the propitiation—to that Saviour whom I so long have preached—His Name is precious and sweet to me. I have, of late, prayed fervently that I might know more of the love of Christ ; and perhaps this is the way in which God is about to make me further acquainted with it.”

To a Gentleman who visited him he said — “ I have firm confidence in Christ : I have no other hope, if this fail me : BUT IT WILL NOT FAIL ME—IT DOES NOT FAIL ME. I firmly trust to the Atonement.”

When affected with delirium, he said, “ These poor persons must be attended to : will you please to lend me a little money to give to them ? I will be sure to return it again to you.” He also spoke of some tame doves which he had ; and desired that they might have their liberty, if we thought they would be happier ; adding, “ I am more than ever convinced that it is my duty to make every thing as comfortable as I can.” These things I mention merely to shew the pleasant state of his mind, after the seat of reason was affected.

About two hours-and-a-half before his death, with much feeling he exclaimed, “ O my dear—venerable—holy father !” and desired paper, pen, and ink, to write to his father : he attempted to do so, but could not. I have preserved the sheet of paper on which he wished to write a few words, and shall send it to his father, in some one of the boxes in which his books will be sent home. A little while after this, he exclaimed, “ Oh for heaven—heaven—heaven ! I hope heaven is not far off now :—

Praise God from whom all blessings flow !  
Praise Him all creatures here below !”—

then stopped, as if unable to say more. After much wandering of mind, he became composed, and appeared to be in prayer. I heard him say, “ Chosen in thy Son—called by thy grace—sanctified by thy Spirit through thy Holy Word.” And these were the last words which I recollect hearing him utter in an intelligible manner.

Some words which he spoke to others, in my absence, it may be perhaps proper to notice ; as, no doubt, his venerable father will have a mournful satisfaction in being made acquainted with whatever came from his lips. On the Friday, he said to one attending him, “ It seems as if it were all one to me whether I live or die : if I die, I shall be happy with my God : if I live, I shall be labouring

for God. I should like to live for His work's sake.” He, at one time, alluded to the unkindness of those who had put such things in the Papers against him : he said he had felt it, but that it did not disturb him now. On the morning of Monday, when he saw the blood he was not alarmed, but said, *This mortal must put on immortality*—observed that he had done what he could in order to save his life—God was good and wise, and did all things well. He had read to him, at his particular desire, Ephesians i—1 John i, and a part of chap. ii—Romans viii. from verse 26 to the end—Psalm xxiii—and 1 Thess. iv. from verse 14 to the end : he often seemed quite overpowered in mind, and unable to contain his feelings while those verses in Romans were read. To a Deacon, he said, “ I hope you have seen the importance of true Religion ; of an upright and an honest walk with God. You are blessed with the affection of many of your fellow-members, and I hope you will endeavour to be useful to them.” Another Deacon was weeping by his bedside : he observed him ; and, with much tenderness, said, “ Oh why do you weep ? After death, my joys shall be lasting as eternity. My hope is in God, who made heaven and earth ; and in the blood of Jesus Christ, which cleanseth from all sin. I go to Him as a needy sinner, depending entirely on His grace. God would be just, were He to cast me away : in myself, I deserve no favour from Him. A very solemn scene is before me—a world of spirits. I have been praying to the Lord, in private, that I might know more of the *unsearchable riches of Christ ; more of the love of God which passeth knowledge*. I praise the Lord for bringing me into a large field of usefulness ; and have prayed that he would make me useful.”

To his devotedness as a Missionary, Mr. Clarke bears this testimony :—

Since I have had the happiness of knowing him, he has appeared to me as one who walked with God. His delight was in the study of the Sacred Scriptures—in prayer—in profitable and holy conversation—in attending diligently to the various important duties which devolved upon him, with the appearance of one whose heart was deeply interested in the work of his holy calling—and in alleviating human misery, to the utmost of his power.

## Proceedings and Intelligence.

### United Kingdom.

#### KILDARE-PLACE SOCIETY.

WE have hitherto noticed the proceedings of this Society under the appellation of the "Irish Education Society." The Annual Grant made to it by Government, since the year 1816, having been transferred to the Board lately constituted for Irish Education, the Society is now known by an appellation derived from its place of meeting in Dublin connected with its object; as, the "Kildare-Place Society, for promoting Scriptural and United Education in Ireland."

A Circular, lately issued, thus details the

#### *Principles, Proceedings, and Claims of the Society.*

The Committee of the Society for promoting the Education of the Poor of Ireland wish to recall to the recollection of the public, that, at the Annual General Meeting of the Society, held at the School-House, Kildare-Place, on Wednesday, the 1st of February, it was unanimously resolved—

That, after an experience of Twenty Years, we remain unshaken in our conviction, that a System of Scriptural and United Instruction is the only basis on which a Sound System of National Education for the people of this country can be erected—

That we view with deep regret, the resolution which appears to have been adopted by His Majesty's Government, to withdraw from this Society the accustomed Grant; whereby it was enabled, under the blessing of Providence, to extend the advantages of Scriptural Education, on a liberal and extensive scale, to the Population of Ireland, of every Religious Persuasion—

And, That we deem it our duty to call on the friends of Scriptural Education throughout the Empire to come forward liberally, in support of an Institution, which must now depend for its existence on the exercise of Christian Benevolence.

The Committee would further direct the attention of the public to the fact, that, at the close of the year 1831, there were in connexion with the Society 1621 Schools, containing 137,639 Scholars; being a larger proportion of scholars to each school than at any former period. Of these schools, there is good reason to hope, that, through the liberality of Local Patrons, a great number will be

maintained on their present footing; and that thus, under the blessing of Providence, the children of our peasantry will, to a great extent, unitedly enjoy the inestimable benefits of a Scriptural Education: yet, as it is evident, that, in the poorer parts of the country, aid must be given to local exertions, and that in all, a system of direction, encouragement, and supervision, such as the Kildare-Place Society has established and hitherto acted on with so much success, should be kept up so far as the means of the Society will admit, the Committee trust that the public will feel the propriety of this appeal to them for pecuniary aid, at a moment when Government has declared its intention of no longer recommending the Society to the consideration of the Legislature.

The object of the Kildare-Place Society being to promote the SCRIPTURAL and UNITED Education of the People, they have endeavoured to establish such a system as, while it is based on the Sacred Scriptures, should at the same time afford equal facilities for education to "all classes of professing Christians, without any attempt to interfere with the peculiar religious opinions of any." With this view, they have been anxious to promote the establishment, and assist in the support of Schools,

1st, In which the Appointment of Governors, Teachers, and Scholars, should be uninfluenced by Religious Distinctions—

2d, In which the Sacred Scriptures, without note or comment, should be read—

3d, From which Catechisms, and Books of Religious Controversy, should be excluded.

But, lest these Fundamental Principles, thus briefly stated, should be misunderstood, the Committee think it right to observe—

That, while they require, that, in the schools in connexion with the Society, there shall not be any rule, founded on Religious Distinctions, with regard to the Appointment of Teachers, the Patrons and Managers of each school are nevertheless at perfect liberty to select such Teachers as they shall prefer, or think best suited to the circumstances in which the school may be placed, without being subject to any controul on the part of the Society.

That, by the Sacred Scriptures, the Committee mean such books, AND SUCH ONLY, as both Protestants and Roman Catholics UNITE in believing to have been dictated by the Holy Spirit: and, while the Committee uphold the fundamental principle, that these Scriptures shall be read in their Schools, without note or comment, by all the scholars who may have attained a suitable proficiency in

reading, they do not mean thereby to prevent, but, on the contrary, recommend that such explanations shall be given to the children during school hours, as may convey to their minds THE PLAIN MEANING of the passages of Scripture read by them, and introduce them to an extensive acquaintance with the Bible; so far as those objects can be attained by explanations, not inculcating any peculiar religious opinions or introducing points of controversy.

That it is perfectly consistent with the principles of the Society, that the children should be examined in the schools as to their acquaintance with the passages of Scripture previously read by them; provided such examination be carried on, so as to avoid inculcating thereby peculiar religious opinions or introducing points of controversy: and such examinations have been held in several schools in connexion with the Society.

That if the Managers of Schools shall think it useful that the children shall commit to memory portions of the Scriptures, such a practice may be adopted, in perfect accordance with the principles of the Society; and has frequently been pursued in their schools, with the approbation of the Committee.

That, while the Society prohibits, DURING school hours, Catechetical Instruction, in which scholars of different Religious Persuasions could not UNITE, it leaves the Local Managers at perfect liberty to make such arrangements, as to the days and hours during which the schools shall be open for united instruction, as may afford abundant opportunity for Catechetical and other particular Religious Instruction OUT of school hours.

Such are the Fundamental Principles of the Society, by which the Committee have hitherto been guided, and to which they are determined faithfully to adhere: but while, on the one hand, they will do nothing which shall not be in strict accordance with the principle of UNITED Education; so, on the other, they are resolved, to the utmost extent which that principle will permit, to leave nothing in their power undone, to render that education truly SCRIPTURAL: and, while they strictly prohibit all explanations of a controversial nature during school hours, they will use their utmost exertions to insure a *bona-fide* intelligent reading of the Scriptures in all their schools.

The Committee would, therefore, earnestly recommend the Managers of Schools to pay especial attention to the manner in which the Bible shall be read by the scholars—to take care that there shall be in each school a sufficient number of copies of the ENTIRE of the Sacred Scriptures; and that they shall be read daily, and always with attention and reverence, as the Revealed Will of God, and not merely as a School Book—and so to regulate and direct the reading of

the Sacred Scriptures during school hours, that while the principles of the Society shall be STRICTLY ADHERED TO, the children may have an opportunity of thereby becoming SUBSTANTIALLY and INTELLIGENTLY acquainted with the contents of the Sacred Volume. For this purpose, they recommend that the Scripture Maps, published by the Society, shall be used in connexion with the reading of the Scriptures, as calculated to impress on the minds of the children the reality of the events therein recorded; and that a register be kept in each school of the portion of the Bible read from day to day.

The Committee calculate, with confidence, on keeping up the Model and Training School, the Cheap-Book Department, and the supply of School Requisites at low prices: but whether they shall be enabled to undertake the Inspection of Schools in connexion with the Society, or to afford encouragement to deserving Teachers, must depend on the amount of contributions which they may receive from the friends of SCRIPTURAL and UNITED EDUCATION throughout the Empire.

They do feel, however, strong hope, that if this Society shall be considered suited to the work, the vast importance of the object to be attained will ensure them sufficient pecuniary means: and if adequate funds shall be placed at their disposal, they are determined to use their best exertions to provide for an effective Inspection of the Schools; and such Examination of the Scholars, as may be calculated to ascertain their intelligence and progress, especially as respects their acquaintance with the Scriptures, to the full extent that the principles of the Society will admit.

The Committee will also endeavour to stimulate the Teachers to a faithful discharge of their duty, by occasional rewards bestowed on the most deserving; especially on those who shall be found most efficient in promoting among the scholars the intelligent reading of the Scriptures, conformably to the principles of the Society, and, in those schools in which the patrons shall be desirous that portions of the Sacred Volume shall be committed to memory, in teaching the children to repeat them with intelligence and reverence.

The object of the Committee, in making the present statement, being to give an explanation of their Fundamental Principles and the practical application of them with regard to the degree of Scriptural Instruction which may be

given in their schools, consistently with those principles as to which misconception appears to exist, the Committee think it unnecessary to enter into details of their system of training Teachers; of publishing cheap, entertaining, and useful Books; and of imparting instruction of a merely literary character in their schools; or of the success which has attended their labours in these departments. On all

these branches of the system of the Society, unqualified approbation has been bestowed by the Commissioners of Education, and by every one who has examined its details.

The Committee would, however, submit the following Table, shewing the progressive state of the Society in all its branches during each year, since its commencement in 1813 to 1831, inclusive:—

Years.	Schools.	Scholars.	Average number of Scholars & School, each year.	Total number of Masters trained, from the commencement.	Total number of Female Teachers trained, from the commencement.	Total number of Cheap Books issued, from the commencement.	Separate Landing Libr. then formed, from the commencement.
1813	—	—	—	—	—	—	—
1814	—	—	—	16	—	—	—
1815	—	—	—	33	—	—	—
1816	8	557	69½	46	—	—	—
1817	65	4,527	69½	99	—	11,812	—
1818	133	9,263	69½	138	—	92,922	—
1819	241	16,786	69½	193	—	217,409	—
1820	381	26,474	69½	279	—	371,304	—
1821	513	36,657	71	356	—	556,522	—
1822	727	51,637	71	483	—	662,752	46
1823	1122	79,287	70½	633	—	784,640	143
1824	1490	100,000	67	840	23	957,457	276
1825	1395	102,380	73	1040	131	1,089,933	403
1826	1477	102,064	69	1172	199	1,152,194	544
1827	1467	98,063	66½	1329	268	1,224,792	723
1828	1497	106,839	71	1473	313	1,281,884	847
1829	1553	124,449	80	1610	363	1,341,347	938
1830	1634	132,530	81	1760	424	1,406,990	1067
1831	1621	137,639	84½	1908	482	1,464,817	1131
to Jan. 5, 1832.							

\* Besides these, a Landing Library is attached to each School. Commission of Inquiry established.

The Committee would now leave it to the public to decide, whether the Society is or is not fitted for the promotion of SCRIPTURAL and UNITED EDUCATION throughout Ireland. If it shall be considered suited to this work, the Committee will not shrink from the labour and responsibility which must be thereby thrown upon them; but will firmly persevere, in conformity with the principles here laid down, turning neither to the right hand nor to the left, and looking with confidence to the great Author of the Scriptures for a blessing on their exertions.

But, in such case, they would anxiously impress on the minds of the Local Managers of Schools in connexion with the Society, that without their faithful and active co-operation in the every-day business of the schools, the best-contrived System of Education must become practically of little use; while, on the other hand, the Committee are enabled to state, that many individuals most anxious for truly Scriptural Education have borne testimony, from their own experience, to

the applicability and effectiveness of the Kildare-Place System for that purpose, provided the Managers of Schools will act on the principles of the Society, to THEIR FAIR AND FULL EXTENT, and will avail themselves of the opportunity of affording further religious instruction out of school hours.

We subjoin some Extracts from the last Report, in illustration of the *Difficulties, Success, and Prospects of the Society.*

In the year 1816, Government turned its attention to the Society; and, approving of its principles, which were then fully explained and set before them, and conceiving that your Society, being an independent and voluntary Association not immediately connected with the Government or under its direct controul, was peculiarly fitted to be the instrument of carrying on with success such a System of Public Education among a divided population like ours in this country, they recommended the Society to the liberality

of Parliament, as worthy of National Support: from that period, in compliance with the prayer of your Annual Petitions, in which the Fundamental Principles and the Nature of your System have been always fully stated, Annual Grants to a large amount were made by the Legislature; and the Society was placed, as it was hoped, on a firm and permanent establishment.

The sphere of your operations now rapidly extended: many of the Roman-Catholic Clergy and Laity co-operated in establishing Schools on the Kildare-Place Principle: the resident Landlords and the Clergy in many parts of Ireland came willingly forward. In three years, your Schools amounted to 241—in four years more, they had increased to 1122; nearly five-fold—in 1824, they amounted to 1490; a number, it would appear, sufficient to demonstrate, after nine years' experience, the soundness of your principles, and the general approbation with which your System was received.

In this year of distinguished success it was, that the Legislature was induced to appoint a Commission of Inquiry into the subject. The immediate effect of this measure was to arrest the progress of your operations, by casting a doubt and uncertainty on the future intentions of Government—to excite the hopes of those opposed to you—and to give fresh activity to every hostile exertion: the Roman-Catholic Scholars were immediately withdrawn to a great extent from your Schools, by the most violent threats and denunciations, and Roman-Catholic Priests were now forced to withdraw their Schools from connexion with you. Opposition Schools (which were soon after abandoned) were very generally opened for the temporary purpose of counteracting those in connexion with you, and of exhibiting to the Commissioners of Inquiry an apparent zeal in the Cause of Education; and yet, in the face of all these difficulties, the Returns of the Roman-Catholic Priests themselves admitted that more than one-half the Scholars in the Kildare-Place Schools, even at that time, were of the Roman-Catholic Persuasion.

Although this Society has ever carefully abstained from any expression of political opinion, and, in truth, has never taken a single step or published a single line which could justly be represented as political in its tendency, yet it has not escaped the attacks of Political Leaders. We have been misrepresented—we have

been assailed in unmeasured and uncharitable terms—unfounded charges have been made against us—petitions have been forwarded to Parliament complaining of the Kildare-Place Society, but on such grounds as clearly shewed that the petitioners were ignorant of our objects and of our system—the Roman-Catholic Prelates, anxious, as your Committee believe, to obtain the controul and direction of funds granted by Parliament, now opposed and denounced that plan of education, of which many of them had formerly expressed their approbation: your Committee, admitting all this, as they must do, would draw from it an unanswerable argument in favour of your principles. If, under opposition and restraint, your Institution increased and flourished—if it advanced under the paralysing influence of a Commission of Inquiry and languid and restricted support from Government—this could only have been owing to the inherent vigour of the plant and the congenial nature of the soil.

We shall add, nearly in the words of an eloquent speaker, a brief Comparison of your Principles and System, with those recommended by the Government, and leave it to the public to draw their own conclusions.

The Kildare-Place Society admits the entire of the Sacred Scriptures, and enforces a knowledge of at least the New Testament—the New Plan excludes the entire, and admits only of compilation.

The Kildare-Place Society leaves to the Local Patrons the appointment of Schoolmasters—the New Plan virtually places it in the Central Board.

The Kildare-Place Society leaves to the Managing Committees and Local Patrons full controul over their Schools, subject only to the observance of their THREE Fundamental Principles—the New Plan gives an uncontrolled power to the proposed Board.

The Kildare-Place Society, although it publishes and recommends a set of School-Books, does not object to any other being used, provided they are not at variance with their Fundamental Principles—the New Plan strictly prohibits any but those prepared and approved by the Central Board.

The System of Kildare-Place is founded on the reception of the Bible—the other on its exclusion during school hours.

The One is a system of general freedom—the Other, of strict controul and coercion.

The One draws Christians together, in the common bond of the Holy Scriptures—the Other separates them at the very threshold of religious instruction.

The One has in its favour the experience of Twenty Years' practice—the Other is but one more of a series of, at best, doubtful experiments.

The One promotes an united—the Other must, we think, inevitably produce a divided, education of our people.

The number of your Schools, on the 5th January 1831, was 1634; and, on 5th January 1832, it was 1621; shewing a diminution of 13 only: on the other hand, the number of Scholars, on 5th January 1831, was 132,530; and on 5th January 1832, it was 137,639; exhibiting the gratifying fact of an increase in the past year of 5109 Scholars. Nor is this all: for the average number of Scholars per School, for the year 1829, was 80 per School; for 1830, it was 81; and for 1831, no less than 84½ per School. If then the Decrease of Schools can be readily explained by the unfavourable circumstances in which the Society has been placed, does not the Increase of Scholars, and the consequent Augmented Average in the strength of each School, irresistibly prove the eagerness with which the people avail themselves of the instruction afforded therein to their children? And is this the time to cast away the Institution, and to try new experiments in education?

#### CHURCH-OF-ENGLAND TRACT SOCIETY.

##### TWENTIETH REPORT.

##### *State of the Funds.*

THE Contributions amounted to 173*l.* 2*s.*; and the Sales to 259*l.* 2*s.* 9*d.* The Payments were 390*l.* 14*s.* 10*d.*

##### *Printing and Issue of Tracts.*

The total amount of Tracts printed during the year has been 65,000: those issued have been 114,660; being 92,581 by Sales in separate Tracts, 4642 sold in bound Volumes, and 17,437 by Grants.

##### *New Tracts.*

The New Tracts have been limited to three of the Larger Series—"Friendly and Serious Hints, from a Clergyman to his Poorer Parishioners, on the Approach of the Pestilence called the Cholera Morbus to this Country"—"Peace the Result of Christian Faith," by the Bishop of Chester—"A Plain Man's Reasons for receiving the Bible as the Word of God."

Of the Tract called forth by the approach of pestilence to our shores, two editions of 10,000 copies each are already nearly disposed of: 7000 having been voted to the Clergy of Bristol and its vicinity for gratuitous distribution.

#### RELIGIOUS-TRACT SOCIETY.

FROM the Appendix to the last Report we subjoin a few proofs of the *Continued Self-denying Labours of the London Visitor.*

*Southwark*—These parts are thickly inhabited, with numbers of unhappy females and other depraved characters; and great wretchedness and misery exist. Their ignorance of Religion is as great as their misery. My conversation gained their attention. I found very few Bibles among them; and they seem unconcerned about religious things. I distributed Tracts in various public-houses to those present: they received them willingly, with some few exceptions.

*Bermondsey*—They seem to be much shrouded in ignorance in these places, most of which are the haunts of vice. There is great need of the diffusion of light to counteract the gross darkness which prevails; and there is plenty of room for and much need of religious instruction; as there are many unhappy women, who allure the infamous and vile, and whose conversation is sometimes most filthy. I exhort them to consider their latter end; and ask them how it will be with them when they appear before the Judgment-seat of Christ, to give an account to God of the things done in the body, and to receive according to what they have done, whether good or bad. Such conversation seems to check their levity, and the Tracts have been received willingly.

*Rotherhithe*—My conversation, founded on the Scriptures, gained much attention, with some exceptions. I advised them to read the Scriptures, and to attend a Place of Divine Worship. Infidelity has much spread; and it is grievous to behold the great prevalence of ignorance, which never could be known unless measures were taken to explore the places where it is to be found, and which calls for the most tender compassion of all Christians, to use their exertions in dissipating this deplorable ignorance, which actually exists among the labouring classes of the community. It is not the whole of our duty to look on misery and sigh over it, and, like the Jew, to pass by



on the other side; but, like the good Samaritan, to do all in our power, by kind treatment, to benefit our poor ignorant fellow-mortals—lifting up our hearts to God, in the name of Christ, for the outpouring of the Spirit, to convince of sin, and to grant repentance unto salvation; to open the eyes of their understanding, that they may see their danger, and also their remedy; for *there is no restraint to the Lord, to save by many or by few*: 1 Samuel, xiv. 6.—Again, the Scripture saith, *Lord, it is 'nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God! for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not man prevail against thee!* 2 Chron. xiv. 11.—The Tracts were readily received, except in some few instances.

*Bethnal Green*.—I visited Nova-Scotia Gardens. There were many people present, who came to view the habitation of Bishop and Williams, who were executed yesterday morning at the Old Bailey. I was much surprised to see the multitude of people coming and going to and from this habitation of cruelty and murder. I distributed many Tracts in the garden, which were received very willingly by the visitors; and some expressed much satisfaction to see light disseminated in such a polluted spot. In these places there is great ignorance, heedlessness, impiety, and wretchedness. In my conversation, as I proceeded onward, I availed myself of the opportunity of inquiring whether they had Bibles: they answered "No," generally, with very few exceptions. I found one family, of eight children, that had neither Bible nor Testament; and another family, having five children, without Bible or Testament, or any good book. There is much agitation here, and they seem ripe for mischief: one man expressed a wish that all the docks were on fire: I reasoned with him, and pointed out to him the wickedness and folly of such a diabolical wish; and that no good whatever could follow such an evil act. The man was an infidel, and seemed to be gratified with the burnings which had taken place in various parts. I discovered, by his conversation, that he had read the Scriptures, without being benefited by them. These are some of the dark places, and are as destitute of religious instruction as the most rude and barbarous of foreign climes. They did not attend any Place  
Oct. 1832.

of Worship; some for want of means, and others not thinking it worth their while.

*Blackheath Cattle Fair*.—I distributed Tracts and Hand-bills—to counteract drunkenness, lewdness, and swearing—to the spectators and cattle-dealers; and they received them very willingly. The opposition has given way, except with decided infidels. I met with many sceptics, who listened attentively to the religious conversation, which I hope may prove beneficial. The endeavours of the infidels have a tendency to create much scepticism and blasphemy, which demonstrates the great importance of using every effort to counteract their dreary system, which destroys every motive to the fear of God. The Tracts and Hand-bills distributed at these Fairs will have a wide circulation, which I hope and pray may operate like a little leaven, till the whole is leavened. I conclude with lively gratitude to the Lord for His kind interposition, in furnishing me with the spiritual weapons, which are calculated to pull down the strongholds of Satan, through the operation of the Spirit of Truth.

*At an Execution*.—I attended at the Execution of James Barrett, who suffered at the Old Bailey for robbing of Letters. I distributed Tracts to the various peace-officers and spectators present. This is a painful though very important labour: the Tracts were received very readily, and I saw many persons reading them as they stood. These efforts have a tendency to check the levity, in some degree, which is very common. The Tracts have a wide circulation among well-known bad characters of each sex.—These labours have been preceded by prayer.

## Continent.

### France.

#### PARIS TRACT SOCIETY.

THE Journal of a Tract Distributor in Paris, printed in the Appendix to the Religious-Tract Society's last Report, contains various details of the beneficial influence of Tracts on individuals of different ranks, which we would extract if our limits would allow it: we here give a passage or two of a more general nature.

*Scoffers silenced.*

—Dined to-day in the Rue Richelieu.

I was seated by a man who spoke French so imperfectly, that I conceived him to be English: I accordingly attempted a conversation with him. I found I was mistaken in my suspicion; but, as he assured me he could read French, I gave him some Tracts. After having examined them, he proposed that I should accompany him to some persons who possibly might purchase them. He took me to the Passage de l'Opéra, up four flights of stairs, till we arrived where we could neither see each other nor perceive in what direction we advanced. My companion at length took me by the hand and led me along a dark corridor, which terminated at a door. He opened it, and discovered to me a large room filled with twenty tailors, all seated on the floor at work. My conductor asked if there were any Protestants among them: there were only two, and they were Germans; but all were apparently blaspheming infidels. When I shewed them my books, they attacked me with every species of ridicule and abuse. I was assailed on all sides, to answer questions suggested by their wicked and ignorant hearts. I was examined on the nature of the soul, heaven, hell, judgment, &c. I answered every question which was put, with seriousness. When they had no more to ask, I took my turn in interrogating them. Before I left them, the solemnity of that Judgment which I attempted to describe seemed already felt: every tongue was silent, and every eye fixed on me, as if it would demand, "Who are you, that dare to sound such terrors in our ears?" The man who introduced me was much impressed: he requested me to give him more Tracts; and gave me his address, that I might call upon him.

*"Salvation by Faith without Works."*

—On the Fête of All Souls, I had visited the larger cemeteries, where crowds assemble to renew the floral decorations of the tombs of their deceased friends, and to pray for the repose of their souls. I had distributed an immense quantity of Tracts. All were eagerly and gratefully accepted. I next went to the Churches, with one particular Tract, entitled "La Doctrine Evangélique." This Tract I placed at the door; and, as it was picked up, I replaced it again: in the evening I passed several convents, and pushed the same Tract under the gates of these buildings. To-day a Letter has appeared in the "Gazette de France," expressing

the greatest indignation against the zeal of certain Protestant Bigots, who, with an inconceivable effrontery, had dared to introduce their Heretical Tracts into the very bosom of the Churches; that one of them, entitled "La Doctrine Evangélique," had fallen into the hands of some simple-minded ignorant females, who had been much struck by the plausible and dangerous doctrine of *Salvation by Faith*; that in these first impressions, they had shewn these books to their Confessors, who had thus been able to undeceive them, and prove to them that this damnable teaching was the work of the Devil himself. The writer then asks, "Can any one imagine, in this enlightened age, that such a horrible absurdity should be reproduced, as the doctrine of *Salvation by faith without works*?"

If, in the Tract in question, the Evangelical Doctrine is represented as "*Salvation by Faith without Works*," that doctrine, it must be confessed, is not clearly stated therein. "*Salvation by Faith without Works*" is not a proper representation of that doctrine. Salvation consists in the complete investiture of the individual in the privileges enumerated Rom. viii. 29, 30; which may be all summed up in his Justification, Sanctification, and Glorification—or his Recovery of the Favour, the Image, and the Presence of God. Justification is by Faith in Christ, without any reference to the deeds of the Law; and that Faith is the gift of God: but that Faith necessarily worketh by Love; and is the instrument, in the hand of the Holy Spirit, of purifying the heart and rendering the believer meet for Glory. We should be conscientiously exact, therefore, in our statements; and, while we assert strenuously the recovery of the Favour of God by Faith only for the merit of our Lord and Saviour Jesus Christ, we should with equal earnestness insist on SALVATION comprehending the recovery of the Image and the Presence of God—JUSTIFICATION by Faith without Works; but SALVATION by Faith, which, while it justifies without

Works, necessarily leads to all Holiness, and renders meet for Glory. See Rom. iii. 19—28. Eph. ii. 8—10. Articles of Religion, xi. xii.

### Germany.

#### RHENISH MISSIONARY SOCIETY.

FROM the "Journal des Missions Evangéliques" we extract some account of the

#### *Home Proceedings of the Society.*

The Society publishes a Missionary Sheet, which counts 12,706 subscribers. There are many towns and villages in Germany where this Religious Gazette is more read than any Political Journal. At Berlin, it has 1725 subscribers; at Bremen, 311; at Dresden, 325; at Nuremberg, 300; at Peterwaldau in Silesia, 800; and in the Valley of the Wupper, alone, 2000. This great number of subscribers to a Journal published in a style which is very simple, and, as its editor lately observed, "adapted for the peasantry," may serve to indicate the degree in which the Christian Spirit prevails in a good part of Germany.

The profits of this publication enabled the Committee to begin the building of a Mission House; but, as these profits were not adequate to the completion of the edifice, some Christians of Elberfeld have lent, without interest, the sum of 20,000 francs.

The Receipts of the Society, in the year 1831, were about 37,500 francs; a considerable sum, when it is recollected that the Society embraces but a part of the Prussian States on the Rhine, and that there are many other Missionary Societies in Germany—as at Berlin, Leipsic, Koenigsberg, and Dresden; and that the Missionary Society at Basle has, everywhere, powerful Auxiliaries.

## Western Africa.

### Sierra Leone.

#### CHURCH MISSIONARY SOCIETY.

FROM various documents, received since our Notice of this Mission at pp. 252—256, we shall continue the account of proceedings up to the beginning of August.

The death of Mr. John Rogers, and that of Richmond Turvey, have been already noticed (p. 368). It will be seen, by the following communications, that these have not

been the only trials to which the Missionaries in Sierra Leone have been subjected; yet amidst them all we discern some encouraging indications of a brighter day.

#### *Report of Colonial Boys' School.*

Mr. George Fox continues in charge of the Colonial Boys' School; of which, at the end of June, he reports:—

The progress of the Boys in the different branches of their studies has been very satisfactory to me during the quarter. All who have been engaged to assist in the School have also conducted themselves well.

#### *State of the Congregations.*

GIBRALTAR CHAPEL—It has pleased our gracious Lord to keep both Mr. Haensel and myself in good health, and thus we have been enabled to attend to our labours; viz. on Sundays, Morning and Evening Service and Sunday School; on Thursdays, Evening Service; and every Saturday Evening, before the administration of the Lord's Supper, a Preparation Meeting.

One of the Communicants has been confined to her bed, through the whole quarter, by painful boils and ulcers breaking out upon her. She suffers patiently, believing that all is sent for the good of her soul, by the wise and faithful hand of a reconciled Father in heaven.

[Rev. J. G. W. E. Metzger.]

KISSEY—The Rev. G. W. E. Metzger and Mr. W. Young have joint charge of this Station. They are now assisted by Walter Carew, one of the Communicants; who is employed, during half the day, in imparting instruction to a part of the Candidates and Communicants, and in visiting the sick and others at their own habitations.

Mr. Metzger reports:—

It appears that the people are becoming increasingly desirous of knowing the way of salvation. I was highly pleased with those whom I baptized on the 10th of June; not only with the account which they gave me of the state of their mind and of the hope that was in them, but also with their knowledge of the chief truths of our Holy Religion. Two of them were formerly Scholars in the Institution in Leicester Mountain;

and as, perhaps, they are named after Benefactors, I mention their names—Matthew Blackstone, and Thomas Power.

I am sorry to state, that I had to exclude at Kissey, during the quarter, two Female Communicants, for falling into a heinous crime: they not only sinned themselves, but had pleasure in them that do so. How painful is such experience! I baptized one of them some years ago. There were added unto the Church eleven men and two females. Two of the men had been backsliders.

William Tamba visited Newlands on Sundays. He held Services there in the Afternoons, and had an attendance of about 40 Adults, rather more than less.

On the 17th of May, Mr. Young writes:—

I am just about to send twelve persons to Mr. Metzger to be examined as Candidates for Christian Baptism: they have been under my instruction since I was appointed to this place. Under all our discouragements, a work of grace is going on in the hearts of a few: others are as much opposed to the light of the Gospel, which is feebly shining in this dark place. Hundreds are yet given up to idolatry.

In June he reports:—

I am again in the dust before God, on account of the discovery of two other persons connected with the Church having fallen into the deplorable sins which are too prevalent among the Heathen. Indeed, after having searched into the secret ways of the people, I find that these sins, are so familiar to them, that they call these abominable ways of their fathers only their "country fashion." Some of the Members of the Church have been living, in a measure, in a state of idolatry, trusting in their greegrees (charms) which they have concealed under their clothes; and I believe some have come to the Table of our Lord with this refuge of lies hanging about their body. When I speak to some of the people about casting them away, or attempt to take them, it is like plucking out a right eye.

We have again experienced the painful necessity of excluding five persons—two Communicants, and three Candidates for Christian Baptism; viz. four for a breach of the Seventh Commandment; and one woman for most cruelly treating her apprentice girl, seventeen years of age, with intent to force her to

become the concubine of her own master; but the poor girl, possessing more real virtue than either her master or mistress, after a most cruel beating, till her body was even cut with the blows as well as with the cords by which she was bound, fled out of the house. I thought proper to interfere in the matter, as I was well aware that these people have had much of their own way in such deplorable acts. I put the poor girl under the protection of a constable, till the magistrate came home. The man was put in prison for two months' labour, and the apprentice was delivered out of their wicked hands. It is to be feared that many of these poor apprentice-girls fall a sacrifice to the lusts of those who ought to protect them, and who are really compelled to make that sacrifice through bodily fear. The other Communicant was also excluded for a similar case, and her apprentice was taken from her. Since these poor girls find that they are protected, another of these deplorable works of darkness has been made known by the apprentices who have come to my house; and I have considered it my duty to undertake for them, by recommending them to the magistrate at this place.

The people attend Public Worship, on Sundays and Week-days, very well, and are becoming more orderly in the Church during Divine Worship. A few have been brought fully to embrace their Saviour, and can in truth call him Lord, who continue to walk steadily in His footsteps according to the measure of grace given unto them. Others are extremely ignorant, and seem to walk carelessly, but are not openly immoral.

Since my last Report, ten persons have been baptized by the Rev. G. W. E. Metzger at this place. I have been able, in some measure, to mark the gradual progress of the work of the Holy Spirit on the hearts of these persons since they were put under my instruction. Their steady and constant attendance on the means of instruction and other Means of Grace, together with their consistent walk and conversation in the eyes of their countrymen, and constant attendance on the Public Worship of our God, has been truly pleasing to me.

WELLINGTON — This Station is also under Mr. Metzger's care: he reports:—

The Congregations in the Evenings are rather upon the increase: it may be

owing to my holding them later than formerly, instead of five o'clock. I have found, on the other hand, that when the Congregation is assembled after dark, it is less numerous: the people mind less leaving their houses for going into the Chapel when it is still dusk, than when it is quite dark; and when the Service is too early, they have not returned in time from the market, or from their farms.

The Communicants are, generally speaking, walking satisfactorily. During the last quarter, I had occasion to exclude from Church Communion only one man; and he was so grieved by it, that he seemed quite at a loss what to do with himself. He asked me most earnestly, "What shall I do now?" I have since received him into the Backslider Class-Meeting. One of the Female Communicants died, I trust, in the Lord: I have reason to believe that her end was peace. She composedly expected her end, and was in the full possession of her senses. She has been an afflicted but steady Communicant for many years. There were added one man and three women. One of the males is baptized, but has hitherto been unable to partake of the Lord's Supper in the Chapel: I have therefore not counted him. The attendants on the Lord's Table have been very regular. Few, comparatively speaking, were absent from the Table; and those few gave satisfactory reasons for their absence, excepting two females, who, I fear, have become careless.

The Communicants continue to meet, in small parties, on five different evenings, for mutual edification, and for familiar instruction, which they receive from William Tamba; who also explains to them what they heard in public, in the way of conversation.

**GLOUCESTER**—The Mountain District, which includes the villages of Gloucester, Leicester, Regent, Bathurst, and Charlotte, is, for the present, under the general superintendence of the Rev. W. K. Betts. Since the death of Mr. Rogers, much of the charge of the Gloucester Station rests on Matthew Thomas Harding; who, it is hoped, will so conduct himself as to warrant his advancement, in due time, to the office of Native Teacher.

Of this Station Mr. Betts writes, May 28, 1832:—

I hope that the people of Gloucester are growing in Divine Knowledge, and the members advancing in the fear of God. I know of no instance of immorality having occurred amongst them. A few persons also appear to be awakening under the Means of Grace.

He further states, in his Report at the end of June:—

The Sunday Services have been performed as heretofore. An improvement has taken place in the behaviour at Church. We are not so much disturbed as formerly by the disorderly conduct of children and the crying of infants; as I have now, for a length of time, made it a rule to stop the Service till stillness is obtained.

The Communicants are less by two than when last reported. One has been suspended for immoral conduct: the other has left us, and attends at some Chapel in Freetown; giving, as her reason, that she cannot find the Lord at our Church. The true meaning of which is, that she does not find with us that extatic jumping and shouting so common in some of the Chapels, and which she, in her ignorance, mistakes for true Religion. Of the rest, I trust, as I hear nothing to the contrary, that they are walking consistently with their Christian profession.

Two Candidates have been dismissed, as giving no encouragement; and two have been received on trial. I find it very difficult to know how to act respecting these people. I am fearful of dismissing them, lest I should discourage any whose hearts are sincere; yet some of them appear so careless, and show so little semblance of sincerity, that I stand greatly in doubt of them.

Three backsliders are seeking re-admission to the Communion.

**REGENT**—Mr. J. Weeks, who is stationed at this place, reports:—

Part of the Candidates for Baptism are still very ignorant of the Religion of Jesus; while others have profited by the instruction afforded them, and are better informed in Scriptural Knowledge than many even of the Communicants. I have continued to meet them on Monday Evenings: they meet again, at the house of one of the Assistants, every Tuesday Afternoon.

The present number of backsliders is twelve. With the exception of two, I cannot speak favourably of them; as it appears, from their reasons for desiring

to be re-admitted to the privileges of the Church, that they are far from expressing the language of true penitents. May He, who alone can make them feel their helplessness and their need of a Saviour, bless the instructions with which they are favoured, to the salvation of their souls!

Mr. Betts has suspended fourteen Communicants, and re-admitted three backsliders, and one has removed to Hastings: of those suspended, nine were for the sin of adultery. I think I never experienced a more trying season than this quarter: it was truly painful to witness, in most of them, the total want of Christian feeling, and of sorrow for their grievous offence, while their past conduct was under investigation; and I am still more sorry to add, that the greater part of these, since they were suspended, have seldom or ever attended Divine Service, though they scrupled not to attend the Lord's Table while living in those sins.

Alluding to the above deplorable instances of backsliding, Mr. Betts remarks:—

The state of the Church at Regent has proved very grievous; and is calculated to repress all risings of self-adulation in our work, as well as to show us the need of caution in receiving the professions of the Africans. Many of the Communicants have been discovered living in the practice of sin, for which we have been obliged to suspend them. It is hoped that this will clearly show to the rest of the Communicants, and to all others, that we wish none to join themselves to the Church, nor can allow any to continue members of it, who live in wilful iniquity.

BATHURST — Mr. J. Warburton, who has charge of Bathurst and Charlotte, states:—

It gives me pleasure to say, that the attendance on Public Worship is on the increase, and that the word of God is listened to by many with seriousness and attention, and, we would humbly hope, also with profit. Although spoken in weakness and in fear, we have been encouraged in our work, by witnessing, we hope, a work of Divine Grace begun in the hearts of two individuals, who appear to be awakened to a sense of their sinful, dangerous, and helpless state, and to an earnest concern for the salvation of their souls. From my conversations

with them, I have felt it my duty and privilege, while shewing them the awful nature of sin, to direct them to the free grace of God through Christ Jesus, whose *blood cleanseth from all sin*. May they prove brands *plucked from the burning!* and everlasting praises shall be to Him *who hath loved us* and given himself for us.

I regret to add, that one of our Communicants has awfully departed from his Christian profession; in consequence of which, he has been separated from the Church.

CHARLOTTE—The attendance on the Sunday-Afternoon Service at this village has been nearly the same as reported last quarter; and the exhortations of my Assistant, John Attarra, are, we trust, not in vain. Six, who appeared desirous of further instruction, have been taken on trial for Baptism. The Communicants and Candidates continue to meet regularly, with those of Bathurst, for Religious Instruction; but I have had to reprove a few of them for not coming to Church on Sunday and Thursday Evenings. Many of the Communicants and Candidates of both villages appear sincere; but a few have needed reproof, on account of the violence of their tempers.

At the suggestion of Mr. Betts, John Attarra has begun regularly to visit the people of Upper Bathurst and Charlotte who do not come to the House of God. His manner is, to assemble as many as he can in one of their houses, read to them a portion of Scripture, and exhort them, from it, to a concern for the salvation of their souls. [Mr. J. Warburton.]

*State of the Christian Institution.*

There is no alteration in the number of youths, since last quarter. The Rev. C. L. F. Haensel remarks:—

It can hardly be expected that I should have interesting matter to report, every quarter, concerning every one of the youths: I shall therefore confine myself to saying, that I have had no cases of grievous offence, though I have daily reason to lament the evidence of youthful levity, and the absence of spiritual fruit from my instructions.

One of the youths, however, gives evidence of sincere piety.

*State of the Schools.*

GIBRALTAR CHAPEL—The SUNDAY SCHOOL has been continued without interruption; but with some irregularity of

attendance. The number of Scholars has been reduced, by the gratifying circumstance, that a Sunday School for Girls has been established during the quarter, by Mrs. Morgan. [*Rev. C. L. F. Haesel.*]

**KISSEY**—Mr. W. Young records with gratitude, that while sickness has compelled almost all the Brethren, at different times, to relinquish their labours for a season, he has not been prevented in his work for a single hour. He gives the following account of the Schools:—

As our number has increased, it was thought advantageous to make some alteration in the various classes. I stated in my last Report, that the School was divided into twelve Classes: it is now divided into fifteen. In Writing and Arithmetic the Boys are gradually improving.

An average number of 23 Girls—42 are under instruction—go to Mrs. Boston five days in the week, to be taught needle-work; of whose progress in that branch of instruction, and of whose good behaviour, Mrs. Boston gives a very pleasing account. Though she has herself been sometimes indisposed during the past three months, as well as much tried by the illness of her child, she has still persevered in a diligent and unremitting pursuit of the glory of our Redeemer in the eternal welfare of our little flock.

With regard to the Sunday School, it has pleased our Heavenly Father to send us a very gracious answer to our prayers; for we have our hands full, according to our hearts' desire. As an encouragement to our Sunday Scholars, I have rewarded them occasionally with Tracts and other religious books, which they receive with gladness. I am much encouraged by the progress which many of them have made toward the reading of the Holy Scriptures, as well as their orderly conduct in the House of our God; but much more so by the testimony which many of them bear to the truth of the word of God: these are either Members of the Church, or Candidates for Baptism.

**WELLINGTON**—Samuel Crowther, Schoolmaster; John Pope, Assistant.

The School, I think, is improving, and almost daily increased by little things, who are, perhaps, not more than five

years old, and some even younger.

[*Rev. G. W. B. Metzger.*]

**GLOUCESTER**—Joseph Bartholomew, having a wife capable of rendering service in instructing the Girls in needle-work, has been removed to this place.

The Day School is divided into twelve classes: they appear to be making steady progress.

The Sunday School is well attended. Many of the Children seem very desirous of gaining more knowledge of the Scriptures; but we have to regret the want of Teachers able to explain the word of God in a simple edifying manner. For want of these, we have been obliged to decline receiving any of the Children who attend the Day School.

An Evening School has been commenced: it consists chiefly of Apprentices. It is, I hope, useful to this class of young persons, who have no other opportunity of obtaining instruction.

[*Rev. W. K. Betts.*]

**LEICESTER**—The School mentioned in my last Report, as having been opened at Leicester, continues to make progress, though not to increase in numbers; and an increase is not to be expected to any great extent, as the parents will prefer sending them to Gloucester School, as soon as they are big enough to go to and fro in safety.

[*The Same.*]

**REGENT**—The Assistant Schoolmaster at this place has been dismissed, for insubordination. Mr. Weeks reports:—

It affords me sincere pleasure to be able to state, that, under many disadvantages, our Children are making satisfactory progress in Spelling, Reading, and Religious Instruction. Many have been promoted, from different classes, during the quarter, and we are not without hope, that the bread we have been casting on the waters will be found again after many days.

Many of the Adults in the Sunday School are Candidates for Baptism, and appear to have set about learning to read in good earnest, though it costs them considerable labour. The desire of reading the word of God for themselves will, we hope, continue to stimulate them, and eventually prove a rich reward.

The Adult Evening School has been but thinly attended since the commencement of the rains.

**BATHURST**—It has been considered advisable that Martha Turvey,

widow of Richmond Turvey, should continue at Bathurst. The following is Mr. Warburton's report of the Schools:—

Our Sunday School is an interesting sphere of labour, and continues, through the blessing of God, to prosper. Many are making progress in Reading, and a few in the knowledge of the word of God, who can read tolerably well. The School is entirely composed of Adults and Apprentices.

The Day School affords a little satisfaction, as it regards the progress of the Children; but with respect to a saving knowledge of God in Christ we see little to encourage us at present. When spoken to, and questioned as to the state of their souls, and of the use which they make of their knowledge of God's word, they seem a little concerned; but soon, very soon, their spirit is again uppermost in their thoughts. May the Holy Spirit breathe into their souls the breath of spiritual life, that they may become the Children of God!

The Evening School has been regularly attended by a few Adults and Apprentices, who are truly desirous of instruction; and they are not without their reward, for several of them, during the quarter, have begun to read the New Testament.

#### *General Views and Observations.*

Mr. Metzger writes:—

The attendants on Divine Service continue as numerous as ever: the Chapel, which has lately been shingled by the people at their own expense, is too small to contain all who wish to attend on a Sunday Forenoon. The number of the Communicants has not diminished since my return; when some were excluded, others were added. There is also an increasing desire amongst the Adults to learn to read the word of life; and they manifest, more generally than some years ago, an earnest wish for the instruction of their Children. The Evening School is pretty well attended. It is to be hoped that, in about eight years hence, our Congregations will assume quite a different aspect: the people will more generally be able to take their Bibles and Prayer Books with them into the House of God; and our Communicants will, under the blessing of God, be more established in word and in doctrine. At present, we much miss, in the Communicants, the ability to give a satisfactory account of the work of the Lord in their hearts: there is such a tautology in their expressions respecting

their experience, that one is apt to suspect a mere repetition of words, or an imitation of others. It is extremely difficult to dive into the real state of their hearts: you cannot draw them into a conversation.

As to the general state of the people, they seem to be more earnest for instruction than in former years. The Parents, too, are getting more desirous to have their Children taught.

Mr. Betts observes:—

As a general observation, I think the desire for knowledge is on the increase among all classes: many are diligently learning to read; and the public instruction of the Sunday is better understood than formerly. In this we have much encouragement to hope that the profession of those who now come forward as Candidates will be founded on more extensive acquaintance with the doctrines and requirements of the Scriptures, than in time past. If the people of our charge obtain more enlarged knowledge of the Holy Gospel of our Lord, and become sanctified through the Truth, they will then exhibit in their lives its transforming power: they will then, more than they ever have yet, experience the joy and peace of believing; and know, in a manner which none but Believers can know, the reality and excellency of the divine life in the soul.

May the blessed Spirit produce these heavenly fruits in the hearts of many, that there may be a Church of holy and enlightened worshippers in this land of darkness, where, at present, Satan reigns!

The Colony-born Children are old enough to attend School are the most hopeful class of Scholars, and now sufficient in number to employ all the time and strength of the present reduced body of Labourers.

#### *Summary of the Mission.*

<i>Gibraltar Chapel—</i>		Communicants:
Average Attendance on	Public Worship:	Males ..... 59
Sunday Morning, 200	Evening, 75	Females ..... 60—119
Communicants ..... 79		Candidates ..... 59
Baptisms ..... 5		Baptisms ..... 35
Sund Sch.: Scholars, 112		Day Sch.: Boys, 97
Av. Attendance, 94		Girls, 92—189
		Av. Attendance, 160
		Sund Sch.: Scholars, 165
<i>Colonial Boys' School—</i>		
Scholars ..... 388		
Av. Attendance, 351		
<i>Christian Institution—</i>		
Students, including Probationers & Initiatory Scholars, ..... 19		
<i>Kissey—</i>		
Average Attendance on	Public Worship:	
Sunday Morning, 580	Evening, 250	
Week-day Even. 150		
		<i>Wellington—</i>
		Average Attendance on
		Public Worship:
		Sunday Morning, 560
		Evening, 200
		Week-day Even. 180
		Communicants:
		Males ..... 69
		Females ..... 114—203
		Candidates ..... 51
		Baptisms ..... 35
		Scholars: Day Sch, 128
		Av. Attendance, 164



Evening School .. 47
Av. Attendance, 40
Sunday School .. 151
Av. Attendance, 125
<i>Gloveseter—</i>
Average Attendance on
Public Worship:
Sunday Morning, 400
Evening, 150
Week-day Evening, 50
Communicants .. 78
Candidates .. 8
Baptisms .. 16
Scholars:
Day School .. 219
Even Ditto, 63
Sund. Ditto, 114—296
<i>Letoeser—</i>
Average Attendance on
Public Worship .. 40
Communicants .. 14
Candidates .. 3
Baptisms .. 4
Day Sch.: Scholars, 17
<i>Regesl—</i>
Average Attendance on
Public Worship:
Sunday Morning, 600
Evening, 200
Week-day Evening, 70
Communicants .. 220
Candidates .. 117
Baptisms .. 8
Scholars:
Day School, 280
Even. Ditto, 60
Sunday Ditto, 90—430
<i>Bathurst—</i>
Average Attendance on
Public Worship:
Sunday Morning .. 250
Adults .. 150
Apprentices, 100
Colony-born
Children .. 120—470

Sunday Evening:
Adults .. 120
Colony-born
Children .. 40—160
Thursday Evening:
Adults .. 100
Colony-born
Children .. 40—140
Early Morn. Service:
Adults .. 80
Colony-born
Children .. 40—130
Communicants .. 29
Candidates .. 27
Scholars: Day Sch. 270
Av. Attend. .. 215
Evening School, 49
Av. Attend. .. 35
Sunday School 270
Av. At. Morn. 210
—Aftern, 190
<i>Charlotte—</i>
Average Attendance on
Public Worship .. 90
Communicants .. 10
Candidates .. 30
<i>General Statement.</i>
Average Attendance on
Public Worship:
Sunday Morning, 2510
Evening, 1165
Week-day Even. 600
Early Morn. Serv. 120
Communicants .. 702
Candidates .. 225
Baptisms .. 109
Students in Institut. 19
Scholars:
Day School, 1451
Even. Sch. 219
Sunday Sch. 902—2672

needful to establish Regulations, to which all who seek admission into the Settlement must engage to conform. The Word of God is declared to be the sole rule of the faith and life of the Christians of Wupperthal—regular attendance on Public Worship, and the Sanctification of the Sabbath, are to be promised; with obedience to the laws of the land, and respect toward the Government. Some of the Regulations respect labour, property, mutual services, veracity and probity in various relations, and the avoiding and ending of quarrels; and are specially intended to serve as a restraint on Heathens, not yet under the influence of faith and piety: others regard the care which every one ought to take of his dwelling, cattle, garden, and fields: strong liquors are prohibited, with the frequenting of Heathen Amusements, and the receiving of any stranger into the Settlement: the conduct of Young Persons of both sexes toward each other, the affair of marriage, and the care of the poor and the sick, are subjected to Regulations.

The following Extracts from the Journal of Mr. Von Wurmb will shew the

*Christian Spirit which pervades this Infant Settlement.*

—After midnight, I took a turn in the garden, to satisfy myself that all was safe, when I was arrested by some sounds which issued from one of the huts of our people. On listening, I found that they proceeded from a woman pouring out fervent prayers before God: she sought forgiveness of her sins, which she confessed one by one: she thanked Him for His love, and above all for sending His Son into the world: she prayed for me and my fellow-labourer with such simplicity and fervour as deeply affected me. What a full reward are such feelings for our labours and pains! On gently opening the door, I saw, by the glimmer of a little fire in the hut, the aged woman 'Trey on her knees. This widow, who was born in the country of the Caffres, has come among us with an earnest desire to know God.

—We have had to-night a dreadful storm, without rain: the thermometer was at 114 degrees. I rose to witness the scene. How majestic the spectacle! The ridges of the rocks were all on fire; and such was the violence of the thunder, that all our people rose and stood before their habitations, in contemplation

3 K

**South Africa.**

*RHENISH MISSIONARY SOCIETY.*

*Progress and Regulations of the Settlement at New Wupperthal.*

THE establishment of this First Mission of the Society was stated at p. 15. From the "Journal des Missions Evangéliques" we collect the following particulars.

In passing from the hands of its former owner into that of its present possessors, this spot has not only changed its name, but its aspect and destination. It was formerly the property of a farmer who had in his service a number of idle and vicious slaves: the whip was the only means of enforcing labour; while the place resounded with the voice of the oppressor, and the groans of those who sunk under their hard bondage. Now peace and concord reign: more than 100 Hottentots, Namaquas, and Bosjesmans, assembled from various quarters, are treated with kindness by the Missionaries; and praise and prayer ascend from this quiet retreat, where God is known and adored.

For the preservation of peace among men of such different character and habits, the Missionaries have judged it

Oct. 1832.

of the grandeur of the scene. We visited their huts, to improve the occasion, by discoursing with them on the Divine Perfections. Sitting at the front of our house on our return, I soon heard, from a neighbouring hut, the hymn which begins with the words "Jesus sinners will receive," which we had taught our people a short time before. This hymn lifted up my soul to the Lord, and I could bless Him for His unspeakable mercy in covering all my stains with the spotless robe of His perfect righteousness.

—Meeting a Slave early this morning, I asked him if he knew who made the rocks, and woods, and mountains around us: "No," said he: "no one has ever spoken to me of this. I did not know that these things were ever made." I then spoke to him of the Living God: when I told him of the love of Jesus to poor Slaves, he was affected even to tears. When I ended, Alkaster, who is a member of our Settlement and accompanied me, told him how happy he had been since he had heard daily discourse concerning God and the love of Jesus Christ to poor Heathens. I thanked God from my inmost soul, on hearing this confession of Alkaster, and felt assured that the Lord had begun His work of grace in him.

—I read the Laws of the Settlement to 80 Natives, lately arrived in our Valley; and desired them to touch my hand, in token of the promise which they had made to observe them. I then introduced to them the Hottentot Gerta Loew, as their Superintendent: we have reason to be fully satisfied with him, and are well persuaded that his heart is changed.

—We are obliged to serve as examples to our people in all things, temporal as well as spiritual. In this way alone it is that a Missionary can inspire confidence and respect.

The Colonists, chiefly descendants of French Refugees, have formed among themselves an Auxiliary Society in support of the Missionary Labours connected with their Valley. It was the design of the Parent Society that Mr. Bisseux should proceed, in company with Mr. Pellissier, to the Bechuanas; but the Auxiliary Committee have earnestly requested that he may remain at his

Station, as a wide field was open before him, there being from 700 to 800 Heathens in the Valley and its neighbourhood, and many others a few leagues distant.

### Mediterranean.

#### *Conversion and Martyrdom of a Turk.*

THE following narrative is translated from the "Journal des Missions Evangéliques." It was drawn up by Mr. Fenger, of Copenhagen.

A few years before the Greek Revolution, a Turk and a Greek, of the same occupation, lived opposite to each other at Smyrna. The Turk was from the Island of Mitylene, nearly all the inhabitants of which understand Greek: the Greek was from Athens; and had in his shop a Younger Brother, a youth of about fourteen years of age. The Turk often visited his neighbour, and one day he found the Young Greek reading: it was a copy of the Holy Scriptures, received through the Bible Society; on which his mind was intently fixed. The Turk, impatient on seeing him so absorbed, inquired with some petulance the name of the book: the Youth replied, somewhat coldly, that it was his "Ketab," or Sacred Book.

The Turk having intimated a wish to hear some portion of the book, the Youth declined to read to him, on the ground of the danger to them, under their peculiar circumstances, of their reading the Scriptures together; but that were he a Christian, there would be no danger. The narrative proceeds:—

The Turk immediately left the house; but he had scarcely quitted the door, when the Elder Brother, who had been apprised of the conversation which had just taken place, severely reprimanded the Youth:—"What have you done," said he, "in proposing to this Turk to become Christian! If he should denounce us, we are both of us lost: prison, confiscation of our property, and probably death, will be our lot." The Young Greek was yet trembling under this reproof, when the Turk again entered, and inquired what it was which affected him. His brother having left, the Youth related to him all that had passed between them. "By my Religion," said the Turk, "and by

all that I hold sacred, I swear that I will not denounce you! Only read to me somewhat from your *Ketab*." The Young Greek then ventured to read: the Turk listened with eager attention; and the more he heard, the more eager was he still to hear. He could see from his window whenever the Elder Brother left his house; and this was a signal for him to hasten to the Youth, whom he would allure, by presents, to spend much time in reading to him the Word of God.

Some months having passed in this manner, the Turk came at length to the resolution of abandoning the Religion of his Fathers and embracing Christianity. He shut up his house, sold his property, and betook himself to a Greek Priest, to whom he communicated his resolution. "Away! for the love of God!" was all the answer that he could obtain. A Turk desiring to embrace Christianity was a thing so unheard of, that the distrust of the Priest was awakened; and so much the more, as Turks often endeavour in this manner to ensnare Christians, that they may find a pretext for exacting heavy fines.

Our Turk, obtaining no help in this first instance, applied to the Priest of another Greek Church, who gave him the same repulse. Driven almost to despair, some one advised him to go to Athos, where there are many Monasteries, celebrated for their riches and the number of their inmates. At Athos, however, he was repulsed as he had been at Smyrna: no one could believe him sincere: some intrigue on the part of the people of Smyrna was dreaded by the Monks; and, to avoid the mischief, one Monastery after another repulsed him. His courage was not, however, subdued: he betook himself in haste to one of the Anchorites of the Mountain: these Hermits live without the walls of the Monasteries, but depend on them for many things: the old man, therefore, while he pitied the Turk, could not venture to assist him without the permission of his Superiors. Providentially, however, there was a Young Priest with the Hermit when the Turk made his application: as they walked away together, the Turk, without uttering a word, sought to assuage his grief by his tears: the Young Priest, at length breaking his silence, "Haast thou indeed," said he, "a sincere desire to become a Christian?" "You see this," replied the Turk. "Then follow me," said the Priest: "I

will shew you a retreat, sufficient for your dwelling and to shelter you from the weather: here hide yourself: I will bring you food, and will come daily to instruct you." In this retirement the Turk continued for many months, receiving from the Young Priest both his bodily and his spiritual food. The Anchorite had not, however, forgotten him: he often spoke of him; and said one day to the Young Priest—"I did wrong to send that man away. I am persuaded that he was sincere." The Young Priest, smiling at these words, led his aged friend to the retreat of the Turk; who was, at length, admitted to Baptism, and lived some years at Athos.

But the fire of his *first love* burnt within him, and would not suffer him to remain any longer inactive. He had an aged Mother, and a Brother, at Mitylene: the salvation of their souls incessantly pressing on his mind, he came at length to the resolution of visiting them; and embarked, with that view, for Kydonia, or Haivali, on the coast of Asia Minor, and separated by a narrow strait from Mitylene. In this flourishing town, inhabited by Greeks, no other Turks were met with, before the Revolution, than the Officers of the Sultan. Our Turk was already on board the vessel at this place which was to carry him over to Mitylene, when another Turk, an Officer of the Customs, recognised him, by a scar near his eye: he was immediately questioned; and did not hesitate to relate all the circumstances of his conversion, avowing himself a Christian, and that a Christian he would remain even until death. He was arrested, cast into prison, and subjected to every kind of torture; but continued immovable.

As soon as this event became known, the Christians were deeply affected. Gregory, then at the head of the College, immediately assembled the First Class of the Students, which consisted of Young Men of twenty years and upward: he related to them what had passed, and exhorted them to pray for their afflicted brother: "But," he added, "prayer, alone, should not content us: we must endeavour to comfort and encourage him in his prison. Which of you will put his own life into jeopardy, in this act of piety?"—"I"—"I"—resounded on all sides. No one being willing to yield to another the honour of the perilous enterprise, a young Athenian, named John Skonzès, since dead, rose and said—"I

am an Athenian, and it was an Athenian whom it pleased God to make the first instrument of the conversion of this Turk: you ought to yield to me the preference, therefore, in this undertaking." To this they agreed; and to obtain admission for him into the prison, recourse was had to a contrivance, which perfectly succeeded. Skonzès disguised himself as a labouring-mason, and took the road to Magnesia; while a Greek master-mason, engaged for the purpose, went to the Turks, to apprise them that one of his workmen, who owed him a considerable sum, had fled to Magnesia: some Turkish Soldiers were immediately despatched in pursuit; and Skonzès acted his part so well, when they accused him, that he was thrown into prison. Here he encountered a frightful spectacle: the poor Turk, who had suffered all kinds of torment, lay stretched on the earth—his head down—and his feet fastened by a cord to the ceiling; in which painful attitude it had been determined to leave him, until he should abandon his resolution. Skonzès concealed his emotions, and remained quiet till midnight: when the other prisoners had fallen asleep, he drew near to the Martyr; and sought to console him, by assuring him how much the Christians felt for him—that they would do all in their power for his deliverance—that they prayed for the strengthening of his faith—and that he had been, himself, sent on their part to encourage him. The Martyr answered—"I thank you for your love; but, blessed be God! I stand in no need of encouragement. I shall endure all, even to the end." He kept his word. He was taken to Constantinople, where he was promised liberty, wealth, a wife of great beauty—all on the single condition of returning to the Religion of his Fathers. But all was unavailing. His torments were then multiplied; but, as nothing could shake his constancy, they ended them by striking off his head.

Mr. Fenger adds, addressing himself to the Students in the Protestant Mission House at Paris, for whose more immediate benefit he drew up the narrative—

I present you, Dear Brethren, with a narrative in many respects remarkable and instructive. I have reported it to you as I heard it myself from a Greek at Smyrna; who assured me that these statements of facts which took place

almost under his own eye—he being at that time a Student in the College at Haivali—contained nothing but the exact truth. He was much moved while recounting these events, and closed his narrative with many tears. God grant that this Turk, converted by the power of the Divine Word, may speedily be followed by numbers of his countrymen; and that their faith, though it be tried with fire, may stand, like his, firm unto the end!

The Editors of the "Journal des Missions" remark, in reference to the artifice employed to procure admission for Mr. Skonzès into the prison—

If there could be a case in which falsehood might be permitted, it would assuredly be such an one as that here stated. But, calling to mind that we are never to do evil that good may come, and that a laudable object will not justify the least deviation from moral rectitude in the means, we are constrained to censure the expedient which Skonzès adopted to obtain admission into the prison, whatever admiration may be excited in us by his charity. A Christian ought not, under any circumstances, to employ cunning. He is a child of the light: let him walk always as a child of the light. The event in this case has, moreover, shewn the measure to have been useless; and Providence seems to have designed to shew that it needeth not the carnal wisdom of man in order to console in his prison a Martyr of the Faith.

## India within the Ganges.

LONDON MISSIONARY SOCIETY.

The Directors give the following

*Summary View of the Bangalore Mission.*

*Site and Inhabitants*—Bangalore is situated N. Lat. 13°. 0', and in E. Long. 77°. 42', in the territories of the Rajah of Mysore; and is distant about 215 miles from Madras, above the level of which it stands about 3000 feet. Its elevated site renders it highly salubrious; the cold being healthy and bracing, and the heat not, in general, too great for European constitutions. The country round is pleasingly wooded, and varied with sloping hills. Bangalore is one of the most extensive Military Cantonments in Peninsular India; and the town, which is fortified, was founded by the celebrated Hyder Ali. The aggregate popula-

tion of the place is computed to be from 50,000 to 60,000; of whom about half inhabit the Pettah, and the rest the Malabar Town. The inhabitants of the Pettah, of whom a small proportion are Mahomedans, chiefly speak Canarese; those of the Malabar Town principally speak Tamul: the Mahomedans, among themselves, usually speak Hindoostanee; but they also, generally, understand the languages of the people among whom they dwell.

*Ministry among the Natives*—The Mission was commenced in 1820; by the Rev. Andrew Forbes, who laboured at this Station till toward the middle of 1823; and by the Rev. Stephen Laidler, who continued till December 13, 1826. They were received, on their arrival, with much kindness, by Major Mackworth, who zealously engaged in the promotion of their object. The Missionaries immediately commenced the work of Christian Instruction, according to the attainments which they had made, and the means then at their command. In the following year, 1821, a small Chapel was built for the use of the Mission, for which the Society was chiefly indebted to the active zeal and liberality of Major Mackworth. Stated Religious Services, for the benefit of the Natives, were then commenced; and were usually performed by Mr. Samuel Flavel, who is now labouring in connexion with the Society's Mission at Bellary: the attendance fluctuated between 25 and 50. To these stated Services were added occasional conversations with the Natives on the subject of Religion, and the public reading and explanation of the Scriptures; which awakened among some of the people a spirit of inquiry, and induced them to apply for the Mission Publications. In 1822, Nineteen Adult Natives were baptized, and three Converts from Heathenism placed under preparatory instruction for the office of Native Teacher. In 1823, Seven more Adult Natives were baptized, and Thirty-one admitted to Communion: in the same year the Native Congregation in the Cantonment considerably increased: in April, the Rev. Hiram Chambers joined the Mission. In 1824, a Church was formed among the Heathen in the Fort; where the preaching of the Gospel was steadily attended by a numerous, but fluctuating, Congregation: the number of Adult Natives baptized in the course of that year was 15: in May, the Rev. W. Campbell

joined the Mission: Mr. Chambers died on the 7th of June: this year, a spirit of religious inquiry was more extensively excited, both among the Canarese and Malabars, many of whom were led to express their decided disapprobation of Idol Worship, whether Pagan or Papal: while, also, some of the people renounced Hindooism and embraced Christianity, others rejected Popery and professed themselves Protestants. The number baptized by the Missionaries belonging to each of these classes having become considerable, persecution was directed against the Native Converts; which, however, they were enabled to suffer with Christian fortitude and patience. In 1826, the attendance of the Canarese Congregation underwent considerable reduction: during the first eight months of that year, 17 Adult Natives were baptized; and the number received into Church-communion, during the same period, was 13. In 1827, 1828, and 1829, the Native Congregations fluctuated considerably: in the latter of those years, in the course of which 7 more Adult Natives were baptized, the attendance averaged about 80. In 1830, it fluctuated between 40 and 60; the number composing the Native Church being 18. In 1831, the number in communion was 25: during that year, stated social meetings, for prayer and religious conversation, were commenced among the Natives, by many of whom they seem to have been carefully improved: in the same year, the Native Christians connected with the Station erected, at their own expense, a convenient Place of Worship, capable of accommodating upward of 100 persons.

While the Means of Grace were thus afforded to the inhabitants of Bangalore, those in the Villages around (of which there are about 20, containing not less than 7000 inhabitants) were not neglected by the Missionaries. So early in the History of the Mission as 1825, an earnest desire to receive Christian Instruction was manifested in these Villages; and, from that year, the Gospel has been occasionally proclaimed to them, either by the Missionaries themselves, or by Native Converts prepared by the Missionaries for the office of Teacher. Those Native Teachers, who commenced the work in the Villages, suffered much persecution; but the results were, the strengthening of their attachment to the Gospel, and their advancement in personal religion. The benefits of the Bangalore Mission have

been also extended to more important places, and situated at much greater distances from it, than the surrounding Villages; viz. Mysore, Seringapatam, Hon-toor, Commonellee, Kingerre, and Begoor.

*Ministry among Europeans*—Stated English Services were instituted shortly after the commencement of the Mission. In April 1821, a Christian Church was formed, composed of 31 members, chiefly consisting of soldiers. In the following year there was an addition of 40 members, of whom 8 were converts from Popery. In 1823, a Sabbath-School was commenced. From this year till 1830, with some intervening fluctuations, the Congregation increased; till, in 1830, it was found necessary to enlarge the Chapel. This Chapel, which is called the "Mission Chapel," is usually crowded with attentive hearers; and the preaching of the Gospel therein has been blessed to the conversion of many, especially among the Military. In 1830, the number of Communicants was 33; and, in the following year, the Church received an addition of three members.

*Native Schools*—In consequence of the strong prejudices of the people at Bangalore, this branch of the Mission was, for several years, in a far less flourishing state than the same department at many other of the Society's Stations. In 1822, the number of boys instructed, under the wing of the Mission, was, at one time, between 200 and 300; but an opposition to the Schools having been excited among the people, a very considerable reduction, in consequence, took place. From 1822 till 1826, they were in a languishing state; but in 1827 they revived, and several new schools were established. In 1827 and 1828, the number of the schools was 10, of which five were under the superintendence of Rev. Mr. Reeve, who joined the Mission in 1827, and five under that of Rev. Mr. Campbell: those of Mr. Reeve consisted of one Tamul, two Telooogo, one Hindoostanee, and one Mahratta; and had to struggle with formidable obstacles, from the violent prejudices of the people, who objected to the introduction of Christian Books into them. Mr. Campbell's were Canarese Schools; and all the books used therein were Christian. The number of boys in these schools (of which one is a kind of Preparatory School to the Seminary for Teachers), in 1828, was 164. In 1829, the schools generally were in

a prosperous state; and the prejudices of the people, against the introduction of Christian Books, greatly abated. In 1830, one of the Telooogo Schools was relinquished; and, in the following year, the schools were reduced to three—one Canarese, one Telooogo, and one Mahratta; containing, in all, 92 scholars. The progress of the children educated in the several schools has been, generally speaking, good; and the benefits resulting to them, from the instruction (especially the Christian Instruction) received therein, important. Many of the boys have exhibited satisfactory evidence of genuine piety: and from the Canarese Preparatory-School, in particular, several have been received into the Seminary for Native Teachers, who do honour to their Christian Profession by their consistent conduct, and render valuable aid to the Mission in the proclamation of the Gospel, the superintendence of schools, and the distribution of the Scriptures and Tracts; of which latter, numerous copies have been, from time to time, dispersed at the Mission Station and in the surrounding country. The number of Native Females who have received Christian Instruction at this Station has been but small, owing to the strong aversion prevalent among the Hindoos against the education of their women. The Seminary for preparing Native Teachers was commenced in 1823.

The Directors add some remarks on the

*Disadvantages of Missions under Native Authorities.*

We cannot conclude without observing, that the Missionaries who have laboured, and still labour, at this Station have done, and now do so, under peculiar local restrictions, and other disadvantages, resulting chiefly from the circumstance of the Station not being under the British Government, but under that of the Rajah of Mysore. "The difference of feeling," says the late Deputation of the Society to the Stations in this and other remote parts of the world, "shewn in those Provinces which are under the English Government, from what is seen within the territories of the independent Rajahs, cannot but excite the fervent prayer, that the time may soon come when the yet independent Provinces of India may be added to the English Dominions. In the one case, every facility is given to Missionary

Efforts ; and, in the other, every obstacle is opposed to the propagation of the Gospel." The Members of the Society will unite in praying, that, either by means of the triumph of that Gospel over the Native Princes and other Native Authorities in the East Indies, or by the beneficent operations of Providence, or by both, all obstacles to the dissemination of Christianity in India may be speedily removed ; and that the labours of the Missionaries at this Station, and all the other Stations in that part of the world, may be prosecuted free from all political restrictions, and with extensive and still enlarging success.

SCOTTISH MISSIONARY SOCIETY.

*Controversies with Hindoos, Parsees, and Mahomedans.*

It was noticed at p. 85 of the last Survey, that the Rev. John Wilson, the Society's Missionary in Bombay, had been engaged in public discussions with some Brahmins. In the last Report of the Bombay Auxiliary, Mr. Wilson thus speaks of these discussions, and of other controversies in which he is engaged:—

In the beginning of February 1831, I received a note from a Shastrî resident in Bombay, informing me that one of his friends, who had lately arrived at the seat of the Presidency, conceiving that he was able to refute all the objections which have been brought against the Hindoo Religion, was desirous of having an interview with me. I immediately granted him an opportunity of fulfilling his wish ; and finding him desirous of a public discussion, I readily consented to engage with him. The DEBATE, which was attended by a great number of Brahmins and respectable Natives, continued during six successive evenings : it referred principally to the Character of the Divine Being, the Means of Salvation, the Principles of Morals, and the allotment of Rewards and Punishments : the Doctrines of Christianity, and their claims to attention, were amply stated ; and many objections were urged against the reigning superstition of India. Mora Bhatta Dandekara, who was the prime mover of the discussion, received much aid from several of his friends : I enjoyed the assistance of a Converted Brahmin, who some months before had publicly entered

the list with a Pauranika. Good order was preserved, through the instrumentality of my highly-valued friend Mr. Webb ; who, at the request of both parties, consented to preside. The Brahmins were the first to solicit a cessation of hostilities. It was the intention of Mora Bhatta to publish an account of the Debate ; and, encouraged by the donations of some of the wealthy Hindoos in this city, he made considerable progress in preparing a narrative of the proceedings : the difficulty of preserving fidelity, however, arising from his having neglected to take notes, induced him to desist, and to resort to another expedient in defence of Hindooism. After the labour of a few months, he produced a Tract, in Mahratta, entitled "The Verification of the Hindoo Religion ;" and challenged me to write a reply, which I am accordingly about to publish both in Mahratta and English.

In the course of the year, I considered it my duty to devote more attention to the religion of the Parsees than I had formerly done ; and, in the Oriental Christian Spectator for July, I took occasion to state some of the conclusions at which I had arrived. It was my intention to get them translated into Goozerattee, and to add to them a few remarks for the consideration of that class of the Native Community to which they referred : they had no sooner appeared in English, however, than they gave rise to a controversy, which has been conducted, through the publication of separate pamphlets and the native newspapers, to the present day, and which will probably not speedily terminate. Translations of some of the communications of the Parsees, and of the replies which I prepared, have already been published in English. Much inquiry has been excited among an intelligent tribe, formerly almost altogether neglected ; portions of the Scripture have been extensively circulated among them ; error has been exposed to their view ; and some prejudices and misunderstandings have been removed. These effects have not been accomplished without serious attempts having been made to put an end to the discussion.

In my First Letter to the Parsees, the charge of libertinism was incidentally brought against the "Prophet of the Moslems." Agha Haji Mahomed Hashim, of Ispahan, came forward with a "Defence ;" and, with him, and other two Mussulman Writers, I have consequently

been engaged in a controversy on the claims of Mahomed. The Haji has lately come forward with a large Tract, in Persian and Goozerattee. The personal Character and History of Mahomed, the peculiar Doctrines of the Korân and the Mode of their Propagation, and the Nature and Evidence of Christianity, must now pass fully under review. Nothing has yet occurred, in regard to language, on either side, which appears calculated to injure the fairness of debate, or prevent its legitimate influence.

Mr. Wilson's reply to Mora Bhatta is entitled "An Exposure of the Hindoo Religion." It is a Tract of about 120 pages: a translation of the Bhatta's Tract, which occupies 20 pages, is prefixed.

Some account of the controversy with the Parsees may be seen at pp. 217—221 of the Asiatic Journal for July; from which it appears that the Parsees are divided among themselves, not in respect of unessential points, but with regard to the Books which constitute their own Scriptures.

#### WESLEYAN MISSIONARY SOCIETY.

Mr. T. Cryer, one of the Society's Missionaries, describes a scene witnessed by him near Madras, which awfully exhibits the

#### *Cruelties of Indian Heathenism.*

All the descriptions which I have yet seen of Indian Heathenism fall far short of the truth. If the degrading scenes which I have this morning witnessed could be beheld by the British Public, all who have any portion, not to say of Christianity, but of common humanity, would exclaim, "This system must and shall come to an end!"

The crowd had been collecting all night: at day-break, the road leading to the temple was thronged with all descriptions of native carriages and people on foot.

On my way to the temple, the first object which attracted my attention was a very old woman, stretched on her back, and her face, which was painted white, exposed to the glare of the sun. A few paces from this old woman lay a stout hearty man in the midst of a bundle of sharp thorns: he was crying lustily to his gods. My attention was next ar-

rested by six children, who seemed to be worshipping a man: they sang beautifully, and waved their hands in the most graceful manner. I next passed on to a child with its eyes recently torne out: in this state its wretched mother was exposing it naked to the blaze of the sun. Not far from this was another child with its eyes torne out and all its limbs twisted: another was laid upon thorns: one, a boy of about six years of age, had his legs turned upward from the hip-joints to his head. After these, I saw many with their joints dislocated, their bones nearly all broken, and their eyes out; and not a few infants apparently but new-born. Going toward the temple, I saw a man dragging his body along the ground by means of his hands: many were walking on spikes; and some were lying exposed to the sun and howling till they were bathed in sweat.

Having seen the Idols enter the temple in triumph, I took another direction. New scenes of degradation presented themselves on every hand. One man's arms had been thrust under the skin of his back in infancy, and he appeared now to be without arms. A second was stretched at full length on his back, with his face covered with wet mud. A third, with a knife in his hand, was covered with gore: his matted locks were already soaked with blood, and I saw him add new gashes to his face: he was evidently under the influence of some intoxicating ingredient. One old painted wretch, walking on spikes, blessed the children of those who gave him money, by touching them on their eyes and faces.

These are only a part of the infernal scenes. I used to think that a few such cases might exist; but here I met with them at every step.

#### CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

THE communications received from this Station encourage the hope that the Gospel is steadily gaining ground.

The Rev. P. P. Schaffter joined this Mission, from Madras, in April of last year: from his Journal and that of Mr. Rhenius, we collect some interesting statements relative to the effects of the Ministry among the people. Mr. Schaffter supplies the following



*Contrast of Two Native Villages.*

April 14, 1831—Early this morning we arrived at Kadatchapooram, a large Christian Village, containing eighty-four Christian houses, forming three broad and regular streets, communicating by little lanes, equally regular. Most of the houses are small, and built of leaves; but neat, and apparently comfortable. From distance to distance, in the large streets, there are thick-leaved trees, which afford a most delightful shade, under which the women of the village sit together during the heat of the day and spin. The Catechist gave us good accounts of the people of this place. They regularly attend Divine Service and Evening Prayers. Most of the Candidates for Baptism apply themselves diligently to improve in Christian knowledge; and all the villagers are at peace. I should wish that the Missionary friends, and the enemies of Missions, in Europe, had a sight of this village. I doubt not but this would increase the interest of friends in the good cause, and at least stop the mouths of enemies. We had Service; but the Church was too small to contain all the people. A great number of persons were standing before the doors and windows. Here Mr. Rhenius baptized 19 Adults, and several Children. When the Congregation was assembled, the persons desiring to be baptized sitting opposite to us, Mr. Rhenius examined them. Their answers being satisfactory, Mr. Rhenius called solemnly on the Catechist who had instructed them, to declare, before God and the people, if he knew any thing in the conduct of these persons which might be an impediment to their being received into the Christian Church by Baptism. He having answered in the negative, Mr. Rhenius appealed to the Congregation, who all declared that they knew nothing against them, and that they believed them to be good people. Only one brought against a young man some severe charges, which were proved to be false.

With this Christian Village, another Village, but partially Christian, is thus placed in painful contrast:—

May 19—This evening we proceeded to Edeiyenkoollam, a large heathen village, a mile and a half south-east of Karesellore, where we have a Congregation of 23 families. Here the little building, which in the days of ignorance was the temple of idolatry, has been

Oct. 1832.

turned into a House of Prayer. As soon as we arrived, several of the Christian inhabitants came to see us, and we had Evening Service with them. I was very sorry to learn from them and the Catechists that this Congregation is in a sad state. They are not persecuted now by the Heathen; but the Christians are divided amongst themselves, troubling and vexing one another; and the division is already gone so far, that 14 families have discontinued attending our Church. The causes of their division appear to be things of very little importance; but sufficient, in the hands of the Devil, to do a great deal of mischief to the poor souls who give way to his suggestions. I did what I could, while I was there, to bring the parties to a reconciliation; but I am afraid without effect. I am happy to say that there is a poor widow who is a *burning and shining light* in this place; but she wishes to leave it. Besides her, there are 4 families who appear to live in peace and consistency, as becometh Christians. Notwithstanding the efforts of the Prince of Darkness to quench the light of the Gospel in this place, it is still burning.

*Instances of the Power of Divine Grace on Heathens.*

April 15, 1831—This evening we arrived at *Velitchapooram*, a large village, with fifty Christian Families. Here we baptized six Adults and several Children. Many who presented themselves were found unfit for the Ordinance, and were consequently rejected. One of those baptized gave a most pleasant account of her conversion. "Formerly," she said, "I used to tell falsehoods, to steal, and to transgress, without fear, all the Holy Commandments of God; but afterward I was very much troubled about this, and was afraid I should go to Hell. I prayed much to God, who heard my prayers, gave me *peace in believing* in the meritorious death and sufferings of my Saviour, and also strength to leave off sin and to serve Him." The Catechist and Congregation gave their unanimous testimony of the good conduct of the persons to be baptized.

May 12 — Mr. Rhenius baptized 6 men who had been at *Palamcottah* for some time under instruction. One of them has been a Heathen Gooroo, or priest; and in order to become more holy than the men of his order usually are, he had accustomed himself to a hard

3 L

mode of living, which he continued for about three years. During that time he never permitted himself to lie down, but slept in a sitting posture; and never ate oftener than once a day. About four years ago, he heard the Gospel for the first time, from one of our Catechists. The excellency and superiority of our Divine Religion struck him; and from that time he eagerly sought an opportunity to become more fully acquainted with the Christian Religion. Mr. Coombes, whom he met with afterward, helped him still further in finding the truth; solved many doubts which troubled his mind; and satisfied him on many points which he did not well understand. Mr. Coombes brought him to Palamcottah; where he has, with true Christian diligence, attended for some time Mr. Rhenius's Religious Instruction. Nothing pleases him more than to hear of Christ; of His love for a poor ruined world; of the means by which He has effected the redemption of sinners; and of the ways through which He brings His children to glory. He is evidently growing in grace; and I have the strongest hope that he will be, in future, an ornament of the Church of Christ in this country, and a bright example of the power of His grace.

*May 23, 1831: Kavelkinnarloo*—The Congregation attached to this Station consists of 13 families, dispersed in the villages. I fear many of these Christians are very cold, as it respects divine things. None of them have been baptized; yet I cannot help writing something of a heathen girl here, who is an instance of the power of divine grace in the hearts of children; observing, however, that having been here only once, and having heard of her past conduct only by report, I may be mistaken in my opinion respecting her. This little girl is not more than seven years old: both her parents are heathen, and enemies to the Gospel. She has to meet from that quarter a great deal of opposition in her present profession of Christianity; in which, notwithstanding, she boldly and joyfully stands fast. She never fails coming to Prayers; and when she returns, she relates the wonderful things she has heard of Jesus to her mother; on whose heart, I am told, her little sermons have made an impression. I asked her what made her come so regularly to Church. To which she replied, "I rejoice to hear of Jesus."

*June 10: Kallattikinnarloo*—I baptized a young woman and 4 children. The history of this young woman is striking. About a year ago she was powerfully impressed with the love of Christ in dying for sinners, and with the other truths of our Divine Religion. She therefore availed herself of every opportunity to improve in the knowledge of Christ, and from that time attended Church regularly. This brought upon her the anger and ill-treatment of her heathen relations. They beat her, and confined her in the house; endeavouring to compel her, by this bad treatment, to worship their idols, which she had left; but grace was powerful in her: she suffered every unkind treatment with a patience and fortitude truly Christian. At last, however, she left her relations, and took refuge with one of our Christian families, who received her with kindness. All the Congregation give the best testimony to her humble and truly Christian conduct.

To these instances of the power of Divine Grace, which are extracted from Mr. Schaffter's Journal, we add some others from that of Mr. Rhenius:—

*Jan. 1, 1831*—From Kanabadinadenore, a heathen Gooroo (spiritual guide) of the Shanars came with the Catechist, to renounce heathenism. The man was present at the Meeting, with the Rutiratcham on his head, and a Gooroo staff in his hand. He stated, that he had roved about in many places; but found all the system of idolatry to be lies, and nothing satisfactory to his soul. Several months ago he heard the word of God from the Catechist in Shenkoollam; from Mr. Coombes once, in the way; and, lastly, from the Catechist in Kanabadinadenore. The Gospel now laid hold on his heart; and he wished to embrace it, renouncing all his former practices, &c. He then laid his Gooroo staff and Rutiratcham on the table, and appeared very glad to get rid of them: they are now in my study. For several years he has eaten only once a day; and never slept lying down, but sitting; to make himself great and holy in the sight of the people, who worshipped him as a Swamy.

*Jan. 6*—A man was with me this morning, whose conversation was very cheering. I asked him on what passage he had heard a sermon preached twelve days ago. He readily answered, that the discourse was on these words,

*Kiss the Son, lest he be angry, &c.*; only he did not know the place. On inquiring further about his soul, I listened with much pleasure to his reply:—"This," meaning the Gospel, "is a very good word: we may well eat it. When we first renounced idolatry and became Christians, my wife was very much against it, and would not stay with me. I told her that it was my fixed resolution to become a Christian; and if she did not like that, she might go whithersoever she pleased, and I would marry another. She actually went to her heathen relations. I then cried to the Lord, saying, 'O Lord, have mercy on my wife and children, and give them good sense!' and He heard my prayer. Her relations told her not to leave me, and to die where I die; and brought her back to me. She has now begun to hear the word with more patience. Once she was taken ill, and was told that she would die. Then again I cried to the Lord, saying, 'O Lord, save, make her well! Let not my confidence in Thee be ashamed!' She recovered. Not long ago I fell from a tree, whilst climbing: when falling, I cried out, 'O Jesus!' I was hurt; but, to the amazement of all, I could rise up and walk home. My wife's sister's child was very ill, nigh unto death: I called again on the Lord, and the child lives. Not only my wife, but also some of her relations, now learn the word. All these afflictions come from Him for our sins: if we were not sinners, why should He afflict us?"

*Sept. 6, 1831*—I went to Tinnevely, to see old Suttananden, who is very ill, and near his dissolution. He wished to see me. I asked him whether he was afraid to die: "No," said he, "I long to go to heaven."—I asked, "But why? Are you not a great sinner?" He replied, "Yes, I am a sinner; but there is our Saviour Jesus Christ."—I asked, "Do you at all repent that you renounced idolatry, and embraced Christianity?" "Oh, not at all!"—"Do you think you should feel as comfortable, were you still an idolater, as you do now?" "No, No!"—"Have you any desire after any of the ceremonies which the heathen make with dying persons?" "None at all: I have renounced those things long ago."—After some further conversation, I prayed with him. Before I left him, he requested me to pray the Lord soon to release him, and take him to Himself. I was glad at the state of his mind.

*Sept. 7*—Old Suttananden died this day. He was very glad to go to his Saviour. Shortly before his death, he charged his relations to bury him quite simply, according to our orders, and not according to the customs of the world. He added, "Whoever does contrary to this my wish, upon him guilt will rest."

*Trials of the Native Christians, and their Effects.*

On this subject Mr. Schaffter says—

*April 22, 1831*—We arrived at Anacoozun, a Christian Village containing about 22 Families, including the Candidates for Baptism. We found this Congregation in the greatest disorder, on account of a rich Heathen having succeeded, by false representations to Government, in dispossessing them of their village, of which the people say they are the lawful proprietors. About half of the people are so cast down and discouraged, that they have separated themselves from the Congregation, and no longer come to Church. What the end of this will be I do not know. Let us hope that the Lord will draw good out of this evil! Satan is angry at seeing so many refusing to pay him the homage which he formerly received from them. We spent this day endeavouring to encourage the people to support their present loss with Christian patience and fortitude. Most of them appear to be very sad, and shaken in their present profession of the Christian Religion.

Mr. Rhenius's Journal supplies more details of this nature.

*June 23*—From Paneviley, the Catechist reports, that in a neighbouring village three families have renounced heathenism, and joined the Church. One of the heathen headmen went to the Maravers, and complained with tears that all the people would become Christians, unless a check were given to these first comers. A plan for persecution was then agreed on. Accordingly, last Lord's Day a number of Maravers came with clubs, beat the men and women, tore the marriage-string from the women, robbed them of some utensils, &c. But when they saw that complaint would be made about it, upon the Catechist's interesting himself in the affair, they gave good words, and promised to restore the stolen property. It is remarkable, that the very next, or the second day after the outrage, a

fourth family declared itself on the side of Christianity; and there is appearance of many more following their example.

Oct. 1, 1831—The Catechist, Jacob of Kuruvankotai, was brought in this morning, on a cot, with wounds on his head and stripes on his back: others of the Congregation have also been wounded, one severely on his head. The headman has been treated worse than all, having a deep wound in his head, his arm broken, and other wounds in his body: he is still in the village, and it is said that he will not survive. Our people had been fishing in the river, and were returning home, when their enemies, the Brahmins of a neighbouring village, which they had to pass, waylaid them, with Maravers and others, and fell upon them with clubs, &c. Poor Jacob, who accompanied our people, got his share. In all, eight persons have been thus maltreated; because they will not submit to the spoiliations and oppressions of the Brahmins, but endeavour to get their rights by lawful means.

Oct. 3—This evening the old headman of Kuruvankotai was brought in, and it was shocking to look at his body; he could hardly move a limb without pain. He was sensible, and appeared pretty comfortable in his mind.

Oct. 6—The Congregation at Paduckapetty is very low: either the Assistant Catechist there, or the people themselves, are the cause: perhaps both together. At Tooverkoollam, also, the people are not going on well. The circumstance, that all outward encouragement fails, is well used by the enemies of the Gospel, to instil bad notions and fears into the minds of the Catechumens, and to entice them away from Christianity. Some such deceived people at Tattanmadam express themselves in this way: "Your heaven and hell cannot move us; only present affliction or prosperity can. You do not punish us for backsliding: you cannot help us against those who trouble us; and therefore we do as we please."

Nov. 23—To-day, the Judge examined the case of Jacob and his companions, who had been thrown into prison. We were of course in anxious expectation for the result, during the day. In the afternoon, the joyful news came, that the Judge has rejected the case as false, or at least as unsupported; and not long after, Jacob and the other Kuruvankotai people came, delivered from prison and from the hands of those wicked Brahmins.

I think our feelings were somewhat similar to those of the Church in Jerusalem when they had prayed for the deliverance of Peter from the hand of Herod. In the evening, we publicly gave thanks to the Lord for the great consolation granted to us.

Dec. 20—Last night I set out on an excursion westward; and arrived this morning at Kuruvankotai, the theatre of the before-mentioned outrages. About 80 families now learn the Gospel; and there are but few heathen remaining in the place. In the forenoon, a very large Congregation, of men, women, and children, came together. The first class of the children, consisting of 9 boys who can read, I examined and catechized. To the Adults I preached on Luke xii. 13—21. Most of them seem very glad of the change which a gracious Providence has effected among them. Six months ago, this place was still heathenish, and the sound of the Gospel was heard only from a distance. Now, most of the inhabitants sit at Jesus' feet, and seem to rejoice in the blessings of the Gospel. It is strange, that the two headmen, one of whom was nearly murdered in the late affair, are by no means so well-minded as the rest, and shew rather too much of a worldly spirit.

Dec. 21—At noon I had the Congregation together. Before I commenced, I asked the headman why his two eldest sons do not attend the Catechetical Instructions. He made a futile excuse: upon which I told him to call them; when his younger brother, the other headman, got up, and flew into such a passion against the Catechist for having told me of their absence, as to make all the Congregation astonished. I, of course, sent them home, to cool their rage. I was myself not a little surprised. From inquiries, I find that these two men are not very sincere toward Christianity, only wishing to serve their worldly ends; that particularly the brother seems to be still a Heathen, and to live in open wickedness; that all the other people have lost all respect for and confidence in them; and that they have always been troublesome to the people, who would be very glad if they could get rid of them. A great work is going on in this place; but Satan must have his servants here, to destroy it if possible. I trust, however, he comes too late. He may cause divisions by these men; but it will only serve to separate the chaff from the wheat.

Both Mr. Rhenius and Mr. Schaffter bear testimony, as will appear from the following extracts, to the

*Efficiency and general Good Character of the Catechists.*

Feb. 2, 1831—Considered the necessity of appointing District Head Catechists; who shall have a number of other Catechists under their care; travel about among them; advise them; and examine the state of the Congregation in each village; ascertain their advancement in knowledge, particularly of the Catechism, &c. &c. The enlargement of our sphere imperiously requires such an arrangement; because our strength now must necessarily be too much divided. The same strength which, four or five years ago, was with difficulty bestowed upon 20 Congregations, or Catechist Stations, must now provide for 70. Our superintendence, therefore, has far from kept pace with the increase of labours and people; which could not but be injurious to each Station in proportion. This I feel also to be particularly the case with respect to the Catechists at their Monthly Assemblies. It is impossible to pay the same attention to each, now that they are increased three or four fold, which we could do when they were but 15 or 20. And the same with the Schools.

[*Mr. Rhenius.*]

April 30—All our Catechists, 72 in number, arrived at Palamcottah from the different villages. This evening they met in the Church; and Mr. Rhenius addressed them in a very affectionate manner, and explained some of those points of the Christian Religion which shew its superiority and excellency. He then called on them to relate what difficulties and encouragement they had met with in their work during the month now closing, and what they had individually done. It was most delightful to hear each of them relating, in a simple manner, the progress of the Kingdom of God in this part of India. Some of them informed us, that one or more families applied to them for Christian instruction: others, that the people were attending diligently to their instructions, and improving in Christian knowledge and conduct: others, that some obstacles to the progress of Christianity had been removed, and some troubles in their Congregations had ceased. With this they gave an account also of their difficulties; and some others complained of the people under them

having become slack and less attentive to the word of God. This was an interesting Meeting.

May 2 & 3—The Catechists delivered their Reports to us. Several of them were reprimanded for negligence in their duties; and one was dismissed on account of his having repeatedly excited quarrels in the Congregations where he has been placed. He would have been dismissed before this if he had not been a man of energy and talents, who might have been eminently useful. [*Mr. Schaffter.*]

Aug. 3—Yesterday a Letter was found at the door of my study. It had no signature; but the writer charges many Catechists with flagrant crimes, particularly the Head Catechists. Though it bears marks of being a production of envy and malice, yet I took up the matter seriously; for a little stir of this kind is good. I stopped the Lord's Supper to-day.

Aug. 4—To-day we had a thorough sifting of the affair, as far as we could. The accused persons have cleared themselves, to the satisfaction of all. The rest we have committed solemnly to the watchful care of our Heavenly Master. If there is any thing wrong, He will bring it to light. They wished for a more particular and enlarged inquiry; but this I did not think prudent, under present circumstances. The Catechists seem more and more to become thorns in the eyes of their enemies. We have endeavoured to make the best improvement of this occurrence.

Oct. 5—Yesterday and to-day I was busy with the Catechists: in the evening we had the Lord's Supper together, and then they were dismissed to their Stations. They have a hard stand in the country, and require much faith and encouragement to it. The troubles to which they are exposed will make them, however, more careful, and will keep hypocrites, or mere self-seekers, away from us.

Nov. 19—Thomas came to-day to take leave, to go to his place; "Because," said he, "the sheep are there alone." When I was talking with him about the Congregation, he told me of a man, who, since his becoming a Christian, has had many afflictions, besides various minor losses: at last, also, his two oxen died; so that he cannot plough nor sow, and is in very low circumstances. His heathen relations cast all the blame on Christianity, and greatly endeavour to bring him back to heathenism. But he has steadily

refused; saying, that the Lord Jesus also was poor and afflicted on earth: he would therefore rather suffer and go to heaven, than otherwise. This was quite incidental information; and I could not help giving him 8 rupees for the man, to buy a pair of oxen for himself; and 1 rupee for another man, who has likewise had losses on the late occasion, to buy a cloth. Thomas then took leave; and I watched whether he would not say any thing about his own wants—which I know he has; but he went off gladly, without doing so. I then called him back, and gave him 7 rupees, as a present for his family; for I know they require it. He was thankful; but not more so than when he received the gift for the other men.

Yesterday, he told me that he was once so much dejected, that he thought of going over to the Nagercoll Mission; but then he read the History of the Prophet Jonah, who by endeavouring to flee from the scene of trouble only brought himself into greater. This quieted him, and he went on bearing the cross patiently.

[Mr. Rhenius.

The Missionaries speak, however, of

*Needful Discipline exercised toward some of the Catechists.*

July 5, 1831—A dismissed Catechist has written a Sermon on Luke xvii. 2. entitled, "The state of a great sinner;" in which he candidly, and with much remorse and awe, relates the wickedness into which he was led during the last year of his office. His case is most awful and affecting. It could hardly be believed of a man who had been *enlightened*, and who had *tasted of the powers of the world to come*; were it not said, that the heart of man is *desperately wicked*. He numbers up five causes of his downfall: 1. Pride, with love of praise. 2. Love of money. 3. Not considering the end. 4. Stiffing the warnings of his conscience. 5. Neglect of reading, praying, and meditation. The poor man is on the borders of despair. Unbelief, he says, is the millstone now hung round his neck, according to the text. May the Lord Jesus have mercy on him, and forgive him! [Mr. Rhenius.

August 1—I had the painful duty of suspending a Catechist. I was informed that he had left his Congregation for three days, without leave. I would have forgiven him this, after reprimanding him, if he had acknowledged his fault; but at

first he strongly denied the charge brought against him, and corroborated the falsehood by his written report. This was the main reason why I suspended him. After this, he confessed his fault, and begged me to recall the punishment, promising to be diligent and faithful in future; but I did not think it right to do so. He must feel, and others must know by his case, that falsehood cannot pass unpunished in those who profess to be the servants of the God of truth. Lying and deceit are the besetting sins of the Tamulians: this I have learned by many sad experiences; and learn it every day more and more. Hence it becomes our duty, on one side to sympathize with these our fellow-sinners, and to avoid giving them any occasion to temptation; and on the other, to oppose, by strong and decisive measures, this sad propensity. May we but always keep in view, in all our doings, that Jesus came not to destroy the souls of men, but to save them!

[Mr. Schaffter.

Mr. Rhenius's Journal supplies the following

*Notices of the Stats of the Congregations.*

Jan. 4, 1831—Catechist Thomas, of Asirvadapooram, brought a message from one of the Brahmins of Peykoollam, the donor of the ground upon which Asirvadapooram stands, saying that he wishes to make another donation of land, including a part of the heathen village, to the Mission. The Brahmin alleged as a cause, that the Christians pay their dues to the landlord better than the heathen; and that he wishes to see all the people Christians. This is a pleasing testimony, even if there should be another motive at the bottom.

Jan. 5—To-day, much business with the people from the villages, the remaining Catechists, and Schoolmasters. The Congregation at Vengatarayapooram, mostly Gentoos, is in a bad state: worldly-mindedness, and the cares of the body, seem to take up all their thoughts, and to have been the cause, some months ago, of their asking for Christian Instruction. In fact, all the Gentoos hereabout seem not much better. The headman of the Shanars in Etimoly has nearly finished a fine little Chapel, mostly at his own expense. He begs for assistance to finish it, which I could not refuse him. He is somewhat deaf; but his inner ear seems to be opened: he attends with delight on the Means of Grace. The

Congregation at Kadelyam is continually in trouble from without: many are murmuring, like the Israelites in the Wilderness. The Pannikoolam people have lately had a wholesome lesson, for allying themselves too much with the heathen in worldly matters. They now see it, and seem to have better sense.

Feb. 26, 1831—The Catechists have been on an inspecting tour. I expect much good from this measure, under the blessing of the Lord. Nallammalpooram seems to be in a very distressing state: all kinds of evil are working in that Congregation. The Lord shews them His judgments. Lately, two men fell from the palmyra-trees, and died. In several places the Congregations have increased.

Aug. 1 — Engaged with the Catechists, and compared the state of the Congregations at the end of June with that at the end of December last. There is a small decrease in the total. In Tinnevely, Kadeiyam, Perumalkoolam, and a few other places, a number have left off attending the Means of Grace; owing to the love of the world, which cannot bear trials and afflictions: perhaps, also, to the want of superintendence. We want purification; and the state of this district, in external respects, is well calculated to produce it. The conflict is great; and though Satan may triumph here and there, I trust it will be but of short duration. In other places there is an increase, and several new places have opened the door to the Gospel; so that, notwithstanding the decrease, I can say that the good cause is advancing. All my hope is in the work of the Spirit of the Lord, and His work will stand. The rest will fall to the ground.

*State of the Seminary.*

Mr. Rhenius records, in his Journal for July 10, 1831, the following notices of the half-yearly Examination of the Seminarists:—

In Tamul Reading, Writing, and Arithmetic, nearly all gave satisfaction.

In English Reading, Translating, and Grammar, the highest class, consisting of 5 Boys, exhibited a much-improved pronunciation; so that their reading and speaking were well understood.

Sarkunnen, jun. then recited a piece from Beattie, in English, on the Excellency of the Holy Scriptures.

At the Examination on the 30th

of December last there were 35 Seminarists present. In Tamul Reading and Grammar they gave considerable satisfaction.

On the day before the Examination, Mr. Rhenius discovered a plot of several of the Seminarists against their Native Superintendent: he thus narrates this painful occurrence:—

Dec. 29—Again Satan has found means to vex and confound us. To-morrow we intend to have the Examination of the Seminarists. To-day it is reported that 9 of the elder Seminarists had conspired together to beat Asirvadam, their Native Superintendent; to burn his house; to kill him by sorcery; and to poison his cow; solely because he is very strict with them. Last week, during my absence, they had actually thrown stones upon his house during the night. One could hardly believe these things, if they had not themselves confessed it. The ringleaders are three tall lads, who had before been discharged; but received again, after many repeated requests for it: the other six were, of course, deceived by them. All confessed it; and we bless God's merciful Providence for discovering it in time: for, though it is hardly credible that they would have done all that they intended, yet the arch-enemy would have been glad to hurry them on to destruction. It was very painful. They were punished, as an example, before all the Seminarists; and are to be dismissed. We are only considering whether we shall not retain some of them, who may be supposed to be misled.

*State of the Schools.*

Mr. Rhenius in his Journal states:—

June 2, 1831—The head Catechist, Lazarus, relates, that a boy of our School at Ambasamuttisam, the son of a rich man, one day addressed his father thus: "Father, where is your soul?" The father did not know; when the boy told him, that his soul was within him; and also told him what he knew about it. The father seemed pleased with the knowledge which his son had obtained in the School. Some boys of our School at Perampanney went home one day, and began to demonstrate to their parents that their Idols were all nothing, and that it was a bad thing to worship them. At this the parents were displeased, cast all the guilt on the School, and forbade their attending any longer.

June 10, 1831.—To-day I got a written petition from a number of Brahmin landholders at Vesavappooram in the east, requesting a School for their children, to teach them righteousness, &c. A Shastree, whom I knew before, and who is secretly inclined to Christianity, is proposed as the Master. I am glad at this opening, and have told him to commence the School. Some years ago, the Brahmins considered it sinful even to hear our Scriptures: now they request us to teach them to their children.

Mr. Rhenius points out an inadvertency in the Report of the Schools, contained in our Number for November 1830, p. 501. It appears that no daily portion of grain is given to the children, nor any annual gift of clothes, except in the way of rewards to the deserving at the General Examination: only the Seminary Boys are fed and clothed on the premises. Mr. Rhenius further represents that there is no difficulty in persuading the people to send their children; but that the Missionaries can hardly keep pace with the demand for Schools: the only difficulty is with the climbing Shanars, during the few months of their labour in the forest. The Schools, Mr. Rhenius says, do not consist chiefly of Shanars; but that many, if not most of them, are Soodra Schools.

Mr. Rhenius thus resumes his notices of the Schools:—

Aug. 29.—I was engaged with various people from the country. Asirvadam has visited twelve places in the course of his journey. As usual, he met with good and bad together. In most of the Schools he found satisfaction, and he is afresh persuaded of their being a means of doing much good among the heathen. The School at Veeravannalore is only a few months old. A woman, when she saw him come to inspect the School, cried out: "There! there he is, coming to take away our boys, and put them on board a ship!" and took her boy home. Asirvadam sent for her, and shewed her her mistake; on which she brought the boy back again. It is a dark part of the country. At Ambasamuttisam there is a boy of about thirteen years old, who,

since learning the Catechisms in our School, has a great aversion to idolatry, and has often spoken to his parents about it: they did not seem displeased at it. He left off the smearing of ashes, and worshipping at the temple.

The new School at Papankoollam gave Asirvadam great pleasure. There were about 40 Soodras, and 12 Brahmin Boys in it. Crowds, both of Brahmins and Soodras, heard our Tracts read with much satisfaction. Before his arrival, some emissaries of Satan had endeavoured to slander the School, and to frighten the people; on which the headmen and other respectable people called the boys together before a temple, and examined the Books, School-Cards, &c.; when they expressed their approbation, and determined that all their children should learn in this School. Though the Brahmin Boys were still somewhat shy in the company of Soodra Boys, yet Asirvadam had reason to wonder at the little care which the Brahmins shewed about caste. Many people have heard the Gospel.

Mr. Schmid makes the following important remark on the general effects of the Mission-School System.

Schools, as we have them in Tinnevely, under well-inclined heathen, or rather unbaptized Schoolmasters, where Christian Books are taught, appear to me highly beneficial, in order to diffuse pretty equally amongst heathens, and amongst Christian converts, a knowledge of Christianity, and of sound science; and thus to prepare the whole heathen population for the reception of Christianity. The influence of the Brahmins is incomparably less amongst the Tamilians of the South of India, as far as Mayavaram or Tranquebar, than in the Bengal and Bombay Presidencies, and in the dominions of the Rajah of Travancore.

*Views of the Rev. Bernhard Schmid relative to Mission Schools.*

In a paper recently received, Mr. Schmid, who has had more immediate charge of the School department at this Station, communicates his views relative to Mission Schools very fully. From that paper the following abstract and extracts are taken.

After noticing the importance of education, Mr. Schmid remarks: "Only that kind of instruction deserves the name of education, which invigorates the minds



of children, and exercises them to think for themselves; and this can only be obtained by exciting in them a love of knowledge. Love is the soul of education, as well as of Christianity." Hence he infers, that it is a matter of the greatest moment to prepare suitable Schoolmasters, who would be likely to carry on the work in a right spirit. Mr. Schmid attaches more importance to the spirit in which a Schoolmaster carries on his work, and the end which he keeps in view, than to the ability which he may possess for collecting together a large number of children, or his skill in the mere preservation of external system and order.

The first point with Mr. Schmid, has always been to direct the minds of the Schoolmasters themselves to a conviction of the truth and blessedness of Christianity, and consequently to a sense of their duty and responsibility in instructing others. It has been his aim to excite them to private diligence in study, to qualify them for their work. For this purpose, pains have been taken to instruct, catechize, and discipline them. Mr. Schmid observes:—

It is my principle, not to establish a School, or to employ a Schoolmaster, unless I see a sincere inclination to Christianity, both in the Schoolmaster, and in the people who apply for a School. But since the Schoolmasters, who are recommended by the applicants for a School, have frequently only a vague knowledge of Christianity, little of their real sentiments can be ascertained. A long period, therefore, of trial and instruction is very necessary, before they are fixed as Schoolmasters. Till three years ago, I was obliged to accept, as Schoolmaster, almost whoever I could get, that was willing; but since that time, the desire after Christian Schools has so much increased, and the reluctance of high-caste men against associating with us, and entering our service, has so much diminished, that we have now a choice among the villages, where Schools are asked for, and among the men, who apply for employment.

Of the difficulty of meeting with suitable persons in a heathen country, he remarks:—

Experience has taught me the necessity of looking for young men and even boys; especially for such boys as have been instructed in our own Schools. We have already some Youths of this description, who are employed as Ushers, and one of them as a Schoolmaster, the conduct of all of whom gives me satisfaction and encouragement.

He therefore considers that it would be of great service to collect a number of such boys in a Schoolmasters' Seminary.

The plan of employing Native Visiting Superintendants was tried, but without

Oct. 1832.

success; and Mr. Schmid does not consider that they are at present urgently called for. He states, relative to inspecting the Schoolmasters:—

The occasional visits, made by ourselves and our Assistants, together with the state of their Schools, as exhibited in their own Reports—as far as verified by our observations, and their general character and conduct—are sufficient to enable us to judge whether they deserve approbation or reproof, a higher or a lower salary. Fines and dismissal must be the means of putting them on their guard, and keeping them active. But careful instruction in Christianity, loving and animated addresses, and prayer for them, are the means from which I expect complete success.

In giving a detailed account of the character and qualifications of the several Schoolmasters employed in the Tinnevely Station, Mr. Schmid observes of those who have been in the service more than six years:—

All these Schoolmasters have a good religious knowledge; and their general conduct, as far as I could observe it, notwithstanding their imperfections, gives me a strong hope that they are not far from the Kingdom of Christ; but they are all Soodras, and the fetters of caste are very strong. To break them is the work of the Holy Spirit.

Of those who were employed, after having received particular instruction in Satankoollam, he remarks:—

The individuals of this whole class will, I hope, sooner or later, offer themselves for Baptism, if they are led further on in the ways of truth, with love, patience, and knowledge of the Hindoo character; with sound doctrine, and a holy example; not with the letter, but with the Spirit.

Mr. Schmid does not consider pecuniary rewards, or merely honorary distinctions, as suitable means of exciting the diligence of the children; because they serve, he conceives, as stimulants to mercenary feelings and evil passions. He thinks, that no other reward ought to be given, but such books as are calculated to rouse their curiosity, and to afford them materials for reflection and inquiry.

With respect to Girls' Schools, Mr. Schmid believes that the people in that district are not yet prepared for the establishment of a Female Seminary. By his statement, however, a favourable change, with regard to female education appears to have taken place:—

Christianity is so much spread in this district, that we may fairly say, the country is already in our possession; just as the Jews, at the death of Joshua, could say, that Canaan was their own. This was not so when we first established here a Female Seminary. Now the case is quite altered. Formerly no girl would attend a Boys' School; now many

do it with great readiness: and though I promised, of late, to give a cloth to each girl at her advancement to a higher class, and this present has frequently been delayed for many months—the Schoolmasters, in many cases, even omitting to ask for the cloth—yet the girls continue to attend at the Schools pretty regularly.

After shewing that the increased readiness of Girls to attend the Schools does not appear to arise from mercenary motives, he adds:—

The plan of making female instruction general throughout the villages of the district should be pursued with all vigour; and after some years, I suppose, a Seminary could be established in one of the Stations of the district, where the cleverest girls, who wish it, might be collected from the Village Schools, and receive more perfect instruction, for a comparatively short time; lest pride seize their minds, and their habits become too different from the habits of the generality of the country-people, among whom they will be obliged to return.

Mr. Schmid, considering it advisable to commence a Girls' School in any village where only five or six offer themselves to attend, has established two Schools expressly for Girls.

*Ignorance of European Residents in India as to Missionaries' Proceedings.*

Mr. Rhenius, having noticed the official report of a functionary of Government, to the effect that "the prejudices of the Hindoos in the Tinnevely District continue unabated," remarks:—

Would it not be well, were these gentlemen to endeavour to obtain proper information about what is going on? But most of them live at such a distance from us, that, were they to return to Madras or Europe, and were they then asked about the Mission work here, they would not know any thing; or they would perhaps tell what they had heard from a few Natives inimical to us.

Under date of Nov. 13, 1831, Mr. Rhenius gives another illustration of this voluntary ignorance:—

*Sunday*—The English and Tamul Services as usual. There is a talk among the gentlemen, that one of our Catechists is in prison for stealing trees. One of them is said to have told it with high glee. It no doubt refers to the case of Thomas; and is a false report—a perversion of fact. But we must go through good and evil report. If these gentlemen would inquire into these things at proper

quarters, they would be set right; but probably they do not like this, and therefore shun every connexion with the Missionaries, and listen only to such as are enemies to the Cause.

Nov. 14—Thomas is here; and I have directed him to give an explanation to the sub-collector about those trees, as well as information of the injustice that is practised in that quarter.

Circumstances like these referred to by Mr. Rhenius furnish a solution of mis-statements respecting Missionary proceedings in India, which are current in certain quarters in this country.

*Government Sanction of Native Idolatry.*

It is with deep affliction of mind that we record the following fact:—

Dec. 13, 1831—The — has, by order of Government, given 40,000 rupees to perform a certain ceremony in the idol temple of Tinnevely. The pedestal of the idol, for instance, has got some injury, from the oil which continually flows down from the idol at the poojahs; so that insects harbour and perish there, which is a great indignity done to the Swamy. They must therefore mend the pedestal, shut up all the holes that have been made in it, and make it fine and close again. For this repair, the Swamy must be requested to remove from his place during the operation, and after that to return again: on both occasions, a great many mantherums (forms of prayer) must be said by the Brahmins; and 100,000 Brahmins must be daily fed for 40 days long. To gratify this folly, a Christian Government spends 40,000 rupees!

(*Rev. C. T. E. Rhentus.*)

*Eighth Anniversary of Native Tract Society.*

Oct. 31, 1831—To-day we had the Eighth Anniversary of our Native Tract Society; and I can truly say, that it has exceeded all our former Anniversaries in interest and delight. The rainy weather, and it being seed-time, prevented many people of the country from coming: still, the Church was pretty full; and not a few heathens were present, with some Mahomedans: among the heathen was Paranyappa Pilley, who could not stay the whole time, but laid three rupees on the table before he left. The Report states, that, in conjunction with the Nagercoil Branch, we have been enabled,

during the year, to print 45,000 Tracts; and have had an income of 1237 rupees. This is respectable for our little strength. It includes 100 rupees, a donation from Bangalore, for Tamul Tracts and Sermons. Our Native Speakers seemed to feel what they spoke; and their speeches would do credit to Europeans. It was felt throughout, more than ever, that the Tracts are great instruments to enlighten the people: the working of the Lord by their means was apparent, and deeper gratitude was excited; so that, immediately after the motion for our rendering thanks to the Lord was made, we lifted up our hearts and voices in saying, "Praise God, from whom all blessings flow," &c. in Tamul. Our pleasure was heightened by two Catechists from Nagercoil being present, as deputies from that Branch; who likewise made very sensible addresses, testifying to the Divine Blessing vouchsafed on the Tracts in their quarter. The Collection amounted to nearly 40 rupees. [Rev. P. P. Schaffter.

#### NILGHERRY HILLS.

The Rev. Bernhard Schmid was compelled, in the beginning of last year, to resort to the Nilgherry Hills, for the benefit of his health: his communications contain some

#### *Notices of the State of the Aborigines.*

Concerning the Aborigines I cannot say much. It would have been unwise on my part to begin Missionary Labours amongst them, as I had enough to do amongst the people here, who understand Tamul; although, before coming up, I felt a great desire to be intimately acquainted with a people who have become so interesting through Mr. Hough's Publication. In company with Mr. Cooper, the Scotch Missionary, who kept an interpreter, I made some excursions amongst the Thodawurs and Buddagurs. The Buddagurs conducted themselves much as the low-country people usually do: the Thodawurs seemed likewise to hear gladly for the first time; and, of their own accord, invited us to come again, that they might call together other villagers from the neighbourhood to hear likewise. We came on the fixed day, but they appeared to have much to do; nor did we see any people from other villages. After we had long waited for their leisure, one of them told us: "When other gentlemen come to us, they give us money!" A

gentleman here, one of the first who had visited these Hills, told me, that the money which the gentlemen had continually given them had quite destroyed their simplicity of manners; and that none could visit their villages now without being surrounded by old and young, asking for money! The Kothurs are still worse, being the descendants of a very low Hindoo caste. They unite the meanness of the low-caste man, the simplicity and ignorance of the mountaineer, with the lying spirit of the Hindoo, in a high degree. Their continual attempts at deceiving are extremely silly. In Kothurgherry (the hill of the Kothurs), I induced two to come to my Tamul Service, a Buddagur interpreting to them what they did not understand. To illustrate some religious truth, I mentioned that since the arrival of the English here, savage beasts had been greatly diminished, good roads had been made, and they, the Kothurs, were benefited in many other ways; but one of them said, "Since the English came, we have become poor; because formerly we lived on the carcases of cattle torn by savage beasts; but now we have a great want of food," *i. e.* of carcases. They are so lazy and silly, that they cannot be used as day-labourers. Surely these mountaineers deserve the active compassion of the Christian Philanthropist!

#### *Eagerness of the Natives for Tracts and the Scriptures.*

During Mr. Schmid's residence on the Hills, he employed himself, so far as his debilitated state would admit, in different branches of Missionary labours, particularly the distribution of Tracts: of these labours he relates the following particulars.

Dec. 29, 1831—Arrived at Chaughant; where I found one or two persons who understood Tamul: I gave them some Malayalim Tracts; and soon afterwards many Brahmins, and others who could read, applied for Tracts; so that the little stock which I had taken with me from Cottayam and Cochin was sooner spent than I expected. Surely in every corner of India the heathens are ready to read Christian Books! Shall it be said that the heathens are more ready to read Christian Books, than Christians are to give such books, and the necessary money for printing and circulating them?

Aug. 22, 1831—There is much opportunity here of doing good to the souls of men; since many native merchants, coolies (porters), and domestic servants of gentlemen, of the Tamul, Tellinga, Canarese, Mahratta, and Malayala nations, are continually coming up the Hills, and going down again; and many of them express a desire to take Tracts down to their relations. The 2200 Tamul and Tellinga Tracts, which I received from the Madras Tract Society, in the beginning of this year, have already been nearly all put in circulation, through different channels; and I expect daily a new supply from thence, as well as one from Palamcottah. Also from the Church Missionary Society Depository I obtained about 520 little Tracts, of which more than 300 have been distributed. From the Madras Bible Society I received, in the beginning of September, two cooly-loads of Scriptures, in five different Oriental languages, which are in a course of distribution. I scarcely need state that I am careful lest these precious treasures fall into unworthy hands. I give only to such as ask, and can read tolerably; and also to such as, with indications of sincerity and earnestness, ask for Tracts, in order to take them to their relations and friends in other parts of the country.

Various striking instances, of the interest which these books excite, and of their usefulness, I have communicated to the Bible and Tract Societies at Madras, when applying for Bibles and Tracts; and it is unnecessary here to repeat these, or similar ones; since the Society is acquainted, from my former Journals, both with the manner of my proceedings, and with the manner in which Hindoos receive our message.

Mr. Schmid mentions some

*Instances of the Beneficial Effects of Christian Books.*

The first fact is, that three persons, a Roman-Catholic gardener in Dimhuty, and two servants of different gentlemen here, have commenced, of their own accord, learning to read; and one of them gives his fellow-servant presents from time to time, for teaching him. I myself do not know them personally; but I know, from authorities which are quite unsuspected, that they learn to read, in order to be able to search for themselves the contents of the books which I am distributing.

The second fact is, that even the bi-

goted Mahomedans are excited by our Tracts to ask after the New Testament. When going through the Bazaar, I saw a Mahomedan shopkeeper reading a book written on palmyra-leaves. I approached, and asked what he was reading? This led to a conversation: and after I saw that I had gained his confidence and good-will, I took out of my pocket the "Letter addressed to Mahomedans," printed in Nagercoil, and reprinted by the Madras Tract Society, which I ordered Anthony to read to them; whilst I added such remarks and explanations as I thought necessary to preserve their good-will. In the meanwhile, five other Mahomedan shopkeepers came and sat down within the shop, whilst from fifteen to twenty heathens and Mahomedans assembled in the street round us. When the reader came to words like these, "All men have a corrupt nature; Mahomed has done nothing to remove it; but hear what Christ has done," &c., all these five Mahomedans cried out together most violently; one saying one thing, and another another; so that I saw there was no possibility of any more being understood. After having obtained a little silence, I exclaimed, "Allah has given you an understanding: search then your Korân, and our Scriptures, and you will see what is truth." I then left them. I know they would not have left me time to say one word more. Anthony stayed a little longer; and they told him, "If you come any more, and tell us such things, we will kill you." About ten days afterward, when I went through the Bazaar, I was asked by a Mahomedan shopkeeper, in another shop, for a book which contains the history of Jesus; and I recognised in him one of those Mahomedans who had, a week or ten days before, spoken most violently against Christ! In proof that inquiry is excited amongst the Mahomedans, I must not forget to mention, that when I asked him what particular book he wished to have, he asked an old Mahomedan, in the opposite shop, what the title of the book was in which they had been reading together lately.

A further instance of the usefulness of Tracts is, that in a place at the foot of the Hills, called Avanary, a great excitement exists. The native merchants, who come up to the weekly fair, frequently ask for new Tracts; and state, that all the Brahmins and other inhabi-

tants are reading them with great interest, and often give express commissions to them, the merchants, to procure more, and larger Tracts. I purpose to visit that place as soon as I can.

**Polynesia.**

**Sandwich Islands.**

**AMERICAN BOARD OF MISSIONS.**

THE Board have lately circulated the following

*Summary View of the Progress of the Mission.*

**Labourers**—The following Table presents at one view the number of Missionaries and Assistant Missionaries which has been sent out at different times.

Embarkation.	Arrival.	Preachers	Teachers	Physicians	Printers	Farmers	Females	Total
Oct. 23, 1819...	April, 1820 ..	2	3	1	1	1	7	14
Nov. 19, 1822...	April, 1823 ..	5	1	1	1	1	6	13
Nov. 3, 1828...	March, 1829 ..	4	1	1	1	1	10	16
Dec. 24, 1830...	June, 1831 ..	3	1	1	1	1	4	8
Nov. 26, 1831 ..	.....	8	1	1	1	1	9	19
Totals .....	.....	22	4	4	3	1	36	70
Returned .....	.....	2	3	1	1	1	4	10
Died at the Islands ..	.....						1	1
At the Islands .....	.....	20	4	3	2	1	31	69

Two of the Teachers have been ordained as Ministers of the Gospel; making the number of ordained Missionaries at the islands, 22; but it is expected that two or three of these will go to the Washington Islands. As it is, eight of the 22 are yet ignorant of the language; and if the islands were divided into equal parishes, each Missionary would have the charge of eight or ten thousand souls.

**Places of Worship**—Commodious Houses for Public Worship have been erected by the principal Chiefs, in the places of their residence; and when there is preaching, these Chiefs regularly and seriously attend. In the Island of Mani, there is said to be a House for Public Worship in every considerable village. Those erected at the several Missionary Stations are large. That at Lahaina is of stone, two stories high: it is 98 feet long and 62 broad; and, having galleries, it will seat 3000 people after the native manner: it is the most substantial and noble structure in Polynesia. Most or all of the others are thatched buildings. The Church at Honolulu, erected by the present King, is 196 feet long and 63 broad, and admits 4500 persons. Another at

Waiahea, in Hawaii, is 147 feet long and 68 broad; and a fourth at Kailua, in the same island, is 180 feet long and 78 broad.

**Congregations**—These, on the Sabbath, at the places in which the Missionaries reside, vary from one to four thousand hearers; and are universally characterized by order, stillness, and strict attention to the preaching. The Congregation at Honolulu, in Oahu, for nine months, averaged from 3000 to 4000 on the Sabbath Mornings, from 2000 to 3000 in the Afternoon, and from 500 to 1000 on Wednesday Evenings.

**Communicants**—The Mission Churches contain about 500 Native Members.

**Publications**—The language has been reduced to writing; the alphabet containing but seven consonants and five vowels, or twelve letters in the whole. Works have been prepared and printed in the Hawaiian Language to the amount of 1280 pages, reckoning them in a continuous series—multiplied by the press to 21,031,380 pages. Among these Works are embraced nearly the whole New Testament, and portions of the Old Testament.

**Schools**—A considerable part of the Native Population is made to feel the influence of the Schools. The number of Schools and Scholars in the several islands is estimated as follows:

	Schools.	Scholars.
Hawaii.....	338 ..	20,396
Maui.....	274 ..	11,170
Molokai.....	31 ..	1426
Lanai.....	9 ..	522
Kahoolawe.....	1 ..	32
Oahu.....	250 ..	10,336
Kauai.....	200 ..	9000
Total.....	1103	52,882

**Marriages**—Five or six years ago the Christian Form of Marriage was unknown on the islands; nor was there any other Form which could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence; leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the Stations, can be found living together as heads of families, who have not been solemnly married in the Christian Manner. Instances are rare, where the marriage contract is grossly violated. During the year ending

June 1831, Christian Marriages were solemnized as follows—

On Hawaii, estimated at.....	700
On Maui.....	600
On Oahu.....	437
On Kauai.....	200
	1,937

*Government and Morals*—In the autumn of 1831, the King committed the Government of Oahu publicly into the hands of Kaahumanu; and Adams (Kuakini), formerly Governor of Hawaii, was appointed Governor. He immediately gave out orders for the suppression of grog-shops, gaming-houses, &c., and followed up his orders by keeping an armed guard in the streets. Riding on the Sabbath for amusement was also strictly forbidden; and several horses of foreigners were seized in the act of violating the law: they were afterward given up. All these things, together, produced no little excitement.

The salutary laws of the Chiefs, designed particularly to restrain the foreigners, met at first with strong opposition; and were afterward evaded, or not carried fully into effect. Riding on the Sabbath for amusement is, however, entirely prevented; and other vices have received a great check.

About the same time, the Chiefs, being assembled from the different islands at Honolulu, and others favourably disposed, formed themselves into a Temperance Society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain.

The Authority of the islands is exercised by Pious Chieftains: indeed most of the principal Chiefs are now Members of the Visible Church of Christ. The Government of the islands has adopted the Moral Law of God, with a knowledge of its purport, as the basis of their own future administration; and the Christian Religion is, professedly, the Religion of the Nation. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling. The Christian Law of Marriage is the Law of the Land.

In the district of Honolulu, a Thousand Natives have associated on the principle of entire abstinence from the use of

intoxicating liquors: and, in that same district and two others, with a united population of perhaps 40,000, a fourth part of the inhabitants have formed themselves into Societies for the better understanding and keeping of God's Holy Law. These Societies require unimpeachable morals, as a condition of membership.

*Still greater Results to be prayed for and expected.*

All these facts are traceable wholly to the blessing of God on the establishment of a Christian Mission in those islands.

The Nation, however, is only beginning to understand the advantages of the social state. The elements of individual improvement, domestic happiness, national order and prosperity, have been introduced, and are in progressive operation; and the contrast between the former and the present character of the Nation is great, in almost every respect. Yet few have done more than merely to cross the threshold of knowledge. Probably three-fourths of those who are capable of learning to read have yet to acquire the art.

Salvation, through the Lamb that was slain, is brought within the reach of thousands; and many have fled, and are fleeing, to lay hold on the hope set before them: but how few are their advantages, compared with those which we have, and which they ought to possess! The Missionaries now on the islands are able to preach the Gospel steadily to no more than about one-fourth part of the population. There is yet much to be done, Christianity exists there, only in its infancy: its progress is obstructed by ignorance and sin, in a thousand forms. This feeble infancy must be nurtured by the continued prayers and benefactions of the Friends of Missions, for years to come. But how great the encouragement! Never, since the days of the Apostles, has the progress of the Gospel been more visible and more salutary, in any part of the world, than at these islands. There is no wild fancy in the expectation, that, in a few years, these islanders will imitate their brethren of Tahiti, in sending Christian Missionaries to other islands in their neighbourhood, which are now the habitations of darkness and cruelty; and, in this way, they will co-operate with us and Christians of other nations, in preaching the Gospel to every creature.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Commons' Report on the Observance of the Lord's Day*—A Select Committee of the House of Commons having been appointed to examine witnesses relative to the Observance of the Lord's Day, took up the subject with earnestness and diligence. Their Report, forming, with the Appendix of Evidence, a folio volume of about 300 pages, has been printed by order of the House of Commons. It is a most important and valuable document; and cannot fail, with the blessing of God, to produce a salutary effect throughout the land. We extract a few paragraphs, which will shew that this proceeding is conducted in a spirit worthy of the Legislature of a Christian Nation.

—Your Committee regret to be under the necessity of stating, that the evidence, which has been submitted to them, exhibits a systematic and widely-spread violation of the Lord's Day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine Displeasure.

—As to the necessity of Legislative Interference, your Committee are confirmed by the unanimous testimony which the Magistrates, Clergy, respectable Inhabitants, and Police, whom they have examined, bear to the dreadful and increasing evils which flow from Marketing, Trading, and the abuse of Public-Houses on Sunday, whether as respects the temporal condition or the moral or religious habits of the lower and middling classes.

—While the tenor of the Law has been favourable to the maintenance of this most important institution of the Christian Religion, (the more or less decorous observance of which may be considered, at any given time, to afford the safest test of the greater or less degree of moral and religious feeling pervading the community,) it is much to be deplored, that, owing in a great measure to the difficulties attending a due enforcement of its provisions, the absence of adequate penalties, and the defective mode prescribed for recovering them, but owing still more to the lax spirit of the age in reference to Religious Obligation, the Law itself is found to be practically insufficient to secure the objects for which it professes to provide.

—The express commandment of the Almighty affords the plain and undoubted rule for man's obedience, in this as in all other things; and the only question therefore is, in what particular cases should the sanctions and penalties of Human Laws be added to further and enforce this obedience to the Divine Commandment; a question which should be approached with much seriousness of mind, when the obligation of Legislators to promote, by all suitable means, the glory of God, and the happiness of those committed to their charge, is duly weighed.

—The objects to be attained by Legislation may be considered to be—first, a solemn and decent outward observance of the Lord's Day, as that portion of the week which is set apart by Divine Command for Public Worship—and next, the securing to every member of the community, without any exception and however low his station, the uninterrupted enjoyment of that Day of Rest which has been in mercy provided for him; and the privilege of employing it, as well in the sacred exercises for which it was ordained, as in the bodily relaxation which is necessary for his well-being, and which, though a secondary end, is nevertheless also of high importance.

—Your Committee are of opinion that the amendment of the Law which they have ventured to recommend, is not only in itself a proper and necessary measure, but moreover that the moral influence over all classes of men, which will be produced by the very fact of the attention of the Legislature being directed to this subject, will in itself be very considerable. Nor can it reasonably be doubted, that, by means of such amendments, a considerable attention would be given to the temporal comforts of individuals, more especially of those in the middle and lower classes of society. Indeed, in the words of one of the witnesses examined by your Committee (confirmed by the testimony of many others), the Tradesmen themselves who now exercise their callings on the Lord's Day would consider a more strict Law for the observance of that day not as a restraint, but as "a blessing." Your Committee feel assured that an increase of true Religion must also follow, inasmuch as many persons, thus favoured with an entire Day of Rest, would be led to employ it for religious purposes; and that a great accession would accrue to the strength and prosperity of the State itself, arising out of the improved tone of morals which a due observance of the Sabbath Day invariably produces. And there are, moreover, abundant grounds, both in the Word of God and in the History of past ages, to expect that His Blessing and Favour would accompany such an endeavour to promote the honour due to His holy Name and Commandment.

*Bishop of Calcutta*—Letters of the 2d of July, dated in the latitude of Gibraltar, and sent home by a French Vessel met at sea, have been received from the Bp. of Calcutta. For the first week after leaving Portsmouth on the 20th of June, the Bishop was disabled from all exertion by the effects of the sea; but, at the date of the Letters, was perfectly recovered, and making active arrangements for the best improvement of the voyage.

*Church Miss. Soc.*—The Committee having had it in contemplation to appoint the *Rev. William Jowett* Secretary of the Society, in place of the *Rev. Thomas Woodroffe*, in his intended retirement from the office, this arrangement was carried into effect at the Monthly Meeting of the Committee, on the 13th of August; Mr. Woodroffe's frequent absence from London, in visiting the Associations, rendering it desirable that Mr. Jowett should be placed in a situation regularly to enter upon the business of the office, particularly the Correspondence with the Missionaries.—The gradual enlargement of the Society's South-India Mission, and the consequent difficulty of adequately providing for the regular discharge of the duties of the Secretaryship of the Corresponding Committee, have long led the Committee to contemplate the appointment of a Clergyman from home to that office. A conjunction of circumstances has induced the Committee to conceive that this appointment could no longer be delayed without serious detriment to the Mission. They have therefore, for some time past, been making inquiries for a suitable individual to occupy this important post. The *Rev. John Tucker*, of Southborough, having acceded to their wish to fill that office, was appointed to it at their

Meeting on the 28th of August—The Rev. W. Krusé, one of the Society's Missionaries in Egypt, having come to London on the 5th of September, at the suggestion of the Committee, for the purpose of conferring with them, again departed on the 15th of the same month, to return to Elberfeld in Prussia, where he had left Mrs. Krusé. It was his intention to proceed to his Station with as little delay as possible.—At a Meeting held on the 18th of September, the Instructions of the Committee were delivered, by the Rev. W. Jowett, to Mr. J. A. Wilson and Mrs. Wilson, on occasion of their departure for the New-Zealand Mission. The Rev. James Hough addressed to them a few words of counsel and encouragement; and the Rev. J. N. Pearson commended them in prayer to the favour and protection of Almighty God. They left London on the 21st, on board the "Camden," Convict Ship, Captain Clayton; but did not reach Plymouth till the 5th of October, having been in considerable danger from a severe gale on the night of the 2d.—On the 8th of October the Instructions of the Committee were also delivered, by the Rev. W. Jowett, to the Rev. Messrs. J. Raban, G. A. Kissling, J. F. Schön, and Messrs. T. Bates and E. Gillespie, with Mrs. Kissling, proceeding to Sierra Leone; and to Mr. T. Youd, proceeding to British Guiana. Mr. Kissling having replied, the Rev. Edward Bird addressed the Missionaries, and the Rev. T. Woodrooffe offered up the Commendatory Prayer. The Missionaries for Sierra Leone left London on the 12th, to embark on board the "William Miles," Captain Griffiths, lying off Chatham: on the 21st, Mr. T. Youd embarked on board the "Marquis of Chandos," Captain Gaylor, for British Guiana.

"An Offering to the Lord"—A Clergyman who, last year, sent Ten Pounds to the Church Missionary Society, as the return of First-fruits to God, has transmitted a similar Donation, with the following remarks, addressed to the Secretary:—

My Dear Sir—I send you a Ten-Pound Post Bill, and will thank you to lay it on the altar of my God. He has been graciously pleased to add to my Income by the lamented death of a beloved parent, who once said to me, "I have done more for God this year than ever I did in any one year before; and He has done more for me this year than ever He did in any one year before"—and I desire to offer thereof to Him. Blessed be His Name! He has given me more than I either desired or deserved. An evil heart of unbelief whispers, "You have a large family of nine children, and you should provide for them, and leave others, more able, to give to the cause of Missions;" but Faith answers, "True; I have a large family, and I have had a larger; yet, though I have known difficulties, I have been enabled to provide for them; and I will try to trust a faithful God." Oh! that we did more seriously consider, *Ye are not your own: ye are bought with a price. What is bought? Body, soul, spirit, gold, silver, houses, lands.—Who bought these? Jesus Christ.—At what price? His own most precious blood.—How is it? How is*

it, that we do not consider this? If professing Christians would consider this, we should hear no more of a vast decrease in their income. Men can find money to expend upon themselves; but they are backward in offering unto God, although the gold and the silver are His. Is not this robbing God?

But what am I about in writing thus? I condemn myself. Be so good as to add the Ten Pounds to your Fund, as "An Offering to the Lord."

University of Oxford—Summary of Members; the first column denoting the Members of Convocation belonging to each College, and the second those on the Books of the College:—

Christchurch.....	462	918	Magdalen Hall.....	46	779
Brasenose.....	224	418	Jesus.....	56	167
Queen's.....	186	351	Magdalen.....	123	165
Exeter.....	124	299	New.....	72	184
Oriel.....	144	293	Lincoln.....	78	141
Trinity.....	113	219	Corpus.....	80	122
Balliol.....	101	257	Merton.....	67	174
Worcester.....	88	231	All Souls.....	60	98
St. John's.....	117	218	St. Edmund Hall.....	51	96
Wadham.....	87	217	St. Mary Hall.....	40	83
University.....	103	207	St. Alban Hall.....	9	41
Pembroke.....	89	182	New-Inn Hall.....	1	10

Total Members of the Convocation ..... 2823  
Total Members on the Books ..... 6274

University of Cambridge—Summary of Members; the first column denoting the Members of the Senate belonging to each College, and the second those on the Boards of the College:—

Trinity.....	746	1662	Clare Hall.....	13	159
St. John's.....	508	1090	Magdalen.....	59	149
Queen's.....	90	374	Trinity Hall.....	25	130
Calis.....	103	243	King's.....	71	113
St. Peter's.....	80	220	Pembroke.....	52	111
Christ's.....	80	218	Sidney.....	44	103
Emmanuel.....	104	214	Downing.....	23	50
Corpus.....	67	192	Commarantes in		
Jesus.....	81	177	Villa.....	7	7
Catherine Hall.....	49	173			

Total Members of the Senate ..... 3209  
Total Members on the Boards ..... 6264

CONTINENT.

French Protestant Miss. Soc.—Thomas Arbousset and Eugène Casalis, Missionaries, and Constant Gosselin, Artisan, have been appointed to the Mission among the Bechuanas. The Missionaries had been under preparation for Algiers, but their destination was altered in consequence of Mr. Rolland urging the formation of an enlarged establishment among the Bechuanas. Miss Eleanor Colany, daughter of the Rev. Mr. Colany, of Lemé, and affianced to the Missionary Lemue, now with the Bechuanas, is about to proceed to South Africa with the Missionaries, having learned the Mutual System of Education under the British and Foreign School Society.

Rhenish Miss. Soc.—The Society is about to send Five additional Missionaries to South Africa. Some liberal gifts were pouring into the treasury, to aid the outfit of these Brethren.

These Five Missionaries, with the Three proceeding from the French Society, will make a total of Eighteen Missionaries sent to South Africa by these two Societies in the space of three years.



# Missionary Register.

NOVEMBER, 1832.

## Biography.

NOTICES AND OBITUARY OF A. F. J. ZANDER,

A CONVERTED JEW,  
WHO DIED AT CLAPHAM, JAN. 11, 1832.

THE following particulars are given by the Rev. M. S. Alexander, himself a Converted Jew, but now Ordained in the United Church.

I first became acquainted with Mr. Zander at Warsaw, in 1828: I saw him afterward in Dantzic, where he passed through on his intended journey to America: I found him afterward in London, where he had established himself as a bookbinder; and, during all that time, I had but one opinion of him, which was also that of many other brethren who knew him, that he was an humble and consistent follower of the Lord Jesus Christ. It pleased God to bring him upon a bed of sickness, in a state of consumption, in which he painfully lingered for several months; during which period, however, he glorified his Lord by a perfect and joyful resignation to the will of his Heavenly Father, so that even a Christian Minister and Missionary, who kindly visited him daily during his illness, told me, that he had never witnessed such perfect reliance on the Saviour of Sinners in any Jew, and could not but feel astonished that a Jew should thus have all his former prejudices against the Religion of the Cross removed. He never wavered: and, when asked about his state of mind, when he could say no more, he said, "All is right." Many Christian Friends visited him during his dying days, and all confessed that it was good for them to be with him. The great distance, and various engagements, prevented me from being with him during his last moments; and an excellent Christian Lady, a lover of Israel, who had been more than kind in administering temporal and spiritual comfort to him, thus announced his death to me:—

*Clapham, Jan. 13.*—My Dear Sir—Our dear friend has been carried by angels into Abraham's bosom: he died very gently the night before last. He suffered much the last few days, but his confidence in the love of God his Saviour remained unshaken.

His funeral took place on Wednesday Nov. 1832.

the 18th, in Clapham Churchyard. It is a pleasing fact, that the body of this poor reclaimed sheep of the House of Israel, when his spirit had taken its flight into the regions of eternal bliss, was escorted to the house appointed for all men by ten of his brethren—his *kinsmen after the flesh*, but who, blessed be God! *have obtained like precious faith* with him. An entire stranger and a foreigner in this land, our gracious Lord was pleased to raise him up very kind Christian Friends; who not only shewed him kindness during his life and during his illness, but also had him decently interred. He left his few effects for me to dispose of among our poorer Jewish Brethren: among them I found a Copy of a Letter which he addressed to a Society at Hamburg for assisting Baptized or Converted Jews to go to America; and, as it contains a brief sketch of his history, written by himself, I think it advisable to translate it. He wrote it while he was in Hamburg, about three years ago.

*To the Honourable Committee for assisting Poor Proselytes to go to America.*

I, Augustus Friedrich Johannes Zander, was born of Jewish Parents, in the month of July 1802, in the town Calvary, near Bialystock, in Russian Poland; and, up to the thirteenth year, I was trained up by my pious parents in the study of the Talmud, as my mother wished me to become a Rabbi: but when, from various providences, this wish could not be accomplished, I was obliged to commence business, though I did it with the greatest reluctance.

Until the year 1821, I remained faithful to this calling; but, in the same year, I left my native country and went to Berlin, for the purpose of either continuing in my trade, or to apply myself to study. To continue in my trade was impossible, because no foreign Jew is allowed to exercise commerce there; and, as I was recommended to a few learned Jews, I received instruction from them in different branches of knowledge: but their chief endea-

your was to lead me away from my religious opinions, to crush every religious feeling; and to make of me an enlightened man after their own system. In this they soon succeeded, although there remained yet a warning voice within my heart. I began to gradually break the Sabbath, and to make no difference in meats; but what was most awful, I left off my usual and daily prayers: for these pitiable men would contend that there was no necessity for prayer. As I had a difficulty in speaking German, my teachers advised me to attend public lectures; and, from this motive, I began to visit Christian Churches. I found particular pleasure in hearing the Cathedral Preacher, Mr. Strauss, because he preached mostly from the Old Testament: although I did not believe in the same, I was yet glad to hear it. But, in the course of time, these glorious Sermons worked so powerfully in my heart, that I often broke out in a stream of tears: my conscience awoke; and I began to tremble at the prospect of the divine and righteous judgments, which might come upon me on account of my ungodly life. With all this, the Name of Jesus was an offence to me, like to all other Jews. But as the compassionate Saviour hath made an end to all iniquity, so He was also pleased to make an end of my unbelieving and ungodly life. In the providence of God, I became acquainted with several pious Christians, who advised me to read the Holy Scriptures, and instructed me in the knowledge of the Redeemer and Saviour of the World. This lasted nearly a half-year, when the Lord and Saviour made it clear to me, by the power of the Holy Ghost, that He was the promised Messiah and Saviour of the World. I began to worship Him; and to pray fervently to Him for the forgiveness of my sins, which I felt as a heavy burden upon me; and the more I did this, the stronger increased in my soul that peace, to which before I was a stranger. I felt an inward desire publicly to confess Jesus Christ. But, as I was supported by the Jews of Berlin, when this came to their knowledge, they sought to persecute me; on account of which it was thought advisable by the Rev. Professors, Messrs. Strauss and Tholuck, that I should leave Berlin.

Mr. Strauss sent me to Eiberfeld, where I was very kindly received. The Rev. Pastor, Wichelaus, undertook to instruct me; and I was bound apprentice to a master book-binder for two years. At the expiration of this period I was baptized, after previous examination, by the Rev. Mr. Wichelaus, on the 31st of May 1826, in the Reformed Church, at the Missionary Anniversary. After my apprenticeship, I remained six months in Eiberfeld, and worked with an excellent Christian Master. Afterward, my Christian Friends thought it advisable that I should travel, for the purpose of cultivating a more perfect knowledge of my trade. They dismissed me with paternal blessings, with testimonials and recommendations, and with money for travelling expenses.

I was to go to Frankfort-on-the-Maine: but already in Bonn, I obtained a very excellent

situation; where, however, after two months' residence, I was taken ill, and was obliged to spend fourteen weeks in a hospital, and afterward use the bath at Wisbaden. After my recovery, I worked three months in Frankfort, and two months in Offenbach, at a pocket-book manufactory. At last, I was again taken ill, and was advised by several physicians again to use the bath at Wisbaden.

After having again spent eleven weeks there, I received a call through the Missionary, the Rev. Mr. Becker, at Warsaw, to undertake the situation of a Master at the Warsaw Institution. After consulting with my friends, I obeyed this call. I was received with much love and affection, and very kindly treated by the Rev. Mr. Becker, where I was eight months; but, alas! notwithstanding my best intentions and all my exertions, I could not succeed to produce the necessary respect and obedience in my brethren, which was so essential to the learning of the trade, and, therefore, could not be of the least use to that excellent Institution. From the frequent vexations, I was again taken ill; and as both Mr. Becker and Mr. M'Caul agreed with me in the Committee, that no Jew ought to have the superintendence of an Institution for Proselytes, I resigned my situation; and as I could find no other occupation in Warsaw, I was dismissed in love by those dear friends, with testimonials and with travelling expenses.

As for several years already the Lord has inclined the hearts of many Christians in America to lend a helping hand to His poor people Israel, and to allow free access to every poor Jew who is desirous to lead a godly life to a Colony which has been there formed; I also, my Dear Sirs, am one of those who know not where to go and lay his head: I am also cast out from my people and from my relations. The Lord has made me to pass through much tribulation; and, from the many hard trials which I had constantly to endure, I am always sickly. I have made every possible exertion to learn my trade properly, hoping one day quietly to earn my bread by my own labour, like every Native Christian; but upon me also the hard lot has fallen, like upon every other of my brethren. Where is the Native Country of the Converted Jew? Where are his friends and relations, who, even in his native town, receive him like the Native Christian? Oh, no! We proselytes are all poor, miserable, and forsaken. If I cast a look on the whole number of those Israelites who have hitherto been baptized, I do not find one who can earn his bread quietly and comfortably. It is true that many of them lose the confidence of Christians by their inconsistent walk. But how is it, then, with those who are better? Must they not share their misfortunes? Yet who will believe them that they are sincere; and who will consider that they feel a real sorrow for their brethren, and that their heart and soul bleed because some of their brethren do not walk consistently? Upon all, rests the curse of Cain; and we must stray about in the world like fugitives and vagabonds, not

knowing where to lay our head. Yes, if our gracious Lord and Saviour, Himself, were not to comfort our drooping hearts, we should almost be in despair. I also wish to go to America, the place which God seems to have pointed out for us: there I hope, with the help of the Lord, to find my subsistence, which I find here in Germany impossible; for the whole country is alike inundated with bookbinders, and I have really no more strength for travelling, and am also without a penny. I beseech you, therefore, Honoured Gentlemen, kindly to help me in getting to America. Hitherto the passage seems to have been the greatest hindrance; but the Lord has also been pleased to remove this difficulty, by stirring up many wealthy Christians to contribute toward this benevolent purpose: be pleased then also to bestow this benevolence upon me. Perhaps the Lord, from whom every good and perfect gift cometh, may be pleased to bless this benevolent institution in America, and cause His people to rejoice in seeing their exertions and the work of their hands prosper.

May our Lord and Saviour, Himself, vouchsafe unto you, and to all who believe on His Name, His grace and blessing! and may He incline your hearts to will and to do after His own pleasure! but may He also redeem all Israel from all their iniquity, and bring them to His glory! Amen.

With all due respect, I have the honour to be, your most obedient and grateful servant,  
AUGUSTUS ZANDER.

*Hamburg, Aug. 12, 1829.*

This is a literal translation of the German Copy of the Letter which I found among his Papers. Whether it was sent

to the party to whom it was addressed or not, I know not: but it is evident that his object there was frustrated, and he came over to England, perhaps with a hope of being able from hence to get to America; but soon after his arrival in England he became very ill, and passed several months in the hospital. When he recovered, he found some kind Christian Friends, who assisted him in getting established in his trade; in which he worked for some time, and was a member of the Hebrew Church. He often visited me, and I was often delighted with the spirituality of his mind; but his course here was to be short, though an eventful one; and through much tribulation he has entered into the joy of his Lord.

I can only conclude by praying that all his brethren and sisters, who have been brought out from darkness to light, and from the power of Satan unto God, may abide in the Lord as branches in the Vine, and in the power of His might—that nothing may be able to separate them from the love of God, which is in Christ Jesus their Lord—and that the day may speedily arrive, when the whole House of Israel shall know, assuredly and savingly, that God hath made that same Jesus whom their forefathers crucified and blindfoldedly rejected, both Lord and Christ.

#### OBITUARY OF A SCHOOL GIRL AT ALLEPIE.

THE Rev. Thomas Norton, Church Missionary at Allepie, in Travancore, sends the following particulars of the Hopeful Death of one of the Native Girls in the Schools at that Station.

*Jan. 7, 1831*—One of our girls, lately married, lies ill: I much fear she will not recover, they having neglected her too long. I saw her this morning; but her pains were so great, that she could not attend to any thing said to her. How unsuitable is the time of sickness for attending to soul concerns; particularly when the work of grace has not been commenced!

*Jan. 8*—Saw the above young woman this evening; but could not get her to attend: two or three others also have attempted to converse with her, but to no purpose. Poor thing! her pains are extreme. I am anxious to know the state of her mind, as she is well acquainted with the letter of Divine Truth. She is the individual with whom the Archdeacon was so much pleased last March.

*Jan. 9*—Saw poor Sarah in the former

part of the evening, when she was easy and asleep. Went again, after Service, when I found that her pains had returned. Endeavoured to get her to speak, but could not: her mind appears to be quite borne down with pain. I am extremely anxious for her soul's concerns; especially as she has had such great advantages in Religious Instruction.

*Jan. 10*—This morning I again saw Sarah: she is extremely ill, and, I am persuaded, will not recover. Urged her to speak; set eternity before her; and how soon, in all probability, she would be in that unknown and awful world. "Tell me then," said I, "what is your state? To whom do you look for salvation?" She looked at me with great earnestness, and replied, "Jesus Christ."—"Do you think of Him, and what He has done for sinners, and rely on Him for pardon

through His blood? "Yes."—"Keep looking to Him and Him only, by faith, and He will give all that peace and support which you need, &c. Shall I pray with you?" "Yes."—"What shall I pray for?" "Grace." Prayed with her, and was thankful that her pains were so assuaged that she attended with composure.

Jan. 11, 1831—Saw Sarah again this morning, and prayed with her. On her exclaiming, "O Lord!" I asked her, "What Lord?" "The Lord Jesus," she replied. I trust that, in her extreme sufferings, her faith and hope are in Him. In the evening the symptoms of death came on.

Jan. 12—This morning, at half-past five o'clock, poor Sarah exchanged worlds. She had had a very restless night, and, at four o'clock, prayed earnestly to the Saviour to receive her soul; and at last cried to the Lord, and breathed out her soul. Thus this young woman, at the early age of seventeen, and by a few days' illness, has been cut off. We formerly had the greatest hopes of her possessing real piety; but being of late too much with some of her connexions, the lamp waxed dim. I would hope the light did not wholly go out, but that she was enabled to trim it at the approach of the Bridegroom.

## Proceedings and Intelligence.

### United Kingdom.

#### SLAVE-CONVERSION SOCIETY. REPORT FOR 1831.

##### State of the Funds.

	£.	s.	d.
Receipts of the Year.			
Annual Subscriptions .....	452	10	0
Donations .....	450	0	0
Dividends .....	1305	0	8
Rent of Brafferton Estate .....	887	4	7
Sale of Timber on Ditto .....	801	13	11
Costs of Suit in Chancery .....	280	8	3
<b>Total .....</b>	<b>£. 4176</b>	<b>17</b>	<b>5</b>

##### Payments of the Year.

Bishop of Jamaica, for Catechists and Schoolmasters .....	900	0	0
Bishop of Barbadoes, for ditto ..	1092	9	3
For repairing Churches, at Barbadoes .....	1000	0	0
Chaplain and Schoolmistress ...	125	0	0
Home Salaries and Rooms ...	350	0	0
Rent Charge to New-England Company .....	90	0	0
On Account of Suit in Chancery,	52	5	8
For repairing Brafferton Church,	100	0	0
Printing and Sundries .....	77	2	11
<b>Total .....</b>	<b>£. 3786</b>	<b>17</b>	<b>10</b>

##### Notices relative to the West Indies.

The Report consists of extracts from Letters of the Bishops of Jamaica and Barbadoes, with Reports of the Branch Associations in Antigua and St. Christopher's. The efforts of the Society have been greatly impeded, by the Insurrection in Jamaica, and by the Hurricane in Barbadoes.

In reference to Jamaica the Bishop writes, in March—

Your Letter of the 4th of January last reached me in the midst of much confusion and excitement, which has by no means

yet subsided, arising out of the circumstances of the late rebellion. Comparative tranquillity, however, has at length been restored; but men's minds are left in a very irritable and unsettled state. Life and property to a great extent have been destroyed, and I fear confidence will never again be restored between Master and Slave. I regret to state that the ebullition of public feeling has manifested itself in the destruction of many of the Baptist Chapels.

The insurrection would certainly have been general throughout the island, but for the mistake as to the precise day; the Negroes being always very inaccurate as to time.

The whole of St. James's Parish is a wilderness. Hanover partially has suffered. Trelawney and St. Elizabeth's have also felt the sad effects of rebellion. The poor creatures are sullen and desponding; and although they have returned to their work, their behaviour is constrained and sulky, and they feel bitterly the sad effects of their own misdeeds.

I fear that all our endeavours to promote instruction will be retarded for the present.

The Bishop bears the following honourable testimony to Mr. Wildman's efforts for the benefit of his slaves, and to the Labourers of the Church Missionary Society, who are engaged in instructing them:—

I am still of opinion that the Infant-School System, with some modifications, would succeed well here in our towns; and I had much gratification, at a late Visitation in Vere, of seeing the good effects exemplified at Salt Savannah, an

estate of Mr. Wildman's. On this property, great sacrifices of time and profit are made for the sake of instruction, and the pernicious system of nightbrakes and spells entirely abolished. Mr. and Mrs. Stearn reside on the estate—Missionaries of a higher order and very superior education; and certainly have succeeded in their mode of instruction. Here, as on another property of Mr. Wildman's (Papine), the Overseer is married to a Female of Colour; the only instances with which I am acquainted of one of the most important steps toward the civilization of the Slaves.

In reference to Barbadoes it is stated—

The subscription which was opened in aid of rebuilding the Churches and Chapels which were destroyed or materially injured by the hurricane, and to which the Society contributed 2000*l.*, has exceeded 10,000*l.*; and the recent communications from the Bishop state that the restorations and repairs are going on in a satisfactory manner.

The Bishop writes, in January—

After all the intelligence which has reached you, you can hardly form an idea of the extent of our loss, or the complete ruin into which the greater number of our Churches and Chapels, and all our School-houses, but one, have been reduced.

I rely, in humble confidence, on God's good providence, in yet beholding those edifices re-erected, which were before so truly a blessing and an ornament to the land.

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1831-32.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Subscriptions and Donations...	808	3	3	
Special Contributions .....	284	10	1	
Societies .....	1732	3	0	
Collectors .....	51	16	1	
Congregational Collections ...	979	2	11	
Legacies .....	464	11	4	
For the Purchase of Bibles ...	35	0	0	
For the East-India Mission ...	520	5	5	
For the Jamaica Mission .....	422	17	9	
For Mission to New-South Wales,	1	0	0	
Interest .....	84	3	9	
Repaid by Brit. & For. Bible Soc. on account of Persic Translation by Rev. Mr. Glen .....	454	10	8	
Repaid on account of Missionaries in India .....	30	0	0	
	5868	4	3	
Sale of Missionary Registers ...	84	2	7	
Total ...	£. 5952	6	10	

Payments of the Year.

	£.	s.	d.
Russia Mission .....	648	14	4
East-India Mission .....	2549	13	5
Jamaica Mission .....	2121	5	4
New-South-Wales Mission ...	140	0	0
Returned Missionaries .....	376	0	0
Missionary Students .....	114	13	10
Printing Reports, Registers, &c.	257	2	2
Salaries and Poundation .....	335	4	0
Travelling Expenses, Rent, Taxes, Postage, Law Expenses, Books to Miss. Stations, and Sundries,	377	15	8
Total ...	£. 6920	8	9

Appeal for Enlarged Funds.

The Directors of the Scottish Missionary Society have, for some years past, been anxious to extend their operations; and if they had possessed a command of properly-qualified Missionaries, they would not have hesitated to enlarge them to a much greater extent than they have yet done, persuaded as they were that Scotland had not yet roused herself to this holy warfare—that she was capable of far greater exertions than she had yet made—and that she was not only able but willing, to make much more extended efforts for the conversion of the Heathen.

The Directors trust, that, in these anticipations, they have not miscalculated either the resources or the zeal of our country. Though the operations of the Society may no longer possess any peculiar charms of novelty—though many new objects and many new institutions, some of them unquestionably of very deep interest, have arisen, and justly engage the public attention—though the general ferment of society, political and religious, is calculated to withdraw the eye of the public from our operations—and though there is much distress in the country, which, while it increases the demands on some classes of the community, materially diminishes the capabilities of other classes; though, in consequence of these and other causes, Associations which used to pour their tributary streams into our treasury have declined in some places, and become extinct in others, yet the Directors trust that the SCOTTISH MISSIONARY SOCIETY, amidst the changes which are taking place, will maintain its interest in the public mind, and receive from the country at large that support which is necessary for carrying on and extending its operations.

The General Assembly of the Church of Scotland has, indeed, of late years, sent two Missionaries to the East Indies, and the United Associate Synod also

proposes undertaking a Foreign Mission; but, though many may naturally be expected to take a special interest in the Missionary Efforts of their respective Churches, the Directors trust that the Friends of Missions, both in the Establishment and in the Secession, as well as in the other Denominations of Christians in this country, will still feel that the Scottish Missionary Society has peculiar claims on their countenance and support. It was instituted long before any of our Churches thought of undertaking Missions to the Heathen: it has, in the faith of the public support, established two Missionary Stations in Russia—Karass and Astrachan; four in the East Indies—Bankote, Hurnee, Poonah, and Bombay; and six in Jamaica—Hampstead, Petersfield, Hampden, Cornwall, Luca, and Green Island; and has lately given aid in commencing a Mission among the Aborigines of New South-Wales. At these Stations, there are a number of Missionaries, who, with their families, are dependent on the Society for support; and, in the East Indies, there are also a considerable number of Schools. To these undertakings the Committee are by no means disposed to limit themselves. They are anxious to carry on operations on a much more extended scale; provided only they had a greater number of well-qualified Missionaries, and were furnished with adequate funds.

*Difficulty of reducing the Scale of Missionary Operations once adopted.*

Missionary Societies, it may not be improper to remark, cannot reduce their expenditure, in accommodation to diminished receipts, with the same facility as many other Benevolent Institutions. If a BIBLE or a TRACT SOCIETY finds its funds diminish, it has no difficulty in retrenching its expenditure: it has only to reduce its issues of Bibles or Tracts, and to proportion them from year to year to its receipts. But it is far otherwise with a MISSIONARY SOCIETY: it employs living agents: these agents have been sent to scenes of labour, thousands of miles distant from their native country, under an implied pledge that, while they labour with diligence, zeal, and faithfulness, they will be supported by the Christian Public: this pledge, however, the Directors can redeem only so long as the Friends of Missions afford them the necessary funds. It is even worthy of remark, that if a Bible or Tract Society finds it necessary to reduce the scale of its operations, it

can do so at once, without incurring any extra expense; but a Missionary Society cannot so much as reduce the scale of its operations, without incurring an extraordinary temporary expenditure in bringing home the Missionaries and their Families. *Dark and Ominous Aspect of the Christian World.*

There is something in the present aspect of the Christian World which is peculiarly dark and ominous. Some years ago, the Followers of Christ appeared to be united in a general and vigorous attack on the Kingdom of Darkness. Many thought, that, through the efforts of Bible and Missionary Societies and other kindred Institutions, the light of Divine Truth could not fail to break forth on a benighted world—that in the measure of success with which their operations appeared to be crowned, they beheld the dawn of the latter-day glory; when the sun shall no more go down, neither shall the moon withdraw itself, but the Lord will be the everlasting light of the Church, and the days of her mourning will be ended.

But, though we trust the world is, on the whole, improving—though light is breaking in many a quarter where once there was nothing but darkness, yet the bright appearances, which many hailed a few years ago with so much delight, have, in some respects, been clouded—the sky of the Christian World has become troubled—and there are not a few portents of a coming storm. The followers of the Redeemer are far less united than they once were in their attack on the Kingdom of Darkness: they are going forth to the battle more in separate bodies, and are, in some instances, assuming a hostile attitude toward one another. Many novel opinions in religion have been broached, some of them of the most dangerous nature; and have produced in the breasts of multitudes an absorbing interest—withdrawing their minds from those plans of Christian Benevolence of which they were once the ardent and strenuous supporters, and concentrating them in the new and favourite schemes which they have embraced. Some years ago, the Prince of Darkness endeavoured to repel the attack which was made on his kingdom, by stirring up the enemies of religion to oppose the efforts of its friends; but he has now adopted a new system of tactics, and is dividing the friends of religion among themselves—a plan, which, when the other failed, he has often found peculiarly successful.

But, though we cannot view without apprehension and alarm the present aspect of the Christian World—though the storm should come of which there are so many portents—we trust it will be, not to destroy, but to purify the efforts which are at present making for the extension of the Redeemer's Kingdom; that it will scatter the clouds and mists which hang over them; that it will render the atmosphere more clear and healthy; and, instead of retarding, will accelerate the breaking of that glorious morning, which shall usher in the Millennium of the Church and of the World. *Isaiah* lv. 8, 9.

NATIONAL EDUCATION SOCIETY.  
TWENTY-FIRST REPORT.

*Total Church-of-England Sunday and Daily Schools and Scholars.\**

THE general account of the state of Education in Sunday and other Church-of-England Schools, commenced in January 1831, has been carried to a state of considerable perfection; and is now as complete as circumstances will permit of its being made. The inquiry on this subject, like the previous one in 1826, was conducted, up to the period of the last Report, under favour of a free cover, by which the funds of the Society were relieved entirely from the expense of postage: and the Committee, relying upon the continuance of this privilege, had determined to address a duplicate of the Circular to the Clergymen of all those places from which Returns had not been obtained; but they were prevented executing their purpose by an Order at the General Post Office that the Circulars should in future be charged. Deprived of such assistance, they have only been able to complete the account by means of private correspondence; and consequently to present the following Report, which in some respects is still incomplete. It appeared, last year, that accounts had been obtained from 8588 places, which, upon the whole, contained 10,015 Sunday or Sunday and Daily Schools, with a grand total of 671,383 Children actually returned: this statement is now carried, by the Returns received since, to 9309 places, containing on the whole 10,965 Schools, with 740,005 Scholars actually returned; and,

calculating for the places from which Returns have not been received, the grand total of poor children receiving Religious Education under the Church appears to be rather more than 900,000. All the places from which accounts have been obtained do not possess Schools; but, of those which do, in 7090 cases the children are regularly assembled and taken to Church—in 5677 cases the Books of the Society for Promoting Christian Knowledge are used exclusively—and, in 3574 cases, the National System of Instruction is adopted ENTIRELY.

*Increase of Schools in Union.*

The Committee desire that the amount of Schools directly or indirectly connected with the Society should be viewed and contrasted with this gratifying account of the General State of Education under the Church. The number of places which have Schools in Union has been increased since last year, by 87 direct applications to the Committee, and by 60 made indirectly through the Local and Corresponding Societies in different parts of the Kingdom: the amount, therefore, of these places is now 3084.† With regard to the actual number of Schools and Children they are not yet prepared to speak precisely: but it may be confidently asserted, that nearly one-half of the Church-of-England Schools and Scholars throughout the kingdom are now in connexion and correspondence with your Society.

*Pecuniary Grants for School Rooms.*

Another subject of chief importance is the progress made (by help of the Society's Pecuniary Grants) toward supplying the want of School Rooms in many of the manufacturing and most populous places of the Kingdom. The Committee considered themselves pledged, by the concluding observations in their last Report, to use their utmost exertions for this purpose; and it is with peculiar satisfaction, that, in rendering an account of the Grants of the past year, they can point to so many of these districts and places assisted by the funds placed at their disposal. Grants amounting to 6630*l.* have been apportioned in sums varying from 5*l.* to 300*l.* in answer to 103 applications from the Clergy: by the assistance of which, 156 School Rooms are to be built,

\* In our Abstract of the Twentieth Report, at pp. 432–434 of our last Volume, this title should have been prefixed to the first paragraph, instead of "Total Scholars in Schools in Union;" as but about half of the Schools there stated were in Union with the Society.—*Editors.*

† Printed in the Report, 3058; but as the last Report carried the number to 2937 (see p. 432 of our last Volume), it is obvious that the addition of 87 and 60 to that number must amount to 3084; which is, in fact, the number stated in the King's Letter hereafter quoted.—*Editors.*

capable of containing 17,200 children ; all of whom will be instructed, on Sundays at least ; while the greater part will be placed under the care of competent Masters and Mistresses during the week. In effecting these arrangements, the Committee have been concerned with places comprising a population of nearly 400,000 souls : all sums of high amount have been apportioned to places with large populations.

*Summary of Benefits derived from the Central Schools.*

The arrangements, by which the Central Schools will be permanently settled at Westminster, in a much more advantageous position than they have hitherto occupied, are finally completed ; and it only remains for a few alterations to be made in the building, during the children's summer holidays, in order that the Schools may be organized and conducted as the Model Schools of the Society, and the training and instruction of Masters and Mistresses carried on at that place.

An aggregate account of what has been done in the Central Schools, during 20 years since their first formation, will afford matter for interesting reflection.

Looking back, then, to the period during which the Poor in this immediate neighbourhood have had the benefit of Christian Education for their Children in these Schools, the Committee find that 7089 Boys and 4262 Girls have been admitted into the Establishment ; and, notwithstanding the difficulty of ascertaining the subsequent conduct of the majority of those who have gone forth into the world, yet positive testimony can be borne to the creditable manner in which many of them are discharging the duties of their respective stations.

Another important purpose for which the Central Schools were established, viz. the training of Masters and Mistresses for other Institutions, has also been extensively answered : 599 Masters and 408 Mistresses have been admitted for this purpose ; and 609 Masters and 285 Mistresses, selected by the Managers of Parochial and other Schools, have been received for instruction, in order to convey the method of tuition, as well to different places in this kingdom as to many of our Foreign Dependencies. Thus, in the course of the Society's operations in Baldwin's Gardens, 11,351 Children have been offered the benefits of a Christian Education, and 1901 Adults have been taught the National System. Many of the

younger part of these, it may be hoped, have been rescued from ignorance and vice ; and those of maturer years been enabled to acquire principles and feelings, which must have materially assisted them in the management of the children afterwards entrusted to their care, and also have produced a happy effect on their own temper and conduct.

*State of the Funds.*

The Income of the Year, from Contributions and Dividends, amounted to 1604*l.* 9*s.* 6*d.*, and the Expenditure to 7200*l.* 1*s.* 11*d.* ; the deficiency being supplied by the Sale of Stock.

The Committee close their Report with a high tribute of respect to the memory of the Rev. Dr. Bell, on whose System the Society's Schools are conducted. He departed this life in the month of February.

**KING'S LETTER.**

The Society has a second time obtained a King's Letter, authorising a Collection, throughout England and Wales, in behalf of its objects. From this Letter, we extract a

*Summary View of the Society's Proceedings and Designs.*

The produce of the Collections made in 1823 under the authority of a King's Letter, amounting to 32,709*l.*, was expended in promoting the erection of School Rooms in 361 places, comprising a population of One Million and a Half ; accommodation being permanently secured for the education of 58,000 Children, by the total outlay (including the Society's Grants) of about 130,000*l.* : the Society was also enabled to assist in training 400 additional Masters and Mistresses in the principles and practice of the National System of Education : in addition to this Expenditure, the voluntary donations and bequests of various charitable individuals, with the aid of Local Associations in various parts of the country, have enabled the Society, since the year 1811, to effect an outlay upon similar objects of above 75,000*l.* ; while the Model School and Training Establishment, for providing competent Teachers, have been carried on in the Metropolis, by means of Annual Subscriptions of the Members of the Society, at the expense of above 1000*l.* a year. It is therefore computed,



that, on the most moderate estimate during the period of the Society's existence, upward of 107,000*l.* have been expended in the erection of School Rooms, which have been completed at the cost of four times that sum; and that, in the meanwhile, 1900 Adult Persons have been taught the improved System of Education promoted by the Society, and stationed as Teachers in various parts of the Kingdom for the Moral and Religious Discipline and Improvement of the Infant Poor.

Operations upon so extensive a scale could not possibly have been called forth, unless the Constitution of the Society possessed the confidence and esteem of Our loyal subjects; and accordingly it appears, that whereas the Charter of Incorporation records the existence of 725 Schools united to the Society, containing 17,000 Children under instruction in them, the Society has now to produce a List of 3084 Places with Schools in its connection, containing not less than 400,000 Scholars, being about One Half the Children receiving Education through the medium of the Established Church. The Annual Expenditure of the Society has been considerably augmented within the last few years; having risen from an annual average of about 3000*l.* to 6635*l.* the amount of Grants voted upon the same scale during each of the two last years: meanwhile the Manufacturing and Mining Districts of the North, and particularly in Lancashire and Durham, as well as the poorer Inhabitants of Wales, with many other of the more remote and necessitous places in the Kingdom, are still looking to the Society, to participate in that bounty, of which, from a variety of causes, they have not yet been able to avail themselves.

This Summary was furnished to His Majesty's Government by the Society, as the ground on which the King's Letter was asked and obtained.

—◆—

**BRITISH AND FOREIGN SCHOOL SOCIETY.**  
 TWENTY-SEVENTH REPORT.

*Insufficiency of Present Education for the  
 Population and Circumstances of the  
 United Kingdom.*

THE Committee cannot but express their conviction, that there never was a time, in the history of our country, when the exertions of Christian Benevolence, in  
 Nov. 1832.

the great work of educating the people, were more loudly called for than they are at the present day; for there never was a time when the moral and intellectual health of the body politic was less equal to the energy and rapidity of its movements.

It is true, that the people are generally much better informed than they were half a century ago, and that since that period a great number of schools for the poor have been established; but it is equally certain, that institutions of this description have altogether failed to keep pace, either with the increase of population or the circumstances of the times. The progress of Sound and Scriptural Instruction has been quite unequal to the pressure of that Moral and Political Excitement, which has given an activity, hitherto unknown, to the thinking powers of the great mass of the people.

*Popular Error respecting Education.*

This unnatural state of things, as unsafe as it is unreasonable, may be traced, in great measure, to the prevalence of a mistaken notion, that the world has been quickened into its present unusual state of activity mainly by the rapid spread of knowledge: and hence, the friends of popular instruction have supposed that the work of Education is in great measure accomplished; and its enemies have found in passing events only additional reasons for circumscribing, within very narrow limits, the amount of information which they unwillingly dole out to the working classes. The error lies in omitting to take into the account a long train of events, quite unconnected with the education of the lower orders, and utterly beyond human foresight or controul; by which changes have been wrought, of a character, which, so far from making ignorance a thing to be desired, have rendered a well-regulated and extended system of instruction absolutely indispensable.

*Necessity for Education of a more extended  
 Character.*

Your Committee feel that their business is simply to give to the children of the labouring poor a plain, useful, and Scriptural Education—to recognise the depraved state of the affections—and to seek, by means of the Sacred Volume alone, to act at once on the understanding and the heart. At the same time, they would not shrink from declaring their opinion, founded on experience, that, in the present day, instruction of whatever

kind ought to be of a much more extended character than formerly. The most abstruse sciences are now so familiarly explained, and useful knowledge of every description is so completely broken down to the tastes and capacities of the working classes, that unless, in schools for the poor, the youthful mind be encouraged to investigate truth and the reflective faculty be awakened, the instruction which may be imparted will soon come to be neglected and despised. In imparting Scriptural Knowledge, it is no longer sufficient merely to require that a form of sound words be read, or at most committed to memory; the attention must be stimulated, the understanding exercised, and the judgment busily employed by constant interrogation as to the meaning of what has been read, or but a feeble impression will be made upon the mind.

*Great Efficiency of the Society's Model Schools.*

In accordance with these views, your Committee have felt it right to encourage the extension of the Interrogative System in the MODEL SCHOOLS; and it is with feelings of the most gratifying kind, that they are enabled to report that these establishments were never in a state of greater efficiency. In the Boys' School especially, where more time can be given to instruction than is consistent with the period necessarily devoted to needle-work in the Female Department, the progress of the children in the different branches of knowledge has been most satisfactory. The Interrogative System has been introduced with complete success into every class; and the numerous visitors, who have inspected the schools, have repeatedly expressed their surprise at the intelligence which is frequently displayed by the younger children, not only in replying to questions put to them, but in questioning one another.

In promoting the establishment of schools after this model, at once intellectual and scriptural, unsectarian, and yet decidedly favourable to piety, your Committee feel that they have a claim of no ordinary character on the Christian sympathy and zealous co-operation of every Religious Denomination.

*Raised Standard of Qualification in Teachers.*

The difficulties which have to be surmounted, in the accomplishment of so important an object are very numerous, and some of them are of a character which necessarily involves con-

siderable labour and anxiety. Of this kind, especially, are those which are attendant on the SELECTION AND TRAINING OF TEACHERS. In proportion as the instruction given in the Schools is extended, must the Standard of Qualification by which Teachers are estimated be raised, and consequently the circle out of which they are chosen be contracted. Hence it becomes every year a harder task, to find persons who unite to sound religious principle that degree of activity, energy, and intelligence, without which the best intentions are comparatively worthless. As the children in your schools grow up to maturity, this difficulty, it is to be hoped, will diminish.

To encourage as much as possible persons who possess the requisite qualifications, and who are desirous of devoting themselves to Elementary Instruction from motives superior to that of merely seeking a subsistence, your Committee have continued to offer, not only gratuitous instruction, but in many cases board and lodging for a limited time, free of expense. On a review of the advantages which have accrued to the Institution from this plan, they are decidedly of opinion that there is no other way in which their funds can be expended with equal benefit to the great cause of Scriptural Education.

*State of the Training Department.*

During the past year, Sixty-two Candidates, either for Boys' or Girls' Schools, have been admitted—Thirty-nine have been boarded and instructed wholly or in part at the expense of the Society—Thirty-eight have been appointed to Schools—Three have sailed for Foreign Stations—and Nineteen remain on the list. Eight Missionaries have also attended to learn the System.

To the indefatigable attention of the Ladies' Committee, the Female Department is again much indebted. The Teachers have been periodically examined, not only as to their knowledge of the system, but also in reference to their attainments in those branches of study to which their attention has been directed; and the Ladies state, that their progress is highly satisfactory.

*Ignorance of the Peasantry.*

Last year, it was the painful duty of your Committee to advert, in strong terms, to the debasing ignorance which characterizes our Agricultural Population; and to announce the appalling fact, that upward of TWO HUNDRED-AND-SIXTY of the unhappy men who were implicated in

acts of riot and incendiarism were as ignorant as the savages of the desert—they could not read a single letter. This exposure, so disgraceful to us as a Protestant Nation, ought not to be forgotten; and must not be allowed to pass out of sight, until the exertions of Christian Benevolence shall have furnished a guarantee against the recurrence of a similar calamity.

Among other proofs of this lamentable fact, the Committee state—

At Wisbeach, in the Isle of Ely, it appears, from a memorandum on the Calendar, of a kind which ought to be affixed to every similar document, that, of NINETEEN prisoners put on trial, scarcely two months ago, only SIX were able to read and write; and it is added, the capital offences were committed entirely by persons in a state of the most debasing ignorance.

After adducing other testimony, the Committee add—

From a canvass which has lately been instituted by the Committee of the Herefordshire Auxiliary Bible Society, it appears that, out of 41,017 individuals visited, only 24,222 were able to read. Quotations of this description, from Letters addressed to the Committee, might be multiplied almost indefinitely. They all bear witness to the truth of the assertion, that, notwithstanding the exertions of your own and kindred Societies, ENGLAND IS YET UNEDUCATED.

#### *New Schools.*

Your Committee turn with pleasure from these heart-sickening details, to report on the New Schools which have been called into existence during the past year: they amount to twenty-eight in number.

These have been opened in various counties; and it is added—

Besides these Country Schools, several new ones have been opened in the Metropolis: most of these efforts have arisen in consequence of the correspondence of the Parent Society; and all of them may attribute their prosperity, under the blessing of God, to the energy, ability, and Christian principle of the Teachers, with which you have been able, through your Training Department, to supply them.

#### *Wants of London and its Vicinity.*

In the Metropolis of the British Empire, and its immediate neighbourhood, the state of Scriptural Education in Day Schools is far from affording much gratifi-

cation to the Christian Philanthropist. In a population extending in circumference to ten miles round London, consisting of at least One Million-and-a-Half of inhabitants, the daily instruction of children in Scriptural Knowledge is pursued but to a limited extent. In the British Schools, however, the reading and understanding of the Sacred Scriptures is generally made a matter of great importance: but it is seriously to be deplored that the Christian Public is not sufficiently interested and active, in the establishment and extension of these Scriptural Institutions; as the total number of scholars now attending the British Schools in this wide field of exertion amounts only to 14,766, or about one scholar in one hundred of the population, the National and Parochial Schools not being included in this estimate.

#### *General Efficiency of the Society's Schools.*

The Schools on the System, throughout the country, are generally in a prosperous condition. The importance of maintaining Old Establishments in a state of efficiency will, at once, be evident; since, however numerous may be the New Schools which are opened, if old ones are allowed to fall into decay, no real advance is made in the education of the country.

To this point the attention of your Committee has been assiduously and successfully directed. The Schools on the System situate in or near the Metropolis (NINETY-TWO in number) have been visited by your School Inspector; and are reported as generally in an efficient state, with an average attendance of 14,866.

From Schools in different parts of the country, various communications have been received; and it has been the object of your Committee, by an extensive correspondence, to maintain as close an intercourse with them as possible: SIXTY-THREE have furnished Official Reports of their Proceedings. At most of the towns visited by the Travelling Agent, for the purpose of forming Auxiliaries, the Local Schools have been examined, and found to be generally in a prosperous condition.

#### *Want of Funds.*

Thirty-five New Auxiliaries have been formed during the year. The funds of the Society are, however, by no means in that condition, which, from the importance of the object, might reasonably be expected. English Christians have not

yet learned rightly to estimate the value of a Scriptural Education; nor have they generally recognised the heavy responsibility, which lies upon them to impart this blessing to the whole population.

Your Committee have frequent occasion to lament that their means are so limited, as to oblige them to refuse pecuniary assistance in the establishment of schools, under circumstances which present powerful claims to attention; and they especially regret that the same cause should, for the present, altogether forbid the idea of extending the System of Inspection throughout the country, in accordance with the expressed wishes of many of their constituents.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTIETH-REPORT.

*Issues of Books.*

THE state of the Society's funds, which have always been inadequate to its object, has compelled the Committee, during the last twelve months, to adopt such measures in the direction of its affairs as have necessarily interfered, FOR THE TIME, with the efficiency of its operations; but will, as they hope, tend to secure and extend its future usefulness. Should they be found, therefore, on the present occasion, to have less to record than in some former Reports, no conclusion unfavourable to the Society will be justly drawn from the circumstances of the case.

The number of Bound Books, consisting of Prayer-Books, Psalters, and Homilies either in the whole volume or in the larger selections, circulated during the last year, is 11,735; and that of separate Homilies, as Tracts, 67,383—the Homilies forming an issue far smaller, through circumstances already stated, than that of many other years. Of these Bound Books, 5087 have been sold at the usual reduced prices to Subscribers—5321 have been distributed according to existing regulations by means of Associations and Sale Agency—174 have been disposed of as grants made, under special circumstances, to persons in England and Wales—848 have been given to Clergymen who have applied to the Society on behalf of their parishioners in Ireland—and 305 have been distributed in Foreign Parts. The manner in which the Homilies, as Tracts, have been issued, exhibits a somewhat different proportion: of these, 15,546 have been purchased by Subscribers—5922 have been distributed

by Associations and Sale Agency—30,696 have been issued as grants, the larger part of them to Seamen and Boatmen in England and Wales—9800 have been given for distribution in Ireland—and 5416 have been sent abroad.

The whole number of Bound Books issued by the Society from the first, is 200,801; and, of Homilies in Tracts, 1,645,621.

*Facts in proof of the Benefit of Christian Exertions among Seamen.*

On the RIVER THAMES, 1385 ships have been visited, or revisited, during the past year; and the Reports made by the Agents employed in these labours appear to justify the statement of the following facts.

1. The opposition, which was experienced at first, has been greatly diminished.

2. The Visiting Agents have marked, on shipboard, a more frequent recognition of God's providential government of the world; and, generally, more evident indications of His fear.

3. In addition to these cases, there have been others in which the decided influence of Religion has been strongly marked.

4. The labours of different Societies seem to have been made instrumental in producing another excellent effect; namely, a very determined resistance, on the part of many Seamen, to a compulsory Profanation of the Lord's Day.

5. One more description of cases the Committee will mention from the Reports of their Agents; namely, those which mark very strongly the importance of persevering in such measures as may tend to render the observance of Public Worship on ship-board GENERAL.

Particulars are given in illustration of these general conclusions, but our limits will not allow of our quoting them. At the OUT-PORTS it is said:—

The Society's operations have been considerably extended during the last twelve months; so that now, at Liverpool, Portsmouth, Ryde, Southampton, Poole, Weymouth, Dartmouth, Yarmouth, Lynn, Wells, Gainsborough, Norwich, Ipswich, Chester, Runcorn, Manchester, and other Stations for larger or smaller craft, the Society is endeavouring, among Seamen, Bargemen, and others, to spread abroad the knowledge of sound doctrine,

and to diffuse the blessed influence of a devotional spirit.

*Appeal in behalf of British Emigrants.*

The Committee would have felt most happy, if attention, at all commensurate with the urgency of the existing need, could have been paid to another call of peculiar interest. They allude to one which was lately addressed to them, in behalf of little less than 100,000 EMIGRANTS, just about to quit their native shores, in order to people tracts of land, the character of whose future inhabitants, through many generations, may depend, in no small degree, on the knowledge or ignorance, the religion or irreligion, of these settlers on its soil. To say that they would have felt it an honour and a privilege to have afforded to these persons, under proper restrictions, those means of spiritual instruction and consolation which the Society dispenses, or that they would have gone to the extreme limit of the power entrusted to them in making such a grant as they could suppose the members of the Society in general would approve, can scarcely be necessary: **THEY DID WHAT THEY COULD;** but the very utmost which they could do, is too insignificant to form part of an Annual Report; and the circumstances of the case are now stated, only for the purpose of making an earnest appeal on behalf of the many thousands of these our brethren and fellow-subjects, who have not already sailed for the places of their destination, and who may yet receive the benefit of any supply of Books, which the liberality of the public may enable the Society to send to them.

*Appeal in behalf of Ireland.*

IN IRELAND, the Society has been able to do very little during the last year, SOLELY through want of those means which are necessary to the effective occupation of so large a sphere. The applications have indeed been urgent, and the openings wide; but the Committee, however willing to trust in the good providence of God for a blessing upon all their lawful undertakings, have not considered themselves at liberty to tempt that good providence, by measures which the plain rules of Christian Prudence did not seem to justify.

After detailing some of these urgent applications for assistance, the Committee add—

To applications such as these, the Committee would not have hesitated, under

ordinary circumstances, to pay immediate attention. But they have neither the inclination nor the power to conceal from the Subscribers, that the exhausted state of the Society's finances—an exhaustion caused by efforts which it has long been making to an extent far exceeding its strength—has compelled them to put a very painful restraint on their feelings in many instances, in which the choice presented was that of lost opportunities, or of venturing on an expenditure which existing circumstances appeared to forbid. They earnestly hope that the friends of Religion and of the Church of England will aid in extricating the Society from so painful a situation, and in restoring and enlarging its powers of doing good.

*Foreign Proceedings.*

Among the benefits arising from the distribution of the Liturgy in various languages, one which has been often mentioned is the facility which has been thus afforded to foreigners of different countries, of joining in the worship of the One God and Saviour, whom all Christians profess to serve, in Chapels opened for the use of British Factories or residents at stations of great resort. The friends of the Society will rejoice in the opportunity of putting into the hands of their fellow-men, of any country and persuasion, devout prayers offered to the One True God in the alone name of the One Mediator Jesus Christ.

Various applications of this nature have been answered. A Clergyman, then at Oporto, who had copies of a Selection of Prayers and Homilies in Portuguese, thus anticipates their beneficial influence:—

I might distribute several thousands of Tracts in this place. Access is very easy to the Monastic Establishments, which, doubtless, contain many who worship God in the Spirit. To many an imprisoned, fettered soul, the Homily "Of the Salvation of all Mankind by our Lord and Saviour Jesus Christ" might, through the Divine Blessing, bring peace. Many a poor Monk, kept from God's presence by the thousand-and-one Mediators of the Romish Church, the Homily "Of Faith" might illuminate, and that of "Repentance" edify and instruct.

In France and Germany, the Liturgy, or Selections from it, continue to be distributed, as opportunities offer. In Russia, Homilies, in English, French, German, and Swedish,

have met with much acceptance. A translation of the First Three Homilies has been made into *Finnish*; and of the Third Homily, "Of the Salvation of Mankind," into *Modern Greek*.

A few Notices will appear in the next Survey.

## Continent.

### France.

In the Appendix to the Twenty-seventh Report of the British and Foreign School Society appears the following translation from a document published in France by authority.

#### *Three Epochs in the History of Primary Education.*

In the History of Primary Education in France, three DISTINCT EPOCHS may be marked. In the first, instruction was not in any way interfered with by Government: this was the case until the year 1791. From 1791 to 1816, a great number of Laws and Decrees were promulgated: and, from 1816 to 1830, it was exclusively under the controul of Government.

Prior to the First Revolution, it seems that the State took little pains to promote the instruction of the people. From the reign of Henry IV. to Louis XVI., that is, from 1598 to 1791, many Decrees were made regarding the Universities and Public Colleges, but no mention is made of Primary or Elementary Teaching. In the country, all the schools were under the care of the Curate or Clerk of the Parish; and the children were only taught to read a little Latin, or to recite a few prayers in French. In the towns, the same ignorance prevailed, and the same neglect on the part of Government. It was not till the year 1680, that Delasalle, a man whose memory is dear to all the friends of humanity, introduced at Rheims the First School of Simultaneous Teaching. Then appeared the "Brothers of the Christian Schools"—men laborious and useful—the true founders of Elementary Teaching—scuffed at now, as men of mere routine and ignorance; after having been scuffed at from their birth, by the greater part of the Clergy, as the dangerous and imprudent apostles of light and instruction. It is not a little remarkable, that we have seen the same struggle between the Simultaneous System and the System

of Mutual Instruction, which was in their day carried on with just as much violence between the Simultaneous and the Individual Methods. At length, the perseverance of the "Brethren" triumphed over all obstacles; and, in 1724, Pope Benedict XIII. published a Bull in their favour, in which it is acknowledged that Ignorance is the Mother of All Evils. From this period to 1791, Schools of Simultaneous Teaching were established.

But, in 1791, the French Revolution commenced a new era in popular instruction. The Constitution recognised the principle, that Education was requisite for every man. Many Decrees were published in 1793-4 for organizing Primary Instruction. A Schoolmaster was appointed to each Commune, and his salary fixed at the lowest at 1200 fr. yearly; but this plan was never carried into effect. Beside the absurdity of giving gratuitous instruction to those who were able to pay for it, and the impossibility of imposing and sustaining an expense of sixty millions of francs, where were they to find Forty Thousand suitable Schoolmasters for the Forty Thousand Communes? When men want such characters, they cannot be created by Decrees. In 1795, Primary Instruction suffered a political re-action: after the generous, but impracticable views of the Constituent Assembly, came the narrow and pitiful regulations of the Law of the 25th October 1795, by which the Schoolmaster was left to be paid by the parents, without any guarantee by which he could obtain even a subsistence: thus Primary Instruction languished—the victim, at one time, of an unjust economy; as it had been before of a ridiculous generosity. Under the Emperor, little was done for Primary Instruction: the law of 1806, and the Decrees which followed, speak, it is true, of the formation of Model Schools in each district; but very few were established, the Legislature expressly approving of instruction not going further than reading, writing, and arithmetic: every thing was made subservient to military glory. Thus, in the Second Epoch, Primary Instruction had to combat with three mortal enemies—Anarchy, Despotism, and War.

It now remains to shew its progress from 1816. At this time, some generous-minded men introduced into France the Mutual Method, and propagated it at the expense of noble sacrifices. Government at the same time published some favourable Ordinances. By an Ordinance of the

29th February 1816, gratuitous Committees were formed; and such was the impulse given all over France, that, from 1816 to 1822, the number of scholars was almost tripled in the schools. In vain did the same re-action, which shewed itself against political liberty, attempt to crush Primary Schools: in vain did a Royal Ordinance put them immediately under the direction of the Bishops. The spirit of the people, the efforts of eminent men, and, above all, the continuance of peace, baffled all their endeavours.

*Present State of Primary Education.*

The following is a statistical account presented in the year 1829:—

Number of Children from 5 to 12 (boys only).....	2,401,178
Number of Catholic Schools	19,618
Protestant do. . . . .	904
Mutual Instruction, 804	
Jews' Schools. . . . .	62

21,388

Total number of scholars in these schools.....	1,372,006
Boys uneducated.....	1,029,172

This calculation is considered as too favourable. M. Jomard supposes that the number of boys from five to twelve is full three millions; and it is further supposed, that, in the return of children attending the schools, a great many girls are included. However, since these tables were compiled, considerable advances have been made; and it is calculated that more than three hundred additional schools of Mutual Instruction have been opened, and a number of Model Schools have been established.

No statement has been prepared with regard to the education of Girls. They appear to be almost universally neglected.

## South Africa.

*FRENCH PROTESTANT MISSION.*

*Preparations for a Station among the Baharootzes.*

THE Missionaries profited so much in their health by a visit to Griquatown, mentioned at p.15, that Mr. Rolland was enabled to accomplish a Journey into the Interior in search of a proper Station for a Mission. He left Lattakoo, with this view, on the 27th of May of last year, and returned to that place on the 2d of July. He accompanied in this jour-

ney some English Traders; and reached Mooika, the chief town of the Baharootzes, a tribe of Bechuanas, about 200 miles east-north-east of Lattakoo. He found almost all the tribes in these parts anxious for Missionaries. The Society would have no difficulty in assigning Stations to seven or eight Missionaries among the numerous tribes of Bechuanas.

Mr. Rolland gives the following account of an agreement with Mokatla, the chief of the Baharootzes, for the establishment of a Mission on a spot which appeared very eligible for the purpose:—

Having measured off the land, we asked Mokatla if he would sell it to us. "For a long time," he replied, "I have desired to have Missionaries: and now that they are arrived, I willingly assign this land to them." "It is because we understood," I said, "that you desired to have Missionaries that I am come hither to visit you, and to assure myself that you have not in the interval changed your mind:" and, as I knew that most of the Bechuana Chiefs desired Missionaries, in order that they might be protected by them against their enemies, I added—"But why would you have Missionaries among you?" He replied, that many Chiefs had long had Missionaries with them, and had learned from them many things of which they were before ignorant, and that it was for the purpose of being instructed in the things of God that he wished us to live with him. "Besides," he added, "here is abundance of game of all kinds: you will be able to kill a great quantity, and may supply me with food." This last object, I told him, did not come within our view; and that the food which we came to offer him was that spiritual food, which would nourish the soul, and prepare it for eternal happiness after this life: he answered—"I have long earnestly desired to hear these things: they are good, above all others." I then explained to him the use which we wished to make of the land—that we purposed to build a School-House and a Place of Worship; and assured him, that if they would listen attentively to the Good News which we brought them, it would be happy for himself and his people. He expressed much pleasure in the

prospect of becoming more free and independent, so that he could cultivate his land with the assurance of enjoying in peace the fruit of his labour: for he is tributary to Mosolekatsi, a chief of the Zoolas, a tribe of Caffres which established themselves a few years since in these parts; and is obliged to send to him annually a considerable part of his harvest: this year he received an order from Mosolekatsi not to sow his own land, but to come and sow the land near to him; with the design, no doubt, of appropriating the harvest to himself, and of reducing the tribe of Mokatla to slavery. Mokatla thinks, and we are of the same opinion, that when we are settled with him, with some Griquas whom we shall bring with us, Mosolekatsi will not venture to disturb him.

When this arrangement was completed, we returned to our waggons, where Mokatla received five or six pounds of beads as the price of the land ceded to our Society. All was concluded with a frugal repast, and prayer to the Lord that He would bless the Station which we were about to form.

Many disappointments and delays have obstructed this design: at the last dates, however, there was an immediate prospect of establishing the Mission.

Mr. Lemue had been prevented by illness from accompanying Mr. Rolland in this journey. On his recovery, he accompanied Mr. Baillie, of the London Missionary Society, in a

*Dangerous and Ineffectual Attempt to cross the Desert to Kalliharry.*

Kalliharry lies to the north-west of Lattakoo. Some inhabitants of Lattakoo were going thither on a trading expedition. The Missionaries took the opportunity of attempting to penetrate to Kalliharry, with the view of extending their labours. Mr. Lemue's account of this fruitless attempt, which occupied about three weeks, forms a lively picture of the privations and dangers to which travellers in these regions are sometimes exposed.

Our caravan consisted of about 40 persons, with five waggons and some Bechuanas who served as guides. From

the first, we were obliged to direct our route by the compass; and had often to make our way with the hatchet through the thorns: as we advanced, however, the country became more open and level. Immense plains covered with sand stretched out before us. Water was already so scarce, that we had to travel a day's journey to find sufficient for our oxen. On leaving our encampments in the morning, we had always to consult our Bechuanas as to the distance of the next watering-place: but, in spite of these precautions, we were exposed to imminent danger; for our guides having assured us, on leaving Malebing, that abundance of water would be found at no great distance, we set forward. After having travelled two days and a night, supported by the hope of finding water and resting from our fatigues, how great was our consternation, after such painful efforts to reach the place, to find our hopes disappointed! The water which we found scarcely sufficed to quench the thirst of our people; while we had not less than fourscore oxen to water, now so tormented by thirst as to be retained in the yoke with the greatest difficulty.

The next day we had a fuller view of our alarming situation: we could neither go forward nor return. If we thought of pushing onward, the Bechuanas told us that we had before us a thirsty desert of four or five days' journey: if we thought of retracing our steps, that was equally impracticable, for our oxen were so exhausted that they would undoubtedly fall by the way, and we should be left alone in the midst of the desert. At length, after much painful deliberation, we determined to dig in the sand: every one set to work; and, after encountering great difficulties from the heat of the sand, and its falling in again almost as fast as thrown out, some trenches were formed six feet in depth, at the bottom of which we had the pleasure to see water slowly oozing through. The hand of Providence was manifest on this occasion; and, while I beheld the water gradually rising, I could not but say within myself—“Fill, O Lord, these trenches! if not, we die; and the birds of prey will devour our flesh here in the desert.”

But while we were labouring with vigour to escape the death which threatened us, the Bechuanas whom we brought as guides betrayed a wicked character: they ate and drank, and gave themselves up to brutal indulgence, without caring for



us or for their countrymen who accompanied us; and carried their insolence so far, that one of us was obliged to pass the night near the trenches in order to prevent them from exhausting all the water. Two days were occupied in collecting the water in vessels, for the supply of the oxen.

This place, to which we gave the name of Meribah (in allusion to Num. xx. 7—13), is under the 24th Degree of Latitude: no traveller, I believe, has ever before penetrated so far, on this side, into the interior.

On our return to Malebing we witnessed a very affecting scene. Men and women rushed eagerly into the water; and, as it was the Sabbath, we held a Religious Service in the evening, in which our Bechuanas manifested, by their sobs and tears, the lively gratitude of their hearts for the deliverance which had been granted them.

The Editors of the "Journal des

Missions" remark—

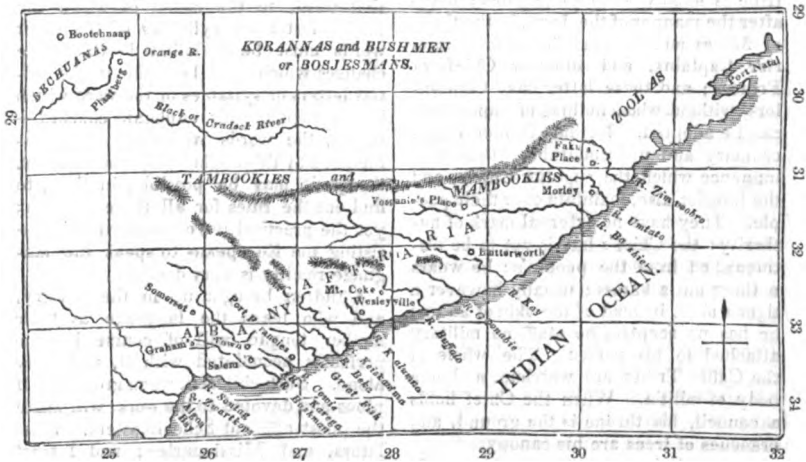
The Bechuanas who composed part of the caravan must be carefully distinguished from their countrymen who acted as guides. Those of the caravan belonged to the Mission at Lattakoo; and shewed at Malebing, by the touching proofs of their piety, the influence which Christianity has already obtained over their hearts: while the guides, as rude savages, displayed at Meribah the natural man in all the deformity of his selfishness.

### Caffraria.

WESLEYAN MISSIONARY SOCIETY.

THE Society's Mission in Caffraria is proceeding with vigour and success, though in the midst of difficulties, as our Readers will see from the subjoined extracts. The small Map here given is reduced from a larger published by the Society.

25 MAP OF CAFFRARIA AND ITS VICINITY.



Mr. Shrewsbury, Missionary at Mount Coke, furnished the following Notices relative to Caffraria.

Caffreland is a large tract of country, bounded on the South by the Great Fish River, on the East by the ocean, on the North by the Tribes called Tambookies and Mambookies, while its interior boundaries are less accurately known. It is about 250 miles in length, and perhaps nearly 200 in breadth. It is a land of hills and valleys, much better watered than most countries of Southern Africa. A great part is very fertile, and might be  
Nov. 1832.

rendered very productive by agriculture: but it is only occasionally that a traveller meets with cultivated land; chiefly the low grounds which lie along some stream of water.

This country is almost entirely pastureland, and cattle are the riches of the Natives: they have no sheep, and but few goats. The chief support of the people is milk, which they never drink new; but, putting it into skin sacks, it is kept till it becomes curdled and sour, when it serves them for food and drink together. Occasionally, a beast is slaughtered; and

every man present in the kraal partakes of it.

There is a rude hospitality invariably observed toward one another: a Caffre on his journey never takes any provision for the way: to whatever kraal he comes, or into whatever hut he enters, he sits down; and eats and drinks of the sour milk as much as he pleases; and carries a day or a week, according to his pleasure, being considered the whole time as one of the family.

The grain raised on their cultivated grounds consists principally of Indian Corn; and a small, husky, but very productive, grain, which is called Caffre Corn: this is very good when boiled, sweetened with a little sugar, and new milk poured over it.

The land is cultivated by the women: the men look after the cattle, and hunt the elephant and game.

The mode of living, and the civil government of the people, are patriarchal. They are divided into tribes, and every tribe is subdivided into families; much after the manner of the Jews, in the times of Moses and Joshua. They have inferior Captains, and superior Chiefs or Princes; and these latter have Counsellors, without whom nothing of importance can be adopted. Nothing is more extraordinary and unaccountable, than that influence which the superior Chiefs, and the inferior also, maintain over their people. They have no external mark of authority: the Chief's hut is not to be distinguished from the people's: he wears nothing but a kaross; usually however a tiger's skin, instead of the skin of an ox: he has no sceptre, no staff, no military attached to his person. The whole of the Caffre Tribes are warriors, and one body of militia. When the Chief holds a council, his throne is the ground, and branches of trees are his canopy.

As to religion, the state of this people differs from that of all others whom I have known: they may be said to be without any religion, true or false. Idolatry is wholly unknown among them. There is no idol, nor any worshipper of idols or of demons, throughout the whole country; no sacred groves, nor venerated rivers, nor consecrated stones. But they are also without any knowledge of the Supreme Being, nor do they in any way worship him.

Mr. Boyce, Missionary with Faku's Tribe, thus speaks of some

*Peculiar Difficulties in the Pronunciation of the Caffre Language.*

After two years' experience, I am fully convinced that the obstacles in the way of an adult European acquiring a perfect knowledge of Caffre are insurmountable: the pronunciation of the three clicks and their varieties is one great difficulty, but not the principal.

The main difficulty, which I think no adult European will ever master, (and some Europeans have now been ten years among the Caffres, which is long enough for a trial,) lies in a peculiarity of the language, which may be termed the euphonic or alliteral concord. One principal word in a sentence governs the initial letters or syllables of the other words: this is independent of any grammatical concord, or variety of inflexion. Thus, in speaking the language, the following points must be ascertained, in order to ensure correctness: first, the principal or governing word in a sentence—second, the principal letter in that word, to the sound of which the initial letters or syllables of the other words must be assimilated—third, the changes which must be made in the initial letters or syllables of the word which is governed by this euphonic concord—fourth, the words which remain uninfluenced by this euphonic concord. Now, though it may be possible, in time, to find out the rules for all those changes; yet the practical use of those rules in assisting the Europeans to speak the language readily is very doubtful.

Children brought up in the country, and who learn the language as their mother tongue, will of course become perfectly acquainted with it, and they alone. Such children, when grown up, if pious and devoted to the work, will make the most efficient Schoolmasters, Translators, and Missionaries; and I trust that some of them will eventually be called and qualified for this great work.

Mr. Shrewsbury mentions other *Obstacles to the Mission, from the scattered state of the People.*

In many countries, the hopes of the Christian Church are kept alive by prospects of usefulness among the rising generation. It would, however, be fallacious to hold out flattering expectations of extensive good in this department of Missionary Labour in Caffreland: for here we are placed in peculiarly disad-

vantageous circumstances; for whereas the Bechuanas, and other nations in Central Southern Africa, live together in considerable bodies, and have their thickly-inhabited towns, all the nations along the coast are so scattered over the country, and severed into little communities, of six, eight, or ten families, that, unless a vast number of Teachers are employed, the rising generation can never be generally taught to read the Word of God. This is a most serious difficulty, and rises from circumstances over which we cannot expect to have any controul. The exigencies of the people require a Teacher for every streamlet or river, along which they have fixed their habitations; who should instruct their children daily, in the same manner as a Missionary does the whole population once in six months, or once in a year, as he can visit them. As we now go on, little can be done, in the establishment of schools, with any prospect of success, besides attending to the children living in the Mission Village or its immediate vicinity: and even with regard to these, there are many things which tend to counteract those good results which might be anticipated from well-directed efforts to promote the knowledge of letters among the young. It frequently happens, that, when a Girl is just beginning to reward us for the pains spent upon her, the friends of the parents wish us to give her up; and she is removed to dwell with those friends, and all our labour appears to have been employed in vain. At a certain age the Youths, according to their national custom, go away to be circumcised; generally about the thirteenth year: and while they are younger still, it is astonishing to see what influence the son of a Chief of the same age, and also in the school, will exert over them; so that, if the Chief's son choose to absent himself from the school, most or perhaps all the boys will do the same; and he will be seen basking in the sun, and the other boys around him: at the sowing season, also, the children are almost universally required to watch the cultivated land; and thus, by a variety of circumstances, which directly tend to frustrate the object of our Mission, even the few children who are trained up in our schools gain, comparatively, but little benefit from them.

Such being the insurmountable obstacles to the general diffusion of knowledge, it will be exceedingly difficult to train an efficient Native Ministry. It seems,

therefore, as if the only means of teaching the people to any extent, for a long season, must be, by preaching to them the Gospel, through the medium of an Interpreter. Preaching is undoubtedly the most direct means of promoting the salvation of the souls of men, for it is God's own appointed method; and Caffres are saved by it, blessed be God! At the same time, it seems to be only second in point of importance, that they should be able to read the Scriptures, in order to their being in all things devoted to God and His service.

I must acknowledge, that the view which I have now given of our difficulties often distresses my mind very much; and though I have long considered the following as useful maxims for a Missionary—namely, that he ought to have a mind superior to discouragement, and that discouraging circumstances should only add vigour to his soul and excite him to greater and more persevering effort—yet I find myself unable, at all times, practically to adhere to them. It may be, however, that *out of weakness, we shall be made strong*: and, perhaps, the moral destitution of the people may be met in a way which we do not contemplate; and the Spirit of God may be poured out, through the Preaching of the Word, in such plenitude, as to remove, or considerably lessen, our chief difficulties, and create those subordinate agencies and helps for us, which we so greatly need. Our hearts cleave to the promise of the gift of the Holy Ghost, as being our principal source of comfort; and, since it is not for us to *know the times and the seasons, which the Father hath put in his own power*, we can only go on, praying and teaching at all times, and in all places; and then commend our whole work to God, and wait for His blessing to ensure the greatly-desired success.

The Committee justly remark:—

While we joyfully anticipate the moral renovation which the Gospel is destined to effect among the inhabitants of these benighted countries, and hail with devout thanks every increase to the Church, and every advance made on the territory hitherto under the undisputed reign of the Powers of Darkness, we ought not to be unmindful of the difficulties still existing—the trying circumstances of our Missionaries—and the necessity for faith, and prayer, and patient perseverance in the work of the Lord.

Notwithstanding these difficulties, it will be seen, by the following extracts from some late communications, that the Society is called to rejoice in the

*Success and Enlargement of the Mission.*

Mr. W. Shaw, who assisted in forming the first Mission of the Society in Caffraria at WESLEYVILLE, thus speaks of a visit which he and Mrs. Shaw paid to that Station, in the close of last year, from Grahams-town, where he is at present settled:—

I cannot express what were my feelings on entering Wesleyville. When our waggon was discovered approaching, the whole population of the village and neighbouring kraals assembled and greeted us, with such earnestness and kindness as drew from our eyes floods of tears. The first entrance of Br. Shepstone and myself, with our families, among this people, nearly eight years before, was forcibly brought to my recollection. At that time we were received with a mixture of wonder, curiosity, and joy: now, we were embraced as old friends and benefactors. Mrs. Shaw was hailed, "Mother," and myself, "Father," by many a Caffre Tongue. At our former entrance, we saw nothing but filthy Caffre karosses; but now many saluted us, who were neatly dressed in European Clothing. At that time, all were Heathens; but now not a few real disciples of our Lord gave us *the right hand of fellowship*. When we first came hither, there was not a house in which we could lodge; but now a handsome village crowns the summit of the hill, flanked on the north-east, in a commanding situation, by the rising walls of a new Stone Chapel, building under the direction of my successor, Br. Young.

A Young Chief died while we were at Wesleyville. He had been a great opposer of the Gospel; but, during his last few days' illness, he became greatly concerned for his soul: the Christian Chief, William Kama, devoted much time and attention to him: he was the last survivor of a band of three young men, who exercised much influence over many others; and who, in the early period of the Mission, were great opposers of Christianity, for the avowed reason that it was interfering with some of the abominable cus-

toms of the land: one of the others was also a Chief; and they have successively been called, in the prime of life, into another world. These events have not been unobserved by the people; many of whom regard them as gracious warnings, sent by the King of Heaven.

There has been a remarkable revival of Religion, especially among the young people, at Wesleyville. There is, at present, a large number of promising Candidates for Baptism; and while we were there, we witnessed the baptism of eight fine Young Women, most of whom have grown up on the Station: two of them are daughters of Chiefs.

Cultivation of the land is receiving greatly-increased attention at Wesleyville. Last year they obtained a most abundant harvest; and, this year, they have enclosed many acres of new land. Just as we were leaving, the Chief Pato brought me 70 rix-dollars, that I might therewith purchase a plough for him in the Colony: this is, so far as I know, the first instance of the kind which has occurred in Caffreland. If the plough could be generally introduced among the Natives, it would enable them to cultivate much more extensively; and be a great relief to the poor women, who, at present, dig their fields with wooden spades.

Mr. Young, who now labours at this Station, thus speaks of it, in January last—

I would not be too sanguine in my expectations, but I cannot but remark the pleasing indications which I see and hear; such as the people's inquiring when we shall visit them again, and how glad they shall be when the time comes that we shall preach again in their neighbourhood, &c. Many of them are much more serious in their prayers and more spiritual as to the subject-matter of their prayers. Formerly they would scarcely mention any thing in their prayers but cattle; but now they are frequently heard acknowledging their sins, and requesting pardon for the same; and several times of late I have been much affected, while witnessing the seriousness with which they have retired after preaching, to the shade of different trees, to offer up their simple prayers to God for His blessing on the Preacher and the Word preached.

I do not wish you to think that we have now no discouragements in Caffraria: on the contrary, we have many, which we do not wish to mention, except

it be to request an interest in your prayers.

Of MOUNT COKE, the second Station formed in Caffraria, and of the Mission generally, Mr. Strewsbury thus speaks:—

Those Chiefs and their people who have desired Missionaries have been mainly influenced by worldly principles; supposing, and indeed truly, that it would tend, in various respects, to their outward advantage, and especially be a means of preserving them from the various marauders of this continent, by the friendship which they would be able, through our medium, to maintain with the Colony. From this consideration arises much of the respect shewn to the Missionary, and much of the importance which attaches itself to his character: and, for this reason, a Missionary is sure to have the shield of protection thrown over him by whatever Chief he lives with, against all direct persecution, oppression, and wrong. All this is ordered by Divine Providence, for the accomplishment of much higher and more glorious purposes than the people themselves have contemplated, by desiring us to sojourn with them as acknowledged Teachers of the Word of God.

But those principles, which have induced them to desire our residence in the country, will not lead them to renounce ungodliness and sin. The heart remains as depraved as ever; and it would be easier for them to submit to the bitterest foe that seeks their destruction, than to yield to the *Gospel of the grace of God, unless the people be made willing in the day of God's power.*

It is, therefore, not without reason that we cry unto Him that heareth prayer, for the out-pouring of His Spirit; and that, while we preach the Word in obedience to His high command, we abandon ourselves as helpless instruments to an utter, and exclusive, and perpetual reliance on Him, who only can change and renew the heart of man. For my own part, I would not continue another day in my work, nor preach a single Sermon more to this people, if I did not believe in the Holy Ghost—if I could not from the heart adopt the fine Doxology of the Ancient Christian Churches—"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end." But believing in the eternal and

unchangeable unity of the undivided Trinity; and, by unavoidable consequence, in the perpetuity of the influences of the Holy Ghost throughout all ages—in the "is now, and ever shall be"—I am kept from being wholly cast down; and, in the darkest, gloomiest night in this wilderness, have still a pillar of fire to look unto—an assured token of the Divine Presence, for comfort, support, and consolation.

That God hath given unto us, in Caffreland, His Holy Spirit, as well as unto our Brethren in the Colony, though not so abundantly hitherto, is manifest unto all men. For who hath converted the souls which have been saved? What power is it that touched the depraved hearts of these men and women, and made them holy and new? Who is it that hath opened the light of a new world to the astonished vision of those who have entered the valley of the shadow of death? Lord God! it is *THY* work, and only *THINE!* even as unto *THEE* alone belong *the kingdom, and the power, and the glory, for ever, Amen!*

If, therefore, we have not from among the Heathen People *DAILY added unto the Lord*, we have an *ANNUAL* increase; for not a year has passed hitherto, without some augmentation to our numbers on the Heathen Stations: and with the utmost confidence it may be affirmed, that a week seldom passes away, without our receiving fresh tokens of the presence of God, both to our own souls and in our ministrations among the people.

On the whole, then, we come to this conclusion—that the work, which hath been wrought, proves the existence of a Divine Agency with us; while, at the same time, a much larger effusion of the Spirit is required to ensure general and extended success in this wide field of labour.

Mr. Shepstone thus speaks of his Station at MORLEY:—

In my last Letter to you, I stated that this Mission was in a state of growing prosperity—that the number of our Congregation was increasing—and that the general feeling was in favour of the Gospel. Since that time I have had no reason to alter that opinion; but, on the contrary, we have had the most pleasing encouragement, arising from the attention of the people to the Means of Grace—the general inquiry among themselves on the subjects of Religion which the preach-

ing of the Gospel excites—and its real effects already visible.

His Journal furnishes some illustrations of the working of the Natives' minds:—

*Sunday: May 1, 1832*—I have been obliged to preach out of doors, as our temporary Place of Worship is become too small for the Congregation: about two hundred were present, who behaved remarkably well. After Morning Service, the following conversation took place between the Interpreter and a number of the Natives who had come some distance to Divine Service, and were waiting for the Afternoon Worship.

*Interpreter*—"What think you of what you have heard to-day?"

*Natives*—"Think! what can we think? We remain as we always did. Where have we a Chief who will do as that Chief (Hezekiah) did?" alluding to Isaiah xxxvii. 1. "Our Chiefs, as the young fill up the place of the old, so they walk in the same track: no one ever tries a fresh path, although we all see that we are always in the same distress, and have no one to fly to in time of trouble; nor can one word be said in favour of the old system. Vosani was the only Chief whom we ever knew, whose plan was somewhat new; and, just as our eyes were upon him, he was taken from us by death; and now there is not one left who will imitate the Chief whom we heard of to-day." "And while this is the case," said another, "the common people will never be changed; for such is our attachment to the Chief, that none of us either will or can, should we feel disposed, walk in a new path. The Chief must first begin."

*Interpreter*—"I think you just now said that you loved the great Chief, Vosani." "Yes."—"And when that Chief died, who among you requested death to call at your house, for the simple reason that you wished always to walk in the same path?"

One Native said—"We love to follow our Chiefs, but none of us love to follow him so strictly as to die with him." Another said—"I begin to see now this Great Word which is come among us is like death; because it is a thing of great importance, and because it is a thing with which every man has to do, whether his Chief will or not." Another said—"I have noticed one thing which has made me conclude that this people have

some dependence which we have not. When there is alarm of war, we run hither and thither asking for news, but they remain quiet at home. If you see any of them leave the village in search of cattle, &c., they take their walking-stick, and off they go: if they arrive at any of our places, they enter into conversation; contend, if needful, without fear; and then proceed. But, with us, it is not so: we must have our bundle of assagays: we dare not leave home without them: and now what makes the difference? IT MUST BE THEIR GOD!" "Yes," said another, "while we are here, we can see all this clearly; but, now this evening, when we leave this place after Service, some will descend into the valleys to the right, and some will go into those on the left, each to his respective kraal; and when we come there, what will any of these things concern us? shall we not all act as though we had never heard them?" All here rejoined, "True." "But what is it that holds us so fast in our old customs? our mouths are all fast. When we heard this Word two years ago, we thought it was something which would soon die like other news, or become old and uninteresting; but it still remains, and is the same as it was the first day; and there is not one man among us who is able to contend or gainsay: we did attempt it at first; but it is now all over: we contend no more."

---

## Mediterranean.

### AMERICAN EPISCOPAL MISSIONS.

Mrs. Hill relates an affecting instance, which took place in her School at Athens, of

*Successful Discipline of a refractory Greek Girl.*

Among the children admitted into our School, was a child about eight years old, named Annetta, who came for many weeks without attracting any particular attention. One day I was informed, by some of the children who sat near her, that she was taken ill; and, on examination, she appeared to have an ague-fit on her. I immediately got some warm clothing and a pillow, and made her lie down; and, as the fit was light, she recovered in about an hour. I sent her home, gave her some medicine in the evening, and next day she was at school, during which I gave her portions of bark.

Presuming, I suppose, on my kindness,

she began to take liberties, and frequent complaints were made against her. I soon made her see, that although I had been kind to her when she was sick, she could not escape punishment if she behaved ill. I called her from her class, and made her stand behind me. Shortly after, being engaged in another part of the house, I was again informed that Annetta was sick. I went up to her, and found, as I expected, that it was only feigned. I reproved her for her dissimulation, and kept her without eating until after the school was dismissed for the day. Wishing if possible to impress her mind with some idea of the wickedness of feigning herself sick, I told her that all sickness came from God, who knew her heart; and if she had been able to deceive me, she could not deceive Him, who sees and knows every thing. She wept very much, and—as is the case with us all—tried to find an excuse for her own sin, by accusing those who had the care of her. Her feelings made her forget the restraint which the presence of her superiors had imposed on them: she broke out in a most animated description of her sufferings at home, in a strain of eloquence which at once astonished and delighted me.

While she told the tale of her wrongs, her little frame seemed to expand—her large black eyes were lighted with the fire of indignation—and she seemed filled with the intensity of her feelings. Her language was elevated, and depicted well the emotions of her heart; and the gestures which accompanied it gave force to her expressions. “I have had a hard life of it indeed!” said the little thing. “I must be punished at home and at school too; for indeed, Lady, if my mother hears that I have been bad here, she will whip me severely: I can shew you now on my back the marks of my last beating.” I said to her, “Annetta, why are you so wicked? This is the reason why you are punished both at home and at school. You have proved to me to-day, that you are a very, very bad girl.” “Woe is me! Lady. I am an orphan”—they call all orphans who have lost their father—“my father was killed by the Turks. The husband of my mother does not love me. I have been permitted to run wild, and no one cares for me. I have had no shoes to my feet for four years. My mother’s husband loves wine; and when filled with it, I am his victim. He respects no days, even the day when I partake of the Eucha-

rist”—they commence from the day of baptism—“is no day of peace to me. On the last Lord’s Day, he sent me to the bazaar for wine: it was not good; for, as I have never drunk wine, I cannot tell whether it is good or bad. For this he threw me on the floor, and put his foot upon me, as if he would take my life. And why did he not take my little life? I am sure it would be better, than to live in torment all my days.”

I was much affected; but told her I saw plainly that it all came from sin. I was sorry that she had no one to care for her: if she would try to be good, I would be her friend. She promised to try. I saw, by the disposition which she had manifested, that it would be a difficult task to reform her; but, as it is for this that we have come hither, I determined to try what could be done for a child who so early evinced such talents. I felt, that if they were not properly directed, they would ruin her; but that, by the blessing of God, she might be made an ornament to her country.

I took her home with me after school, and made her sit in my little entry, and knit until evening, and then allowed her to go home. She sometimes shewed impatience at the restraint; but I asked her which was best, to remain quietly with me, or to go home and be beaten.

She continued to behave pretty well for a few days, when her natural impatience of controul again manifested itself; and, after several reproofs, I was compelled to have recourse to more strict measures.

One day, having been more than usually troublesome, when she returned with me to the house, I compelled her, instead of taking her usual seat, to enter a little closet; and told her that she must remain there, and that I should not give her any of my good dinner. I then left her, and went up stairs. In a few minutes I returned and found that my prisoner had escaped. What was now to be done? Here was an act of disobedience and contumacy, which could not be overlooked; and if she was allowed to enter the school again, which I was disposed to forbid, it was important, on the score of example, to shew to her and the others that I was not to be trifled with. As it was Friday—the last day of the week for keeping school—I had some time to reflect how to evince my determination to discard her, unless she should submit to my authority. Toward the evening of

Saturday, her mother came to plead for her wayward child—"I might do what I liked with her—punish her as I pleased; if I would only take her into school again, and try to make her good." Annetta, she said, had not returned home till evening. She then observed that something had occurred, for the child wept bitterly: it was some time before she found out the cause of her distress. She had been crying the whole day, and urged her mother to come and beg my forgiveness, with many promises of amendment. I told her that Annetta had already given me much more trouble than all the other children in the school; and I had not time enough to devote to one, whom I had so little hope to reform. The poor woman was quite disconsolate.

On Sunday, when I came down to breakfast, I found a plate of almonds and six fresh eggs: on inquiry, I found that Annetta had brought them. I smiled at the child's perseverance, and put them into the closet. She was at the Sunday School, but I took no notice of her. On Monday, when I went to school, I took Annetta's peace-offering with me; and, as soon as all the school had assembled, called her to me, and returned her almonds and eggs, telling her that I received no presents but from good children—my favour was to be bought only by good behaviour. "You have given me," I said, "a great deal of trouble, Annetta; and, as I see that you cannot be good, you had better go home to your house." She took her basket, and left the room without speaking a word, and I expected not to see her again. When I returned home, her mother was waiting my arrival on the steps; and, in the most earnest manner, besought me for her child. I now thought that she must be fully impressed with a sense of her fault, and of the propriety of the mode of punishment which I had adopted; and told her mother, that if Annetta would return to the closet from whence she had escaped, I might receive her. The next morning, when I came down, my little culprit was quietly seated in her prison.

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
TINNEVELLY.

THE following particulars relative to this Station would have appeared with those given last month, but were postponed for want of space.

#### *Weakening of Natives' Prejudices.*

The communications before us contain many cheering facts, leading to the conclusion that the prejudices of the Natives are gradually yielding to the labours of the Missionaries, and the diffusion of knowledge. The following extracts are from Mr. Rhein's Journal.

Jan. 21, 1831.—This afternoon a learned Brahmin from Tinnevely came to speak on religious subjects. He seemed a sensible man, and spoke seriously against the idolatry and other follies of the Brahmins. When I gave him a book bound in leather, I expressed my apprehension that he would fear to touch it on that account; but he readily took it, saying, "Have we not a skin ourselves?"

Feb. 7.—A Brahmin began lately to instruct our Seminarists, many of whom are low-caste boys, in Sanscrit. Is not this a proof of "the march of intellect?"

March 5.—To-day, busy with the Schoolmasters, mostly heathen. In the evening they were all at the Mission Prayer-Meeting. Though many of them, if not all, look chiefly to the livelihood which they get by being Schoolmasters, yet it is evident that they see more and more the truth and excellency of Christianity. Last month I had given them "The Good Advice," for their own reading and study. This evening I questioned them a little about it; when the man from Calcand gave a clear account of its contents. They expressed themselves much pleased with it; and one proposed that many more copies might be printed and distributed, many other persons having desired to obtain it. They told us some views which the people entertain of all our exertions. Some say, that Government do all these things, in order by degrees to be freed from paying so much money for the idol-temples. I assured them again, that Government have no hand in this matter; and I further told them candidly, that were I asked, Should Government take the spread of Christianity in hand? I should say, No. The explanation seemed clear to them. Others say, that because the grown people are not so tractable, we establish Schools, in order to get our design accomplished by means of the young. The idea that we establish Schools in order to take their children and ship them off is almost entirely gone: it is only heard of in some places on the coast, where Schools have



been but lately established. An account of the various Societies, consisting of private Christians, was very interesting to them. It is evident that much knowledge is spreading by these Schools. A change in the people's sentiments about idolatry is everywhere visible. Who would have thought, ten years ago, that about 30 or 40 Heathen Masters, of the Soodra Caste, would not only learn the Christian Catechism, but come and sit down in a Christian Church, attending a Prayer-Meeting for the spread of Christianity?

David related, that, when lately in Trichendore, at the feast, to which a vast number had come from Travancore, he met with several heathen families from thence, and spoke to them about Christianity; when a man called his boy, saying, "Tell what you know of these things." To David's surprise, the boy repeated a Christian Catechism. On inquiry, he found that he attended one of the Nagercoil Mission-Schools. David was pleased with him, and wished to give him a trifle as a present; but when he asked the boy what he should like to have, he immediately replied, "Give me a Gospel of Luke."

May 12, 1831—Two Brahmins came to ask for the establishment of a School in the village near the river. They at least well know that their Brahminical System is a lie. To judge from their speeches, it would seem that many Brahmins are convinced of this, and desire a change; but every one is afraid to begin breaking the chain with which they are bound down.

May 28—The Catechist of Tattanmadam reported that a Heathen had some time ago left the place, and gone to dwell in another, because of Christianity; "Because," said he, "that will kill all our children here by the small-pox." He had hardly been in the other place, and offered to devils, when his child died. Not long after, he himself was taken ill, when he removed to a third place; but there also Christianity was near. He then returned to the second place, and inquired of a Shastree there what he should do with regard to Christianity. The Shastree told him, that he might go back to his own village; that he need not fear Christianity; that all the devils must go away; &c. &c. Accordingly, he returned to his first village, came to the Catechist, and has joined the Congregation. At Perumalkoollam, six families of the low caste have gone back to Heathen-

Nov. 1832.

ism; from worldly-mindedness, of course.

June 25—This has been a week full of madness in Tinnevely. A large number of people had been driven together from the country, to pull the great car and one or two small ones. Notwithstanding all their endeavours, the great car stuck fast in the second street, and the Swamy was obliged to stand out all last night: the people from the country, having lost their relish for these things, dispersed; and this morning the Tinnevely People were left nearly alone to pull the car to its place. A great Pandaram (Priest) Swamy was then employed to go about and persuade the inhabitants to come to the pull. Many, however, preferred first to go out and witness the execution of a murderer in the neighbourhood; and the god was under the necessity of waiting till their return; when, in the course of this forenoon, they effected their object; but not before several were bruised and otherwise injured. Our Preparandi were out yesterday and to-day with Tracts. The people see plainly that their idols are senseless things: only pride and shame make them zealous for them.

Asirvadam returned yesterday from a visit among several Congregations in the neighbourhood. At Kalankarei, there were lately only eight families who had been instructed in Christianity. When Asirvadam arrived, all the village came together to hear, and afterwards declared their resolution to embrace Christianity—in all 63 or 64 families. Asirvadam told them, that, in proof of their sincerity, they should destroy their idol, Ramasamy. Some of the headmen were willing; but some of the rest, particularly the women, were afraid. Asirvadam left them considering the subject. They then agreed upon it; and in a few minutes they had the stone idol torn up, and cast out of the temple. This is certainly remarkable, and shows, whatever their motive may be, that they will be rid of idolatry. To cast out an idol, which they worshipped from their infancy, is no small thing.

June 30—I left home, and arrived early this morning at Kalankarei, to speak with the people who have lately renounced idolatry. The idol, Ramasamy, I found cast out: only the foolish pictures were on the walls of the temple. The temple itself is small, but has a large Pandal (shed) with stone pillars. Many people assembled for Morning Prayer; when I instructed them on the Creation and fall of man. After breakfast, two Soodras,

the Miraskarens of the village, came to see me, and to complain against the people; telling me, that the design of the people in becoming Christians was to oppose the Miraskarens, to whom they will not pay their dues, &c. I called for the headman, and inquired of him, in the Miraskarens' presence, about these accusations; when it appeared that the Miraskarens oppress the people, and endeavour to exact more from them than is due. I asked them why they had become Christians: to which they replied, "We have become so in order to know the road to heaven; and as for these lands, money, &c., they are but perishing things, not fit to satisfy our souls." They assured the Miraskarens, that they had no design to make the village their own by this step, and that they were always ready to pay to them what is just and right. The Miraskarens would then have them do nothing in the village without their leave; by which they seemed especially to mean that they should not cast out the idols without their permission. I told them, that if the idols were the people's own property, they should do with them as they pleased. I perceive, from all, that the Miraskarens are vexed at the people's having removed Ramasamy, and that they will not now be at liberty to oppress them at pleasure. No wonder, if these oppressions are the means, in the hand of Providence, of cutting the string which ties the people to idolatry, and opening their ears to hear the Word of God. I endeavoured to make them all well understand that there is no connexion between the people's becoming Christians and their relation to their landlord: the one must ask only what is just and right, and the others must willingly pay what is just and right.

July 28, 1831.—To-day a Moorman came, requesting a Hindoostanee School for the Mahomedans' children in Tinnevely. Our Christian Books will be taught, of course. This is a new thing here; and indicates that the stiff prejudices of the Mahomedans begin to give way. In our Tamul School at Coilpetty, on the coast, also, a large number of Mahomedan Boys have lately entered the list.

The Zemindar of Shokampetty has struck off half of the expense for five or six idol temples in his Zemindary: he is said to have told the Brahmins, who brought as usual the annual accounts, that there was no benefit from those idols, they being but stones and stocks, &c.;

and that therefore half of the money will do. A member of a Zemindar Family in those parts has told the Catechist of Taleivenkotei that he has a great desire to become a Christian.

Dec. 23.—In a certain place, the Soodras came together, and proposed to collect money, and make a poojah; but they had been reading our books, and therefore one of them said, "Don't you see that what the Christians say is true? All these poojahs are useless. I shall not give any thing toward it." The rest still persisted in making a trial, when he said, "Well, make poojah. If it rain, then I shall give my share; but if not, I don't."

#### COTTAYAM.

The Rev. J. B. Morewood continued in charge of the Syrian College till the Buildings on the Nilgherry Hills were sufficiently advanced to allow of his occupying them; when he transferred the Missionaries' Children under his charge thither, agreeably to his original appointment.

In the beginning of July in last year the greatest part of the Youths quitted the College, in consequence of alleged dissatisfaction with their situation; but it appears that they had returned to their studies in the ensuing November.

Since Mr. Morewood left Cottayam, the College has been superintended by the Rev. H. Baker.

A Letter from Mr. Baker to the Rev. F. Spring, of December 1st, 1831, supplies the following information relative to this Station.

#### State of the College.

There are now nearly 100 Students in the College, one half of whom, at least, are Deacons; and there are perhaps from 10 to 15 more to come. With regard to their studies, those more advanced have, of course, been no gainers by the three or four months' idle time that they have had: they have, however, applied themselves again with some earnestness, and will probably make up their loss. Several new classes for English have been formed, and are already coming on well.

#### State of the Schools.

The GRAMMAR SCHOOL being entirely supported by the Society, and having none but lay-boys in it, went on as usual,

after the College Boys had left ; but on the return of the College Boys, the First Class of the Grammar-School Boys were sent to the College, it being impossible, during the absence of the Rev. Messrs. Bailey and Doran, to attend properly to the more advanced in both places. Several of the elder Boys have been sent out as Schoolmasters, both from the College and Grammar School. There are now in the Grammar School, besides about 30 Syrian Boys, 14 Nair Lads, 8 of whom form an interesting class.

The PAROCHIAL SCHOOLS are about 30 in number. As it is impossible for me to visit them, my time being entirely taken up at Cottayam, I am under the necessity of committing them to the charge of the Readers, who visit each School once a month or oftener, catechize the children, and bring me the regular returns. Several Heathen Schoolmasters have been dismissed, and Syrians employed in their stead ; but several still remain. The Readers who have charge of the Schools continue to be employed also in reading the Scriptures, both in churches and in the villages, when on their journeys. They also read and distribute a considerable number of Religious Tracts, and report that, in general, they are well received ; though some, both Catholic and Heathen, are afraid to receive them, for fear of losing caste, or provoking the displeasure of their superiors.

The FEMALE SCHOOL continues to prosper ; and some of the eldest children have begun to do something toward their support, by knitting. This, however, must not be expected to relieve the Society of any expense in supporting the School, as eight or ten of the eldest, including nearly the whole of the knitters, will leave the School in the course of three or four months. This seems discouraging ; but, when it is recollected that these are to be the Wives of our Schoolmasters, and the mothers of the children who may hereafter attend our Schools, we ought rather to thank God and take courage. We have a number of instances of these children reading the Scriptures and their Reward Books to their parents, who had never before, though professed Christians, heard the word of God.

*Summary of the Schools.*

Number of Schools .....	32
Number of Scholars : Syrian Boys .....	699
Girls .....	194
Heathen Boys .....	307
Girls .....	8
	— 716
	— 216
	931

*State of the Congregation.*

With the College, our Congregation was also broken up ; but since the return of the Students, our Grammar School is again full at the Malayalim Service. I preach twice on the Lord's Day. I was assisted last Sunday by Marcus, Catanar. Another Catanar will preach next Sunday in Malayalim.

I ought to say, that our Congregation is very attentive during the Malayalim Service, and that such of the Teachers and Students as understand English are the same during the English Service.

ALLEPIE.

From the Rev. T. Norton's Journals and Letters we collect the following particulars relative to this Station:—

*Progress of Christian Knowledge.*

March 26, 1831—A young man, belonging to a Congregation in Tinnevely, professed his regret at being obliged to leave us, and the Church where he could worship God, and have the comfort of hearing His word. Poor man ! I wish he may be sincere ; but, from some circumstances, cannot help having my fears. He asked for a Letter to some gentleman in Madras, that he might obtain employment ; but not knowing him sufficiently, I could not promise him the grant. I asked one of our young people, who was standing by, how he was going on in Religion. He said, he hoped according to the Word of God. "How is that ?" "I pray to God, daily."—"How do you pray to him ?" "For pardon, and to be enabled to walk in His way."—"In what name do you pray ?" "In the name of Jesus Christ."—"When you pray in that name, what do you exercise in it ?" He could not understand my question, though I put it in various forms. I referred him to the Philippian Jailer, explaining the circumstances, and asked, "What was Paul's answer to him ?" "*Believe on Jesus Christ, and thou shalt be saved.*" He was ready in this and other Scriptures on the subject. I gave him a few instructions on the Christian living by faith.

A poor old woman of the Church of Rome, whom I have known several years, came up, and gave me a salam (salutation), and began expatiating on the goodness of God to me and mine. Asked her what she knew of God. "I know God."—"How can you know any thing of God, when you never hear His Word ?" "Oh, Sahib !

because I do not come to your Church I do not hear His Word; and therefore, indeed, I do not know God." Exhorted her to attend to the Word of God, and seek the salvation of her soul.

A heathen young man, formerly a Candidate for Baptism, but put back for immoral conduct, was standing by. I asked him what he thought of sin. "It is a great evil in the sight of God."—"It is indeed; and should you die in it, what would be the consequence?" "I should go to hell."—"What would you suffer in hell?" "The wrath of God."—"Are you willing to suffer that?" "No; but to be saved from it."—"How can you be saved from it?" "By believing in Jesus Christ, who died for sinners."—"When any one truly and sincerely believes in Jesus Christ, what does that faith excite him to?" "To hate all sin, and to walk according to the commandments of God."—"Where are God's commandments?" "In the Gospel."—"Then what must you do to become acquainted with it?" "Hear and learn it." I was truly grateful that he had acquired so much knowledge of the way of life. Our meeting and conversation were accidental, so that he could not have prepared himself for it. Such circumstances prove that the knowledge of God and His Word, of Christ and His salvation, is making its way. No great while ago, no one in the place would have been capable of answering one of the above queries. All we now want is the divine energy to attend the Word, to cause it to *run and be glorified*. Let us pray fervently for it!

*April 8, 1831*—This evening baptized one of our Girls. Six months ago she solicited to be received, when she was totally ignorant of every thing good. In training, she has improved but little; yet has, I hope, acquired a good deal of information on Religion. She says, that, by hearing the Ten Commandments read in the Church, she soon learned the folly and sin of idolatry; that she had sinned against God, in neglecting Him and worshipping idols instead of Him; and that now she sees and feels herself to be a sinner before God, who can only be saved by the Lord Jesus Christ.

*May 27*—A respectable Soodra called to ask for portions of the Scriptures: he has read the Gospels given by the Readers; but he did not seem to know much about them. His reply was, he wished to read, that he might understand.

I gave him some, advising him to pray for divine teaching.

*June 27*—Visited, this evening, two families reported to be sick. The first I found to be more diseased in mind than in body, and was necessitated to use the rod of reproof for neglect of Public Worship. The other family are very regular attendants: husband and wife are both ill, particularly the wife. In them, as is frequently the case, matters are the reverse of what might be expected. The husband can read well, having been taught, from a child, to read the Scriptures in our School; but he is destitute of all experimental knowledge of the truth; indeed, he evinced a sad lifeless state of mind. On the contrary, his wife, who cannot read, and was brought in comparatively very late, manifested so pleasing a state of mind, that I felt quite refreshed by conversation and prayer with her.

*Sept. 18: Sunday*—In the morning, had the pleasing duty of receiving a backslider into the Church. He had been excluded about ten or eleven months, for immoral conduct. I trust his repentance is sincere: he wept much, and evidently endeavoured to conceal it. He was filled with confusion of face, and, I hope, with sorrow of heart. His voice faltered considerably while making acknowledgment of his guilt, and stating his sorrow for it.

*Nov. 13: Sunday*—While walking in the grounds after Service this evening, asked one of the peons (foot-soldiers), a Mussulman, what he had read during the day. He replied, "Part of St. Matthew's Gospel."—"What chapter?" "Do not remember."—"What was the subject?" "Jesus Christ accused before Pilate, and His sufferings."—"For whom did He suffer?" "For men."—"Why?" "Because man has sinned, He died in his stead, as a sacrifice."—"Why was it necessary that He should die?" "To make an atonement for sin." I was surprised and pleased to find that he had made such progress in Christian Knowledge, and wholly by reading the Scriptures and Tracts in Malayalam and Tamil: a proof that Christian truths are known to a greater extent than is supposed, and that nothing but fear keeps many back from an open profession. Were he openly to profess faith in Christ, his life would be sought after; and nothing short of a divine work on the mind would influence one in such circumstances to put himself

in that position. But is it not encouraging that Divine Light is making its way even in the minds of the people? and may we not hope, that, ere long, by the influences of the Holy Ghost, it will be productive of much good?

*Daily Employment of the Missionary.*

Every Lord's-day I have two full Services; and on the first Sunday in the month, the Lord's Supper. These Services, in Malayalim, are half as long again as in English, even omitting some parts as I do. On Thursday Evening, Service again; and a Prayer Meeting on Monday Evenings, when I expound a portion of Scripture. From 10 A.M. to 4 P.M. I am daily engaged in translating; except two days at the beginning of each month, when I examine the children of both Schools.

*Favourable Indications in the Girls' School.*

Dec. 4, 1830 — This Evening, Mrs. Norton, as she frequently does, but later than usual, went into the Girls' Room, expecting to see them dispose themselves for sleeping; but was unexpectedly gratified, by finding them arranging for reading the Scriptures and Prayer among themselves. It appeared, on a little inquiry, that it is the practice, for one of those who can, to read a chapter in turn, and for another to offer up one of the Prayers at the end of Dr. Watts's Catechism. Though we have no reason to conclude that a real work of grace is begun in them, is it not pleasing and encouraging to see such a feeling in them? How different from those who are running wild in the Bazaars, &c. ! And may we not hope, that He who brought them to us, has given them to read His word, and has thus far inclined them to seek His face, without special injunctions, after all the duties of the day are over, will graciously mature it to their eternal benefit, and His own glory?

Jan. 30, 1831: *Sunday*—In the afternoon, Mrs. Norton asked one of the little girls in the School, if she ever prayed. "No," was the reply.—"I thought not," said Mrs. Norton; "and that is the reason you are such a naughty girl: you do not pray for God's grace and assistance." —, one of our own native children, was asked if she prayed. After some hesitation, she replied, "Yes."—"I suppose you use the Prayers at the end of the Catechism?" "No, I do not."—"What then?" "I pray for what I want."—"And what do you want?" "I want God to bless me, and make

me a good girl." She is of a good disposition, of the Nair Caste, not more than 8 or 9 years old; but reads remarkably well, and scarcely gives any trouble. I hope that she will be kept praying, and we may be assured she will have what she wants.

*Course of Instruction in the Schools.*

Jan. 17, 1831—For the satisfaction of those friends who contribute to the support of our Schools, it may be well to give the detail of our daily proceedings.

At day-break, the children rise and repair to the bathing-room, to prepare for the duties of the School by six o'clock, when a bell calls them in, and they commence with reading in the New Testament: by which arrangement, it is read through every three months. The Malayalim School continues till ten; except that an hour, from eight to nine, is occupied in Family Worship and breakfast. At ten, the English School commences, and lasts till three in the afternoon, except that from half-past twelve to one is spent at dinner. At three, the Malayalim School recommences, and continues till five; except on Saturday Afternoon, when both Boys and Girls, in their separate bathing-rooms, well wash with soap, and arrange for appearing clean in the House of God on the Lord's-day. From five to six every evening they play in their own grounds; after which they are called to supper. The rest of the evening is devoted to learning their portions for the Sunday Afternoons; and in Family Worship, till the time for rest, which is nine. The Girls, instead of learning English, attend Mrs. Norton in the house verandah, from nine till three, when they learn plain and fancy needle-work, spinning, &c.; and it yields no small degree of satisfaction, to witness the rapid progress which they make in these branches. Thus you, and the friends at large, will see, that their time is fully occupied in a way which we cannot but hope will, by the Divine Blessing, prove a benefit to them. The Boys are getting on in English as well as can be expected for the time.

*State of Translations.*

April 20 — I enclose a copy of the translation of the Union Spelling-Book: it is the first of the kind in Malayalim; and, I trust, will be rendered a blessing to the rising generation of Travancore.

I have finished the Psalms, and have

carefully compared them with the Original and with the English; and it is but in three or four instances that they differ from the English. I have studied plainness and simplicity. They are still to be revised by the Brethren Baker and Riddale, before being put to press: this is an arrangement agreed on by us. I purpose, by Divine Aid, proceeding; as we are anxious to have the whole of the Sacred Volume in use. The Summaries at the heads of the Psalms are Mr. Scott's, translated.

June 16, 1831—By Divine Help I have completed the Hymns in Malayalim, for Public Worship, &c. I have aimed at rendering them plain, scriptural, and adapted to inform the mind and warm the heart; to raise the affections to Jesus, and heavenly things. May they prove an extensive blessing! and may thousands of hearts be tuned to echo the Saviour's praise in the use of them!

June 17—Commenced the Book of Proverbs to-day. God the Spirit graciously guide and aid!

Jan. 17, 1832—I have just finished another, and I believe the last, revision of the Psalms; which I hope we shall have in use shortly. I am going through the Hymns again; by which I hope they will be fit for press. This will employ me about two months; when, if spared, I think of resuming the translation of the Scriptures; and shall, most likely, proceed from the end of the Psalms forward.

*Discouragements from Insincerity of Inquiring Natives.*

The following instances present a painful view of the difficulties and distress occasioned to the Missionary by the insincerity of inquiring Natives.

July 11, 1831—In the afternoon, a Brahmin, whom I had seen on a former occasion in the Bazaar, called; requesting that I would instruct him in the Christian Shasters concerning Jesus Christ. Thought him, as I did on a former occasion, a little strange, as though his head was not right; but as he seemed to talk rationally, I assured him that I should be happy to do so. Asked why he wished to know concerning Jesus. "I have heard of Him at Trichinopoly, and wish to know more about Him; and if you will teach me, I will sit by you. May I?" "Yes, you may; and I shall be happy to instruct you." Read and explained the first ten verses of St. John to him; to

which he did not, as Brahmins usually do, raise objections. Gave him the Second Catechism of Dr. Watts to read and study at home, which he promised to do, and to come again.

July 16—The Brahmin called again; but being very busy, I could not say much to him. However, there was opportunity sufficient for him to evince that he regarded my money more than my instruction. He does not look as though he needed food: he is in remarkably good condition; but said that I must aid him in that way. Gave him to understand that we had too many real poor to assist, and that he must support himself.

July 18—The Brahmin came again, and boldly asked for money. He promised to erase the mark from his forehead, to break his poita (string), and to do any thing that I required of him. Exhorted him to aim at not pleasing and serving man, but God; to be sincere, and consider the all-important concerns of his soul; to examine God's Word, and seek for pardon through the Redeemer, by whom alone his soul could be benefited. He acknowledged having left his wife and family at Trichinopoly, because he was angry with them. On inquiry, I found that he was given to drinking, &c.

Jan. 17, 1832—My congregation is about the same as last year: we have had no additions; not but that I might have baptized many who earnestly requested that Sacred Ordinance; but I had reason to fear that their motives were not good. There are scarcely any qualifications which a Missionary in India more needs, than those of discrimination of character, and caution: there is such a portion of art and duplicity, with an increasing thirst and seeking for gain, that, without the greatest care, he is sure to be sadly imposed on. I will give you the following circumstance, as a specimen.

A young man, who came from inland, about three years ago, was led to attend Worship. After a while, he applied for Baptism, and was received as a Candidate: he was instructed, as such, for several months. At the last examination of him, and some others, for that rite, a charge of immorality was laid against him; which, on investigation, being substantiated, I put him aside. He still attended, and, at different times, applied for reception; but I had my doubts concerning him, and kept him in suspense. About six months ago, on meeting him one evening, I entered into close conversation with

him on the nature of the Gospel, the way of salvation, and the work of the Spirit on the heart in delivering the mind from the influence of sin; and so distinct and clear were his replies, that I was astonished at the knowledge which he had acquired—for he cannot read, and I began most seriously to think of baptizing him; but on further acquaintance with his character, I found I could not venture on it. He still entreated it, with tears. A short time since he was in our service; and one day he pleaded that he was not well, and begged us to let him have some money, that he might have medical aid at home for a few days, after which he would return to his duty. Instead of which, a week afterwards, we found that he had been to the Vicar-General of the Roman-Catholic Church at Verapoli, to solicit Baptism. But strange to say, what I had never heard of before, the Vicar-General refused his application; until he produced a certificate from me, stating why I had declined baptizing him! Having failed in this, he next applied to the followers of Mahomed, who gave him a little money and received him; and now he is ranked as a Mussulman, notwithstanding all his knowledge of Christianity!

Such are the impositions to which we are liable; and it requires some years residence among the Natives in India to be aware of them. I might, ere this, have baptized some hundreds, had I not used the greatest circumspection. Sure I am, that, with the generality of the Natives, the main question is, "What will you give me?" The religion that produces most gain, is the religion which they would embrace. I have had, within the last year, a very unexpected and striking instance of this, in a respectable man, who was my moonashee (translator), whom I fully thought a man of principle, who would sacrifice his life rather than submit to any thing without conviction of its truth; but he gave me ample proof that he was wholly prepared to compound. The love of the world is the ruling principle of the Hindoo Mind; but our consolation is, that Almighty Grace shall overcome it, and lead them sincerely to embrace the truth; but in such circumstances, it requires no small degree of believing patience to labour and wait for it.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

THE state of this Mission was detailed at pp. 262—264, 301—310. We now collect some further particulars from communications since received, chiefly from the Tamul Mission at NELLORE.

Mr. Adley has furnished a curious but affecting account of the

#### *Heathen Festivals and Ceremonies in the District.*

The Nellore District comprises five villages, and the total population is said to be 7600 souls. Within the District are eleven Heathen Temples, named after the deities to whom they are severally dedicated.

The period at which the Festivals are held, at the chief temple, Kantaswamy Coil, and the circumstances attendant on each, are thus enumerated:—

1st. On the 12th January, which is with them the first of the month, is Teyponkel, in honour of the new year; when, in their calculation, the sun turns to the north. It is also the first-fruits of the rice harvest. Teyventheran, who is the king of the inferior gods, and the family deity of husbandmen, is invoked to grant good crops. The people bring rice to the temple for the Brahmins to boil. Being boiled, it is called Pirasatham, implying its having obtained the divine favour, from having been boiled in the presence of deity. They take with them a part of the rice thus boiled to their houses to eat, and the remainder is left with the Brahmins.

2d. In January, when the star Poosam is in conjunction with the moon, is Teypoosam, or the anointing of Kantaswamy: the same ceremony is also performed in the temples of Siva, to whom it is an especial ceremony. The people bring from their houses, and, if needed, from one temple to another, honey, ghee (clarified butter), milk, &c. &c., with which the Brahmins anoint the image of the god. The image is then carried in procession within the area of the temple. This is a favourable season to fulfil vows made in time of sickness, and on other occasions. Some devotees, or temple servants, walk,

on these occasions, as if not sensible, pretending to be possessed by the spirit of the god.

3d. On the day before the new moon in February, is Sivaraltherie, or Sivan's night. The night is divided into four parts, in each of which poojah (sacrifice) is performed. The Brahmins go through various ceremonies of placing flowers, lights, &c. &c., in the presence of the image, and the people prostrate themselves, and worship before it. Many, also, in their houses sit up all night. A purana (sacred poem), in praise of Siva, is read; and in the Temples of Siva great and expensive processions are made.

4th. In March, when the star Ooltheram is in conjunction with the moon, is the festival of Ooltheram: the ceremony lasts two nights. In the temples of Siva, processions take place for ten days; and on the tenth is celebrated the marriage of Siva with Parvati. The banner, or flag, is raised on that day in all Siva's temples.

5th. On the 12th of April is the heathen new year; or, with them, the entrance of the sun into Aries. All should, on this occasion, attend the temple, in a new or clean dress, and come with joy, and return thanks. Sacrifices of fruits, rice, &c., are offered, and presents are made to the Brahmins; people visit from house to house; pay more than usual reverence to the aged; make feasts with each other. Breaking cocoa-nuts is a common pastime. The person who has the strongest is the victor. The loser has to bear the expense of a feast, or perform some ceremony. One person rolls a cocoa-nut along, and another strikes it, while going, with another nut. Sometimes an expert striker, with one strong cocoa-nut, will break a hundred or more. It is a species of gambling, and often produces disputes, as is the case with many other of their games.

6th. In April, the history of Sittirahuttar is read. He is the accountant of Eyaman, the god of death. He has the account of when death is to come to any one; of his sins, &c. &c. A great sacrifice is made, and much presented to gain his favour. By many, rice soup is given in great quantities to the poor. The reading of this is not confined to the temples; but it is much read, also, where pilgrims and travellers resort.

7th. In May, the day of the star Veyakam is Kanta-swamy's birth-day. A procession of his image is made, and

sacrifices performed. It is a proper day to ask for the obtaining of children.

8th. In July is the great feast in honour of Kanta-swamy, the deity of the temple which continues twenty-four days: it begins on the 6th day of the new moon.

On the first day, the banner of the god is raised, and the feast commences with sacrifices and a procession. The procession on the day of the star Kartthikie is the chief: garlands of flowers are made in the temple, which are brought out, and placed as ornaments on the necks and shoulders of the people. It is a special fast-day; and on this day, every month, many fast. Some fast entirely; others till the evening; when they take a little milk or fruit, but eat no substantial food.

The evening before the concluding morning of the ceremony, a large ornamented car is drawn once round a square inclosing the temple, the images of the god and his two wives being in the car. A small car is drawn in the same way on the 10th, 11th, and 12th days of the festival; and on the concluding morning, a more superb car, painted and gilded, in like manner makes its circuit once round the area of the temple; from which the Brahmins sprinkle holy water on the shouting crowds below. Each Friday, also, during the festival, is a fast, and a day of more special ceremonies. The female devotees, on these days, make lamps of flour, and put in them ghee, and burn in honour to the God.

9th. The Sundays in August are special fast-days, in honour to the sun, or to obtain its favour. Those who do not commonly fast on Sundays keep the fasts of August. The sun is considered as being in his own house, Leo.

These things are, however, now chiefly confined to the Brahmins, the worshippers of Siva, and the few who are strict in their system.

10th. On the first day after new moon in September, is Navaratcherry (*i.e.* nine nights), or Sarasuvathy poojah. Sarasuvathy is a wife of Brumha, and the goddess of science and learning. The feast is in honour to her, the goddess of war, and others: all should fast in the day, and attend the ceremonies at the temple in the evening. On the morning of the 10th, a grand procession is made. During the nine days of this period, children do not learn in the Schools: those exercised to arms put aside their weapons: little is done but fasting and going to the



temple. Those advanced, and rigid in their system, will not leave their homes except to go to the temple, and will not speak to strangers. The procession on the 10th morning is chiefly in honour of the goddess of war; who, when a giant that had long injured and oppressed the inferior gods and men was complained of by them to her, undertook to destroy him. The giant took the form of a vanny-tree, in order to take and destroy the earth: while in this form, she overcame and destroyed him. A plantain-tree, with a few leaves of vanny, is usually placed near the temple, which they pierce with stiles and other instruments, and at last destroy by cutting down. Carpenters &c. do not work for nine days; but bring their tools &c. to have ceremony performed on them.

It is reported by the Natives, that the late Rajah of Tanjore was taken by the English at this time. His warlike weapons all being collected for the ceremony, one of his Ministers, from jealousy, informed the English of this.

11th. The day after the new moon in October is Kanta Satty. The great fast of Kantan begins this day. This is a festival in honour of the god, who, after fasting six days, overcame the giant Sooren. In some temples the ceremony of a battle is gone through: many people fast six days, eat no rice, but a little tyre (curdled milk) and milk in the evening. Each day, a procession takes place, and the Tirruchandore Purana is read. Tirruchandore is south-west from Ceylon, on the coast.

12th. On the day of the star Kaartikai is Velakkerdu: many fast in the early part of the evening. A light is placed at the door, or in the street opposite the place of entrance. Many flock to the temple; gifts are presented to the Brahmins; the time is passed in mirth and joy; and presents are made to the servants, washermen, barber, &c. &c. The evening is concluded with a masquerade, called the burning of the Sothapen, or servant of the temple. Ollas &c. are collected together, placed around him, and set fire to, while he makes his escape, and joins in the hearty laugh at the farce. Poojah, or sacrifice, is performed in the four divisions of the night, and the devotees keep from sleep.

The origin of this ceremony is accounted for by the following history. Mnavelly, a king of giants, who ob-

Nov. 1832.

tained power from Siva to rule the three worlds in heaven, earth, and hell, was very charitable to men, but cruel and oppressive to the gods: in consequence of which, Vishnu, at their request, came to destroy him. While the giant was making a great sacrifice, Vishnu, taking the form of a dwarfish old Brahmin, appeared before him, and, knowing that he never denied the request of any one, asked him if he would grant him his desire; to which the giant replied in the affirmative; and when Vishnu asked for ground sufficient for the measure of three feet, the giant granted this; and Vishnu, immediately assuming his proper form, with one foot measured the earth, and with the other the sky; and said, "Where must I find place for the third foot." The giant, without hesitation, presented his own body; when Vishnu, placing his foot upon it, crushed him down to the lower world. There he still remains, lying with his face to the ground, excepting on this day, when he turns his face to look upward; and all those places that have no light fall under his heavy curse. Vishnu was so pleased with his keeping his promise, and his charities, that he promised to him the succession to Teyventheram, the present king of the gods.

In October, also, is Thevaapaly, or the sacrifice of light. The people light their lamps very early in the morning, anoint themselves, and bathe, &c. This is on the day of new moon. Few Natives are to be seen without a new or clean cloth to-day; for the origin of which, it is related, that Krishna, i. e. Vishnu, and a giant were fighting on this day, and the giant, when being overcome by Krishna, prayed him to grant that all who did not bathe and wear a new cloth on that day should lose the benefit of any former merit from penance, ceremonies, &c., and that these benefits should come to him; which was granted.

13th. The Mondays in November are all fast-days, &c. &c.

14th. In December is Tirrupally Erhuhie, or the arousing of the gods from sleep. They imagine Siva to arise as from sleep on this day. Poojah is performed very early in the morning, at or before day-break, and it continues ten days. The people attend at the temple very early. The Mannikkavasagu Purana, a history of one of Siva's holy servants, is read, and poetry in praise of Siva is recited. This ceremony appears

to have originated in the example and recommendation of Mannikkavasagu.

During all the festivals, songs in praise of the gods are recited. The yearly expense of the ceremonies is collected from the people, in money, rice, fruits, gifts of gold and silver, &c.; besides which there is a considerable income derived from endowed lands, &c.

Such are the deplorable and degrading circumstances of Heathen Worship! The remedy, the only remedy, of man's sin, and its consequences, is the Gospel of Christ, effectually applied by the Holy Ghost. *Lord send forth Labourers into Thy harvest! Thy Kingdom come!*

In the midst, however, of these superstitions, he is enabled thus to speak of the

*State and Prospects of the Mission at Nellore.*

Amidst all the opposition which we meet with on the one hand, and apathy on the other, we cannot but consider the signs of the times, discernible even in India, as favourable to the Lord's Coming, by the more abundant outpouring of His Holy Spirit. We never felt more pressing need for the Lord Himself to descend and accomplish His own work, nor were we ever so sensible that the performing power is not in man. Our expectations, however, at the present moment are sanguine; and could we fully exhibit to our friends in England the grounds on which they are formed, we are persuaded they would have sanguine expectations too, and be increasingly excited to promote and encourage means for the salvation of the Heathen.

In March, he enters into further particulars.

The work at this Station is hopeful, if not abundantly successful; and we would fain trust that progress is made in setting up the kingdom of God in the hearts of those around us; not only those whom occasional observers will give credit for, but those whom we ourselves can at all times well believe. We would not conceal from our friends at home any part of our real situation. Sensible that we are ourselves no further advanced in

Heaven's happy road, than He records to whom our closets and our hearts are open; we are no less sensible that the cause of Missions can reap no permanent benefit from any mistaken views or false impressions of the Christian World. We should be happy, could we, in our communications, make the actual state of the Mission, with all its circumstances, transparent before you. And are persuaded, were we enabled thus, *i.e.* as a transparency, to place the various Missions in India before any or all of the annual Assemblies of Christians in England's great metropolis, not one heart, not one lover of the world's Missionary, who toiled and suffered for its redemption even unto death, would be found to give less liberally and less cheerfully, to promote the Redeemer's Cause in any of its marches through the world.

Great care and discrimination has been in general exercised by Missionaries of the present day, previously to admission to either of the Sacraments. But we still have to lament, with regard to many, the want of an exhibition of the transforming influence of the blessed doctrines of the Gospel to the Heathen around them, and that elevated consistency of character and deportment which should distinguish the humble and sincere believer in the Saviour.

There are comparatively very few under lasting impressions of lively concern for the souls of their idolatrous relations, and friends, and neighbours; or who manifest any zeal like the feelings of first-love in inducing them to escape, as for their lives, from idolatry, and embrace the blessed hope of the Gospel. But there are a few on whom we have looked, and do look, with the feelings of spiritual parents, as *our joy and crown of rejoicing*. Our departed friend, Samuel, was one of these, and his works still follow him. A few are thus given for our encouragement, and to excite us to more diligence in duty and fervency in spirit, in seeking the Lord, that His aid and blessing may be imparted.

Greatly indeed should we rejoice in seeing that feature of the Spirit's work upon all the Converts to Christianity in India—a lively and grateful sense of their obligations to the Saviour, and a steady and zealous concern to work for God, and forcibly to impress upon the minds of their former associates, both by example and precept, those blessed realities, which

produced in them the happy change of transformation from darkness to light, and from the power of Satan unto God.

Mr. Adley adds a few

*Instances of Popish Superstition.*

Jan. 13, 1832 — Some circumstances took place during the stay of the Priest on the island, as illustrative of the folly of the Roman-Catholic System as any thing I have met with. The Priest was ignorant of Tamul, in which language the people made their confession; and in return for the dollar which they gave him as the price of confession, which was made in Tamul, he gave them absolution in Latin. No interpretation took place; and both parties were consequently ignorant of what passed: the Priest had no knowledge of their sins, as to number or aggravation; nor they of the import of his supposed valuable blessing. Thus are they barbarians to each other.

In another case, one of the Servants of the Magistrate went to confess; and the Priest happening at the time to be engaged, his customary attendant said, "Give me the dollar, and you shall be shriven presently." He did so; but coming afterwards for absolution, one of the Elders of the Church seeing him, said to the Priest, "That is a bad man, you must not give him absolution;" and he was in consequence rejected. He went away, and attended to his employment; but in the evening, having probably taken some toddy or arrack to relieve his mind under his discouragement from not obtaining absolution, he returned to the Priest, demanding either absolution or his dollar: both were refused; and he threatened to bring the case before his master, as Magistrate. The Priest, knowing, from some little events that had taken place before, that justice would be done, and not willing to lose the dollar, gave him a free and full absolution.

Under date of Jan. 16, 1832, he gives an instance of

*Encouragement from Youthful Inquirers.*

As a testimony of our encouragement from those attending the Inquiry Meeting, a few remarks may not be improper. Both Mr. Knight and myself have had some fears lest our plans with them of late have been of too general a nature; and we considered it well, that a division should be made, and some of them selected for admission to the Sacraments of the Church after a

given period. After a Sermon yesterday on the Barren Fig-tree, in which the awful condition and doom of mere professors were shewn, and the importance of their bringing forth fruit to God was urged upon them, I endeavoured, at the Meeting with them, to point out to each his individual case; the peculiar trials and opposition he might meet with from relations, &c.; and requested those only to arise, who, in view of all these difficulties, were determined, through Divine Grace and Help, to bring forth fruit to God; and who were desirous and willing to take on them the Christian Profession whenever the Missionaries might think proper that they should do so. Fourteen immediately rose up; and, after more fully explaining to them the dangers in their way, and the importance of the step which they were taking, they all remained standing, and declared that it was their firm purpose to be on the Lord's side.

The following extracts from a Native Reader's Journal will serve to illustrate further the

*Influence of Divine Truth on the Native Mind.*

May 11, 1830—I read the Tract giving an account of a Pandaram (Heathen Priest), and the Tract entitled Blind Way, in which the folly of Heathenism is explained. When people heard this, they said, "It is very true: all these things which we do are vain, and will avail nothing." A woman said that the heathen doctrines do no good; but induce men to commit sins: and asked what they must do. In answer to which, I said that they should forsake such a false religion, embrace Christ, and walk in conformity to His religion. She replied, "As our forefathers and ourselves have been in this religion for a long period of time, if I, a poor woman, should turn to your religion, my friends and relations would reject me." On which I said, "If we reject God and the way of salvation revealed by Him, for the sake of our relations, who can render no assistance in soul affairs, we cannot obtain Heaven."

I also gave a copy of a Tract to a man, and got him to read it: after which he openly said, "All that is contained in our Tamul System appears to be false; but, on the contrary, what you say is true."

June 2—In the afternoon, I called

on our neighbours at their houses, and conversed with them about their eternal welfare. In one house about eight persons were collected, to whom I read the second part of the Tract, the Blind Way, and made remarks as I proceeded. All paid attention, and said that it appeared that what was contained in their Puranas (sacred books) was to no purpose. I explained the way to Heaven through the Saviour, and advised them to walk in it.

June 6, 1830—I read the Tract, Blind Way: on hearing which, some said, "Your Missionaries have been in this country labouring for a long time: how many persons have come to your religion? We know that a few have come; but it is for their living. Our Gooroo does not take so much pains as your Padres do; but all of us respect him of our own accord, and furnish him with such things as he needs." On which I said, "Don't you know the proverb, 'For a jest, ten cash \*; but half a cash only for a divine song?' So people will readily give their property, and engage themselves to do evil; but though we offer them gifts, they are not disposed to become good. Men being sinners, and the Christian Religion holy, they will not come to it."

June 15—I called at a house where a man was instructing children; and having received Tracts of me, he said he had received some of them before, and that what we said was true, but they must act as others did. I asked if it was right to neglect the truth, and receive lies, for the sake of others. Leaving that point, he said that some converts are hypocrites; and referred to a person of my acquaintance, who, "when he goes to the Mission House," said he, "appears as a Christian; but when at home, he performs the worship of Siva." I answered that I had heard no such account of him, but that I would make inquiry about it; and asked him, whether he or I ought to do evil because others do so.

We lodged at the above house for the night. Before retiring to rest, we collected the people of the house, read a chapter, and prayed with them.

In the following Extracts from Mr. Knight's communications relative to the Mission Schools, it will be seen how justly the Labourers may claim, under the special dif-

iculties which oppose their success, the sympathy and prayers of the Friends of Missions, with a candid consideration of all their plans.

*Importance and Difficulties of the Mission-School System.*

April 13, 1832—My chief attention, in addition to the public ministration of the Word, has been directed to the Free Schools of the Station, with the hope of improving the system of education pursued in them, and of training up the children committed to our care to a better understanding of the Sacred Doctrines with which their memories are stored; for, as long experience has shewn us that the rising generation constitutes the most hopeful object of Christian Benevolence in this land, we cannot but deem it of paramount importance to make our Schools as efficient as possible.

The necessity of special exertion in this department is the greater, from the apathy and want of principle in most of our Schoolmasters, who, in general, will be faithful in teaching Christianity no further than their worldly interests are concerned—from the ridiculous customs universally prevalent in the country, which sanction the child's learning for years without comprehending what he learns, or acquiring from it scarcely a single idea—and from the difficulty, where every thing, in language, in practice, and in feeling, is stamped, in a greater or less degree, with the impress of Heathenism, of inculcating thoroughly the principles of Christianity, or of establishing a system of education at all commensurate with our wishes, or with what we believe to be the expectations of the Christian Public in England, by whom these Institutions are supported.

It had often proved exceedingly painful to find that many of the children in our Schools, who had been under instruction for a long time, and had committed to memory large portions of Scripture, together with Catechisms and other Christian Lessons, in language, simple, and for the most part quite level with their capacities, nevertheless understood so little. No plans that I had discovered were sufficient to induce the Schoolmasters to train their children to think of what they learnt; or to correct the parrot-like custom of the country, of merely learning by rote, without reference to the understanding.

\* A cash is a small copper coin value about three farthings.

*Plan for rendering the Mission-School System more efficient.*

We had for several years required the children of the respective Schools, as well as other persons connected with us, in addition to their attendance at Church on the morning of the Lord's-day, also to attend a Lecture at the Station on Thursday Afternoon; but anxious to correct, if possible, the evils alluded to, and to make our system of instruction more efficient, we were induced, in August last, to dispense with the attendance of the Schools at Church on the Week-day, and to substitute the following plan in its stead.

The children of the respective Schools are divided into four Classes. Three of these, excepting the lowest, or Alphabet Class, attend at the Station, with their Monitors, one class each day, from nine to eleven o'clock in the morning, on three successive days: the third class, or all who have learnt through the small Catechism, on Tuesdays; the second class, consisting of such as have made good progress in the larger Catechism, on Wednesdays; and the highest class, most of whom have entered on the Scripture History, and are able to read with more or less fluency, on Thursdays. The Catechisms, and other Lessons, which the children have committed to memory, are taken in order, and explained in a familiar manner by the Catechist, and sometimes by the Superintendent of Schools, accompanied by Scripture proofs, and various illustrations, adapted to their age, capacity, and progress. When this plan was entered upon, the children were all put back to begin the course of lessons anew, so as to secure perfect instruction, and to render the explanations given them the more interesting and useful. It is also required that the lessons learnt be retained in memory; to secure which, the Monthly Examinations always have reference, more or less, to old lessons as well as new. The quantity apportioned to each child in the lower classes, as his month's lesson, was also reduced, to allow for extra application in retaining what might previously have been committed to memory.

Though this alone was a great improvement on the plans before tried in our Schools, it soon appeared to be insufficient; and that for the following reasons:—It has been found necessary, in teaching Christian Doctrines, as well

as in the translation of the Scriptures, to adopt, in many cases, Sanscrit terms and words from high language, which seldom occur in conversation, and which, therefore, children and uneducated persons are not familiar with; and unless they are taught such words, or acquire their meaning by listening to our instructions, they cannot understand them. Some words are also used in a somewhat new acceptation, none being found in the language which exactly convey the ideas required; while the heathenish use and application of many terms which necessity compels us to adopt, must be calculated, except rectified, to lead to the perversion of the Sacred Doctrines which we teach. Thus, when we address persons unaccustomed to our instructions, though the terms which we employ may be familiar to them, yet the heathenish acceptation of those terms, and the associations with which they are connected in their minds, together with the gross ideas of the Heathen with regard to every thing connected with the Deity, necessarily lead them so to misconstrue and pervert what we say, as to render it, in many things, almost impossible to make ourselves understood.

Many of the terms employed in our Catechisms and other School-books, though generally, perhaps, as simple as can be found, to express with accuracy and conciseness the ideas intended, are liable to the same difficulties. It appeared of great importance, therefore, in order to help the children to understand their lessons, to prevent their perverting what they learn, and to lay the foundation for more thorough instruction, to find some means to counteract the evils alluded to. The plan adopted is the preparation of a Glossary, containing all words that occur in the course of our School Lessons, which are considered above the comprehension of the children. As this course embraces most of the doctrines which we teach, the Glossary will probably contain nearly all the terms which at present may need to be explained; and will, it is hoped, prove a valuable aid to the children, in their comprehension of our public instructions at Church.

Another attempt to break up the habit of teaching merely by rote, and to facilitate the progress of the children, is, the preparation of a set of Questions to accompany the School Lessons through the

whole course, after the plan of the Church Catechism, broken into short questions.

These little works are passing through the Press, being printed as fast as prepared. The first two sheets of the Glossary have been for some time in use: they are given to the Masters and Monitors of the respective Schools, to assist them in training the children to reflect on, and understand, what they learn; for, according to the new plan, no child is allowed to pass at the Monthly Examination who cannot tell both the meaning of the words, and the ideas contained in his lessons; as well as of any lesson which he may have previously learnt.

It has also been deemed necessary, in order to secure faithfulness in the Monthly Examination, as well as accuracy in learning, to require the Examiners, after satisfying themselves that a class is thoroughly taught, to bring them to me for further examination: and the reception of any child or class that is not competent to pass such a scrutiny is postponed till it be more perfectly instructed.

#### *Beneficial Results of this Plan.*

When these plans were entered on, I had many apprehensions as to the result. It appeared doubtful whether the Schoolmasters or the Parents would allow of so much time being devoted to Christian Instruction: and the first two or three months tended rather to confirm these doubts, than to remove them. It was not without difficulty that the children could be got to attend at the Station on the respective mornings. For several weeks, but few comparatively came. Gradually, however, the difficulty subsided; and for some time past we have been able to require all to attend, for whom the Masters are to receive pay at the end of the month.

My hopes are now greatly raised, by the encouraging progress which the children have made, of being able, should the Lord be pleased to spare our lives and give success to our endeavours, to train up a goodly number of Youths, who shall well understand the great truths and doctrines which we teach, and become more favourable subjects, so far as means and instructions can avail, for the sanctifying influences of the Holy Spirit; without which, we would ever feel, our endeavours must fall of success.

We cannot but regard it as great cause

for rejoicing, that in this Heathen Land, where nearly all are opposed to the Blessed Gospel, we are enabled so fully to carry into effect vigorous measures for the Christian Instruction of the Youth; that while the parents generally continue, notwithstanding the efforts which have so long been made to enlighten their minds, to *love darkness rather than light*, and rigidly to adhere to their idolatries and heathenish superstitions, God inclines them to allow their children to learn Christian Lessons, and to attend so thoroughly to the use of means calculated to secure their comprehension of Bible truth, to preserve them, we would hope, from the abominations and absurdities of idolatry, and, by the Divine Blessing, to train them up to love and serve the Blessed Saviour.

A small reward is given to the Monitors, to encourage their diligence in bringing the children to the Station, and in training them at School to comprehend what they learn, for which some of them are more competent than the Masters. Latterly, also, since the advance of the hot season, some of the parents having complained that their children suffered from the sun on their return home, each child has sometimes been supplied with a plantain or two. This encourages them to come, and secures a better attendance.

#### *State of the Schoolmasters.*

Most of the time since the Annual Meeting, two or three of the Schools have, from various causes, been suspended. Some of the more distant, which were suspended at that time, have not been re-opened; and as the children could not be expected to conform to our present discipline, it does not seem advisable to continue them. For unless a close supervision can be maintained, so as to exert an influence favourable to Christianity, Schools in this country are of comparatively little benefit. In the present state of things, few but Heathen Masters can be obtained; and it were unreasonable to expect from such persons any effort beyond what self-interest may excite, to instil into the minds of the children the principles of the Christian Religion. We have, indeed, from time to time, had much reason to fear that our Masters unite with the parents in counteracting any good impressions, or any leaning toward piety in their youthful charge; and that they prefer to inculcate the abomi-

nations and absurdities of heathenism, rather than the purer and more rational system of Christian Truth revealed in the Word of God.

The Schoolmasters alluded to, in former communications, as appearing hopeful with regard to piety, continue as yet without the precincts of the Visible Church, though they still profess to be convinced of the truth of Christianity, and of the necessity of embracing the Saviour in order to salvation. Our hopes and fears alternately prevail respecting them. Sometimes they evince a degree of concern, which leads us to hope that they are firmly resolved to *flee from the wrath to come*, to give their hearts to the Saviour, and to seek the teaching of the Holy Spirit; but soon again we have reason to fear, that, though they may have experienced some transient convictions, they still remain the willing slaves of the Prince of Darkness, and refuse to make the all-important surrender. The difficulties in the way of their making a public profession of Christianity, from the ever-wakeful jealousy, hatred, and opposition of their heathen friends and relations, may well deter them from taking up the Cross, except impelled from right motives; though some in the district have enrolled themselves among the followers of the Lamb, who have afterward appeared unworthy to bear His holy Name.

---

## Australasia.

### New Zealand.

#### CHURCH MISSIONARY SOCIETY.

MR. WOOD, Wesleyan Missionary in the Friendly Islands, having spent some time at New Zealand on his way to his own field of labour, bears

#### *Testimony to the Beneficial Effects of the Mission.*

During my stay, I had an opportunity of witnessing the degraded state of the Heathen; and am convinced that the labours of the Brethren of the Church Missionary Society have been very successful in producing a great change in their condition. While at Pyhea, where we expe-

rienced the greatest kindness and Christian friendship from the Brethren of that Society, which will never be erased from our minds, I visited the Schools, and attended Divine Service at the Chapel, where my heart was gladdened to witness the blessed change which has been effected among the inhabitants there, compared with the surrounding population.

One Sabbath, my dear Brethren, myself, and our wives, attended Divine Service in the Chapel, and heard the Church Service in the Native Language. All those who were under instruction joined in the devotional exercises of that admirable Form, and responded as well as the children and people in our Parish Churches at home. Indeed the sweet peals of the Organ, which has lately been erected in the Chapel, called to mind many seasons spent in the tabernacles of the Most High in our own highly-favoured isle. The singing of hymns, and the solemn "Amene" (the word for Amen) at the close of the prayers, drew tears from our eyes; and induced us to praise God for effecting such a great change among them. Some of our best compositions are among the tunes played by the organ; and when the Brethren and Natives join in singing the praises of God, a fine effect is produced: I did not expect to find such harmony in New Zealand.

The rising generation are brought under instruction; and that seems to be the most successful way of doing good. Those who are advanced in life, rarely come to the Means of Grace: and when they do so, it is by fits and starts, once now and then; so that little progress is made among them.

The New Zealanders are, on the whole, decidedly altered to what they were ten or fifteen years ago, from the accounts which I have read in various publications; and this change has been effected by Christianity. There is not that savage brutality among them now as formerly, nor are the inhabitants so depraved in their morals; and no doubt the time is not far distant, when *war shall be heard no more*, and when peace and happiness shall reign in every bosom. May the Lord hasten the time!

---

## Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

Church Miss. Soc.—Mr. John Morgan (see p. 276) left Liverpool on the 6th of November, for New South-Wales, in the "William,"

Capt. Boag, to join the New-Zealand Mission. *Sunday-Trading-Suppression Society*—On the 13th of November, at a Meeting held at the London Coffee House, Ludgate Hill, a

Society was formed for the SUPPRESSION OF SUNDAY TRADING IN LONDON AND ITS VICINITY. Sir Andrew Agnew, Bart. M. P., Chairman of the Select Committee of the House of Commons on the Observance of the Sabbath Day, was in the Chair. The Lord Mayor is *President* of the Society, and the Sheriffs of London and Middlesex, and several of the Aldermen, *Vice-Presidents*: John Labouchere, Esq. is *Treasurer*; and Mr. Deputy Jeremiah Carter, and Apsley Pellatt, Esq. are *Honorary Secretaries*. Many active Members of the Common Council, with all Clergymen and Dissenting Ministers who are Subscribers, are on the *Committee*.

"*Liberia*"—A little Volume, of 150 pages, has been compiled, under this title, from American Documents, by the Rev. W. Innes, of Edinburgh; with the view of detailing the "Early History and Signal Preservation of the American Colony of Free Negroes on the Coast of Africa." The history of this Infant Colony is traced, from its first attempt made in 1820 with about 35 settlers, to the latter part of 1830, when they amounted to 1500, and were in possession of a territory extending along the coast 150 miles. The chief circumstances have appeared in our pages: they are here brought together in a manner likely to awaken a deep interest in the progress and success of the Colony. A neat Map of Liberia is prefixed.

Hough's "*Missionary Vade Mecum*"—A small Volume, under this title, has been published by the Rev. James Hough, who resided in India for some years as Chaplain on the Madras Establishment, but has been obliged by the state of his health to relinquish that appointment. Mr. Hough's personal knowledge of India was very efficiently applied, in his "Reply to the Letters of the Abbé Dubois on the State of Christianity," in the exposure of the Abbé's misstatements; and he has now availed himself of his own experience, to furnish the Missionary with suggestions, so practical and wise, relative to his spirit and conduct, that this Volume well deserves to be his constant companion until its directions shall have become his habitual guide.

## AFRICA.

*Consumption of the Human Species by the Slave Trade*—"It would be easy to prove," says Humboldt, "that the whole Archipelago of the West Indies, which now comprises scarcely 2,400,000 Negroes and Mulattos, free and slaves, received, from 1670 to 1825, nearly FIVE MILLIONS of Africans! In these revolting calculations of the consumption of the human species, we have not included the number of miserable slaves who have perished in the passage, or been thrown into the sea as damaged merchandise!"

## SOUTH AFRICA.

*Bishop of Calcutta*—The "James Sibbald" passed Madeira on the 5th of July, and anchored at the Cape on the 31st of August. The Bishop of Calcutta and his companions were all well. After discharging the Episcopal Functions, in Confirming the Young, admitting to Holy Orders, and Consecrating a Church, the Bishop sailed for Calcutta Sept. 10.

## INLAND SEAS.

*Church Miss. Soc.*—The Rev. J. R. T. Lieder (see p. 320) arrived at Marseilles on the 19th of September; and set sail, on the 6th of October, on his return to Egypt.—The Rev. T. Müller reports that Mr. Gobat is still (see p. 368) in a convent in Tigré, waiting the end of the war.

*Visitations of Providence in Turkey and Persia*—In the "India Gazette" of the 23d of December, appears the following extract of a Letter, dated Bussorah, Aug. 24, 1831, and received in Calcutta by an Armenian Gentleman:—

Almost every country in these regions of the globe has felt a dreadful visitation of Providence. You must have been, long before this, informed of the many calamities which have befallen the devoted city of Bagdad and the places adjacent to it. News have been just received from Hamadan, the ancient Ecbatana, of the occurrence of another natural calamity at that place. The city is described to be literally infested with a species of fiery serpents, the bite of which is followed by an immediate madness, which in the course of a very short time terminates in the death of the sufferers. The streets of the town are said to be choked with dead bodies, which are fed upon by dogs and jackals. The inhabitants are seized with consternation, not knowing whither to fly from the anger of the Almighty.

## INDIA WITHIN THE GANGES.

*London Miss. Soc.*—The Rev. John Hands arrived at Bellary, his former station, from Madras (see p. 160), on the 28th of February.—The Rev. John Bilderbeck, who left England (see p. 72) on the 1st of January, reached Madras on the 1st of May.

*Periodical Press of India*—Some Notices of the Native Press and Literature at Calcutta appear at pp. 356—359 of our last Volume. A statement has been lately published by Order of Parliament, recapitulating the various Periodical Publications at each of the Three Presidencies, in the respective years 1814, 1820, and 1830: from this statement we collect the following summary:—

*Bengal*—1814; one European, no Native: 1820; five European, no Native: 1830; thirty one European, eight Native. *Madras*—1814; five European: 1820; eight European: 1830; eight European: no Native. *Bombay*—1814; four European: no Native: 1820; four European: two Native: 1830; twelve European, four Native.

## UNITED STATES.

*Board of Missions*—The Rev. G. W. Boggs, destined to the Bombay Mission, embarked, with Mrs. Boggs, on the 28th of May, at Salem, in the "Black Warrior," Captain Endicott, for Bombay.

*Indecorum in Places of Worship*—From some strictures which appear in a Paper published under the sanction of the Methodist Episcopal Church, we infer that there is great occasion for improvement in decorum, in the Places of Worship of that very numerous body. A hasty rising up of the Congregation after the Benediction is pronounced—the wearing of hats in Places of Worship—the loitering of crowds of Young Persons about the doors till Service begins—and even the defiling of the floor by tobacco-juice discharged from the mouth—these practices appear to be very common, and grievously offend, not only against decorous manners, but against the reverence due to the Worship and House of God.



# Missionary Register.

DECEMBER, 1832.

## Biography.

NOTICES OF REV. HENRY BROOKS,  
LATE CHURCH MISSIONARY IN SIERRA LEONE.

Mr. Brooks embarked for his destination on the 5th of January 1825; landed in Sierra Leone on the 3d of February; and died on the 3d of May, in the same year. Thus short was the career of this simple-minded, zealous, and devoted Young Man. A brief notice of his death appears at p. 341 of our Volume for that year. During the Rev. John Raban's last visit home from Sierra Leone, he drew up a sketch of Mr. Brooks's character: from this source, and from some communications received from the Rev. J. W. Brooks, of Retford, Brother of the deceased Missionary, the following Notices are collected.

Mr. Raban thus commences his narrative:—

He was always cheerful, and generally had a smile on his face. On board the vessel in which we sailed he was exceedingly affectionate toward every one of our little band, seven in number: in fact, he was ready to do good to all. To the seamen he spoke kindly; visited them in the hold, where they slept; conversed with them on their spiritual concerns; lent or gave them suitable Tracts; held a Weekly Service among them, alternately with his two Clerical Brethren, on Wednesday Evening, besides Sunday-Afternoon Service, specially intended for them; and was not unmindful of their bodily necessities; hoping thus to induce them to take more kindly his efforts for their spiritual welfare.

Whilst wind-bound at Cowes, he wrote to his Brother:—

How different are my circumstances, views, and hopes, compared with what they were when last I was in this port! Then we were waiting for a fair wind, in order to carry out the declaration of war against the Americans: now we are waiting for a favourable gale, to enable us to go and preach the Gospel of Peace to the Africans. Then I often used to experience inward fears and apprehensions: now I can lie down tranquilly and take my rest, blow high or blow low,

Dec. 1832.

because I am assured my God watcheth over me, and will not suffer a hair of my head to fall unnoticed. Oh! what a consolation, when upon the mighty deep, to think that He who rules its raging will not suffer it to make a breach upon us, but in mercy!

Mr. Raban continues:—

To the wants of his companions he was ever attentive; and being acquainted with the seafaring life, from his former situation as Lieutenant in the Navy, he was frequently able to offer useful suggestions, relating both to health and comfort; the value of which was greatly increased by his frank and engaging manners. His assiduity was particularly shown when any of them were tried with sea-sickness. He would go from cabin to cabin, kindly inquiring after the welfare of each; contriving, if possible, some little delicacy to please their disordered palate, which he would either prepare himself, or see prepared, and frequently bring, with his own hand, to the suffering individual. In addition to this, he would converse, read a portion of Scripture, and offer up a prayer with them; often saying, "We must attend to our sick brethren." He was, indeed, a brother; and such every one of us felt him to be.

He excelled in spirituality of mind. He never seemed to relish any conversation which related merely to worldly things; but was always prompt to speak

of what pertained to the Kingdom of Heaven. With reference to the usual strain of conversation in the general cabin, he would often exclaim, "Oh! I cannot bear it: there is no food for my soul!" It was evident that he had much enjoyment in private devotion; and, in order to be free from interruption in this holy exercise, he rose very early. Sleeping, on some occasions, in the same room with him, I have overheard him, when he supposed me asleep, fervently pouring out his soul before God; wrestling for the sense of His presence; frequently using the language of adoption, together with a holy freedom in prayer, such as I think comparatively few enjoy. Indeed, his whole deportment showed that he was deeply alive to the importance of holding communion with God.

He was much occupied in the devotional reading of the Scriptures, particularly the Greek Testament, which was almost constantly in his hand. He did not lay aside this favourite employment, even when pacing the deck for exercise, unless engaged in conversation.

His tenderness of conscience was also remarkable. Having once rebuked the writer, in a friendly manner, for what he thought backwardness to attend to a particular duty, and having been betrayed, in so doing, into a slight warmth of expression, he came, not long after, and, with evident marks of regret, apologized for having, as he supposed, spoken unadvisedly with his lips.

The following is an extract of a Letter written by Mr. H. Brooks soon after his arrival at Sierra Leone:—

We have enjoyed on board this ship every means of grace we could expect; and I am thankful and happy to say, that our fellow passengers, and ——— also, though an awful character, regularly joined with us. My heart, however, feels terribly cold in spiritual exercises, and I experience but little love to God; yet I trust that I am in earnest, and that the Lord, who hath brought me thus far on my way, will preserve me, and enable me to be faithful. You will be glad to hear that the Almighty has delivered me from all my bodily ailments; and I trust to Him also to *purge me with hyssop*, however bitter, that I may be clean within.

Mr. Raban continues:—

On arriving in the river Sierra Leone, he manifested much pleasure at the sight of the Colony; and pointed out to the

writer, with particular interest, Leicester Mountain, and the buildings erected on it, formerly the site of the Christian Institution. When placed at Regent, he discovered much zeal in attending to the instruction of eight young men, designed for Teachers. Twice a-day he heard them read a portion of Scripture, which he expounded to them: after this, they read instructive books, particularly Blair's Class-book, with which he was much pleased, as affording information on various subjects, in a style which he thought intelligible to his pupils. He thus spent four hours daily. He was very active in instructing the people; delighted to observe evidences of real piety in some; and grieved to see others, who walked not according to the Gospel. In addition to his public labours, he admitted to private conversation those who were desirous of further instruction. His zeal, however, did not prevent the exercise of sound discretion. This was particularly observable in his intercourse with females. When any of them called on him for religious advice, they were met and instructed in the piazza of the Government House, where he resided, which is open to the public road. Thus carefully did he regard the apostolic precept, to *abstain from all appearance of evil*.

The following extract from a Letter of his will further tend to exhibit his jealousy over himself, and tenderness of conscience:—

Pray, my dear ———, lay together for me whatsoever hints and advice you may think useful for me; and pray for me to God, even the Father of our Lord Jesus Christ, that He will make me humble and teachable, and enable me to profit by all your kind instructions, and become a lowly instrument in promoting His glory. Oh, my dear ———! I beseech you do this: you know my failings better than I do; therefore write to me on this head, and pray for me that I may overcome them. Pray for me, likewise, that I may be more simple and single-eyed; for I find that bitter enemy, SELF, stealing in, and defiling and marring everything I do. Oh, how difficult it is to walk uprightly! How pestilential, also, is the breath of human applause! Its baneful influence has infected me several times.

Though, in the above extract, he desires to become "more simple and single-eyed," he was nevertheless

eminent among those who knew him in respect to these graces. A friend of his, who did not partake of his religious views and sentiments, was so greatly impressed by his character and conduct, that he made him a liberal donation on his departure, to be expended on such objects connected with his Mission as he should deem fit; and, after his decease, named to his brother that he loved and venerated him, as the most single and devoted person he ever met with.

We resume Mr. Raban's narrative:—

His candid temper and cheerful deportment attracted the notice of the Governor, the late Major-General Turner, who repeatedly invited him to dine with him. As a proof of the esteem in which he was held by the Governor, he was nominated Chaplain to the Forces, and the appointment was actually put into his hand. On consulting the writer as to the propriety of accepting it, he seemed anxious to know the path of duty, and not at all elated by this mark of distinction. He discovered no wavering, as to the peculiar work to which he had devoted himself; and evidently took no other view of the appointment, than as affording an opportunity of greater usefulness, could he have held it; and still continued to labour among the Africans. After some further consideration, he relinquished it, much to the disappointment of the Governor, as likely to interfere with his parochial and other duties.

The Governor, in a Letter communicating the intelligence of Mr. Brooks's death, mentions his having appointed him Garrison Chaplain, and expresses his opinion that it was declined through zeal for his Missionary Work. His Excellency remarks: "From what I had seen of him, I anticipated not only satisfaction to myself from his society, but advantage to the Colony from his talents and zeal."

We give the concluding account from Mr. Raban's narrative:—

Besides the more direct engagements of his Ministerial office at Regent, he was busily occupied in superintending the repair of the Church. In this and

some similar employments, there is reason to fear that his strength was exhausted; that he attempted more than the climate allows Europeans to perform with safety; and that he sometimes exposed himself to the rays of the sun, without any covering on the head. To this last circumstance, indeed, his final illness seems clearly attributable.

He was sometimes perplexed with difficulties, and tried, by not seeing the School prosper as he could have wished; but, in the midst of all, was habitually diligent and persevering.

His kindness to his fellow-labourers was unaltered: he was the warm friend of all; though most attached to those whom he thought most advanced in spirituality of mind. When one of them was lying ill of his first fever in Free-town, a situation in which the patient is liable to great depression of spirits, he sent to him this message: "Tell Brother W— not to be afraid of evil tidings; but to let his heart be fixed, trusting in the Lord." This kind and reasonable message was received by the sufferer with sensible emotion. Another, a Sister, now departed, was much indebted to his friendly offices in her last brief illness. Indeed, it is probable that he injured himself, in some degree, by his exertions to minister to her wants, and afterward to comfort her partner, mourning under his loss.

His death took place on Tuesday, the 3d of May, 1825. He preached on the preceding Sunday at Gloucester, where, after the Service, he complained of violent pain in the head; which, it is supposed, proceeded from the exposure already mentioned. His removal was deeply lamented by the people of Regent, and by his companions in the Mission. The nature of his last affliction, following immediately on an exposure, which took place on the day of his death, was such as to induce total insensibility; and, consequently, to deprive those about him of the satisfaction of conversing with him, so as to ascertain the actual state of his mind. This, however, is the less to be regretted, as there are evidences so abundant of his previous maturity in the divine life, and of his habitual preparation for the solemn hour of death.

Farewell, beloved brother in Christ! Thy memory will ever be sweet to me. May I be indeed a follower of thee, and of all those, who, through faith and patience, inherit the promises!

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

A FEW Societies, the joint Incomes of which were stated in former Lists at about 10,000*l.*, are here omitted; recent reports of their Funds not having come to hand. The Ten American Societies in the List contribute about one-sixth of the whole sum.

ANTI-SLAVERY.		Year.	Income.	Year.		Income.				
		£.	s.	£.	s.	d.				
American Colonisation.....	1851-52..	7223	1	6	Church.....	1851-52..	41839	4	6	
Anti-Slavery.....	1851-52..	3399	17	3	French Protestant.....	1851-52..	1922	18	6	
Ladies' Negro-Children-Educat.....	1851-52..	1697	0	7	German Evangelical.....	1850	2340	5	6	
Ladies' Negroes' Friend.....	1850-51..	340	10	11	Gospel Propagation.....	1851	35383	6	2	
Slave Conversion.....	1851	4176	17	2	London.....	1851-52..	35085	6	10	
<b>BIBLE.</b>					Scottish.....	1851-52..	5932	6	10	
American.....	1851-52..	24088	8	6	United Brethren.....	1850	11061	0	7	
British and Foreign.....	1851-52..	81735	16	4	Wesleyan.....	1851	46229	13	0	
Edinburgh.....	1851-52..	3848	7	10	<b>SEAMEN'S AND SOLDIER'S.</b>					
French Protestant.....	1850-51..	1822	19	2	American Seamen's Friend.....	1851-52..	1277	15	6	
Trinitarian.....	1851-52..	1854	9	6	Episcopal Floating Church.....	1851-52..	334	10	7	
<b>EDUCATION.</b>					Merchant-Seamen's Bible.....	1851-52..	670	15	7	
American.....	1851-52..	9306	11	6	Naval and Military Bible.....	1851-52..	2719	6	0	
American Sunday-School.....	1851-52..	26526	9	6	Port-of-London Seamen's.....	1851-52..	709	10	6	
British and Foreign School.....	1851-52..	2572	7	8	<b>TRACT AND BOOK.</b>					
French Elementary Instruction, 1849-50..	1851-52..	2091	11	8	American Tract.....	1851-52..	13996	12	9	
Irish Education.....	1851	30648	12	10	Church-of-England Tract.....	1851-52..	452	4	9	
Irish Sunday-School.....	1851-52..	2985	15	10	French Protestant.....	1850-51..	815	0	10	
National.....	1851-52..	1604	9	6	Irish Tract and Book.....	1851-52..	2322	12	1	
<b>NEWFOUNDLAND &amp; BRITISH NORTH AMERICA.</b>					Prayer-Book and Homily.....	1851-52..	2171	12	4	
America School.....	1851-52..	3911	16	4	Religious Tract.....	1851-52..	51348	11	8	
Sunday-School.....	1851-52..	344	0	5	<b>MISCELLANEOUS.</b>					
Sunday-School Union.....	1851-52..	7475	4	8	British and Foreign Temperance, 1851-52..	1851-52..	1125	10	1	
<b>JEWIS.</b>					Christian Instruction.....	1851-52..	952	9	1	
Friends of Hebrew Nation.....	1851-52..	1542	15	8	Christian Knowledge.....	1851-52..	66051	12	1	
London.....	1851-52..	11648	16	8	Continental.....	1851-52..	1909	2	3	
<b>MISSIONARY.</b>					District Visiting.....	1851-52..	530	3	6	
American Board.....	1850-51..	22710	4	0	Hibernian (London).....	1851-52..	2707	7	8	
American Baptist.....	1851-52..	6360	0	0	Irish Society of London.....	1851-52..	2707	7	8	
American Episcopal.....	1849-50..	2426	1	6	Irish Society of Dublin.....	1849-50..	2667	6	1	
American Methodist.....	1851-52..	2506	12	3	Lord's-Day-Observance.....	1851-52..	226	1	6	
Baptist.....	1851-52..	12741	7	8	Peace.....	1851-52..	667	17	9	
Baptist (General).....	1851-52..	1225	8	2	Reformation.....	1851-52..	2769	5	10	
					Total.....	£.	604,872	0	5	

### United Kingdom.

#### GOSPEL-PROPAGATION SOCIETY.

##### REPORT FOR THE YEAR 1831.

###### State of the Funds.

Receipts of the Year.	£.	s.	d.
Incorporated Members.....	562	3	0
Associated Members.....	5123	4	4
Other Benef. & Subscriptions..	1498	7	8
Collections.....	636	8	0
Legacies.....	523	4	5
Dividends, Rents, & Annuities,	3709	5	8
	12,052	13	1
Grand by Parliament in aid of the Expenses in the North-American Colonies, for 1831, 15,532 0 0			
East-India College—			
Benefactions & Subscriptions,	105	0	0
Dividends.....	1541	8	0
Codrington Trust, Barbadoes—			
Consignees.....	2183	15	5
Dividends.....	960	0	0

Archbishop Tenison's Fund—				
Dividends.....	330	17	6	
Vaudois-Clergy Fund—				
Dividends.....	322	0	8	
Debritzen College, Hungary—				
Dividends.....	75	0	0	
American Colonial Bishops—				
Dividends.....	302	11	6	
Total.....	£.	33,405	6	2

###### Payments of the Year.

North-American Colonies—	£.	s.	d.
141 Missionaries.....	24,409	9	4
112 Schoolmasters.....	2078	6	1
One retired Missionary ...	100	0	0
15 Widows of Missionaries..	680	1	0
12 Scholars, 12 Exhibitors, & 4 Divinity Students,	853	6	8
Chaplain of King's College..	50	0	0
For building Churches, &c....	345	0	0
King's College, Windsor ...	500	0	0
Bermuda—			
One Missionary.....	100	0	0
Two Schoolmasters.....	40	0	0

Cape of Good Hope—			
One Missionary.....	105	0	0
Norfolk Island—			
Widow of Missionary.....	20	0	0
Books sent abroad.....	161	13	2
Salaries and Allowances.....	716	5	0
Paper and Printing.....	630	10	5
District Committees, Taxes, & Sundries.....	485	7	10
	31,274	19	6
East-India College—			
Principal.....	1000	0	0
Two Professors.....	1750	0	0
Ten Missionaries.....	2505	2	9
One Catechist.....	75	0	0
Superintendent of Press.....	300	0	0
Passage Moneys and Fees..	132	0	0
On acct. of Addit. Buildings,	1105	1	0
On acct. of Current Expenses,	2500	0	0
For Church at Algoa Bay...	300	0	0
Sundries.....	45	16	6
Codrington-Trust, Barbadoes—			
Supplies of the College....	2707	6	4
Principal.....	1000	0	0
Chaplain & Classical Schoolmr.	100	0	0
Tutor.....	400	0	0
Medical Professor.....	200	0	0
Other Salaries.....	167	3	4
15 Exhibitioners & 2 Founda-	1066	5	2
tationers.....			
Printing and Sundries.....	120	3	8
Archbishop Tenison's Fund—			
Retired Missionary.....	100	0	0
Vaudois-Clergy Fund—			
Thirteen Pastors.....	292	0	0
American Colonial Bishops—			
Bishop of Nova Scotia.....	400	0	0
Total...£.	47,540	18	3

*Measures in Aid of the Funds.  
King's Letter.*

Early in the last year, the Treasurer reported to the Board, that, during the preceding years, very considerable sums of money, amounting to nearly 70,000*l.* Bank Annuities, had been sold, in order to enable the Society to meet their current expenditure; and that, in the year 1830, the charges of the Society had exceeded the income arising from all its various sources by 8000*l.*: it was agreed to refer the representation of the Treasurer to the consideration of a Committee. Among the measures recommended to be adopted by that Committee, were the application to His Majesty's Government for a Royal Letter, to enable the Society to make collections in aid of their designs throughout England and Wales; and also the holding of a Public Meeting of its friends, in order to make known more generally the nature and extent of their operations, and the present embarrassments of their finances.

Accordingly a Petition for a Royal Letter in behalf of the Society was pre-

ented by Lord Melbourne to His Majesty, who was graciously pleased to signify his assent to the prayer of that petition.

Many circumstances occurred to delay the circulation of the Letter; to which delay, and the pecuniary difficulties of the country, may be attributed the cause of its not having fully answered the expectations of the Society. The returns, however, already made to the Treasurer nearly reach the sum of 35,000*l.*; and the increase of the Annual Subscriptions announced at the last audit, though not of a large amount, give sufficient proof that the public highly estimate the labours of the Society, and are desirous of supporting them in all their views.

*Public Meeting.*

The second measure, which was recommended in the Report of the Committee, was the holding of a Public Meeting of the friends of the Society; which took place at the Freemasons' Hall, the Archbishop of Canterbury, as President, in the chair. The observations which were then delivered, on moving Resolutions—which had for their object the assertion that the operations of the Society were engaged in a work which deserved the warmest approbation of every man who valued the progress of Christianity, as well as a general invitation to all the Members of the Church to unite in giving effect to their designs by large and liberal contributions—are well calculated to remove from the public mind any prejudices that may have existed; and the Society have reason to believe that the good effects of them will be visible in the increased subscriptions of the ensuing year.

The moment was fortunate for such a Meeting; as the presence of the Bishops of Nova Scotia and Quebec, as well as several of the highest Authorities of the Colonies, afforded them an opportunity of making public declarations in favour of the Society which could not be controverted. The beneficial effects of their operations, both in the East and the West, were acknowledged by those, who had long witnessed the efforts of the Society, and had themselves derived those consolations in the time of trouble and affliction, which they appreciated as the valuable fruits of the institutions connected with it.

Another topic also, of deep interest to a large portion of the Religious Public, called forth the observations of some of the most influential Members of the

Society. The important measures which were adopted in the early part of the year for the improvement of the civil condition of the Negroes on the Codrington Estates were reverted to, in the form of a Resolution, which again pledged the Society to employ every practicable means for the accomplishment, with safety, of the great measure of Emancipation.

**CHRISTIAN-KNOWLEDGE SOCIETY.**

REPORT FOR 1831—32.

*Issue of Books, Tracts, and Papers; from April 1831 to April 1832.*

	Sold	Gratis	Total
Bibles .....	62,820	383	63,203
Testaments .....	65,744	809	66,553
Psalter .....	15,256	214	15,470
Common Prayers	149,484	864	150,348
Other bd. Books	101,363	806	102,169
Tracts and Papers	1,302,380	15,200	1,317,580

Grand Total....1,715,323

*State of the Funds.*

Receipts of the Year.	£.	s.	d.
Benefactions .....	4342	11	10
Annual Subscriptions .....	12,544	9	3
Legacies .....	1784	1	6
Dividends on Stock, &c. ....	9153	15	0
	27,824	17	7
On account of Books .....	34,815	6	3
Ditto from Government .....	828	13	3
Discount from Booksellers...	2563	2	0
Total...	£66,031	19	1

*Payments of the Year:*

Books sent to Members—	£.	s.	d.
Charge to Members, 34,977 15 3			
Loss to the Society, 18,817 5 0			
	53,794	18	3
Books issued gratuitously .....	574	3	4
Books for Government, &c. ....	852	18	5
Books for Charities .....	10	3	2
Com.-Prayer Books in French, Ditto in Italian .....	100	0	0
Bibles in Welsh .....	148	9	9
Annual Sermon and Report ..	40	16	0
Scilly Mission .....	935	2	2
For Irish Testaments .....	533	18	3
For Gaelic Chapel, Glasgow ...	235	9	8
On account of India .....	50	0	0
On account of Barbadoes .....	2262	9	8
Salaries, Taxes, Home Expenses, Postage, Stationery, and Sundries ..	2420	0	0
	2176	8	10
Total...	£64,134	17	6

*Comparative View of the Society in 1732 and in 1832.*

It was the declared opinion of this Society, in the very earliest period of its existence in the year 1698, "that the growth of vice and immorality is greatly owing to gross ignorance of the principles of the Christian Religion"... It would be curious, and not uninteresting to trace the progress of the Society from the period of the above-named declaration;

but the limits of our Report will not allow more than a single illustration of its advancement. In the year 1732, the number of its Members was 460, its Revenue was about 6000*l.*, and the issue of its Publications about 16,000: in the year 1832, its Members are about 15,000, its Revenue above 66,000*l.*, and its Publications nearly a million and three-quarters. Thus, in the course of a century, its operations have increased more than a hundred fold; and we have now good reason to hope that they are about to receive a still greater enlargement. The year 1732 was distinguished for the efforts made by our then-rising Society; and it is gratifying that the year 1832 should also have to record a vigorous endeavour to promote the Glory of God and the Salvation of Mankind.

*Necessity of Proper Supply of Increasing demand for Cheap Popular Publications.*

The general aspect of society is still such as to require the utmost vigilance and activity, in all who are anxious to promote the knowledge of the Truth. The enemies of Religion, though checked in the open and daring assaults which were noticed in our last Report, have not abated any thing of their malice or their exertions. They are still engaged in their unholy warfare; and lose no opportunity of injuring the Cause of Christ, or of advancing their own impious schemes.

But the dangers to which the Faith is exposed are not confined to the open assaults of the Infidel and the Blasphemer. It cannot be doubted, that great and extensive mischief may arise to Religion, and to the eternal welfare of mankind, should our General Literature and the various Institutions of Society acquire a character and tendency decidedly contrary to the principles and practice of Christianity. That such has been, for some time past, the general and growing tendency of much of our Popular Literature will hardly be denied; but the extent of the evil is known only to those who have made it the subject of particular investigation. It has pervaded more or less every branch of it; and, in some departments, has evidently been the result of deliberate and systematic operations. This has been the case more especially with CHEAP Periodical Literature and with Works of Education. Books intended for the instruction of the rising generation have, in some cases, been made instruments for teaching the doc-

trines of Materialism under the disguise of scientific principles: in others, where religious instruction was indispensable, it has been of the most inefficient and exceptionable kind: but the prevailing and most successful method has been to separate Knowledge from Religion, and to keep Religion altogether out of sight. This has been the principle upon which too many Works of Instruction have lately been conducted: and thus they have become mischievous in a greater degree in proportion to the popularity which they have acquired.

The same course has been pursued with regard to Cheap Periodicals, which have lately become so considerable a branch of literature. The disreputable part of them have been made vehicles for the diffusion of infidel opinions, which have been conveyed in every shape that was likely to render them agreeable to the class of persons to whom they were addressed. Every thing has been done in order to enlist the passions on their side: they have been mingled with entertaining literature of every kind, that the poison might be rendered more palatable to general readers. And, until lately, except in a few instances, the whole force of this new power was directed against the principles and institutions of Religion. Nor have the magnitude and extent of this power been as yet completely developed, or its effects fully known. It has, however, been ascertained, that the circulation of such papers in and from London alone amounted, in May last, to the number of 300,000 weekly; and, of these, not one was professedly engaged in the defence or support of Religion and its Institutions. The greater part of them were openly and avowedly hostile to every thing which is sacred and dear to our religious feelings, and the remainder wholly dedicated to other objects.

It is obvious that this state of things could not long continue without inflicting the most serious evils, not only on Society, but on Religion itself. Principles were in active operation, which threatened to endanger its firmest auxiliary supports, and to corrupt the sources of general education. The magnitude of these still-increasing evils pressed itself on the attention of some zealous friends of the Society; who represented most strongly the obligation laid on it to come forward, and endeavour to check, if possible, the progress of this Anti-christian

tendency in our cheap literature, and in works of general instruction.

*Measures adopted for this Purpose by the Society.*

It is quite clear, however, that the Society's ordinary operations were not calculated to meet the exigency of the case. The only practical remedy, which presented itself for the evils of this portion of the Periodical Press, was the establishment of works of a similar kind on better principles, but so conducted as to ensure their circulation among general readers: and the only method of preventing the mischiefs arising from the attempts to corrupt the Sources of Education, was the introduction of such works, in all its branches, as would prove acceptable to the instructors of youth in general. But the Society at large was prevented by its rules, and the responsibility which is thought to belong to it as a body, from attempting to apply these particular remedies; and it was obvious that publications of a strictly religious character would not reach to the full extent of the evil: a plan was, therefore, submitted, by which the influence of the Society could be brought to bear on these objects without infringing its General Rules.

It was proposed that this plan should be conducted by a Committee, who should make it their object to attend to the state of the public mind; and to endeavour to apply such special remedies for the existing evils as they might deem necessary.

The operations of this Committee were to be entirely independent, and distinct from those of the Society. The Society would not be understood to give any thing more than its general sanction to the proposed objects, as shewn by a liberal grant in aid. The responsibility in all points, both with regard to its operations and obligations, would rest with the proposed Committee; who would make an Annual Report of their proceedings to the Board. Their operations were to be extended to any branch of General Literature and Education, which they might consider useful; giving to all their publications, so far as consistent with their general object, a Christian character and tendency.

A Committee of Management has been accordingly appointed, and has entered on its functions; the sum of Two Thousand Pounds having been placed at its disposal. The Publications of this Committee

may be had by the Members of the Society at a deduction of 25 per cent.

*Results expected from these Measures.*

The Results which may reasonably be expected from the labours of the New Committee, should they prove successful, will be, in the first place, the establishment of one or more cheap Periodical Publications, which may serve to counteract the mischievous Papers of this class which are circulated throughout the country. It is understood that the SATURDAY MAGAZINE, which the Committee immediately set on foot, has already contributed to the extinction of some of the worst of this kind, and has had a good effect upon the tone of several others. Indeed, one of the principal advantages, to be hoped for from the successful operations of the Committee, will be the improvement which may be expected to take place in other quarters, as the necessary effect of competition. And if, through their labours, a favourable alteration should take place in the character and tendency of works of General Education and of Popular Instruction, the Committee will have answered the end of their establishment; independently of the good which may be effected directly by their own publications. No object can be of more importance to the interests of Religion and the Welfare of Mankind, than that the Sources of Education should be kept pure and free from corruption.

**BAPTIST MISSIONARY SOCIETY.**

*State of the Funds for 1831-32.*

Receipts of the Year.		£.	s.	d.
For General Purposes	11,777	9	1	
For Translations	75	5	6	
For Schools	93	11	11	
For Female Education	82	4	9	
For West-India Fund	267	12	10	
For Widow and Orphans' Fund	27	2	0	
Legacies	417	1	7	
Total	£.12,740	7	8	
Payments of the Year.		£.	s.	d.
South Africa	330	16	8	
India	3398	0	2	
Ceylon	737	18	6	
Java	75	0	0	
Sumatra	10	0	0	
Honduras	322	14	7	
Jamaica	8098	18	5	
Students and Books	299	10	10	
Returned Missionaries	648	12	6	
Widows and Orphans	210	0	0	
Printing and Stationery	317	10	6	
Salaries and Poundage	416	8	0	
Rent, Taxes, Journeys, Auxiliaries, and Sundries	929	9	5	
Total	£.15,794	19	7	

**EDINBURGH BIBLE SOCIETY.**  
**TWENTY-THIRD REPORT.**

*State of the Funds.*

Receipts of the Year.		£.	s.	d.
Subscriptions and Donations	905	2	8	
Collections	36	9	1	
Societies which formerly remitted	1912	1	5	
Societies now first remitting.	82	16	0	
For Specific Purposes	120	0	0	
Legacies	349	9	7	
Interest	11	9	1	
Total	£.3410	7	10	
Sale of the Scriptures	438	0	0	
Total	£.3848	7	10	
Payments of the Year.		£.	s.	d.
Serampore Translations	300	0	0	
Printing, or Purchase of the Scriptures, in English, Gaelic, German, and French	3416	2	10	
Agents, Salaries, Reports, Statements, and Sundries	544	19	6	
Total	£.4261	2	4	

*Summary of Proceedings in the Year.*

The Issue of the Scriptures has been as follows:—

	Bibles.	Testa.
English	4508	2909
Gaelic	1546	1861
German	2957	2652
Total	9011	7422

There have been completed at press 10,000 Gaelic Pocket Bibles: 10,000 German Bibles were nearly finished.

**Continents.**

**BRITISH AND FOREIGN BIBLE SOCIETY.**

SOME Correspondents of the Society, writing from Toulouse in the early part of November, thus speak of the

*Increasing Circulation of the Scriptures in the South of France.*

The Lord is preparing great things in all the world; and the immense seed which He allows to be scattered, is a sure earnest of the rich harvest which He will soon cause to grow up. To us it belongs to walk by faith; and still how frequently does our God cheer our hearts, by the delightful contemplation of the effects produced on every side: this is rendered to us every day more manifest, even by the opposition which is everywhere excited.

We cannot but approve your determination of suspending the circulation of De Sacy's Bible, or of increasing the price: the important thing is, to satisfy, in some



measure, the wish of so many thousands to read the New Testament: and we foresee this spirit of investigation will every day increase; so that it would be imprudent to make too many sacrifices for Bibles, when those required for New Testaments must be so great. It would be very much to be regretted if a stop were put to the extensive circulation now existing, in a moment which we consider to be of the greatest importance. You must perceive, by our remittances to Paris, that we have almost entirely ceased our gratuitous distributions. All our hawkers are now exact in paying what they take: all the boxes sent to them in the mountains &c. are sent at their expense. If you think it proper to increase the price, we are always ready to follow your directions, and those of our muchesteemed friend, Professor Kieffer.

Some facts are here selected from the correspondence:—

*Bordeaux.*—In the course of a few days we have distributed 100 New Testaments among the barracks: out of 100, forty copies were chiefly purchased by Officers; so that 100 Testaments are in the possession of the 40th Regiment. In one respect, this is little; but in another, much. Two battalions have already left this city; and they will carry along with them some grains of the good seed.

*Orthez.*—Among all the inhabitants of the valleys there is a great desire to become acquainted with the Word of Life. The Spaniards, likewise, evince a great desire to possess the Sacred Volume: there were not many of them there; but all who were, have carried off with them copies of the New Testament.

*St. M.*—Our thanks are due to the Lord for the eagerness manifested to obtain the Sacred Volume, which had previously never before been heard of here. The hawkers assure me, that if they had even a whole room full, they could circulate them in a short time.

*Marseilles.*—I have been much gratified with the manner in which the Italians have received the Scriptures: but to possess, to peruse, and to practise, how different! Considerably more than 600 copies of the Word of God have been scattered in the different parts of this town, and round about its environs. Future days will no doubt disclose the fruits of our labours.

## South Africa.

### Caffraria.

WESLEYAN MISSIONARY SOCIETY.

FROM communications of several of the Missionaries, we collect some

#### *Painful Traits of the Native Character and Manners.*

Mr. Boyce, who is with Faku's Tribe, writes—

The great distress which prevailed a few months ago has been removed by an unusually good harvest: there is now plenty of food in the land, but the improvident Natives are wasting immense quantities of corn in the manufacture of beer; so that, in a few months, the distress will again be experienced, PARTIALLY by all classes of society, and SEVERELY by the poor dependants of the great men; who will be driven to seek a scanty subsistence by digging roots in the vacant country between the Umgazi and Umtata. The Chiefs and influential men are foremost in every species of excess and wickedness: they do not appear to possess any thing like a MORAL SENSE: the present state of society here awfully exemplifies the debasement of human nature, when unrestrained by the influence of the Holy Spirit. It is in vain, however, to attempt to convey to the minds of men, living in countries where Christianity is professed, any adequate conception of the moral state of a people who are literally without any notion of a God; and who thus are left to the corrupt workings of their own hearts, unchecked by the thoughts of *Judgment to come*, and unrestrained by even the lowest standard of conventional morality.

—Some weeks ago, Faku's sister-in-law died: four persons were immediately tortured, and then beaten to death with sticks, for having caused her death by witchcraft. The charge was SUBSTANTIATED on the following evidence—the poor creatures had been seen to wave their hands as they went by the sick woman's kraal. The week after, a great captain near the Umgazi died: six persons were tortured, and then burnt to death, on the same charge, on similar evidence: the witch-doctors pretended to find a piece of wood called "chaka" buried in their kraal, which, as it rotted, would cause the deceased to rot away: they were accused, also, of having burnt a lizard in their garden, in order that the deceased

might have no corn to eat, and thus might die of hunger.

— My interpreter informed me, that, arriving in the evening at a kraal near the Bashie, he found the place in great confusion: on inquiring the cause, he learnt, that, food being scarce, the people had buried a child of seven years old alive, because they did not like to see it starve before their eyes. The grave being not very deep, and the soil light, the child struggled hard, and its crying was heard by the mother, whose feelings prompted her to dig the child up again: the people were holding a consultation as to the propriety of burying the child again. John B. reasoned with them, and gave up the little food which he had; and the people promised to let the child live.

Mr. Shrewsbury, of Mount Coke, furnishes the following particulars:—

A poor, decrepit Old Woman came to us, nearly dead with hunger, to solicit food; the people of the kraal to which she belonged having driven her away, because she was no longer able to plough the land or bring home wood and water. The very aged are almost always treated with barbarity in this country, and looked upon as an incumbrance to all their friends, who either neglect or altogether abandon them. Last night she wandered to a kraal not far from us; but was driven away, to lie in the open field, notwithstanding the inclemency of the weather. When I inquired whither she intended to go, she replied, that she knew not, but must roam about till the wolves found and destroyed her: and this she uttered with apparent indifference and unconcern. We gave her food, and made provision for her necessities.

—Itinerated on the Dubi. As we descended the river, we beheld, on the opposite side, a concourse of men and women dancing, and a Doctor practising his arts of divination before them. I rode straight to the place. The men and women continued dancing and singing, and clapping their hands, to incite the discoverer of witchcraft to a vigorous discharge of his duty. Sometimes he rushed through and through the ranks of the people, brandishing his assagay in a furious manner: at other times, he leaped and danced, and put his body into various odd postures in front of them; and, when exhausted, closed each exertion with a short speech. I sat quietly down on the ground, between

the Doctor and the multitude, carefully watching all their manœuvres; but my presence evidently disconcerted him, and excited various remarks among the people. The Doctor had already discovered the "ubuti," as the bewitching matter is called; and a man was sitting before the assembly, charged with the preservation of the said "ubuti," till the Doctor should examine it, and declare its kind and qualities. I had not sat long, however, before he discovered that further search was unnecessary; as he had brought out all and every thing which the evil-disposed person, who, in this instance, was said to be the master of the kraal, had employed to affect the people with sickness. The master of the kraal asserted his innocence in vain: the Doctor's accusation was sufficient proof of guilt. I sharply reproved him for being a liar, a murderer, and a shedder of innocent blood in the land, and the people for being duped by such a designing man; and then, walking up to the "ubuti," took it up, though composed of rather unpleasant materials, and put it into my pocket. This raised a general cry of consternation and displeasure; all exclaiming, "You must not do so: put it down again, put it down again." I said, "I shall not: I am going to examine this stuff, and see of what it is made." Accordingly, I unclosed each of the three rolls; and, having removed the outward cover of a piece of an old kaross, found that it consisted of pieces of stick burned nearly to charcoal, cowdung, and other filthy materials. The Doctor then related how the master of the kraal, in a certain mysterious manner, had employed those articles to cause his people to sicken and die. However, the accused person came well off; for, instead of being put to death, or burned with hot stones, he only had to give the Doctor a cow or two, and slaughter an ox to feed him and his associates. The opposition which I made to his craft exempted the poor man from further punishment. The next day I preached at his kraal; and, while assembling the people, the Doctor himself sought my friendship, and accosted me with the familiar appellation of "umlingani waru"—"my equal," or "my companion." But I said to him, in the presence of all the bystanders, "What, your companion! No; never the companion of such a servant of the devil as thou art." He said no more; but was offended, and refused to attend the preaching. Six or eight of his friends

carried with him : all the rest of the people listened to the Word ; and, after we rose up from prayer, I quietly went on my way. A man was sent to carry away the "ubuti" to some unknown place, in the dead of the night ; and, after that, the Doctor pronounced the master of the kraal "clean," by which he was released from any further penalty and danger.

Mr. Ayliff, of Butterworth, thus illustrates the bondage in which the Natives are held by their superstitious notions :—

This land is literally held in bondage by a set of men and women who are called Doctors ; but who, with the greatest propriety, may be called the *children of the devil, and enemies of all righteousness* : for, as to falsehood, they are truly devilish ; and though these persons are constantly the cause of the loss of much property and life, yet such is the amazing apathy of the nation, that they make no exertion to expel them from the land, but appear content to bear the cruel yoke which they impose upon them.

The following extract from my Journal refers to an interview which I had with two of these said Doctors :—

December 27th—To-day, in the course of my itinerant labour, I preached at a kraal near the sea. After Service, according to custom, I was sitting among the people to hear and answer questions ; when two Doctors came to the kraal, with two men carrying their ugly dancing accoutrements. No sooner had they seated themselves at a little distance from us, than the company left me and my interpreter, and went and seated themselves round the Doctors. We went and sat among them, hoping to bring on a conversation which would expose their wickedness. As the chief man of the two had a calabash in his hand, we inquired, "What is that in your hand?" "A calabash"—"What use do you make of it?" "Oh, it is a thing which speaks truth"—"How does that thing speak?" "When I am called to find out who has bewitched the sick person, I pour water into it through this hole," pointing to a hole in the bottom of the calabash : "then I hang it up in the house, while I dance : after dancing, I take it in my hand, turn it over, and hold it up, and call over names, and when I call the name of the person who has bewitched the sick, the water runs out of these holes," pointing to four or five holes in the top of the calabash ; "and thus we find out the right one."—We asked, "Where did you get the calabash ? and who taught you to use it thus ?" "When I was a boy, Utixo came to me in a dream, with my father and father's father, gave it to me, and taught me its use"—"What was Utixo like?" "He was like a man."—As he had something round his arm from the wrist upward which

had the appearance of rope, we asked, "What is that on your arm?" "Part of the entrails of an ox, filled with gall"—"What is its use?" "I wear it, that when Utixo comes to me, and is hungry, he may smell this, and be filled therewith."—I then endeavoured to expose the wickedness of these men to the people ; and shewed that the innocent blood of all those persons who were murdered through their juggling tricks would be visited on their heads. The Doctor replied, with much apparent contempt, "When will God come ? I know nothing of your God : he is not the same as the God of Tambookie and Caffreland."

The individual charged by them with witchcraft, should he escape with his life, loses all his cattle ; and thus he is reduced to poverty. The following circumstance was related to me in October last :—A Headman near the coast, of the name of Olula, had murdered a man of the name of Laber, on the following charge. Olula's cattle had for some time past been troubled by wolves : he, therefore, sent for a Doctor, to know the cause why the wolves attacked his cattle. The Doctor stated that Laber had influence over the wolves, which he exerted in sending them against the cattle of Olula. This assertion was sufficient. Olula, under the pretence of friendship, sent for Laber to come and eat meat with him ; when he had no sooner entered the kraal than he was seized and put to death.

As might be expected from the extreme darkness of this people, they live in the daily practice of the greatest sins. Lying, adultery, and murder, fill the land. Murder is awfully common. In June last the following account was brought to the Station :—The wife of a man of the name of Umtoba had gone on a visit to her father's kraal. After her arrival, the family of the woman refused to let her return, unless her husband gave them cattle. Umtoba, instead of taking cattle to get his wife, takes his assagays, (leaving at the same time his kraal and cattle in the charge of a Fingoo,) and brings away his wife by force. On his return, he charges the Fingoo with being a coward, for not helping him against his wife's friends : the other replied, "Why do you charge me thus ? Did you not tell me to take care of the kraal and cattle ?" This reply, which was probably sharp, excited the rage of Umtoba, so that he threw his assagay into the Fingoo's shoulder : the poor man, in an agony of pain and rage, drew it out—ran to the house where Umtoba's wife was sitting—threw the same assagay into her neck.

and killed her. The Caffre, on seeing this, ran and killed the wife and two children of the Fingoo: the man himself died soon after of his wounds, on his way in escaping from the kraal. Thus, in a short time, five persons fell victims to the ungoverned rage of these furious people.

Mr. Shepstone, of Morley, supplies other instances of evil manners:—

We seem to have arrived at that stage of experience in Caffre Missions, in which the people become more divided, and those who *love darkness rather than light* begin to come forth and openly oppose. We have for the last two years effected more than we had any reason to expect, in inducing the people generally to observe the Sabbath; but, on a recent Sunday, some of the young men kept up a public dance, which had commenced on the Saturday; nor would they listen to any entreaty, but spoke blasphemously of our God: our congregation was not, however, lessened thereby. As the custom which gave rise to this dance is not now practised on the frontier, I shall here relate it, as it tends to illustrate the degraded habits of the people. A young woman who is become marriageable, leaves her father's kraal with the consent of her parents, and goes to any other kraal she may think proper, and chooses for herself a companion, either a single man or another woman's husband, with whom she remains for a given period, which is generally about a month. On this occasion, the man to whom she goes must kill an ox, the skin of which is her hire. From this her kaross is made; and, thus covered with the reward of iniquity, she returns to her father's house, where she is looked upon with the same regard as before. Nor is this the practice of the lower classes of society, but of the higher class: one of the cases before us was a Chief's daughter.

A young man, who lives very near us, within the last year wantonly murdered a poor woman and her fatherless infant, for no other crime than begging for food; and, not a month since, he was leading away a third, a young girl about sixteen years of age, to throw her over the cliff of the rocks, after having tortured her for several hours with large wood-ants obtained for that purpose, besides beating her dreadfully. She was rescued by our interference, and her life preserved. She continues with us in safety. This

cruelty was practised upon her under the pretence that she had bewitched an old man, and for this she was to have been put to death. Another poor woman fled here with her two children, about two months ago, under the following circumstances:—Her husband was called into the kraal in the morning under colour of consulting him, when he was seized by the people, his throat cut, and his body left in the field, and all for the charge of his intending to leave that kraal and go to another.

Mr. Boyce, after detailing a case of pretended witchcraft, adds—

It is reported, that in future none are to be put to death for witchcraft, but they are to pay cattle when they are condemned.

The Committee remark, in reference to this report—

Should it prove correct, a triumph most gratifying to humanity will have been already achieved in this recent Mission. Throughout Caffraria the victims sacrificed to superstitious and often malignant charges of witchcraft are innumerable, and the commutation of the supposed offence for a fine is the first effectual step to the abolition of this sanguinary custom. So rapidly does Christianity begin to display the influence of its own character of mercy!

---

## Mediterranean.

BRITISH AND FOREIGN BIBLE SOCIETY.

A MISSIONARY to the Jews, under date of the 3d of November, thus speaks of his

*Circulation of the Scriptures at and from Algiers.*

There is a large field for cultivation in these parts. The Word of God finds entrance. I have already sold several Arabic Bibles to the Moorish Inhabitants of this city and country. Only yesterday, one of them, belonging to the higher classes of society, sent to purchase a copy; expressing, at the same time, his determination to inform himself of the sort of faith which Christians had. Soon after, a Frenchman bought another copy, for a Moorish Chief residing in the mountainous parts. All the Hebrew Bibles which I brought with me have been purchased by Jews, as well as some New Testaments. Besides this, I have disposed of German, French, Italian, and Spanish Bibles, by sale. But I cannot

well act the part of a Preacher of the Gospel, and a seller of books; because people would, in such a case, assert that I was merely come to make profit by the sale of books. Besides, there is plenty of work here. At present, upward of 4000 Protestants reside in this city, without a Church, without a Minister, without Schools. Among these there are many Germans, who entreated me, even with tears, to do something for their spiritual benefit. I have, therefore, hired a house, in the out-court of which I shall make the needful arrangements for a Chapel. In this Chapel, I intend to preach every Sunday, both in German and French, if it shall please God to prepare my way for so doing: I wish even to preach in the native dialect, should I succeed in mastering its difficulties. As there are no Schools among the Protestant Population, I will become a Schoolmaster also, until the Lord shall provide one. Some of the Protestants had their children baptized by a Catholic Clergyman, having been entirely destitute of a Protestant Minister.

As Algiers is a central spot, from which the Word of God might be widely disseminated in different portions of the globe and in a variety of languages, more especially in the French, Italian, Spanish, Portuguese, German, and Arabic, and copies be disposed of by sale, I should consider it highly desirable that a Depository of Bibles and Testaments should be established in this city, and a shop got up for a regular sale of the Scriptures. Hitherto I have sold Hebrew and Arabic Bibles at four francs per copy—copies of the Bible in French, Italian, and Spanish, at three francs—copies of the New Testament, in all these languages, at one franc, with the exception of the Arabic, for which I demand two francs. Yet I have also distributed not a few copies gratuitously, particularly among Germans, owing to their very great poverty and destitution.

—◆—  
CHURCH MISSIONARY SOCIETY.  
MALTA.

*Increasing Importance of the Press in the Mediterranean.*

THE Rev. C. F. Schlienz, and Messrs. Brenner and Weiss, continue actively employed in the operations of the Press. The course of events in the countries surrounding the Mediterranean affords rapidly-strength-

ening inducements and encouragements to the active agency of this important instrument for diffusing in them the light of Divine Truth. The views opened by Mr. Schlienz of the progress of things in the Turkish Empire are peculiarly interesting. The powerful barriers which Turkish Intolerance and Bigotry have so long opposed to the Gospel appear to be at length yielding before the dispensations of Divine Providence, and those secret influences of the power of Almighty God by which the whole course of human affairs, even in the most *troubulous times*, is rendered subservient to His will, and to the establishment of the Redeemer's Kingdom. The following abstract of Mr. Schlienz's late communications will inform our Readers of his

*Plans & Prospects with reference to the Press.*

MALTESE—It has been for some time agitated, whether it would be advisable to print the Maltese Language in the Arabic Character. The question has not been finally decided; but a Vocabulary in both has been recently prepared.

Hymns, in the Maltese Language, with explanatory Notes, have been prepared for the Lithographic Press; and it is proposed to prepare Hymns in Arabic, for the purpose of introducing singing into the Schools.

GREEK—AN Extract from Chrysostom's Works is printing in Greek, intended as a companion to Bickersteth's Scripture Help.

ARABIC—As a commencement of works explanatory of the Scriptures, for the benefit of Schoolmasters, a translation into Arabic of Bickersteth's Scripture Help has been begun. For the use of the Clergy, a General Introduction to the Holy Scriptures was commenced; but, from unavoidable circumstances, it has been, for the present, suspended. In addition to the distribution among the Public of the Tracts of the Religious-Tract Society, the Pilgrim's Progress is about to be printed.

It has also been deemed advisable that some works of a controversial character should be issued from the Malta Press. An answer having been sent from Rome to Mr. King's Farewell Letter to his friends in Syria, Mr. Bird is preparing a Reply to the Letter from Rome. The present declining power of the Pope gives some encouragement to efforts of this kind. Asaad Shidiak's Life, and Mr. King's Farewell Letter, which are suited for Syria and Egypt, are ready for press. Luther's Reformation, printed in Italian, and Extracts from Bp. Hall's Polemical Works, are also considered suitable for this purpose.

The printing and publishing of a Periodical in Arabic, called "The Christian Messenger," has been commenced. It is to contain short Christian Biographies—accounts of the Propagation of the Gospel; and of Societies, Schools, &c.—striking passages from Scripture—short extracts from approved works—and recent important events.

In using the services of Isa of Bagdad, it is intended to prepare him for a good translator of English into Arabic, as well as to turn to account his knowledge of the Syriac and Modern Chaldaic.

A Letter from Dr. Naudi, of the date of Oct. 10th last, states, that the accounts received from the Levantine Countries are very cheering. Mr. Nicolayson, in his labours among the Jews, has sold all the copies that he had of the Hebrew Bible; and they were not a few. It appears that the Jews of Safet have set up a Printing Press for themselves.

In Malta, the Scriptures are much more readily received than formerly. The Maltese Catechism, and Selections from Catholic Authors, in Maltese and English, printed at the Church Mission Press, are now sought after, and read without scruple.

*Issues from the Malta Press in 1831.*

In our Number for last July

(p. 294) we particularized the works printed at the Society's Press in Malta in 1831. We now give the Issues during the same period.

ITALIAN.		Copies
20 Select Stories .....		20
Three Epochs of the Church of Lyons...		10
Luther's Reformation .....		4
Conversion of St. Augustine .....		70
Walker on Self-Knowledge .....		40
Leslie's Evidences of Christianity .....		30
Fathers of the Church .....		25
Life of Cyprian .....		30
		<u>229</u>

GREEK.		
Rev. F. Hildner's Two Tracts .....		2800
Commentary on the Acts .....		5
Philanthropos, <i>Reprint</i> .....		28
<i>Ditto</i> , in <i>Sheets</i> .....		1780
Law on the Education of Boys .....		470
<i>Ditto</i> of Girls .....		470
Mason on Self-Knowledge .....		30
Homily on Fear of Death .....		374
Alphabetarion .....		3500
Tract, No. 2, <i>Stereotype</i> .....		360
Tract, No. 3, <i>Ditto</i> .....		310
Tract, No. 5, <i>Ditto</i> .....		300
Tract, No. 6, <i>Ditto</i> .....		300
Life of David .....		272
Jessy Allan .....		1385
		<u>12,384</u>

ARABIC.		
Parable of the Sower .....		50
St. John's Epistles .....		20
Traveller and Yourself .....		20
Discourse on Regeneration .....		20
First Epistle of St. Peter .....		20
Arithmetic .....		30
End of Time .....		70
Short Bible History .....		50
		<u>280</u>

<i>Summary.</i>		
Italian .....		229
Greek .....		12,384
Arabic .....		280
		<u>Total. 12,893</u>

*Views relative to the Extension of Christianity in Turkey.*

The attention of Mr. Schlienzy was drawn to the obligation imposed upon Christians, by the present state of Turkey, to watch for, and to be prepared to improve, providential opportunities for imparting the Gospel of Christ to Mahomedans; and he was requested to communicate to the Committee his views on this deeply important but difficult undertaking. He, in consequence, addressed to them a communication, from which the following extracts are made. Our Readers will per-

ceive that Mr. Schlien's mind was quite alive to the subject. They will also be gratified to observe the comprehensiveness of his views, and the increased facilities for giving effect to them which the present state of the Turkish Empire presents. At the same time, it is necessary to *rejoice with trembling*; since the brightest prospects are sometimes clouded, and the most animating hopes disappointed. *May the Spirit be poured out from on high*, to guide to the adoption of suitable measures, and to crown those measures with an abundant blessing!

*State of Turkey.*

It gives us much pleasure to see the interest which the Committee take in the Society's Mission in the Turkish Empire. Certainly Turkey never presented such an interesting sight to the Christian spectator—never was in such a sad condition—never in such a critical situation—never gave so much ground of hope, that the crescent is verging toward a total and perpetual eclipse, and that the *Sun of Righteousness* will again dart His heavenly light over its paradisiacal regions—as is the case at present. We see one part after another cut off from the Sultan's dominions; imbecility to ward off the attacks of the enemy, both foreign and domestic; unexampled straits in respect to finances; the rapid introduction of European Fashions, Arts, and Learning, among the people; freedom granted to the Christians therein, and even to Missionaries—for instance, at Athens, Constantinople, Smyrna, Syria, and Egypt; the Pope's yoke, which has hitherto aided to keep up tyranny and superstition in the Empire, as much as shaken off, or rather broken; the haughty Mahomedans beginning, in several places, to entertain religious intercourse with the formerly-despised Christian; and Mahomedan Children attending the Schools of Christian Missionaries. Such things, indeed, impose upon us the obligation to watch for, and to be prepared to improve, providential opportunities for imparting the Gospel of Christ to the Mahomedans. Yea, we think we do not express ourselves too strongly, by saying, that the Church of Christ would add another crime of sad neglect toward the spiritual interest of the Mahomedan World, by remaining indifferent or

lukewarm under such circumstances. As the physician, in a great crisis, watches his patient, so we are to watch in these days over the state of the Turkish Empire. The poisonous principles of error and vice, which the professors of the Mahomedan Religion have swallowed for centuries, now begin to show their true effects, in a manner most serious, alarming, and awful. Likewise the heaven, that has been casting into the mass, by the prayers of the Christian Church in behalf of the Mahomedans; by the lives and deaths of true Christians, who of later years have been among them; by the conversation and instruction of Missionaries; and by their circulating, among the people, useful and religious books, especially the Holy Scriptures—now begins to manifest its penetrating influence. The Word of the Lord has been sent to them: *it will not return void, but accomplish the ends for which it was sent*—the ends of truth, justice, and mercy. Even if we had not seen success, it were our sacred duty, as Christians, who possess the sure promises of God, to continue our labours; and to besiege the strong-holds of Satan, until a large entrance be made: but now, when Jericho's walls are tumbling down by the shocks of the Almighty; when the captives themselves come forth and open the gates, and the Lord is graciously pleased to crown the endeavours of His people with success; how imperiously does this bespeak it our duty to press forward—to take possession of the camp—to let the prisoners free—to heal the wounded—and to *proclaim the acceptable year of the Lord!*

The present state of Turkey seems to warrant the accomplishment of the long-cherished hope, that our Publications will be read by a larger number of Mahomedans.

The proceedings of the Pacha of Egypt, Mahomed Ali, in sending Mahomedan together with Christian Youths to Europe, to Christians, in order to be instructed in their sciences, could not fail to excite imitation among the better-instructed of his subjects; and it is a fact, that several Mahomedan Children are at present in the School of our Missionary Brethren at Cairo. The recent accounts of the Missionaries in Syria relate, that Wortabet's labours—a Converted Armenian Priest, connected with the American Missionaries at Beyrout—both among Mahomedans and Christians, met with extraordinary success. Moreover, it is probable that under the liberal sway of

Mahomed Ali and his son Ibrahim—both of whom seem to be disposed to extend religious liberty to their subjects, as far as practicable—there will be found in future more Mahomedans who shall bend their mind to the voice of truth.

Wortabet, when personally applying to Ibrahim Pacha for a band of soldiers, in order to make search for our late Christian Brother, Asaad Shidiak, took the liberty of putting the question to him, in the presence of several persons, whether there should now be granted to the Mahomedans religious liberty, so that every one could profess, without molestation from Government, any religion he pleased. To this His Royal Highness was pleased to give an answer to this effect: That he had put a very serious question to him; and as he had now war before him, he had first to settle that—A prudent answer; but, at the same time, one of a liberal tendency.

*Means for diffusing Christianity in Turkey.*

As to the manner in which we may, by means of the Malta Press, assist in this undertaking, we beg to offer the following suggestions:—

We deem it our duty to prepare works for the direct use of Mahomedans, adapted to their present state. These will be, works on education, and works for adults. Those on education are to bear, in the beginning, only on general subjects—the arts of reading, writing, and drawing; and the knowledge of the world, as Mr. Jowett has suggested (*Christian Researches*, vol. I. p. 310) comprising Fable, Proverb, History, Geography, Natural History, Arithmetic, Geometry, Astronomy, &c. We would remark here, that several of these books may be with equal advantage applied to instructing Christian Children; but not all of them. For instance, Fables and Proverbs, used among Mahomedans, we know, from experience, are not acceptable, as yet, to Christians in these countries, however useful their tendency may be.

This plan is to be recommended, not only because the Mahomedans show themselves much disposed at present to study these things, but also because it is essential for the improvement of mankind that the faculties be properly developed and cultivated. Moreover, it will bring into less use their reading of the Korân, and the grammatical and sophistical plays, in which they lose so much time. Beside this, we deem it not out of place to mention here, that even the best Mahomedan Writers on such subjects have

always endeavoured faithfully to discharge the duty owing to their religion—to cherish and to propagate, by their writings, the superstitions of the less-instructed people. And we shall no doubt do well, in our system of education, while we sow the seed, to remove the weeds. Now, if the faculties and judgment of the children have been properly exercised, and they have gained confidence, they may be led into the weightier matters of religion; and this point is undoubtedly the principal one which we are to aim at. We must endeavour to place our system of education, even among the Mahomedans, on Christian Principles, without which no system of education is either really profitable or lasting. The children must read the Bible, and especially the Gospel. Here are deposited the rules of the wisest Tutor of the whole human race. Out of this Volume breathes the soundest spirit of all education—the pure spirit of truth and love. Here lies the sublimest end of the scholar's education—to become a living, intelligent, holy, and happy child of God, in conformity to that perfect pattern given to us in Jesus Christ. By any other education but that of the Gospel, we shall dress the child with the world's ornaments, and leave it to perish in sin. The beginning of the reading of the Holy Scriptures may be made with extracts of historical pieces, both of the Old and New Testaments, and then proceed to doctrine and prophecy; as we already do in regard to the children of the Christians. As to books for distribution among the adults, we think that several of the school-books may be serviceable also for this purpose; and besides these, works similar to those that are publishing in the Library of Useful Knowledge. Books like Leslie on Religion, the Pilgrim's Progress, the Evidences of Gurney and Sumner on the Christian Religion, are likely to prove exceedingly useful for the Mahomedans, as well as for Christians and Jews. The Periodical Paper (in Arabic) which we have now begun, we regard as a measure of great promise, both with respect to Christians and Mahomedans. Besides this, it will be the constant endeavour of the Missionary in the Ottoman Empire to present the Bible itself, either whole or in parts, to the Mahomedans.

As an indirect but efficient measure of communicating the Gospel to the Mahomedans, we deem our supplying the Christian Churches in the Ottoman Em-



pire with appropriate religious works, and especially with the Holy Scriptures. And here again we direct our attention first to works on education. Luther said, and the result of his endeavours proved the truth of the saying, "If Christendom is to be essentially reformed, we must begin with the children." Much benefit towards the diffusion of Christian Knowledge has already accrued by means of Christian Schools established by Missionaries at different stations of the Turkish Empire; but their system of education must grow to greater perfection, in order fully to answer the desired end; and as to us, we must supply our brethren with more and better school-books. In the Arabic Language especially, much is yet wanting. Besides the school-books mentioned, we propose, and have begun to prepare, good Christian Catechisms, Evidences of Christianity, adapted to children of maturer age, and a short Church History.

For a long time, it has been our intention to compose Hymns in Arabic, for introducing singing into the Schools. We deem it an essential defect in education to neglect music, and particularly singing. Music and singing no doubt take time; but they also save time, giving pleasure, new impulse, and vigour, to the child in his studies. We ought to remember, too, that the Schools stand in close connexion with the Church; and that by our refining and cultivating the taste of the children by intelligible, pleasing, and metrical Hymns, they will be unlikely to lend their ear to the tasteless cry or murmur in their Churches; but search for something better. Besides this, it is well known that the child may acquire a valuable treasure of religious and moral instruction much easier in rhyme than in prose. We hope that the difficulties arising from custom and language will, by and by, be removed. The result of the experiment which we have now made in the Maltese Language may, in some measure, direct us in the Arabic.

Works for the education of Schoolmasters will treat on the same subjects as the above-mentioned School-books; only some of them more enlarged, and more scientific. Practical explanations of the Holy Scriptures, and works like Bickersteth's Scripture Help, will be of great service to them.

*Works for the Clergy.*

We endeavour to pay peculiar regard to the improvement of the state of the  
Dec. 1832.

Clergy. They are to be the most intelligent among their people, having the charge to direct them in the most important of all things—in what regards their eternal salvation. Their minds are, therefore, to be well improved: they are not only to be well acquainted with all the topics above mentioned under the head of education, both for children and schoolmasters; but ought, in several branches, to proceed further. What we are principally to aim at, however, in regard to them, is a full and right knowledge of the Holy Scriptures; they being the life-giving principle both to themselves and their flocks, and the chief means of winning over the infidel. On this account, it is highly desirable that they study the Holy Scriptures in their original languages; and as the study of the Hebrew must be easy to them on account of its great affinity to the Arabic, we shall do well to prepare for them works whereby they may be aided in their study of that language. An Arabic and Hebrew Grammar and Dictionary, short historical pieces with grammatical explanations, keys to the Pentateuch and the Psalms, will be found necessary to begin with. A general Introduction to the Holy Scriptures we have had long in contemplation, and have even begun the preparation of it. For a Church History more in detail, Milner will afford ample materials; although for the Greeks we prefer the one publishing in the Library of Useful Knowledge. In order to afford them a right insight into human-nature, Mason on Self-Knowledge, and especially Walker's Practical Christianity, will afford much help. In respect to their Ministerial duties, we would choose Burnet's Pastoral Care, and extracts from Archbishop Leighton's writings and life. Besides these, they may profitably read extracts from the writings of Ignatius, Polycarp, Cyprian, Ambrose, Jerome, Augustine, Chrysostom, and Bernhard, bearing on this subject.

This is the statement of our views, in respect to the manner of advancing at present, with the help of God, the great end of your Missions in the Turkish Empire, by means of the Society's Press at Malta.

*Death of Wortabet and Asaad Shidiak.*

Mr. Schlienz thus notices the death of Wortabet and Asaad Shidiak, whose hearts had been opened to the

reception of the pure truth of the Gospel. Wortabet was an Armenian Priest; Asaad Shidiak a Maronite Priest. Asaad Shidiak was imprisoned in a convent on Mount Lebanon, on account of his Protestant principles, and there died.

We regret to say, that the last Letter of the Rev. Isaac Bird, at Beyrout, informs us of the death of Wortabet; whose late labours, both among Christians and Mahomedans, began to be very valuable. Although we lament, with our brethren in Syria, the loss of such a zealous servant of the Lord, yet it is consolatory and even delightful to reflect, that, having been brought, by their instrumentality, to the saving knowledge of the Redeemer, and himself become an instrument of spreading His Kingdom, he has entered into the joy of his Lord, and received the *crown of righteousness* and of glory. Indeed, if the labours and sufferings of the Missionary Brethren in Syria had been blessed only so far as to lead to the conversion of an Asaad Shidiak and a Wortabet, both of whom gave us ground to believe that they proved *faithful* to the Lord, even to *death*—Asaad Shidiak to the very death of martyrdom—the Church would have abundant reason, not only to rejoice with them at this reaping, but also to take thereby fresh encouragement for the prosecution of her labours of love and faith. We know, moreover, from experience, that the Lord has often brought men, hardened in sin, to serious reflection, repentance, and conversion, by means of the happy departures of His children, of whose latter end they had been witnesses. He still knows how to make bare His arm: let us only keep firm in the belief that He will do it.

Mr. Schlienz's remarks on the deaths of these Christian Men bring to our recollection the names of others who have died in the faith of Christ during the last twenty years, in Mahomedan Countries:—Martyn, in Persia; Burckhardt, at Aleppo; Parsons, at Alexandria; Fisk, at Mount Lebanon; Dalton, at Jerusalem; and Kugler, in Abyssinia. All these were men who, by their instructions while living, and by their examples when dying, afforded, both to Mahomedans and Nominal Christians, evidence of the grace

that is given to us through Christ. May their prayers long continue to receive a gracious answer, in an abundance of spiritual blessings showered down upon those countries!

#### Greece.

*Visit of Rev. F. Hildner to England.*

The Rev. F. Hildner continues to prosecute his labours with encouragement. We regret to state, however, that his health has been so seriously affected, that it is considered necessary for him to quit his Station for a season, for its recovery. He has, under these circumstances, received the sanction of the Committee to visit England; his journey hither being likely, through the Divine Blessing, to prove beneficial to his health; while his temporary sojourn here will give the Committee an opportunity of conferring with him on his proceedings and prospects in Greece.

#### SYRA.

*State of the Government Schools.*

Mr. Hildner thus notices the state of the Government Schools, in a Letter of June 22d last:—

**BOYS' SCHOOL**—Of the Boys' School I can say but little, as I stand in no other connexion with it, than to provide it with Testaments and Scriptural School-books, and to examine and receive those Boys who are fit for the Hellenic or Grammar School. The Idolatrous Prayer, as mentioned by Mr. Jetter, in the March Number of the Missionary Register for 1831 (p. 140), is still in use; only at the last Public Examination, to which I was invited by a Letter from the Trustees, it was not used, but another, which I had composed for the purpose. Twelve Boys were then presented, as fit for a higher class; out of whom, after examining them, I promoted eight to the Grammar School.

**GIRLS' SCHOOL**—Scripture is in the hand of all the Girls who can read. All the School-books are Scriptural, and, without any exception, from the Missionary Presses in Malta. Portions of Scripture are committed to memory by the greater part of the Children; and all of them hear the Word of Life taught and explained, partly by myself, and partly by

the Mistress, as often as I think good and necessary, and when there is no impediment.

Mr. Hildner states, in the same Letter, that the Independent School, which he calls the Pædagogion, and which is wholly supported by the Church Missionary Society, contained 400 Children.

The value and importance of Mr. Hildner's labours, in connexion with the Syra Schools, has recently been attested by the Demogerontia (Magistracy), in a Letter, of which the following is a copy:—

THE DEMOGERONTIA OF HERMOPOLIS IN SYRA, TO THE SUPERINTENDANT OF THE PUBLIC HELLENIC SCHOOL IN THIS TOWN, THE REV. F. HILDNER :—

We observe with pleasure, from the exhibition in your Letter of the 4th of March, the progress of the Children instructed in this School, the direction of which has been entrusted to you; and rejoice greatly, that, in the midst of national disturbances, this useful branch of the instruction of Youth has produced fruits to the wishes of the citizens. This progress is, in great part, owing to your laudable zeal.

Your wish for the maintenance and progress of this useful Institution, whilst it shows, on the one hand, your kindness and affection to the Greek Nation, gives us good hope, on the other, that you will not cease hereafter to afford the same marks of zeal and kindness in our town, for which you deservedly enjoy the gratitude of our fellow citizens. We also, having, as in duty bound, this same wish, desire to co-operate in the melioration and augmentation of these Institutions, by affording the necessary means. But as, in consequence of the well-known disturbances, this is not possible to be at present realized, it is necessary to defer the accomplishment of this wish to other happier times, which we hope are not far distant; but in the interim, the Demogerontia pray you to continue your kind assistance, becoming yourself the instrument of encouraging your friends in England, who, by their contributions, defray the expenses of the School.

Considering your observation, with regard to the connexion that must exist between the Public Boys' School for Mutual Instruction and the Hellenic School, right, and of much consequence, we in-

vite you, in answer, to appoint a holiday for a General Examination, to prepare a catalogue of the young men worthy to be promoted, and to arrange all with the Trustees of the Public Institutions and the Masters of these Schools; when we also will be present, and shall make the necessary promotions in the presence of the Children; that both those who are promoted, as well as the rest, be inspired with more zeal. On that day, you will place in the sight of the Demogerontia and the Trustees as many other observations with regard to these Institutions as you deem necessary; and after taking them into consideration, they will be regulated according to the right and most advisable manner.

Having attended your invitation for the Private Examination of the Pædagogion, under your immediate direction, which promises much for the future, we were much gratified at the progress of the Girls taught therein, and their regularity and demeanour. But what have more pleased and pleases the Demogerontia, are, the modesty and the industrious habits which the Children acquire—inestimable benefits, which all the parents of the Children expect, and which the Demogerontia cannot too much commend to one who teaches, in word and deed, salutary lessons of this kind.

We cannot refrain from expressing our gratitude to the Church Missionary Society in London, for the aid which they grant, through you, for the maintenance and increase of the Institutions for educating Youth in this town. We pray you, therefore, to express to its Members the sentiments of our deep gratitude; and to assure them of the real good which is produced by their benefactions, which are estimated in proportion to their worth, and are gratefully received. The Children benefited thereby will always preserve engraven on their hearts the gratitude owing to such benefactors.

Mr. Hildner adds—

A few days after I had received the above Letter, the Trustees of the Public Institutions sent a similar one. They, like the Demogerontia, wish me to express their hearty thanks to the Church Missionary Society of England, for their assistance in the Public Institutions for Education. As the contents are nearly the same as in the above Letter of the Demogerontia, I think it unnecessary to give the Translation. May all these be conducive to the glory of the Lord! and

may He give grace, and His Spirit, that I may stand as a faithful and diligent servant in His work !

#### *Asia Minor.*

Mr. and Mrs. Jetter were well at the latest advices from them in September last. It is probable that Mr. Jetter will proceed to Syra, to take charge of the Schools there during Mr. Hildner's expected absence from his Station on account of ill health, as noticed above.

#### *State of the Boujah Female School.*

Mrs. Jetter thus describes the state of the Boujah School, in a Letter, bearing date Sept. 12th:—

Their progress, on the whole, is satisfactory, considering their irregular attendance. First, the numerous holidays are a great interruption; then the bigger girls must often stay at home to nurse the younger children; and, this summer, the poor people of Boujah have suffered great distress for want of water, which they are obliged to fetch from a distance. This is quite an unusual thing, and may be reckoned amongst the judgments with which the Almighty is visiting this people. The First Class read and answer Questions from the New Testament, Geography, and Catechism, besides a lesson of Arithmetic: they write well on the slate; and will now begin to write on paper. The needle-work gave great satisfaction. I enclose a sampler, marked by Atijah, the eldest of my little Turkish Girls. She is about twelve years of age. The greater part was done at home, entirely by herself. The five whom I before mentioned attend regularly in the afternoon for needle-work, and are much more obedient and well-behaved than the Greeks. I feel much affection for these dear little-ones: they are gentle and affectionate.

Mr. Jetter remarks, in reference to the Examination—

Both the Greek Priests and the Elders of the Church, with a considerable number of the villagers, were present. All seemed to be greatly pleased, because they never witnessed a similar sight in Boujah. A Lady said to Mrs. Jetter, "Never could I have dreamt of witnessing such a thing at this village." Three classes read books: as, the Gospel of St.

Matthew; an Epitome of Church History; Outlines of the Geography of Europe, which they learned by heart; then the large and little Alphabetaria, or a kind of spelling and reading books. These Children wrote likewise on their slates, by dictation; and then all answered questions out of a Historical and Doctrinal Catechism. Many of them have learned many a useful lesson out of these Catechisms, which they would otherwise never have heard.

#### *Prospects in Turkey.*

Mr. Jetter makes the following remarks on the state of things in Turkey, with reference to the progress of Christianity. It is deeply afflictive to find what an awful stumbling-block is placed in the way of Mahomedans and Heathen by the superstition, vices, and idolatry of the Nominal Christians who dwell among them:—

There is certainly an improved state of things in Turkey from what it has been: there are more order, and more toleration.

He adds—

I am fully persuaded, that, had the Christians of all nations inhabiting these parts of the world exhibited the Religion of the Holy Bible, the Turks would long ago have shown more regard for the Christian Religion than is the case. The name of God is blasphemed every day by these heartless Christians.

#### *Suitable Supplies for the Girls' School.*

Mrs. Jetter gratefully acknowledges the supplies for the Girls' School forwarded to her by Ladies at Islington and Newcastle. She thus particularizes the articles that are most suitable:—

Common work-bags, furnished with a thimble, scissors, bodkin, sewing and marking cotton, emery cushion, &c., will be very acceptable; also little pieces of print for patchwork, knitting-needles, and stocking cotton, which is not to be had in Smyrna. I hope a few of my scholars will soon be able to gain a little by their work. Little bits of Irish linen would be useful, to teach stitching button-holes, &c.

#### *Egypt.*

The Rev. T. Müller was diligently occupied in the labours of the Mis-

sion at the latest advices, which come down to October the 10th.

The Rev. J. R. T. Lieder left Malta for Alexandria, on his return to Egypt, on the 6th of October. The Rev. W. Krusé was to leave Germany, on his way back thither, in improved health, on the 28th of November.

*Measures proposed for the Conversion of Mahomedans.*

During the Rev. J. R. T. Lieder's stay in England, he communicated to the Committee his views relative to the Mission in Egypt. The substance of the Paper which he drew up was printed in our Number for May (pp. 225—236). While the Rev. W. Krusé was lately in London, he explained to them what has been done, and the course which he conceives it practicable to pursue, for the purpose of propagating the Gospel among Mahomedans in that country. Much cannot reasonably be expected, at present, from the labours of Missionaries among Mahomedans under Musulman rule; but our Readers will be thankful to receive the testimony of another witness to the fact, that the *true light* already begins to penetrate the *gross darkness* in which this bigoted people are involved.

We have all had to regret, hitherto, that we could only behold the depravity and misery of the Mahomedans in Egypt without being able effectually to work for their conversion. We were, indeed, always ready to distribute Bibles and Tracts among them; and did distribute more than we could have expected them to accept. These, we are persuaded, they read in private. A Mahomedan would not let his best friend know that he possessed such a Book or Tract, for fear he might be betrayed and apprehended. However, we trust that this seed is not sown in vain, but that it will spring up as soon as liberty of conscience and religious toleration prevail.

We also embraced every opportunity of conversing with them on Religion in private; showing that in the Korán there is no way of salvation; that only the Holy Scriptures exhibit the true character of fallen man, and show us the way in which such sinful creatures as we are

can obtain true happiness and everlasting life. We sometimes used, in private, to speak very freely, and often perceived that they were convinced of the truth of what had been said; but the thought of being punished with death, in case they should embrace Christianity, deterred them from thinking more seriously about it. However, we think that the strong-holds of Mahomedanism are breaking up pretty fast, for every kingdom divided against itself is brought to desolation, Luke xi. 17; and we hope that, ere long, such toleration will be allowed, that a Missionary may publicly make known the glad tidings of salvation to a nation which has hitherto walked in moonlight; of which they were even proud, having never seen the true light of the Sun of Righteousness revealed in our holy Gospel.

Meantime, we ought to watch every opportunity to step forward, and, with caution and Christian prudence, to use every possible means to diffuse true spiritual knowledge, and to prepare the way for the conversion of the Mahomedans. This may be done—

1. By useful Tracts. These ought not, at first, to treat on controversial topics, lest the people should be offended at expressions which they do not understand, while they are destitute of spiritual discernment. The best, I think, for a beginning, would be, to make extracts from the Old Testament; as, for instance, the History of Joseph first, then of Abraham, the Patriarchs, Moes, &c., which would attract their minds and attention; and, by reading these, they would soon obtain a correct idea of the faith of the Fathers and Prophets, of whom they know many fabulous stories, and of whom they have so many wrong and silly ideas. Thus, by reading the true histories of the Old Testament, they would not only be better instructed, but they would also find that God is a righteous and holy God. They would next observe their depravity: their consciences would be touched, by finding that the holy and all-seeing eye of God sees their deeds, and even their wicked hearts. This would bring them a step nearer to us; so that,

2. We could have more effective and useful conversations; and, as they feel their spiritual wants, we might show them directly the way of salvation; preaching to them, first in private, and then in public, as the door opens wider and wider, that Saviour, who, *of God, is made unto us Wisdom, Righteousness, Sanctification,*

*and Redemption.* Then to those who seriously inquire after the salvation of their souls, we might give such Tracts as treat on Regeneration and Conversion, &c.; just as the state of their hearts required it. Then we might,

3. Try to establish a School for Mahomedan Boys; and if they are allowed to receive Christian Instruction, I believe that many will attend. It seems that the present oppression and misery are the means of softening their hearts to seek for something better. But in this case I should think it necessary and advisable not to employ a Coptic Teacher, but a Syrian; because they hate each other. The Mahomedans despise the Copts, and the Copts seek to prevent the Mahomedans from reading the Gospel; and if a Copt should instruct them, he would be so superstitious as to think that he is casting pearls before swine. Therefore a sensible, intelligent man of the Syrians would be advisable, and he would sooner gain their confidence. I truly believe, that, as soon as there is liberty of conscience, we shall be able to collect a better Congregation, of a more decided Christian Character, in whom we may place more confidence, than in that of mere nominal Christians, who are, as it seems, born in hypocrisy.

*Proceedings in the Mission.*

From Mr. Müller's communications we abstract the following particulars relative to the state of the Mission.

The interests of the School at Cairo had been especially remembered by Mr. Müller at a Throne of Grace; and he believes that God has graciously regarded his prayer. The second Teacher of the School, a young man, 18 years of age, has been under strong convictions of sin; has openly declared, in a Coptic Church, to which communion he belonged, that he could no longer submit to so unscriptural a mode of worship; and has since been excommunicated. Mr. Müller, during his temporary absence at Alexandria, left the children of the School under this young man's care, and reports that they were well attended to. The servant and door-keeper of the School has also evinced much concern for the salvation of his soul.

The Children are very attentive. Mr. Müller states — "Some of the elder Boys find that the doctrine of their Church (the Coptic) does not agree with what they read in the Bible. One of them told me that he reads every evening to his parents and neighbours out of the Gospel." It is a pleasing circumstance, that the Children connected with this School are not compelled, as other Children are, to labour in the Pacha's manufactories. Another encouraging feature is, that Mahomedan Prejudices appear to be on the decline; three Mahomedan Boys having been admitted to the School.

Mr. Müller, with the sanction of the Committee, is about to open a School, wherein twenty Boys are to be boarded and educated.

Of the Mission in general, Mr. Müller writes—

There is at present a great stir among the Copts in Upper Egypt. The seed sown seems to bud. It is true the enemy is now bolder than ever; but *when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against Him.*

Mr. and Mrs. Müller visited Alexandria, to be there during Mrs. Müller's confinement. They returned thence to Cairo on the 19th of September.

*Abyssinia.*

*Report of the Restoration of Peace.*

The Committee are still without any more recent communications from the Rev. S. Gobat than those already printed, and which come down no later than February 1831. Though feeling much solicitude to hear from Mr. Gobat, we trust there is no reason to entertain fears of his safety. The disorders and civil conflicts by which Abyssinia has for ages been so unhappily characterized, added to the difficulty of access to it from its geographical and political situation, not unfrequently interrupt direct communication with it, for a considerable

length of time. At the date of Mr. Müller's last Letter, Cairo, Oct. 10th last, a report was prevalent in Egypt that the son of Sebagadis, the late Ras of Tigré, had succeeded in establishing his authority as his father's successor. Should this report prove to be correct, it would not only extricate Mr. Gobat from danger, but would probably enable him to resume his Missionary Labours, as the young Ras had manifested a very friendly disposition toward him.

### India within the Ganges.

BAPTIST MISSIONARY SOCIETY.

*Growth and good Prospects of the Mission at Kharee.*

NOTICES of this Station, which is about 50 miles southward of Calcutta, on the borders of the Sunderbunds, appear at p. 41 of the present Volume. In August of last Year, Mr. W. H. Pearce and Mr. Yates visited the Station. Some extracts from Mr. Pearce's Journal are subjoined.

*Aug. 18, 1831*—We started at four o'clock this morning, and proceeded all day by a circuitous route, through fields of rice, in different stages of advancement to maturity, growing in water from six to eighteen inches deep. Numerous villages on either side of us, built on elevated spots of ground, and several of them occupied as Mission Stations by our Brethren of different Denominations, varied the prospect. The latter part of the day, we met hundreds of people returning to their houses in "saltees" and "dongas"—the "saltees" being a sal-tree hollowed out, and generally from 15 to 25 feet in length; and the "dongas" the palm-tree scooped out also, but only about half the length. Both are quite flat at bottom, and can therefore go in very shallow water. The passengers were all returning from a weekly market at Mogra, which is frequented by large numbers from all the surrounding villages. We arrived there about six in the evening; and Br. Yates and myself, proceeding on shore, addressed different groupes of people, who had not yet left the market. All heard with attention,

and three or four listened with much interest: they shewed evident knowledge of the vanity of idols; and a desire, were it not for the sacrifices which a profession of Christianity among the Hindoos requires, to embrace that "better way" which we and others before us had proclaimed to them. On our return to the boat, we were gratified by meeting one of the Native Brethren from Kharee, who had come to shew us our way: with him we proceeded to Joynogor, where we arrived about ten at night.

*Aug. 19*—As our boat could proceed no further for want of water, about two in the morning we transferred ourselves, luggage, and some of our boat people, to four saltees, in which we proceeded, by a water-course, to Chitrigunge. Here we arrived at day-light; and found, according to appointment, our Kharee boat, with both our Native Preachers, and three Christians as boatmen. In this boat we proceeded down a noble arm of the sea, till we came to a creek, at the head of which is our Native Station. We proceeded up this creek till six in the evening, when we found, that, the tide being exhausted, we had not water enough to reach the usual landing-place. As it was dangerous, on account of tigers, to lie in the stream, we landed as near to the village as we could; and, having crossed a small belt of jungle, proceeded about a mile, under a drenching rain, to the Chapel, which was to be our abode during our stay.

We were soon visited by most of the neighbouring Christian Families. The hamlet immediately adjoining the Chapel contains 15 houses, of which all the inhabitants, about 70 in number, are professing Christians.

*Aug. 20*—The news of our arrival having now spread, several Heathen Neighbours, some from curiosity and some from better motives, paid us a visit. In conversation with them and with the Native Preachers, we became increasingly interested with the Station. It was evident that many in the neighbouring villages, who had not yet embraced Christianity, had become fully satisfied that idol-worship was vain and sinful, and that salvation is alone to be found in Christ; while, among professing Christians, there had been excited a concern for personal piety, of the depth and extent of which we were not previously aware. This impression was increased by the events of the evening; when, beside ourselves and a

Native Brother from Calcutta, five Members residing at Kharee were present, two others being absent through illness. After prayer and singing, four men and two women were brought before us, and in a very satisfactory manner answered all our questions with relation to the dealings of God with their souls.

With regard to the rest, in order to satisfy ourselves of the sincerity of their profession, we carefully inquired into their KNOWLEDGE of the doctrines of the Gospel—their FEELINGS, as to their sinfulness in the sight of God, and the willingness and ability of Christ to save—their former and present CONDUCT, with regard to the commission of sin, and attendance on the public and private duties of Religion: and we were forced to acknowledge, that though they had been darkness, yet now were they light in the Lord; and that though, before, they had been enemies, yet now were they fellow-citizens of the saints, and of the household of God. They were therefore gladly admitted as Candidates for Baptism; and as there were nine more deemed qualified by the Brethren for the ordinance, besides three whose state of health did not admit of their attending to it this time, we appointed two other meetings.

Thus ended one of the happiest days which I have spent on earth. I had expected to find much PROFESSION, and hoped to see some real RELIGION; but was delighted to find, that, while the impression in favour of the Gospel was more extensive than I had hoped among the Heathen, the work of grace was much deeper also in the hearts of the Candidates.

Our best-qualified Native Preacher, it appears, had been equally surprised with myself at the unexpected progress of Divine Truth among the professing Christians. About two months ago, the Public Services of Religion were attended almost exclusively by the Brethren: he could with difficulty prevail on two or three of the women to attend: they had the house to clean, their children to attend to, and many other excuses for staying at home. But, about this time, two persons, before proposed for baptism, were again awakened to a serious concern for salvation, and began to attend the Sabbath and Week-day Services; and others shortly afterward declared their intention to come regularly. At this time, too, it pleased God, by His

Providence, to co-operate with his Word. One of the Christian Women was crossing over a brook, when she was suddenly seized by a crocodile; and, although some people standing near perceived that she once nearly escaped from the grasp of the voracious animal, they saw her seized the second time, and dragged beneath the water; and nothing belonging to her was ever discovered, except her umbrella. The solemn fact, that one of their companions, who had left them in full health and spirits a few minutes before, was in so short a time in ETERNITY, her state fixed for ever, was greatly sanctified to the women: many from that day had appeared to be really in earnest about salvation, and sixteen had been the usual attendance at all seasons of worship since. We cannot but hope that in this, as in numberless other instances, the death of one has been made the spiritual life of many.

Aug. 21, 1831: *Lord's Day*—A day of incessant yet delightful labour. Early in the morning, several Heathens from the neighbouring villages made their appearance, and demanded our attention. Br. Yates preached from the parable of the wicked husbandmen, Mark xii. 1—9. The congregation was composed of about thirty Heathens.

After worship, other inquirers demanded attention; and, at noon, three men and three women came forward. Again were our hearts delighted by the knowledge and feeling which they manifested; and by the very satisfactory evidence given by relations and neighbours, that their profession was well sustained by evident improvement in their daily walk. All were unanimously and joyfully received, and we again with gratitude renewed our employment of conversing with the Heathen Inquirers who kept still coming in to see us.

At four we had Public Worship again, when I preached from Rom. vi. 23. The congregation was composed of about the same number of Christians as in the morning, and a larger number of Heathens. At seven, three more were examined: they gave us equally satisfactory proof of a change of heart, and were unanimously received. It was then agreed, that the Fifteen Candidates should be baptized the next afternoon, and that they should be received into the Church at the administration of the Lord's Supper in the evening.

On our retiring to rest, Br. Yates



remarked, that as in Galilee of the Gentiles, the most despised part of Judea, so in this neighbourhood, on the very borders of the Sunderbunds, till within a few years the undisputed abode of the tiger, the boar, and the crocodile, and where the residents were almost cut off from the society of their more polished neighbours, God had so ordered it, that *the people which sat in darkness saw a great light; and to them which sat in the region of the shadow of death, light was sprung up.*

Aug. 22, 1831—This morning at nine, being the hour appointed for the purpose, five couples were publicly united in marriage, according to Christian Usage. We had about sixty or seventy present, many of them Heathens; and all of them appeared highly gratified with the manner in which the Christians proceeded. The institution of marriage among the Hindoos here, owing partly to the great expense generally involved in its celebration, is unhappily very much disregarded; and one-third of them at least live together without it. From the better practice which the Gospel has introduced in this particular, it has proved itself, even in the sight of the Heathen, a real benefit to those who embrace it. We have married, within the last eighteen months, no less than fifteen or sixteen professed Christian couples from this neighbourhood, and all hitherto live together very happily. Indeed, in every respect, the Gospel has made them better and happier, notwithstanding their trials. As a proof of this, I may mention, that I called the Heathen Watchman of the village aside this morning (for in the presence of any parties affected, you seldom get the whole truth from a Native), and questioned him particularly as to the MORAL CHARACTER of the Christians, whether they were better or worse than before. He said, that before they became Christians, he was constantly called to interfere, in cases of theft, quarrelling, and adultery; but that since they had become so, he had never had but one case to settle: all was now peace and happiness among them; but they were very poor, because they could get no employment on account of being Christians.

This subject the Native Preachers also pressed on our attention. They said, that when the poorer Native Brethren had cultivated the two or three acres each which they could afford to rent, which

Dec. 1832.

occupied them three months in the year, they could procure no employment for the remaining nine months; the landlords in the neighbourhood having declared that all who employed Christians, or worked for them, should be turned out of caste. The Brethren said, that if we could get an order passed by the Magistrate that no one should lose caste for employing them or being employed by them, as we had done before with respect to midwives and barbers, they might by degrees get full employment, and that this was all the aid which they needed. We shall certainly interest ourselves in the business; and feel persuaded, from past experience, that Government will do all that they feel it within their competency to effect.

After mentioning the baptism of the 15 Candidates, Mr. Pearce adds:

In the evening, I had the pleasure of administering the Lord's Supper to Twenty-three Communicants—thirteen men, and ten women. Only three years ago, all around was moral and spiritual darkness: not a soul had heard of the Name of Christ. Now have so many been added to His Church on good evidence of repentance and faith—a hundred and twenty have thrown off all the fetters of Idolatry—and many more are preparing to follow their example.

—◆—  
CHURCH MISSIONARY SOCIETY.  
BOMBAY.

A FULL view of the state of the Society's Western-India Mission was given at (pp. 539—548) of our last Volume: from communications since received we collect some more recent particulars.

*Transfer of the Seat of the Mission to the Deccan.*

Previously to the Rev. W. Mitchell resuming his labours in this Mission (p. 120), its situation and prospects were carefully considered by the Committee. The result of their deliberations was, the determination to transfer the seat of the Mission to the eastern side of the Ghauts (Mountain Passes) in the Deccan. The Committee were influenced to this decision by the following considerations. From a variety of causes, the proceedings of

the Mission had hitherto been unavoidably carried on in a disconnected manner. On Mr. Mitchell's return, arrangements, affecting the general state of the Mission, would be necessarily required. On viewing the Presidency generally, it was the decided opinion of the friends best acquainted with it, that one of the large towns in the Deccan combined more advantages for the headquarters of a Mission than any spot on the western side of the Ghauts. As the operations at the points already occupied had not yet become consolidated, and as expense must have been incurred in settling Mr. Mitchell and his family in one of the Old Stations, with more contracted opportunities of usefulness than were presented in the Deccan, it appeared to the Committee that they should best consult the permanent interests of the Mission by the removal of the whole of the Missionaries thither. This arrangement admitted of the further important advantage of concentrating the labours of the Mission upon one point; and of making such a distribution of the labours of each individual as was calculated at once to facilitate, combine, and render effective the labours of the whole. The experience of the Committee has deeply impressed them with the conviction, that it is by such a concentration and division of the labours of Missionaries that those labours may, under the Divine Blessing, be rendered most permanently and extensively useful. Ahmednuggur was selected by the Committee as the seat of the Mission. On the arrival out of Mr. Mitchell, however, it was found that that place had been previously occupied by the American Missionaries. The Corresponding Committee therefore fixed on Nassuck, likewise in the Deccan, as well calculated to give effect to the views of the Committee.

Nassuck is a large town and place of pilgrimage, principally inhabited

by Brahmins, and estimated to contain 30,000 inhabitants. It is the seat and centre of Brahminism in the Deccan.

Mr. Mitchell left Bombay for Nassuck on the 13th of July last, and Mr. Dixon was expected to follow him immediately. More time being required for relinquishing the Bandora Station, the Rev. C. P. Farrar's removal to Nassuck was postponed till the conclusion of the monsoon. May the blessing of God abundantly rest on this important arrangement!

*State of the Mission.*

Mr. and Mrs. Farrar have been diligently employed in prosecuting their Missionary Labours at Bandora. In the early part of the present year, their prospects, especially in the Schools of the Station, were encouraging. Subsequently, however, their exertions were much thwarted, both by the Brahmins and by the Roman-Catholic Priests. Mr. Farrar states, under date of the 21st of May—

The hope which delighted us of sensible and visible progress is now diminished; and the anticipations, which gladdened our hearts, of some immediate change, seem but as the shadows of a dream. Opposition of various kinds has been called forth; and for a little moment Truth appears to be obstructed in her course.

On the 16th of the same month, Mrs. Farrar writes—

The last time we wrote, we were happy in being able to tell you that a ray of encouragement lighted up our prospects; but now again they are dark, and dreary, and cheerless. I will make you acquainted with our present difficulties, that you may see our need of your constant prayers. About three months ago, in the Female School in Bandora, there was an average attendance of between fifty and sixty Girls: the marriages of the Hindoos, in the beginning of spring, first caused a diminution in this number: since then, marriages have been continually taking place among the Mussulmans, Parsees, Portuguese, or Coolies. On this account we, for a while, suspended the Working School: only a few little girls attended it, and the

benefit accruing from it was not adequate to the expense incurred. Other causes have operated to the detriment of the School. A Mussulman Cadi (Judge) came to a feast in the village, and forbade his people to send their Children, saying that we should make them Christians. Shortly after, the Padre (Roman-Catholic Priest), in full Church, called us cheats; and, describing the various methods which we use to ingratiate ourselves with the people and Children, said it was all for the sake of introducing our Shaster among them. He accompanied this with threats of not admitting into the Church those who, in disobedience to him, should send their Children to our Schools. Since then, the English, Portuguese, and Infant School here have declined, as well as the attendance of Cooly Girls in the Female Schools.

She adds—

At present, a cloud indeed seems to be over our Missionary Prospects. Great is the enmity and opposition that we ourselves experience and hear of from other quarters. The Brahmins in Bombay seem to be gnashing their teeth with rage: there is a fearful struggle between the Powers of Darkness and the Servants of the Most High. The counsel of the wicked prospers, the ungodly triumph, and the righteous are cut off; *but Thou, O Lord! how long?* It surely becomes us to seek the Lord with prayer, and with fasting, and with weeping, until He have mercy upon us. When He shall arise for our help, Satan can no longer prevail.

By the latest accounts from Mr. Farrar, dated Aug. 14, he had the prospect of overcoming these difficulties. He therefore felt some reluctance to quit Bandora for the Deccan. We do not doubt, however, but that he will eventually see that the arrangement for congregating the Missionaries there is, on the whole, the course best calculated to promote the wide diffusion of the Gospel in that part of India.

*Visit to the Caves of Ambolu and Keneri.*

In April last, on a Missionary Excursion into the interior, Mr. Farrar visited the Caves of Ambolu and Keneri, which he thus describes:—

We inspected, in our way, the Caves of Ambolu and Keneri. The excavations in Ambolu are known by the name of Jogeyshwur. The plan is similar to that of Elephanta; but much inferior. The stone being of a soft porous character, the whole is fast crumbling to decay. These caves are Brahmical, and are evidently dedicated to Siva. His emblems, the Lingam, and the Nundee, or Bull, are in good preservation. It was for a long time the opinion, that the caves on the Island of Gharepoora, or Elephanta, belonged to the Trimoortee, or Hindoo Triad: but this opinion does not appear to be well founded. The central figure is most certainly that of Siva, in his character of Punchmookh, or five-faced; three only being exhibited to the spectator. The chief temples of the Hindoos are generally dedicated to the Punchagotun, or five chief deities; viz. Siva, Vishnu, Sooryu, Gunputi, and Deva; and it was thought not improbable that these caves belonged to them: but the fact is, that all the images are in connexion with Siva, and consist of himself, his wife Parvati, and his son Ganesa, and their attendants.

We proceeded from Ambolu, through Morole, to Fehar, where we passed the night; and early the next morning, the 26th April 1832, we started for the Keneri Caves. After a ride of four or five miles, through jungle, brushwood, hill and dale, looking for tigers in every bush, we came to the mountain temple. The chief cave resembles that at Carli; but is smaller, and not so elegantly proportioned and finished. The whole summit of the hill is full of small rooms; each having a seat running round the sides, a small cistern for water, and a recess for sleeping or meditation. There are flights of steps cut on the surface of the rock, by which you ascend from one apartment to the other. We went from cell to cell, till we were completely fatigued; and still there were many in the distance left unexplored. The conclusion generally drawn is, that this was intended for a complete religious and collegiate establishment; and hundreds may here have been engaged in their mystic, bewildering, and soul-destroying studies.

On the same journey, Mr. Farrar thus notices the

*Burial-place of the Parsees.*

On our road to Tannah, we turned off to inspect a small Parsee Burial-place, situated on a hill to the left. It consists

of a round tower, having a platform, or terrace, near the top, sloping gently to the centre, in which there is a well for receiving the bones and decayed matter. The dead bodies are laid on this terrace, exposed to the atmosphere and birds of carrion. They are conveyed to the place of sepulture on an iron bier; for, if wooden, it might be accidentally burned, and thus the element of fire defiled.

*Increase of Knowledge and Literature among the Natives.*

The effect of the diffusion of knowledge among the Natives of India is already very perceptible, and tends to the most important consequences. Unless the acquisition of European Literature and Science, which is in such rapid progress among the educated and influential classes in India, particularly at the three Presidencies, be regulated and sanctified by the cordial reception of the doctrines of Christianity, their effects on Society cannot be anticipated without solicitude. *Knowledge puffeth up*: the Gospel of Christ is the antidote: *charity edifieth*. It is the Gospel alone, effectually applied to the heart by the Holy Ghost, that can completely controul and regulate the power which knowledge supplies, and render it conducive to the glory of God and the good of man. This state of things constitutes a loud call on British Christians for increased zeal and exertions in extending Missionary Operations in India.

Mrs. Farrar thus notices the establishment, in Bombay, of a Newspaper, conducted entirely by Natives:—

Jan. 9, 1832—The Pundit brought us the First Number of the Durpan, a Newspaper undertaken by some Mahrattas in Bombay. The object of this Paper is, “to open a field for free and public discussion of points connected with the prosperity of this country, religion, literature, the arts and sciences, &c.” This is the first thing of the kind published in Mahratta; and I believe this also to be the case with regard to a small Tract, which the Pundit also brought, written in defence of Hindooism, by a Brahmin.

These Idolaters are lending their hands to pull down their own pagodas, and clearing the ground for Christian Temples. Can a system so full of gross vice and egregious folly bear the test of “free and public discussion?” These Tracts will serve to expose the paucity of argument by which such a system can be defended; and, by showing what are, in the minds of the Hindoos, the chief difficulties of Christianity, will call forth, in answer, statements the best calculated to meet their misconceptions. Reason would at once pronounce that Hindooism now must fall, were it not that Idolatry is a thing which entrenches itself in the corruptions of our nature. It has for its foundation the revolted state of the heart from God; and for its rampart, all our natural averseness to God and holiness. It will not give way to mere discussion, so long as men love darkness rather than light; but may we not hope that this is one of the means which God appoints to make way for the preaching and reception of His glorious Gospel? Unassisted reason would fail, indeed, to persuade us that the thick darkness which covers the people shall ever be dispelled; but Revelation promises that the *Sun of Righteousness shall arise with healing in His wings*: His beams shall disperse the thick clouds which hang over this benighted land. Even now we seem to see some of their thick masses rolling away: even now some rays of light break through the gloom, and tell us that the Day of Promise is at hand. We seem to see a kind of preparation going on for the reception of the Gospel; and to us, who are on the spot, it is a palpable earnest of the fulfilment of the Promise; though to those at a distance all things may appear as they were, till they hear of actual conversion.

The following passage in a Letter of Mr. Farrar’s, bearing date the 10th of January last, adverts to this occurrence, and some others of a similar nature:—

The Puntogee of Versora brought me, a few days ago, a copy of the Ten Commandments thrown into Mahratta verse. It was interspersed with numerous comments upon his own religious customs, in which he, by no means, spared himself or his people. A work of this kind, coming in a popular dress, is likely to be effective in breaking down some of the strong-holds of superstition. The readiness with which individuals come forward

to assist in pulling down the bulwarks of that idolatry which is the only foundation of their hopes, is a striking proof of moral degradation and of human depravity. A spirit, also, of inquiry, and of opposition, seems to have been aroused both among the Hindoos and the Parsees. We have just received a Tract published in defence of the Hindoo Religion, wherein the writer draws a comparison between Christ and the Avatars (Incarnations) of their own system, and decides in favour of the latter. The First Number of a Newspaper has just come to hand, comprising two columns on each side, the one being in English and the other in Mahratta, which invites full and free discussion on all topics. A controversy is in the course of being carried on with the Parsees, on the subject of Religion, by the Rev. John Wilson, a Missionary of the Scottish Missionary Society. It is published in the Goozerattee Papers, and in the Christian Spectator. The waters begin to be troubled; and who can doubt but that numbers will be healed.

We may observe, as having a salutary bearing on this state of the native mind, that a Sanscrit Poem has been published by Professor Mill, of Bishop's College, entitled *Christa Sangita*, or the Sacred History of Christa, which promises to be very useful among the higher orders of the Brahmins.

*Notices of Hindoo Superstition & Cupidity.*

On visiting a temple of Siva and celebrated Hot Wells, Mr. Farrar observes—

These form five compartments or tanks, regularly constructed with stone; and there are some degrees of difference in the temperature of the water. These springs are considered to be the property of the temple, and are imputed to the power and favour of the presiding god. The Brahmins have seized on every thing that is agreeable or wonderful, and made it subservient to their priestcraft. The rivers, the springs, the mountains, the plains, the trees, the stones, all that is animate, and all that is inanimate, are fashioned and moulded into their system, and made to uphold their hydra-headed superstition.

We grieve to add the following remarks:—

While speaking to the people, the Mamlitdar, or Chief Native Officer, pass-

ed by in procession to the goddess. He was accompanied by the Government Sipphaees, firing salutes; and thus Hindooism is supported by all the influence attaching to his office. It is a position that cannot be disputed, that a Christian Government labours under a fearful responsibility, in aiding, either directly or indirectly, an abominable superstition.

Mr. Farrar relates the following instances of the

*Indecision of Natives convinced of the Truth of Christianity.*

April 22, 1831—The Mahim Youths came and read a portion of the Gospel of Matthew in English and Mahratta. Their Scriptural Knowledge gradually increases, and a corresponding change seems to take place in their opinions and feelings. Damodur expresses his conviction of the truth of Christianity, and often makes inquiries tending to develop the state of his mind. He has once or twice asked if Baptism is necessary to salvation; and I have answered him by pointing out the portions of Scripture touching on the subject. To-day he wished to know if a person could not outwardly remain a Heathen and yet believe in Christ, and obtain, through His atonement, everlasting life. We were reading Matthew xii.; and he felt, from the 30th verse, and other portions, that such a line of conduct could not be pursued by a true and faithful disciple.

April 23—Damodur told me to-day that he believed in Christ, and trusted to His death and merits for pardon and reconciliation; but he was afraid to declare his convictions. He said the teachers of the people must first be converted, and then the people would follow them.

LONDON MISSIONARY SOCIETY.

The Directors give the following

*Summary View of the Travancore Mission.*

*Site and Inhabitants*—The Kingdom of Travancore is situated on the western side of the southernmost part of the Peninsula of India, and between the 8th and 10th degrees of North Latitude. It was for some time, at the beginning of the present century, under the government of a Rannee, or Queen, who held the supreme authority as Regent, in trust, for her nephew the present Rajah, then in his minority. No correct census has

been taken of the population of the Kingdom; but it has been calculated to contain about 1,500,000, of which, it is computed, from 60,000 to 70,000 are Syrian Christians: the number of Protestants is between 4000 and 5000; but neither the number of the Roman Catholics nor that of the Jews is known: the rest of the population consists of Hindoos, whose religion does not essentially differ from that of the Hindoos in other parts of India; but, in consequence of Travancore being the only portion of Hindoostan which was not subjected to Mahomedan Conquest, its mythology—as is also the case with its customs and manners, and the style of its buildings—retains more of its ancient character than that of any other part of India. The metropolis of the Kingdom is Trivanderam.

It is that part of the country, by far the most populous one, which lies southward of the capital, extending from thence to Cape Comorin, that constitutes the principal scene of the Society's operations in this part of the East Indies. Nagercoil, the principal station of the Society's Mission, in this quarter, is situated about 14 miles from Cape Comorin, in a populous vicinity—central as to a considerable number of the Out-Stations belonging to the Mission—possessing the advantages of a comparatively temperate and salubrious climate—and surrounded by scenery both of great beauty and of extraordinary magnificence. In 1827, the Deputation, who visited the Society's Stations in this part of India in that year, recommended the formation of another Head Station, which was eventually fixed at Neyoor, situated about four miles from the Town of Travancore, and forms the Head-quarters of the Western Division of the Mission, those of the Eastern Division of the same being at Nagercoil.

*Labourers*—The Mission was commenced by Mr. Ringeltaube in 1806, under the auspices of Colonel (now General) Macaulay, the British Resident, who rendered valuable aid to the infant cause. Mr. Ringeltaube was the first Protestant Missionary in this part of India: his highly useful labours, which were chiefly of an itinerant character, commenced in the Tinnevely Country; but were afterward prosecuted partly in that district and partly in Travancore, and, at length, in Travancore only: here he fixed his head-quarters, at Malaudy.

In one of his earliest itinerancies in the Tinnevely Country, he made a circuit of about 400 miles; during which he visited the Syrian Christians scattered throughout the district, endeavouring, as far as possible, to promote the purification of their Churches, and the appointment of more efficient Catechists.

In 1818, the Rev. Charles Mead arrived in Travancore, shortly after Mr. Ringeltaube had left the Station; and, for a short time, resided at Malaudy. In September of the same year, he was joined by the Rev. Richard Knill. These brethren successively took up their residence at Nagercoil, in a dwelling-house presented to the Society for the use of the Mission by the Rannee, and which had been previously occupied by the British Resident, the late Colonel Munro; who, during the time he resided in this part of India, warmly patronized the Missionaries—shewed them much personal kindness—and rendered substantial services to the Mission. In 1819, Mr. Knill, compelled by ill health, returned to England, where he arrived in November of that year. The Rev. Charles Mault joined the Mission in December 1819; and Messrs. Ashton and M'Ally, who had received their education under a Protestant Missionary in India, were engaged as Assistants in 1820; and Mr. Cumberland in 1822. In October 1827, the Mission was joined by the Rev. W. Miller; and, in 1828, by Mr. Addis; but, in 1830, Mr. Addis removed to Coimbatore. The employment of a considerable number of Native Teachers or Public Readers of the Scriptures and Tracts—not to mention Assistant Readers, who are numerous—supported by annual subscriptions from benevolent individuals in our own country, is a very important and interesting feature of this Mission. The evidence of personal piety and of zealous and useful labours, in regard to not a few of these Native Teachers, whose character and proceedings have been described in the Reports from time to time, cannot but have afforded much satisfaction, in the perusal, to the Members of the Society in general, and especially to those individuals, who, from year to year, so generously contribute to their support. The number of Native Teachers or Readers employed in this Mission is, according to the last Returns, in the Eastern Division of it, 16; and, in the Western, 14—making a total of 30, exclusive of Assistant Readers.

*Ministry among the Natives*—Mr. Ringeltaube, in the prosecution of his great object in Travancore, opened Places of Worship at six or seven different Stations, which he constantly visited—commenced School Operations—distributed the Scriptures, in different languages, with good effect; and, by these and every other means within his power, exerted himself to diffuse a knowledge of the Gospel among the Natives. He continued thus to labour alone for several years, in the course of which he admitted to Baptism many hundred persons who had renounced idolatry and embraced Christianity. In 1812, the number of these amounted to 677, which, in the following years, was considerably increased.

In 1818, a considerable number of the Natives, who had professedly renounced Heathenism, manifested an earnest desire to be instructed in the knowledge of Christianity; and, during that and the following year, about 3000 of them placed themselves under the instruction of the Missionaries with that view; exclusive of about 900 who had been previously brought into connexion with the Mission under Mr. Ringeltaube. In 1820, Places of Worship were opened at Tittevelly and Agatesurum, and about 500 Natives baptized. In 1821, the benefit resulting from the preaching of the Gospel was evinced by the marked difference which was apparent between the conduct of those Natives who had embraced Christianity and that of those who still continued Idolaters. In 1822, the number of congregations was 9: in 1823, they were increased to 29; and in 1824, to 48. In 1825, the congregations increased both in number and in attendance, but no specific returns were received by the Directors. In 1826, they were in number 40. According to the statements of the Deputation, there were, in 1827, belonging to the Eastern Division, 14 Chapels, 1400 Professing Christians, and 17 Native Teachers or Public Readers; and, belonging to the Western Division, 1441 Professing Christians, and 16 Native Teachers or Readers. In 1828, the number of congregations in the Eastern Division was 34, and that of the members of the same 1967; in the Western, 28 congregations, in 20 of which the number of members was 1340; the attendance on the Sabbath being upward of 1300 persons, exclusive of children. In 1829, the Native Christians were exposed to a violent and unprovoked perse-

cutation from their own countrymen, in which the Pagan, Mahomedan, and Papist conspired with equal fury; the weight of which fell chiefly on the Western Division, in which, notwithstanding, from 800 to 1000 of the Christians continued, at different places, to assemble for worship: in the Eastern Division, which suffered but little comparatively, the number of congregations increased that year to 33, and the number of their members to 3126. No Returns were received of the congregations belonging to the Eastern Division for 1830; but the number of congregations reported, in the Western, for that year, was 37. In 1831, the number of congregations was, in the Eastern Division, 30, and, in the Western, 43. From the Returns received since the Report made at the last Anniversary of the Parent Society, it appears that the number of congregations in the Eastern Division, has increased to 50, and that of the members of the same, on an average, to between 1500 and 1600; and that the number of congregations in the Western Division has increased to 60, and the members belonging to the same to 2532; making a total, including both divisions, of One Hundred and Ten Congregations, containing above Four Thousand Individuals.

The Brethren have, from time to time, reported the improved attendance of the people on Public Worship—their serious deportment and attention in the House of God—the decisive evidence which has appeared of not a few having received the grace of God in truth—the happy deaths of several who have died in the faith of the Gospel—the desire manifested by many to promote the salvation of their friends and neighbours—the improved observance of the Sabbath—and an obvious melioration of the temporal condition of many of the Natives.

*Native Schools*—The Schools, which had been commenced by Mr. Ringeltaube, continued, from time to time, to increase, after the arrival of Messrs. Mead, Knill, and Mault (with the exception of the years 1822 and 1823, during which period they, from different causes, fluctuated considerably), viz. from 10 to 15 in 1820, to 32 in 1821, and, in 1824, to 48, containing 1327 children. In 1825, the number of schools was further increased to 50, and that of the scholars to 1480. In 1826, the number of schools was reduced to 47; while, on the other hand,

that of the scholars was increased to 1564. In 1827, the schools, according to the Deputation, amounted, in the Eastern Division, to 38, containing 1375 children; and those in the Western, to 21, containing 541 children; making a total, at that period, of 59 schools, containing 1916 scholars. In 1828, the number of schools, in the Eastern Division, was 31, containing 1127 scholars, of whom 63 were girls; and that of the schools in the Western Division, 24, of which 19 schools contained 507 scholars. In 1829, there were, in the Eastern Division, 40 schools, of which four were native-female schools, containing 200 girls; and, in the Western Division, 28 schools, containing 528 scholars: in this year, considerable improvements, founded on the British System, were introduced by Mr. Addis. In 1830, the number of children in the schools, in the Eastern Division, was increased to 1700 (exclusive of the female schools, of which one only, containing 50 girls, was reported in that year); and that of the schools in the Western Division to 37, and the scholars to 954. In 1831, the number of the schools in the Eastern Division was 49, the number of scholars having increased to 1792, of whom 107 were girls; and that of the schools in the Western Division to 43, but with a reduction in the number of scholars to 859, being 95 less than the number returned in 1830. According to Returns received since the Report of the Society at its last Anniversary, there is, in the schools of the Eastern Division, an addition of 149 scholars; and, in the Western, additions of 5 schools and 303 scholars; making a total, including both Divisions, of Ninety-seven Schools, containing upward of Three Thousand and One Hundred Scholars.

Beside the Schools above enumerated, there is an Adult Female School. Among those included in the enumeration, are a school called the Bazaar School, for the instruction of the Children of Mahomedans as well as of Hindoos; an Orphan School, supported by friends in India; and a School of Industry. Of the Native-Female Schools, of which there are five, one is situated at Nagercoil, under the superintendance of Mrs. Mault, and the other at Neyoor, under that of Mrs. Mead. The rest are situated at three different Out-stations.]

*Native Seminary*—The most important School is the Central School, or Seminary, at Nagercoil, established in 1819;

the immediate design of which is to impart to boys of superior natural abilities, selected from the other schools, besides Christian Instruction, an acquaintance with General Literature, and a Grammatical Knowledge of Tamul. It was designed that they should be also instructed in English, for the purpose of opening to them the vast stores of theological and other knowledge contained in our language; but this part of the design failed, from the want of a suitable Tutor, which deficiency has lately been supplied by a recent engagement with Mr. Roberts, to whom has been confided the sole charge of the Institution. This Seminary has usually contained about 30 boys. Another of a similar character has been lately commenced at Neyoor.

*Benefit of the Schools*—The benefits conferred by the Native Schools scattered over the whole face of the country, from Trivanderam to Cape Comorin, are valuable, numerous, and diversified. While the children have been imbued with divine and other useful knowledge, and raised in the scale of society, their parents, impressed with the improvement which has taken place in their minds and manners, have themselves been led to inquire into the nature of the Christian Faith. The advantages of Female Education are now far better appreciated by many of the Natives than formerly; and the repugnance to the instruction of their daughters, generally prevalent among Hindoos, has been, in Travancore, so far overcome, as to admit of the applications for the reception of girls into the schools to be, in repeated instances, more numerous than the funds would meet. Several, both among the boys and girls, have afforded evidence of decided piety; and the moral and social improvement evinced, generally speaking, by the children educated in the schools (which are all Christian Schools) is very gratifying and encouraging. While the Protestant Schools have been themselves thus useful, the Roman Catholics, apparently from a spirit of jealousy, have been stimulated to multiply their own schools.

*Press*—There are two Printing Establishments belonging to this Mission; one at each of the two Head Stations, Nagercoil and Neyoor. That at Nagercoil was established in 1820, and that at Neyoor in 1831.

At the Nagercoil Establishment, beside numerous Tracts, Catechisms, School-books, &c., there have been printed, in



the Tamul Version, St. Paul's Epistles to the Romans, Ephesians, Galatians, Colossians, and those to Timothy and Titus; also the General Epistles of St. Peter.

Numerous copies of the Scriptures in Tamul, thus printed, have been circulated, in separate portions; besides many thousands, annually, of Religious Tracts; the beneficial effects of which distribution have been extensive. Beside the direct benefit imparted in the perusal, they have, in many places, proved the means of awakening the attention of the Natives to the subject of religion; and, in some, have induced them to throw away their idols, and to send their children to the Mission Schools.

*Summary*—The Deputation, who inspected the state of the Travancore Mission in 1827, describe, with peculiar delight and satisfaction, this extensive field of important operations, which, traversing from one end of it to the other, they surveyed and examined with equal interest and attention. Afterward, when writing to the Directors, they thus expressed themselves in reference to this Mission:—

There is nothing, so far as we have seen, equal to it in all India; and we are strongly reminded of what we had so often witnessed in the South Seas.

Since this very favourable testimony to the state of the Travancore Mission, in 1827, was borne, by visitors who had surveyed the scene of its operations in the length and in the breadth thereof, and had attentively examined into, and on the spot recorded, the details of those operations, the number of Professing Christians, in connexion with it, has increased from 2350 to nearly 4400, and that of the Native Schools from 59 to 90, and the children belonging to the same, under Christian Instruction, from 1890 to 3900; while the evidence as to the extent of good effected has been increasingly satisfactory, and the prospects of the efficiency, in future, of the extensive operations carrying forward, is continually becoming more and more animating and encouraging.

### Ceylon.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Rev. B. C. Meigs, of the American Mission in Ceylon, bears a strong

*Testimony to the Increasing Influence of the Scriptures.*

I have abundant evidence to satisfy my  
Dec. 1832.

own mind, that the number of those around me who read the Scriptures attentively, and highly prize the Sacred Volume, is rapidly increasing. Large numbers of Tamul Youths, of both sexes, are learning to despise the follies and absurdities of Idolatry; and to believe, speculatively at least, that the Bible contains a Revelation of the True God, and that it points out the only way to eternal life. Sunday-Schools and Bible Classes, in which the Scriptures are read and recited, are now common in this district. It is obvious, that if this System of Scriptural Instruction can be vigorously pursued for a few years longer, it will go far toward undermining the decayed and mouldering fabric of Idolatry here. May the time soon come, when the fair and beautiful temple of Christianity shall be erected on its ruins! The signs of the times, I think, indicate that that day cannot be far distant.

My faith in the Divine Promises is strengthened, and my hopes greatly encouraged, by what I daily witness around me. Though the island is yet covered with the thick clouds and darkness of Heathenism, the Sun of Righteousness is occasionally seen breaking through the clouds—partially dispelling the darkness—and diffusing light and life and joy to many around us. Two hundred and twenty have already been gathered into the American Mission-Church, as first-fruits; and many more are candidates for admission. The British and Foreign Bible Society, by the liberal grants of Scriptures which they have made us, may certainly consider a part of these, and of those who may hereafter be gathered into the fold of the Good Shepherd, as the fruits of their liberality. May that Society go on and prosper, till every dark corner of the earth is illuminated by the glorious light of the Gospel! In these ends of the earth, many have been made glad by their liberality; and many prayers daily ascend from hearts that have but recently learned to feel and pray for the blessing of Heaven to descend upon that Noble Institution.

### North-American States.

BIBLE SOCIETY.

*Summary of the Sixteenth Year.*

*Auxiliaries:* 848—*Receipts:* 107,059 dollars; of which, 40,193 were for Sales of the Scriptures, 4571 from Legacies,  
3 Y

and the rest Contributions—*Books printed*: 156,500—*Books issued*: 115,802; of which, 54,843 were entire Bibles. Total Issues from beginning: 1,442,500 copies—*Agents*: 8, with 2 Travelling Agents.

*Increasing Labours and Enlarging Prospects and Wants of the Society.*

It was hoped that the Managers would be able to report on this occasion, that every family in the UNITED STATES had been furnished with a Bible. They have not, however, this satisfaction; and, from the growing and changing nature of our population, perhaps they never may be able to make such an explicit report. But the managers feel, at the present time, not so much solicitude about the entire supply, in those few portions of the country referred to, as they do about the re-supplying of those portions where a general distribution was made some years since. Instances have occurred, where Societies, which were supplied four or five years since, have recently been found to contain from four to nine hundred households without the Bible. Some Auxiliaries have determined to make re-investigation the coming year; and it is the earnest desire of the Board that this species of labour may become general.

The Managers feel that the time is now come, when they are called to enter on the work of FOREIGN DISTRIBUTION in good earnest. They feel that they have reached an important era—a crisis in the History of the Society. To a very considerable extent, the families of our own country have been once supplied with Bibles. Just at this moment, when the country has got ready to embark in Foreign Distributions, the cry for the Bread of Life comes from two of our Aboriginal Tribes—from Russia—from different parts of Greece—from Smyrna—from Bombay—from the Burman Empire—from the Sandwich Islands—and from under the walls of China. Some of these cries are urgent, and the assistance wanted great, and becoming more so every day.

For the purpose of aiding Foreign Distributions, measures have been taken to form Young Men's Bible Societies in our various cities and large towns.

Stereotype Plates for a Modern Greek Testament are now in preparation; and, when finished, a large edition of this work is to be printed, and sent to the afflicted people for whom it is designed.

To prepare this work, and to meet other wants where encouragement of aid has already been given, the Managers will need numerous and large contributions for the coming year: 20,000 dollars of this money are wanted at the present moment; and, while it is withheld, the dying Heathen around the Mission Stations, who are beginning to ask for the "Sacred Books," must be told to wait, and wait, until American Christians have time to make collections. With such wants as these now pressing, and with every prospect that these wants are to multi-

ply from year to year, the Managers feel that a weight of responsibility is devolved on them, and that they must be criminal if they were not prompt and urgent in their appeal for aid.

*TRACT SOCIETY.*

*Summary of the Seventh Year.*

*Auxiliaries*, directly connected, 997; indirectly, 2300—*Receipts*: as Contributions, 24,474 dollars; from Sales, 37,430—*Expenditure*: 61,905 dollars—*Tracts printed*: 5,529,750 copies, containing 88,547,000 pages—*Tracts Circulated*: 4,957,322 copies, containing 66,160,457 pages—*Gratis Distribution*: 3,473,110 pages—*New Publications*: 46, all stereotyped.

*Summary View of the Society.*

*Total Publications*: 614, in Seven different Languages; exclusive of 11 Tracts approved for publication at Foreign Stations, viz. four in Burman, six in Tamul, and one in Cherokee—*Total Tracts printed*: 22,996,487; containing 463,665,982 pp.—*Total Tracts circulated*: 25,411,086; containing 384,837,720 pages—*Authenticity of the Tracts*: about 72 Tracts are Narratives, of which a few are palpably allegorical; and, notwithstanding the great variety of sources from which the remainder have been derived, and the difficulty of obtaining definite information concerning the origin of a few, the evidence of the authenticity of most of them is abundant; and not one is retained of which the Committee have decisive evidence that it is not, so far as it imports to be, a narrative of facts—*Agencies*: 11. To shew the importance of agents, and the wide field open for their labours, it is remarked—

The census of 1820 extended, within a small fraction, over 600,000 square miles. If from this we deduct 60,000, embracing portions of the country, where the privileges of the Gospel are most richly enjoyed, we have remaining 540,000 square miles of inhabited territory, probably embracing 9,000,000 of our population, more than half of whom, it is estimated by those best acquainted with the subject, are unsupplied with stated evangelical preaching. If we divide this inhabited territory into fields, each containing 500 townships of six miles square, or 180 miles in length by 100 in breadth, we have THIRTY such fields; each township embracing, on an average, 6000 inhabitants, and each agent's field, 300,000.

*BOARD OF MISSIONS.*

*Summary of the Twenty-second Year.*

*Receipts*: 100,934 dollars—*Expenditures*: 103,875 dollars—*Labourers sailed*: 12

Missionaries, a Physician, and a Printer; all married except 2—*Labourers appointed*: 4 Missionaries.

*Summary View of the Society.*

*Members*: Elected, 62; of whom 25 are Laymen—Corresponding Members, 22; of whom 10 are Laymen: Honorary Members, by payment of donations, 733; of whom, 534 are Clergymen and 163 Laymen of the United States, 14 Missionaries among the Heathen, and 11 Clergymen and 11 Laymen of Foreign Countries—*Missions*: 18; being 4 in Asia, 3 in Europe, 10 among the N. American Indians, and 1 in Polynesia—*Stations*: 54—*Labourers*: 252; being 66 Preachers, 50 Lay-assistants, and 136 Female-assistants, married and unmarried—*Churches organised among the Heathen*: 33, with upward of 1300 *Native Members*—*Schools*: 1045—*Scholars*: 50,000—*Printing Establishments*: 4, with 8 *Presses*; from which have been issued not far from One Million of Books, containing about 47,000,000 Pages, in Eleven different Languages.

METHODIST MISSIONARY SOCIETY.

*Funds of the Fourteenth Year.*

*Receipts*: 11,140 dollars—*Expenditure*: 12,721 dollars.

*Summary View of the Society.*

*Receipts from the beginning*: 84,850 dollars—*Missions*: 39; among the Wyandot Indians in Ohio, the Cherokees, the Choctaws, the Oneidas in the State of New York, the Shawanese, and the Kansas; and among the White Settlements of the United States, and the Slaves of the Southern States—*Missionaries*: 52.

*Fields of Labour opening before the Society.*

The field of Missionary Labour is sufficiently large to call into requisition all our resources; and a spirit of liberality seems to be diffusing itself, which needs only to be suitably cherished to enable us to carry the glad tidings of Salvation to the Four Quarters of the Globe.

Among other places which might be named as demanding Missionary Enterprise, the Committee would mention—

1. LIBERIA, on the coast of Africa. This place, now so well known, presents an inviting prospect for an entrance into the interior of that vast continent, where darkness, mental and spiritual, has long brooded over the people; and where, of course, there is ample room for a full exercise of the most enlarged benevolence and extended Missionary Exertions. At Liberia are many of our Co-

loured Brethren—Ministers and Members—who have affectionately and pressingly invited us to send them Missionary Aid; and we are glad to be assured, from the Address of the Bishops at the opening of the Conference, that there is an encouraging prospect of soon occupying this field of labour, with Men of God sent out under the auspices and patronage of our Missionary Society.

2. In our more immediate neighbourhood are the States of SOUTH AMERICA, where, indeed, a superstition, no less disparaging to the human intellect than some forms of Paganism itself, has long held the mind in spiritual bondage, and the people in general in degrading vassalage; and, although the prospects are less inviting here than in some other places, yet it is believed to be worthy of a serious effort to penetrate this dense forest of uncultivated land. Surely Divine Providence has not doomed Spanish America to everlasting darkness and thralldom; but, like other places, once the seat of the Beast and the False Prophet, it shall become enlightened by the rays of Gospel Truth.

3. From a survey of the Missions already established among several TRIBES of the ABORIGINES of our own country, we cannot refrain from an expression of lively gratitude for what our gracious God has already done for these people. Many of them *have fled for refuge to lay hold on the hope set before them*; and these good beginnings are doubtless sure indications, that He, who has *made of one blood all the nations of the earth*, has blessings in store for all these lost tribes of our wilderness; and it is our imperious duty to carry those blessings to them, in His Mighty Name, as far and as fully as possible. We are invited to do this by the encouraging openings which are presenting themselves among tribes inhabiting our western and north-western settlements and wildernesses, with the fairest prospect of success. Voices, indeed, from these wilds are daily saluting our ears, and announcing to us that they are ready to *hear the words of the Book*; and, from the small experiments already made, it has been found that translations of portions of the Sacred Scriptures and of some of our Hymns into the Indian Languages, and printed for their use, have greatly aided the Missionary in his arduous work.

4. The Missions among the SLAVES also, in some of our Southern States, have been attended with most salutary effects; and should, therefore, be prosecuted with vigour and perseverance, as the most effectual way to better the condition of these people.

5. Those Missions which have been established among the white settlements generally denominated DOMESTIC MISSIONS, in our newly-settled and other destitute places, have been signally owned and blessed by the Head of the Church; and should, therefore, in our opinion, be continued and enlarged.

*Resolutions on Enlarged Exertions.*

With a view to a more extended and vigorous prosecution of all these objects, and to meet, as far as practicable, the

wishes of the Managers of our Missionary Society, we recommend the adoption, by the Delegates of the several Annual Conferences in General Conference assembled, of the following Resolutions:—

— That the Bishops be, and they are hereby requested, as soon as practicable, to carry into full effect the intention expressed in their Address to this Conference, founded on a Resolution of the last General Conference, of establishing a Mission on the coast of Africa, making LIBERIA the centre of Missionary Operations, under such regulations and instructions as they, or any one of them to whom the charge of the Mission shall be committed, may give.

— That the Bishops be and they are hereby authorised and requested to select some suitable person or persons, and send him or them on a tour of observation to MEXICO and SOUTH AMERICA, with a view to ascertain the practicability of opening and establishing a permanent Mission or Missions in those countries.

— That the Bishops be hereby requested to extend, with all practicable despatch, the ABORIGINAL MISSIONS on our western and north-western frontiers, by the appointment of some person or persons, to be denominated Superintendent of Indian Missions, who shall explore the country as extensively as possible; and promptly notify the Bishop nearest in his neighbourhood, and also the Managers of our Missionary Society, of the state of the Indian Tribes generally, together with the prospect of introducing the Gospel among them, the number of Missionaries, and amount of money needed to carry forward the work.

— That it be the duty of each Annual Conference, in conjunction with the Bishop or Bishops who may be present, to use all diligence in supplying the destitute places within their bounds respectively, and to raise supplies for the support of OUR MISSIONS generally.

#### COLONIZATION SOCIETY.

##### *Summary of the Fifteenth Year.*

*Agencies.*—The Managers have decided to appoint permanent Agents; as soon as suitable men can be found who will engage in the service, assigning to each of them a portion of the United States as his field of labour, for diffusing information, obtaining funds, and otherwise promoting the interests of the Society. Other Agents have been employed, and the number of Auxiliaries considerably increased.

*Emigrants.*—The Criterion sailed from Norfolk, on the 2d of August, 1831, with 46 emigrants, 39 being Manumitted Slaves. The Margaret Mercer, a schooner built for the Colony, sailed from Baltimore Oct. 21, with a coloured crew, and 9 emigrants, 6 being Manumitted Slaves. The James Perkins sailed from Norfolk Dec. 9, carrying 339 emi-

grants. The Crawford sailed from New Orleans, Dec. 13, having on board 21 emigrants, and Dr. C. G. Shane. The Orion sailed from Baltimore Oct. 26, with 31 emigrants, and Dr. Hall. More than 100 emigrants, 50 being Liberated Slaves, were waiting to depart; and orders had been given by the Managers to fit out a vessel for the purpose, at the date of the Report.

The Society of Friends in London have appropriated 2000 dollars to aid their brethren in North Carolina to colonize the Free People of Colour under their care.

In answering some objections urged against the Society, the Managers remark—

It has been thought by some, that pecuniary resources adequate to the accomplishment of this great work could not be obtained. To say nothing of the fact, that, in the progress of this work, the expense of removal (already reduced, including a subsistence for six months in Liberia, to thirty-five dollars for each emigrant) must be greatly diminished, and of the certainty that when the tide of opinion shall strongly set among the People of Colour in favour of emigration many will defray their own expenses, the sum annually saved in the State of New York, as reported by the New-York Temperance Society, by the reduction in the sales of ardent spirits, would transport more than the WHOLE ANNUAL INCREASE OF THE COLOURED POPULATION OF THE UNITED STATES. And will any one believe, that, for a great National and Philanthropic Object, of lasting interest to this Country and Africa, Individuals, the States, and the National Government, united, cannot raise a fund equal to that saved by the partial disuse of ardent spirits, in a single State?

#### EDUCATION SOCIETY.

##### *Summary of the Sixteenth Year.*

*Receipts:* 41,927 dollars; of which 15,568 were earned by 321 Students: no earnings were reported from 352 Students: the whole amount of earnings for six years past is 55,915 dollars—*Young Men aided by the Society during the Year,* 673; being 151 in 11 Theological Seminaries, 279 in 25 Colleges, 228 in 77 Academies, and 15 under Private Instruction—*Total Young Men aided from the Beginning,* 1426: of these, 26 were Foreign Missionaries, and 460 were Licensed Preachers at home: of these 460 Licensed Preachers, 92 have recently reported to the Directors the following facts:—

The oldest of these 92 persons is about forty years of age. They have been in the Ministry from one to eleven years. Since

they were connected with the Society, the 92 have taught School in all 201 years: they have instructed 26,865 children: they have been instrumental of 183 revivals of religion, and of the conversion of about 20,000 persons. They now instruct in Bible Classes 15,000 children and youth: they preach steadily to about 40,000 persons: about 13,000 individuals in their parishes are members of Temperance Societies: about 16,000 dollars are contributed in their parishes for various philanthropic purposes: they have induced 147 youth to study for the Ministry.

SUNDAY-SCHOOL UNION.

*Summary of the Eighth Year.*

*Receipts: 118,181 dollars — Expendi-*

*ture: 117,703 dollars — Schools added: 1943 — Teachers added: 16,598 — Scholars added: 91,345 — Auxiliaries added: 225.*

*Summary View of the Society.*

*Schools in Union: 9187 — Teachers: 80,913 — Scholars: 542,420 — Auxiliaries: 790. It is stated—*

*During the eight years of the Society's existence, we have reported 26,393 Teachers and Pupils who have professed faith in Christ. This number would doubtless be increased to Forty Thousand, if not Fifty Thousand, by adding those who have not been reported.*

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—Mr. A. B. Duckham, having had a return of the disorder which occasioned his leaving India (see p. 239), has been compelled to relinquish his connexion with the Society.

*Trinitarian Bible Soc.*—The First Anniversary was held, on the 6th of December, at Exeter Hall; Rt. Hon. Thomas Erskine in the Chair. During the year, 4283 copies of the Scriptures had been distributed. Twelve Auxiliaries and Sixteen Associations are connected with the Society. The Income of the Year had been 1854*l.* 9*s.* 6*d.*; and the Expenditure 1795*l.* 16*s.* 10*d.* Many discrepancies appearing in the copies of the English Version, the Committee have adopted measures to obtain an accurate impression of the primary edition of the year 1611.

*French Protestant Miss. Soc.*—The three Missionaries, mentioned at p. 456 as appointed at Paris to the Bechuana Mission, sailed from Gravesend, on the 11th of November, in the "Test," Captain Browne, for the Cape of Good Hope.

### SOUTH AFRICA.

*Bishop of Calcutta*—In reference to the Bishop's proceedings during his stay at the Cape, briefly noticed at p. 496 of our last Number, the "South-African Commercial Advertiser" of the 12th of September gives the following particulars:—

On Sunday, the 2d instant, the Bishop preached and administered the Sacrament, and visited the Sunday Schools. Monday and Tuesday were employed in visiting the various Schools in Cape Town. On Wednesday, he preached at Wynberg, and consecrated two Burial Grounds in that village; and, on his return, one at Rondebosch. On Thursday, he attended a Special Meeting of the Society for Promoting Christian Knowledge, and addressed those who were present at some length. On Friday, he left for Simon's Town; and, on Saturday, returned, after preaching and confirming. On Sunday, the 9th, having preached an impressive Sermon on the Doctrines, Faithfulness, and Personal Character of the Christian Minister, the Bishop admitted to Priests' Orders, the Rev. Edward Judge, M.A. of Trinity College, Cambridge, and the Rev. G. P. Cooke, B.A. of Exeter College, Oxford: his Lordship afterwards addressed the Sunday School in Keerom Street, and consecrated a piece of ground at Green Point for Bur-

rial. On Monday, previous to his embarkation at two o'clock, he confirmed, in the Dutch Church, upward of 300 children.

The visit of his Lordship must long be remembered with gratitude by the inhabitants of Cape Town. He exerted himself warmly and ably in the Cause of Religion and Philanthropy. Scarcely a moment was left to his own relaxation.

### INDIA WITHIN THE GANGES.

*American Board*—The death of Mrs. Hervey, of the Bombay Mission, was noticed at p. 199. Her Husband, the Rev. W. Hervey, has not long survived her; having been suddenly cut down by cholera, on the 13th of May, at Ahmednuggur, whither he had recently removed.

*Extent and Population of British India*—In the Appendix to the Report of the Select Committee of the House of Commons on East-India Affairs, of Oct. 11, 1831, we find the following "Abstract Statement of the Extent and Population of British India, and of the Allied or Protected States:—"

<i>Presidency</i>	<i>Square Miles</i>	<i>Population</i>
Bengal .....	229,512	69,710,071
Madras .....	141,925	13,508,585
Bombay .....	56,438	6,281,456
Prince of Wales' Island, Singapore, and Malacca .....	1,517	107,054
Total .....	429,390	89,757,116
Bengal, the population not given .....	85,700	.....
Bombay Ditto .....	5,500	.....
Total British Territory .....	514,190	.....
Allied or Protected States .....	614,610	.....
Grand Total Territory, 1,128,800 ..	.....	.....

### UNITED STATES.

*Colonization Society*—During the last Session of Congress, a Petition in favour of the Society was presented to the House of Representatives, purporting to be signed by Mr. Fowell Buxton, Dr. Lushington, and Mr. Zachary Macaulay. The presentation of this Petition led to a warm debate, whether it ought to be received, as coming from Foreigners. It appears, however, to have been a forgery; and has been publicly disavowed by Mr. Macaulay, in his own name and on behalf of his friends. Mr. Macaulay adds, in his Letter, which appeared in the Courier Newspaper—

For myself, had I been led to express an opinion

publicly with respect to the Society in question, it would not have been in favour of the principles on which it professes to act.

*Methodists in the United States*—There appear, from the last Returns, to be 548,593 Methodists in the United States; of whom, 472,364 are Whites, 73,817 Coloured, and 2412 Indians; the increase in the last year was 35,479. There has been an increase of 190 in the Travelling Preachers, making the present total 2200, of whom 143 are Superintendents.

*Bishops Chase and M'Ilvaine*—The appointment of the Rev. C. P. M'Ilvaine (see p. 552 of our last Volume) to succeed Bishop Chase in the See of Ohio, has received the sanction of the Convention of the Episcopal Church of the United States, lately held in New York, where he was consecrated to that office.

*Number and Want of Christian Ministers*—The Committee of the Education Society remark on this subject—

The number of Protestant Ministers, of all Denominations, in this country, is about 8000; thus providing for 8,000,000 of the population, on the supposition that one Minister has the charge of 1000 souls; while 5,000,000 are left utterly destitute, to be the parent and germ of other thronging millions. Who is to look after their spiritual interests? 400,000 souls are to be added to the population of this country

every year. Who is to look after them?

There is a great dearth of effective, sanctified talent in this country. There is no supernumerary force. If a breach is made in the ranks of Ministers, the breach remains: the loss is seriously and for a long time felt: in an important sense, it is irreparable: the fall of a Minister is like the fall of a soldier in Washington's army in 1777—it is a palpable diminution of the strength of the whole force.

We have a great object to accomplish in this country. We are solemnly charged with the duty of filling every portion of this land, with the spirit of Christianity—of surrounding this Entire Nation with a moral atmosphere, as pressing, as all-controlling on the human heart and conscience, as the superincumbent atmosphere is on human bodies.

But where are the men for this work? Where are the men, who, with the Divine Assistance, shall renovate this land—shall thoroughly purify the great mass of American Sentiment, and make this Nation bear, with its amazing energies, on this whole continent, from Labrador to the South Pole?

There is a noble race of men, south of us, who are perishing, every year, by millions, for want of the joys of God's Salvation. Africa too—a movement might be made toward, this very week, on every side of that continent. The whole earth, indeed, waits for the day of redemption. If we are not faithful to our trusts, if we come up at all to our great work, the Gospel will have been preached to every creature which is under heaven, before the sun of the present century shall go down.

---

## Miscellanies.

---

### NOTICES OF THE CHURCH MISSION IN CALCUTTA.

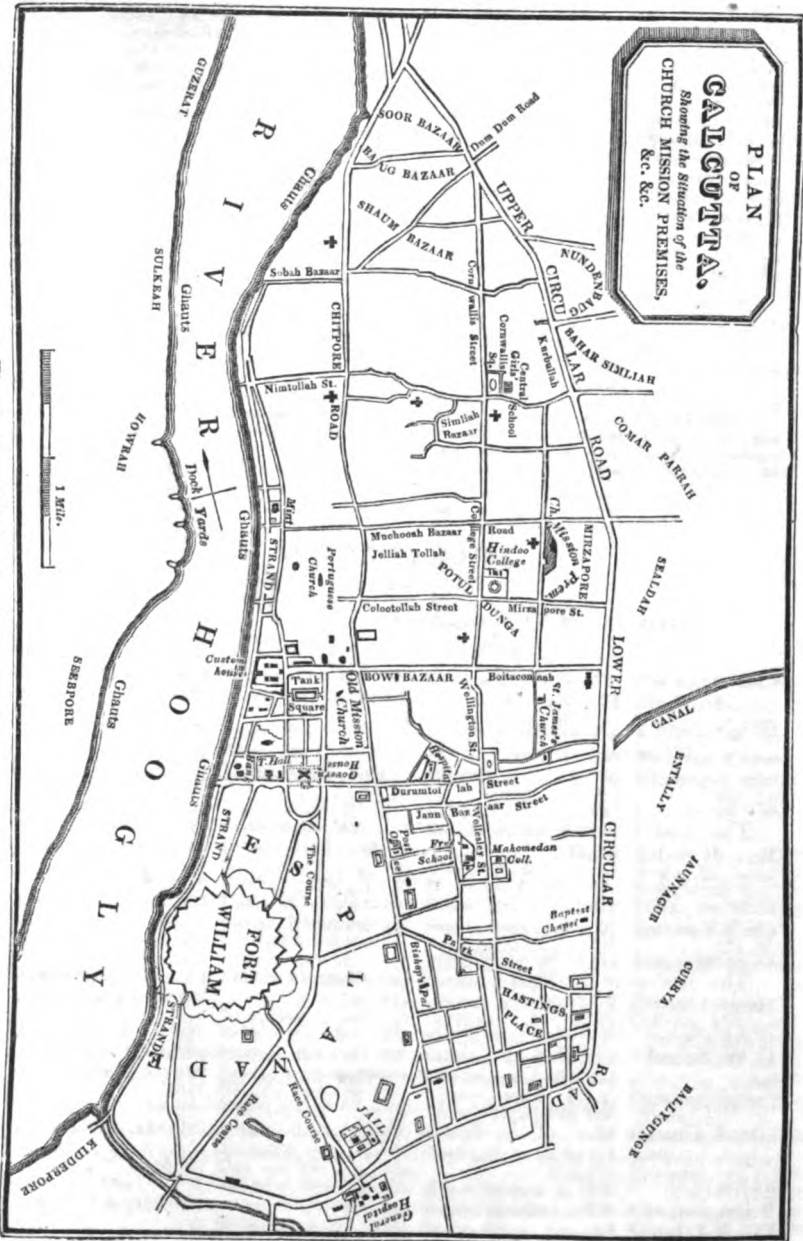
(WITH A PLAN OF CALCUTTA.)

CALCUTTA is about 100 miles from the sea, and is situated on the western branch of the Hoogly, which is considered by the Natives as the True Ganges and as peculiarly holy. The city is about six miles in length, and a mile-and-a-half broad at the broadest part; and is estimated to contain a population of about 500,000. The ghauts on the banks of the river are flights of steps leading down to the water.

The Old Mission Church, near Tank Square, was founded by the Rev. J. Z. Kiernander, the first Protestant Missionary to Bengal. It was consecrated in 1770. The property of the Church was transferred, in October 1787, to three Trustees—the Rev. David Brown, Mr. William Chambers, and Mr. Charles Grant, in whose possession, or that of their representatives, it still continues.

The proceedings of the Church Missionary Society in the Presidency of Bengal began in 1807, by the formation of a Corresponding Committee in Calcutta. Its first Missionaries, the Rev. W. Greenwood and the Rev. C. W. Schroeter, landed at Calcutta on the 5th of June, 1816. At Mirzapore, which is near the centre of the upper part of the Plan, are the Headquarters of the Mission: these Premises were purchased in 1821: they are situated in the heart of the Native Population: the public improvements which have since been made in the vicinity have greatly increased the value of the property. There are Six Mission Chapels, chiefly, we believe, belonging to the Society, the situation of which is marked by a †. The Central Girls' School, near Cornwallis Square, is that which is superintended by Mrs. Wilson.

**PLAN  
OF  
CALCUTTA.**  
Showing the Situation of the  
CHURCH MISSION PREMISES,  
&c. &c.



The situation of Mission Chapels is marked with a +.





## INDEX OF NAMES OF PERSONS.

- ABBOTT, Mr.** 60, 315  
**Abdoel Messeeh, rev.** 75  
**Abel, David, . . .** 29, 92  
**Abels, captain . . .** 220  
**Abrahams, rev. A. . .** 205  
**Acheson . . . . .** 73  
**Ackworth, W. esq.** 212  
**Acland, sir T. D. . .** 208  
**Adam, rev. J. 79, 321**  
     322, 325, 375  
**Adams . . . . .** 454  
**Addis, Mr.** 82, 526, 528  
**Adey, rev. John . . .** 212  
**Adley, rev. W. 89, 117**  
     118, 265, 304, 305, 487  
     491  
**Agha Haji Mahomed**  
     Hashim . . . . . 439  
**Agnew, sir Andrew,**  
     M.P. . . . . 206, 496  
**Agong . . . . .** 29  
**Ahoodee O Gunna,** 278  
**Aichinger, 114, 115, 242**  
**Albrecht . . . . .** 277  
**Alexander, rev. M.S.** 457  
**Alexander, rev. W. 205**  
**Alexander, Alfred . .** 74  
**Alexander, W. P. . .** 101  
**Alkaster . . . . .** 434  
**Allen, D. O. . . . .** 84  
**Allen, S. . . . .** 89, 277  
**Allsop, Mr . . . . .** 292  
**Althans, Mr . . . .** 205, 248  
**Anderson, rev. Rufus,** 21  
**Anderson, W. . . . .** 10  
**Andrews, Elias . . .** 264  
**Andrews, Lorrin . .** 101  
**Annard, Mr . . . .** 274  
**Annetta . . . . .** 478—480  
**Anthony, John . . .** 90  
**Anundarayar . . . .** 76  
**Anund Messeeh . . .** 75  
**Aparahama, 148, 149**  
     408, 409  
**Appa . . . . .** 86  
**Aratoon, C. C. . . .** 40, 41  
**Arbousset, T. . . . .** 456  
**Archbell, James . . .** 13  
**Armitage, E. . . . .** 99  
**Armstrong, rev. J. 103**  
     105  
**Armstrong, R. . . .** 101  
**Arundell, rev. F. 169, 299**  
**Asaad Shidiak, 510, 512**  
     —514  
**Ashton, Mr. . . . .** 83, 526  
**Asirvadam . . . . .** 448, 481  
**Atijah . . . . .** 516  
**Atkinson, T. . . . .** 10, 16  
**Atkinson, Mrs . . .** 16  
**Attarra, John, 110, 253**  
     430  
**Atúahaere . . . . .** 411  
**Atwood, rev. F. T. 217**  
     243  
**Auneke . . . . .** 194  
**Aviff, John, 13, 14, 567**  
**Bagan, J. . . . .** 73  
**Bahman Meerza . . .** 387  
**Bailey, Rev. B. 35, 76**  
     483  
**Bailey, rev. Joseph, 88**  
     262, 263  
**Baillie, John . . . .** 11, 472  
**Baillie, Mrs . . . . .** 11  
**Bajee Rao . . . . .** 70  
**Baker, C. 83, 147, 186**  
     406, 407, 410  
**Baker, Mrs . . . . .** 147  
**Baker, rev. H. 76, 482**  
     486  
**Baker, Edward, 16, 130**  
**Baldwin, rev. D. . .** 101  
**Bampton, rev. W. 87**  
     109, 292  
**Banister, W. esq. 120, 135**  
**Baptist, Joseph . . .** 76  
**Barbadoes, bishop of,**  
     159, 460  
**Barbour, rev. J. R. 200**  
**Bareiro . . . . .** 39  
**Bärenbruck, rev. G. T.**  
     76, 77, 320, 396, 398  
**Barff, C. . . . .** 97—100, 364  
     406  
**Baring, Sir Thomas, 210**  
**Barker, Mr B. . . . .** 20, 296  
     —298  
**Barker, G. . . . .** 11  
**Barlow, Mr . . . . .** 315  
**Barrett, James . . .** 425  
**Barry, rev. John, 164**  
     292  
**Barry, Mrs . . . . .** 164  
**Barth, rev. C. G. . .** 382  
**Bartholomew, James,**  
     27, 28  
**Bartholomew, J. . .** 431  
**Bartholomew, S.P. .** 75  
**Batavia, Mr D. . . .** 40, 75  
**Bates, Mr. T. . . . .** 456  
**Battie, captain . . .** 72  
**Bauss . . . . .** 108  
**Baxter, Nadir, esq. 217**  
**Baylis, Mr and Mrs, 317**  
**Beamiah, rev. H. . .** 206  
**Beattie, Alexander, esq.**  
     346, 413  
**Beck, Benj. . . . .** 108, 413  
**Becker, rev. Mr . . .** 458  
**Bedford, duke of . .** 211  
**Beechey, captain, 94, 95**  
**Behadur Messeeh . .** 75  
**Beighton, T. . . . .** 31  
**Beldam, J. esq. . . .** 216  
**Belfast, lord . . . .** 121  
**Bell, rev. Dr. . . . .** 464  
**Belmore, earl of, 274**  
     313, 315  
**Belsher, rev. J. . . .** 205  
**Bennet, C. . . . .** 32, 178  
**Bennett, Mr . . . . .** 323  
**Bennett, rev. James,**  
     D.D. 207, 211, 213, 217  
     218, 245  
**Bennie . . . . .** 15  
**Ben Sannoon . . . .** 53  
**Benson, rev. C. . . .** 119  
**Bentinck, lord W. . .** 388  
**Beresford, rev. Marcus,**  
     215  
**Berkeley, rev. G. . .** 206  
**Betts, rev. W. K. 4, 199**  
     253, 429—432  
**Betts, Mrs. . . . .** 198, 199  
**Bexley, lord, 119, 208**  
     209, 214  
**Beynon, W. 80, 81, 360**  
     402  
**Bholanath Ghose . .** 344  
**Bialloblotsky, Dr. .** 206  
**Bickersteth, rev. E. 208**  
     —210, 212  
**Biggar . . . . .** 82  
**Bilderbeck, rev. J. 72**  
     83, 160, 376, 496  
**Bingham, Hiram . . .** 101  
**Bingham, Mr. . . . .** 258  
**Bird, rev. Edward, 456**  
**Bird, rev. I. 22, 510, 514**  
**Bird, Mr W. W. . . .** 125  
**Bishop . . . . .** 425  
**Bishop, Artemas . . .** 101  
**Bishop, Mrs . . . . .** 101  
**Bissampore, rajah of, 62**  
**Bisseux, I. 15, 277, 434**  
**Blackburn, rev. J. .** 218  
**Blackman, C. 76, 388, 391**  
**Blackman, Mrs, 76, 388**  
**Blackstone, Matt. . .** 428  
**Bleby, Mr and Mrs, 164**  
**Blood, rev. W. 206, 207**  
     209, 211, 249  
**Blossom, T. . . . .** 100  
**Blyth, rev. G. . . . .** 105, 314  
**Boag, captain . . . .** 495  
**Boardman, rev. G. D. 32**  
     42, 43  
**Boardman, Mrs. . . .** 43  
**Boggs, rev. G. W. . .** 496  
**Boggs, Mrs . . . . .** 496  
**Bogue, John . . . . .** 81  
**Boki, governor . . . .** 103  
**Bolland, rev. W. . . .** 214  
**Bonatz, Adolph . . .** 7  
**Bonatz, J. G. . . . .** 7  
**Boodhoo . . . . .** 39  
**Boston, Mrs . . . . .** 111, 431  
**Bourne, Alfred . . . .** 86  
**Bowers, rev. J. 206, 207**  
**Bowley, rev. W. 34, 65**  
     66, 69, 75, 80, 349, 355  
**Boywer . . . . .** 73  
**Boyce, W. D. 13, 14, 474**  
     505, 508  
**Boyer, general . . . .** 200  
**Boyes, captain . . . .** 277  
**Boyle, Mr . . . . .** 4  
**Brackenbury, Mr W. 373**  
**Brandram, rev. A. 119**  
     211, 214  
**Brenner, P. 23, 294, 509**  
**Brenton, captain . . .** 217  
**Brewer, Mrs . . . . .** 19, 298  
**Brewer, rev. J. 19, 173**  
     175, 260, 296—98, 386  
**Bridgman, E. C. . . .** 29  
**Bridgnell, W. . . . .** 90, 371  
**Broadfoot, rev. W. . .** 211  
**Bromley, Mr. . . . .** 292  
**Brooks, rev. H. 497—99**  
**Brooks, rev. J. W. . .** 497  
**Brooks, Mrs. . . . .** 105  
**Brown, rev. A. . . . .** 213  
**Brown, rev. A. N. 93, 146**  
     152, 153, 155, 156, 184  
     185, 190, 191, 408  
**Brown, rev. D. 202, 534**  
**Brown, John, esq. . .** 209  
**Brown, Mr (Jaunpore)**  
     353  
**Brown, W. . . . .** 87, 292  
**Brown, Mrs . . . . .** 87  
**Browne, rev. Mr . . .** 119  
**Browne, captain . . .** 533  
**Browne, lieut. 213, 218**  
**Browning, rev. T. 89, 273**  
**Browning, Mrs. . . . .** 273  
**Brownlee, John . . . .** 11  
**Broughton, R.E. esq. 217**  
**Brückner, Mr . . . .** 34, 92  
**Buckingham, W. . . .** 39  
**Budd, rev. H. . . . .** 214  
**Bukas, Jacobus . . . .** 51  
**Bunting, rev. W.M. 206**  
     207  
**Burchell, Mr 315—16, 417**  
**Burckhardt . . . . .** 514  
**Burder, rev. Geo. . . .** 318  
**Burgoyne, Mr. M. . .** 240  
**Burn, rev. Edward, 163**  
**Burnett, rev. John, 207,**  
     212, 216, 244  
**Burrows, Mr T. 164, 198**  
**Burton, rev. Dr. . . .** 211  
**Burton, Mr. . . . .** 42, 315  
**Busby, Mr James . . .** 411  
**Bustamante, gen. . . .** 200  
**Butler, Dr. E. 107, 320**  
**Buxton, T. F. esq. M. P.**  
     216, 288, 533  
**Buyers, W. 79, 160, 368**  
     376  
**Buzacott, Aaron . . .** 97  
**Calcutta, bishop of, 208**  
     209, 214, 216, 217, 239  
     243, 276, 327, 394, 455  
     496, 533  
**Cameron, James (Cape**  
     Town) . . . . . 12  
**Cameron, J. (Madagas-**  
     car) . . . . . 16  
**Campbell, rev. J. 207—**  
     209, 211, 212, 292  
**Campbell, capt. C. 213**  
**Campbell, W. 81, 437—38**  
**Campbell, Mr. . . . .** 386  
**Campbell, Mrs . . . .** 277  
**Canham, J. . . . .** 16  
**Canterbury, archbp. of,**  
     501  
**Cantlow . . . . .** 417

INDEX OF NAMES OF PERSONS.

- Carapete, J. . . . . 73  
 Carew, Walter. . . . . 427  
 Carey, rev. Eustace, 292  
 Carey, W., D.D. . . . . 38  
 Carey, W. . . . . 42  
 Carlile, James . . . . . 49  
 Carter, Mr C. . . . . 105  
 Carter, J. esq. . . . . 496  
 Carver, Robert. . . . . 87  
 Casalis, Eugène. . . . . 456  
 Castlereagh, lord . . . . . 121  
 Chaka . . . . . 13, 14  
 Chalmers, Dr. . . . . 328  
 Chamberlain, Levi, 101  
 Chambers, Mr H. 402  
 437  
 Chambers, R. J. esq. 216  
 Chambers, Mr W. . . . . 534  
 Chapin, Dr. A. . . . . 101  
 Chapman, A. . . . . 77  
 Chapman, T. 93, 147  
 408  
 Chapman, Mrs. . . . . 147  
 Chase, bishop . . . . . 534  
 Chatfield, Miss, 38, 140  
 Chelela . . . . . 222  
 Chester, bishop of, 121  
 122, 201, 208, 217, 327  
 Chichester, lord, 121  
 216, 217  
 Chichester, bp. of. 217  
 Chick, G. . . . . 16  
 Christian . . . . . 77  
 Christie, G. . . . . 78, 277  
 Chodron . . . . . 40  
 Cholmondeley, marq.  
 211—213, 217  
 Churun, W. . . . . 354-55  
 Clark, James . . . . . 11  
 Clarke, rev. A. L.L.D.  
 206, 207, 412, 413  
 Clarke, rev. J. 418, 419  
 Clarke, E. W. . . . . 101  
 Clarke, G. (Quilon) 82  
 Clarke, G. (N. Zealand)  
 93, 151, 152, 193—195  
 410  
 Clarke, Mr. G. A. . . . . 213  
 Clausel, general. . . . . 53  
 Clayton, rev. G. 207, 211  
 Clayton, rev. J. sen. 208  
 Clayton, rev. J. jun. 208  
 213  
 Clayton, captain. . . . . 456  
 Clemens . . . . . 7  
 Clough, Benjamin, 89  
 Cobbin, rev. L. 218, 248  
 Colany, rev. Mr. . . . . 456  
 Colany, Miss E. . . . . 456  
 Colton, rev. Calvin, 213  
 Conder, Josiah, esq. 207  
 215, 216, 289  
 Cook, E. . . . . 13, 164, 198  
 Cook, W. esq. . . . . 213  
 Cooke, rev. G. P. . . . . 533  
 Coombes, V. . . . . 77, 442  
 Cooper, John. . . . . 86, 451  
 Corbett, C. H. esq. . . . . 205  
 Corbyn, Dr. . . . . 341, 344  
 Cornelius. . . . . 77, 400  
 Corrie, archd. 64, 124—26  
 203  
 Corrie, Daniel . . . . . 263  
 Coultart, rev. Mr. . . . . 369  
 Cox, rev. Dr. . . . . 211, 212  
 Crabb, rev. J. . . . . 218, 247  
 Cramp, rev. J. M. . . . . 292  
 Crampton, P. C. esq. M. P.  
 216, 217, 246  
 Cran, rev. Mr. . . . . 143  
 Crawford, rev. Mr. . . . . 40  
 Crisp, E. . . . . 83, 199, 323  
 Crisp, H. 81, 199, 321  
 323, 375  
 Crisp, Mrs. . . . . 323  
 Croft, Mr G. . . . . 164, 198  
 Croggon, W. 28, 164, 199  
 Croggon, Mrs. 18, 164  
 Cropper, Mr. . . . . 292  
 Cross, W. . . . . 96, 157  
 Crowther, rev. J. . . . . 207  
 Crowther, Samuel. 431  
 Cryer, T. . . . . 86, 440  
 Cumberland, T. 82, 526  
 Cunningham, rev. J. W.  
 208, 216, 217  
 Cupidon, John. . . . . 5  
 Cussens, T. . . . . 75  
 Curzon, hon. & rev. G. 213  
 Cyprian . . . . . 500  
 Dalhousie, lord. . . . . 122  
 Dalton. . . . . 514  
 Damm, Miss . . . . . 295  
 Darnodur . . . . . 525  
 Daniel, A. . . . . 77  
 Daniel, Ebenezer. . . . . 88  
 Dapa . . . . . 13  
 Darby, captain. . . . . 276  
 Darling, David, 99, 364  
 Davenport, Mr W. . . . . 277  
 David . . . . . 81, 481  
 David, Isaac. . . . . 81  
 Davies, J. 99, 214, 364  
 366  
 Davies, Mr & Mrs W. J.  
 164, 198  
 Davis, rev. J. . . . . 213, 218  
 Davis, Mr & Mrs C. 94  
 Davis, John. . . . . 13  
 Davis, rev. Robert. 215  
 Davis, Richard, 93, 148  
 150, 151, 184, 185, 187  
 189, 193—195, 408—410  
 412  
 Dawson, James. . . . . 84  
 Deatry, rev. Dr. 119, 239  
 Deatry, rev. T. 34, 64  
 132, 133, 341, 344, 346  
 Deerr, rev. W. J. 57, 60  
 —62, 65, 75, 346  
 De Fries. . . . . 108  
 Delassalle. . . . . 470  
 De Neuville, baron Hyde  
 94  
 Denny, rev. A. . . . . 17  
 Dent, rev. E. 77, 390, 392  
 —395  
 De Perera, Daniel. 89  
 Des Granges, rev. Mr. 143  
 De Silva, Don Lewis, 265  
 De Silva, P. G. . . . . 89  
 Devaperasaden. . . . . 399  
 Devasagayam, rev. J.  
 77, 398, 400, 401  
 Dhavapah . . . . . 80  
 Dhondapah . . . . . 80  
 Dibble, rev. F. . . . . 100  
 Dickson, Mr & Mrs, 19  
 Dillon, rev. R. C. . . . . 120  
 Dilscock, Peter . . . . . 75  
 Di Mello, rev. M. R. 73  
 Dittrich, A. H. . . . . 25, 26  
 Dixon, rev. J. 211, 215  
 Dixon, John . . . . . 76, 522  
 Dobbin, rev. O. T. 72, 79  
 160  
 Doble, Ellen . . . . . 275  
 Dobson, rev. J. P. . . . . 207  
 Dodsworth, rev. W. 210  
 Donegal, marq. of, 121  
 Doran, rev. Dr. 76, 483  
 Doyle, Mr T. . . . . 11  
 Drew, rev. W. H. . . . . 77  
 D'Rosario, P. S. . . . . 24  
 Drummond, H. esq. 205  
 217  
 Dubois, Abbé . . . . . 496  
 Duckham, A. B. 77, 160  
 239, 395, 533  
 Duff, Alexander. . . . . 85  
 Duncan, rev. Peter, 413  
 Dundas, R. A. esq. M. P.  
 120  
 Dunsmure, Mr. . . . . 341  
 D'Urban, governor, 105  
 Dussap, Dr . . . . . 368  
 Dunn, rev. E. A. . . . . 209  
 Dwapirasadam . . . . . 77  
 Dwight, Mr, 20, 22, 26  
 384  
 Dyer, rev. J. . . . . 207, 215  
 Dyer, J. esq. . . . . 207, 215  
 Dyer, Samuel . . . . . 31  
 Eberle . . . . . 108  
 Edmonds, Mr, 133, 134  
 Edward . . . . . 146, 184, 187  
 Edwards, rev. J. . . . . 205  
 Edwards, E. . . . . 14, 223  
 Edwards, J. 13, 164, 198  
 Edwards, Mr . . . . . 164  
 Edwards, Rogers, 11, 12  
 Edwards, T. . . . . 10  
 Eke, Mr Joseph . . . . . 205  
 Elias . . . . . 88  
 Elizabeth . . . . . 342  
 Ellenborough, lord, 121  
 Elliott, capt. R. . . . . 218  
 Elliott, W. . . . . 10  
 Ellis . . . . . 275, 276  
 Ellis, rev. W. . . . . 72, 94  
 Ellis, J. D. . . . . 40—42  
 Elsner, Mr . . . . . 338  
 Emanuel . . . . . 87  
 Emerson, John S. . . . . 101  
 Endicott, capt. . . . . 496  
 England, J. F. . . . . 86  
 EO'ngi . . . . . 146, 154  
 Erskine, rt. hon. T. 533  
 Erskine, rev. G. M. 6  
 Eteson, rev. R. . . . . 75  
 Evans, rev. G. . . . . 218  
 Evans, W. esq. M. P. 216  
 Ewald, rev. F. C. . . . . 277  
 Fagboon . . . . . 112, 113  
 Fairburn, W. . . . . 92, 147  
 155, 156  
 Faku . . . . . 13, 474, 505  
 Farman, S. . . . . 27  
 Farrar, rev. C. 76, 522-25  
 Farrar, Mrs, 76, 522, 524  
 Farrar, Cynthia . . . . . 84  
 Farrer, Oliver, esq. . . . . 205  
 Faught, rev. G. S. . . . . 89  
 Felvus, rev. John . . . . . 370  
 Fenger, Mr. . . . . 434, 436  
 Fenn, rev. Joseph. . . . . 120  
 Fernandez, Mr l. 38, 39  
 Fernando, Joseph. . . . . 264  
 Finch, captain . . . . . 85  
 Finch, G. esq . . . . . 215  
 Findlay, governor. . . . . 112  
 Fink, J. C. . . . . 32  
 Fisk . . . . . 514  
 Fitzclarence, capt. . . . . 123  
 Fitzgerald, sir A. M. P. 216  
 Fjellstedt, rev. P. 77, 160  
 Fjellstedt, Mrs . . . . . 160  
 Flavell, S. . . . . 81, 437  
 Fletcher, rev. J. D. D. 210  
 213  
 Fliedner, Rev. T. 217, 252  
 Flood, rev. James. . . . . 212  
 Flood, Mr . . . . . 315  
 Flores, general . . . . . 200  
 Foot, rev. L. . . . . 206, 240  
 Forbes, rev. A. . . . . 437  
 Forbes, Cochran . . . . . 101  
 Forgette, V . . . . . 16  
 Forster, R. esq. jun. 209  
 292  
 Foster, captain . . . . . 72  
 Fox, G. 4, 111, 253, 427  
 Fox, Sarah . . . . . 4  
 Francis, G. M. . . . . 75, 347  
 Freeman, J. J. . . . . 9, 16  
 Freeman, Mrs . . . . . 16  
 Fritsch . . . . . 8  
 Fritsche . . . . . 108  
 Fuez Messeeh . . . . . 75  
 Fuller, rev. A . . . . . 249  
 Fyson, J. esq. . . . . 212, 245  
 Fyvie, Alexander. . . . . 79  
 Fyvie, Mr W . . . . . 80  
 Galland, rev. T. . . . . 208  
 Galloway, James . . . . . 27  
 Gamarra, general. . . . . 200  
 Gambier, capt. G. 205, 218  
 Gardner, Francis . . . . . 238  
 Gardner, Mr . . . . . 316  
 Garrett, James, 84, 199  
 Gaylor, captain . . . . . 456  
 Gaylor, W. C. . . . . 7, 105  
 George, J. . . . . 90  
 George, king . . . . . 154  
 Gerber, rev. John, 4, 110  
 111, 198  
 Gerta Loew . . . . . 434  
 Ghossaul Sing . . . . . 62, 63  
 Gillespie, Mr E. . . . . 456  
 Girgis . . . . . 24, 368  
 Glen, rev. W. 18, 27, 461  
 Glennie, archd . . . . . 272  
 Glietsch . . . . . 108  
 Gnanaprakashum, 281  
 282  
 Gobat, rev. S. 24, 113—  
 117, 241, 318, 368, 496  
 518  
 Goderich, viscount, 274  
 313, 317  
 Godfrey . . . . . 73  
 Gogerly, D. J. . . . . 89

INDEX OF NAMES OF PERSONS.

- Gogerley, G. 78, 79, 329  
 Gomes, Manuel . . . 86  
 Goodell, rev. W. 20, 120  
 Goodrich, Joseph . . . 101  
 Googsa . . . . . 115  
 Gorachund . . . . . 40  
 Gordon, A. esq. . . . . 216  
 Gordon, J. E. esq. M. P. 119, 215, 249  
 Gordon, Mr James. 84  
 Gosselin, Constant, 456  
 Graham, H. . . . . 4  
 Graham, Mrs . . . . . 4  
 Grant, Mr Charles, 534  
 Graves, rev. A. 76, 77  
 84  
 Green, J. S. . . . . 101  
 Greenway, Mr . . . . . 291  
 Greenway, W. . . . . 40  
 Greenwood, rev. W. 534  
 Gregory . . . . . 435  
 Grey, sir George, bart. 217  
 Griffiths, captain . . . 456  
 Griffiths, D. . . . . 16, 131  
 Grillich . . . . . 108  
 Grimshawe, rev. T. S. 209, 212, 251  
 Groves, Mr. 28, 55, 199  
 Guebra Mariam . . . 24  
 Gulick, P. J. . . . . 101  
 Gullungtoosh Khan, 387  
 Gungadhur . . . . . 87  
 Gurley, rev. R. R. 320  
 Gurney, hon. Mr baron, 205  
 Gurney, W. B. esq. 209  
 212  
 Gutzlaff, Mr. . . . . 29, 30  
 Gutzlaff, Mrs . . . . . 30, 375  
 Haas, C. F. . . . . 25  
 Haddy, R. . . . . 13  
 Haberlin, rev. Mr, 72  
 276  
 Haensel, rev. C. L. F. 4, 253, 255, 427, 430, 431  
 Hall, Dr. . . . . 532  
 Hall, Mr . . . . . 510  
 Hall, Robert, 247, 248  
 Hallbeck . . . . . 7, 8  
 Hallock, H. . . . . 20  
 Halter . . . . . 8, 9  
 Hamilton, Robert . . . 11  
 Hamlin, James, 93, 148  
 151, 407  
 Hamlin, Mrs . . . . . 147  
 Hamo . . . . . 195  
 Handa, John, 81, 160  
 360, 376, 402—404, 496  
 Hands, Mrs . . . . . 376  
 Handt, rev. J. C. S. 93  
 Hankey, W. A. esq. 207  
 Hara . . . . . 411  
 Harcourt, capt. F. V. 213  
 215, 217  
 Hardey, S . . . . . 87  
 Harding, rev. John, 205  
 Harding, rev. T. 205, 214  
 Harding, M. T. . . . . 429  
 Hardy, R. S. . . . . 89  
 Hargreaves, rev. J. 218  
 Harris, W. . . . . 82, 160  
 Harrison, rev. Mark, 369  
 Harroo . . . . . 138—140  
 Hart, Mrs . . . . . 94  
 Hartley, rev. J. 24, 167  
 —177, 276, 277, 294  
 296, 298, 299  
 Hartley, Mrs. 276, 277  
 Harvey, John . . . . . 254  
 Haslope, L. esq. . . . . 207  
 Haubroe, rev. P. L. 73, 74  
 398  
 Haumiæ . . . . . 184  
 Heavyside, rev. J. 73  
 Heber, bp. 73, 121, 201  
 Hebron, Miss . . . . . 38  
 Hegele, C. G. . . . . 25  
 Heinze, Chr. Fr. M. D. 6  
 Helm, H. . . . . 10  
 Hencke, T. Philip. . . 6  
 Henley, lord, 207, 209  
 217, 244, 413  
 Henn . . . . . 108  
 Henning, capt. . . . . 376  
 Henry . . . . . 184  
 Henry, W. . . . . 99  
 Herbrich . . . . . 108  
 Heritage, Mr . . . . . 326  
 Hertsberg, Provost, 340  
 Hertsberg . . . . . 108  
 Hervey, rev. W. 84, 199  
 533  
 Hervey, Mrs. 199, 533  
 Hiamóe . . . . . 153  
 Higgs, T. K. . . . . 79, 326  
 Hihí . . . . . 189  
 Hika . . . . . 94  
 Hildner, rev. F. 23, 175  
 294, 295, 510, 514—516  
 Hill, rev. J. H. 23, 258  
 259, 297, 299, 382, 383  
 Hill, Hugh, esq. . . . . 217  
 Hill, James . . . . . 78  
 Hill, Micaiah . . . . . 79  
 Hill, Mrs. 78, 299, 478  
 Hintza . . . . . 13  
 Hiscock, Mr J. E. . . . 275  
 Hitchcock, H. R. . . . 101  
 Hobbs, John . . . . . 94, 193  
 Hobby, rev. James . . . 291  
 Hodgson, W. B. esq. 18  
 Hodson, T. . . . . 85, 86  
 Hoenacker, Mr. . . . . 25  
 Hoffman . . . . . 8, 221  
 Holmes, rev. F. . . . . 73  
 Hongt . . . . . 184, 194  
 Honorii, J. . . . . 101  
 Hoopoo, T. . . . . 101  
 Hornblow, captain. 277  
 Hornig . . . . . 8  
 Horton, sir R. W. . . . 270  
 Horton, lady W. . . . . 272  
 Hough, rev. J. 451, 456  
 496  
 Hovenden, rev. W. 346  
 Howell, W. 83, 180, 323  
 402  
 Hudson, Mr. . . . . 292  
 Hughes, rev. J. . . . . 212  
 Hughes, Isaac . . . . . 11  
 Hughes, Josiah . . . . 31  
 Humphries, Dr. . . . . 6  
 Hunt, rev. William, 370  
 Hunter, John. . . . . 90  
 Hunter, Miss. . . . . 199  
 Hydeer Wee . . . . . 66, 69  
 Hyder Ali . . . . . 436  
 Ibrahim. . . . . 342  
 Ibrahim, Pacha, 278, 512  
 Ihrer . . . . . 108  
 Ingestrie, lord . . . . . 120  
 Innes, rev. W. . . . . 496  
 Irion, rev. J. L. . . . . 73  
 Isa . . . . . 510  
 Isenberg, rev. C. W. 276  
 318  
 Isalmbie . . . . . 12  
 Ismael Meerza . . . . . 387  
 Iyud Ameer Hydeer, 66  
 67  
 Jackson, rev. John, 218  
 Jackson, dean . . . . . 121  
 Jackson, general. . . . 200  
 Jacob, (Bangalore) 81  
 Jacob, (Kuruvenkotei) 444  
 Jaeger, P. P. . . . . 6  
 Jamaica, bp. of . . . . . 460  
 James . . . . . 342  
 James, bishop . . . . . 121  
 James, rev. J. A. 208, 215  
 249, 328  
 Jan Jacobs . . . . . 52  
 Janni . . . . . 382, 383  
 Jantje, Samsam . . . . 52  
 Jan William . . . . . 51  
 Jefferson, rev. J. J. 213  
 Jennings, rev. R. 83, 375  
 Jennings, Mrs. . . . . 375  
 Jetter, rev. J. A. 23, 260  
 295, 296, 299, 342, 514  
 516  
 Jetter, Mrs. 295, 296, 298  
 299, 516  
 Johanna . . . . . 399  
 Johannes, John . . . . . 32  
 John . . . . . 81  
 John, Dr. . . . . 392, 393  
 Johns, D. . . . . 16  
 Johnson, rev. W. . . . . 199  
 Johnson, Betsy . . . . . 256  
 Johnston, A. esq. M. P. 216  
 Johnstone, Mr A . . . . 101  
 Jomard, M. . . . . 471  
 Jonah . . . . . 81  
 Jones, rev. D. 212, 215, 287  
 Jones, rev. John . . . . 214  
 Jones, Mr D. 16, 375-76  
 Jones, James . . . . . 4  
 Jones, Peter . . . . . 277  
 Jones, Mr W. . . . . 208  
 Jones, Mr . . . . . 31  
 Joseph . . . . . 81  
 Joshua . . . . . 344  
 Jowett, rev. W. 18, 23  
 120, 174, 208, 210, 273  
 455, 456, 512  
 Judd, G. E. P., M. D. 101  
 Judge, rev. E. . . . . 533  
 Judson, A., D. D. . . . . 32, 177  
 Judt, J. C. . . . . 25  
 Jung . . . . . 105  
 Kadi Gee . . . . . 356  
 Kahákabá . . . . . 186  
 Kakhwaquonaby, 108  
 277  
 Kama, William . . . . . 476  
 Kanki, Dr Pazos . . . . . 108  
 Katts, John . . . . . 90  
 Kauwéti . . . . . 189, 190, 409  
 Kay, Glass . . . . . 82  
 Kay, Mr S. 12, 207, 284  
 Kayser, G. F. . . . . 11, 259  
 Keeling, John . . . . . 27  
 Keightley, John, 6, 318  
 Kekeao . . . . . 411  
 Kemp, Henry . . . . . 193  
 Kemp, J. 93, 147, 192-93  
 406  
 Kemp, Mrs . . . . . 147  
 Kennedy, Mrs. . . . . 19  
 Kenyon, lord . . . . . 119  
 Keshuwu Bhut. . . . . 86  
 Ketley, rev. J. 105, 160  
 325, 326  
 Kewhagang . . . . . 28  
 Keyser, M. . . . . 340  
 Khosroa Khan, 386-87  
 Kidd, Samuel. 31, 277  
 Kidd, Mrs . . . . . 277  
 Kieffer, prof. 335-6, 505  
 Kilham, Mrs, 4, 6, 110  
 255, 256, 320  
 Kilner, Mr. . . . . 164  
 Kincaid, Mr. . . . . 31  
 Kindinger, rev. J. 78, 396  
 King, rev. J. 19—21, 199  
 293, 382, 383, 510  
 King, John, 93, 146, 147  
 406, 408, 410  
 Kinghorn, rev. J. . . . . 292  
 Kirby, lieutenant . . . 346  
 Kissling, G. A. 6, 198, 456  
 Kissling, Mrs . . . . . 456  
 Kitchingman, J. . . . . 9  
 Kleinschmidt . . . . . 108  
 Knab, J. G. . . . . 15  
 Knapp, Dr . . . . . 258  
 Knaus . . . . . 108  
 Knevit, lieut. T. L. 213  
 Knibb, Mr, 160, 238, 291,  
 292, 314—316, 318, 413  
 Knight, rev. J. 89, 117  
 119, 265, 304, 305, 491  
 492  
 Knill, rev. R. 341, 382  
 526, 527  
 Knoch . . . . . 108  
 Knorpp, rev. Mr, 72, 276  
 Koch . . . . . 73  
 Koegel, Caspar . . . . . 108  
 Koegel, J. . . . . 108  
 Koenig, C. L. . . . . 25  
 Koerner . . . . . 108  
 Kohlhoff, J. C. . . . . 73  
 Kolb, captain Adam, 11  
 Koke, G. A. . . . . 11  
 Korck, Dr. 19, 23, 175  
 259  
 Kotzebue, captain, 94  
 Kramer, Cornelius . . . 9  
 Krishnu . . . . . 86  
 Krückeberg, H. C. 74  
 160  
 Krusé, Rev. W. 24, 199  
 235, 294, 320, 456, 517  
 Krusé, Mrs. . . . . 235, 456  
 Kruth . . . . . 108  
 Kugler, rev. C. 24, 72  
 113—116, 241, 368, 514  
 Kuki . . . . . 190

INDEX OF NAMES OF PERSONS.

Kunath . . . . . 108	Lusarvoritah, Gregorius . . . . . 386	Mault, C. 82, 282, 526, 527	Müller, rev. T. 24, 233, 236
Kurram Messeeh, 69, 70	Lushington, S. esq. L.L.D. . . . . 386	Mault, Mrs. . . . . . 528	368, 496, 516, 518, 519
75	M. P. . . . . 216, 319, 533	Máwi . . . . . 187	Müller, Mrs. . . . . . 518
Labouchere, J. esq. 496	Lutchman, Levi, 349	M'Caull, Mr. . . . . . 458	Mundy, rev. G. 368, 375-6
Lacey, G. 87, 109, 292	350	Mead, C. . . . . 83, 526, 527	Mundy, Mrs. . . . . . 368
Lacroix, A. F. . . . . 78, 79	Lloyd, Richard, 4, 110	Mead, Mrs. . . . . . 528	Munro, colonel. . . . . 526
Laidler, rev. S. . . . . 437	112, 198	Mechlin, Dr. 6, 219, 220	Murray, rev. T. 313, 369
Laird, Mr. . . . . . 412	Lloyd, Mr W. F. 205	257	Murray, William. . . . . 238
Lalmon, W. A. 89, 371	209, 292	Medhurst, W. H. . . . . 92	Muthoor . . . . . 39
Lalmon, Mrs. . . . . . 371	Lyman, D. B. . . . . 101	Meeza Askeree. . . . . 387	Mutter, rev. G. . . . . 209
Lambrick, rev. S. 88	Lyons, Lorenzo . . . . . 101	Mehlhoose . . . . . 108	Mysore, rajahof, 436, 438
262-264, 302, 414	Macaulay, K. esq. . 282	Meigs, B. C. . . . . 90, 529	Naona . . . . . 193
Lambrick, W. . . . . 88	Macaulay, Zachary, esq. . . . . 533	Meisner . . . . . 108	Napenape . . . . . 196
Lambrick, Mrs, 119, 262	Mack, John . . . . . 38	Melbourne, lord. . . . . 501	Nandi, Dr. . . . . . 510
273	Mack, Miss H. . . . . 38	Melville, rev. H. 119, 206	Nauhauss. . . . . 8
Lander, Mr R. 319, 412	Mackay, S. . . . . 85	214	Nene . . . . . 411
Lang, rev. Dr. . . . . 93	Mackinnon, W. esq. M. P. . . . . 120	Melville, John . . . . . 11	Newell, Mrs H. . . . . 372
Lang, James . . . . . 25	Mackintosh, L. . . . . 40	Mentzel . . . . . 108	Newell, Miss. . . . . 375
Lawrence, John . . . . . 42	Mackworth, major, 437	Meshedic Mirza Baba, 27	Newman, Mr . . . . . 199
Laws, captain . . . . . 95	Macleod, John . . . . . 75	Metzger, rev. G. W. E. . . . . 4, 252, 254, 427-8, 431-2	Ngapuhi . . . . . 193
Lazarus . . . . . 81, 392, 447	Macpherson, Rev. A. 64	Meyer . . . . . 7, 105	Ngori . . . . . 195
Leangafa . . . . . 28, 29	Magrath, Mr . . . . . 345	Middleton, bp. 121, 201	Niamuttulla. . . . . 39
Le Brun, John, 16, 372	Máhikai . . . . . 155	Middleton, R. esq. . 207	Nicolayson, John, 27, 52
Leeves, Mr, 18, 23, 176	Mahomed Ali, 511, 512	217, 246	383, 510
260	Mahu . . . . . 186, 187	Mill, professor. . . . . 525	Nichols, Mr. . . . . 315
Lefroy, A. esq. . . . . 211	Mallecas . . . . . 221	Mill, rev. W. H. D. 6, 73	Nicholson, rev. S. . 292
Lehman (Greenland)	M'Ally, Mr . . . . . 526	Miller, W. . . . . 83, 526	Niketoplos, N. . . . . 20
108	Mandersson, John, esq. . . . . 315	Mills, E. B. esq. . . . . 80	Nimmo, John . . . . . 83
Lehman (S. Africa) 7	Mandeville, lord visc. . . . . 119, 213, 215	Milnor, rev. Dr. . . . . 196	Nisbet, Robert . . . . . 86
Leifchild, rev. J. . . . . 215	Manic Ray, 58-60, 75	M'lvaine, bishop. . 534	Nobeen Chundra Ghose
Leipoldt . . . . . 15	Manley, rev. John, 370	Mirza Yusuf Bakir, 75	342-345
Lemmetz . . . . . 8	Mann, rev. J. 417, 418	Mitchell, rev. W. 120, 521	Noel, hon. & rev. B. W. . . . . 119, 206, 211, 212, 216
Lemue, P. 11, 15, 277	Manuel . . . . . 85	522	Noel, hon. & rev. G. T. . . . . 214, 217
472	Maoae . . . . . 100	Mitchell, Mrs. . . . . 120	Noor Messeeh. . . . . 75
Leonard, O. . . . . 39	Mapas . . . . . 222	Mitchell, James. . . . . 86	Norton, rev. T. 76-7, 179
Leslie, Andrew . . . . . 42	Marcus . . . . . 483	M'Kenny, John . . . . . 90	281, 283, 459, 483
Leupolt, rev. Mr, 72, 276	Marea . . . . . 114, 115	M'Neille, Dr. . . . . 386	Norton, Mrs . . . . . 485
Levade, rev. prof. . 337	Margaret . . . . . 344	M'Neile, rev. H. 120, 214	Nott, H. . . . . 99, 200
Lewis, rev. M. 105, 160	Mark (Calcutta) 343, 344	—216	Nova Scotia, bp. of, 501
275, 325	Mark (Ceylon) . . . . . 89	Módunga . . . . . 189	Nyländer, rev. G. B. 5
Lewis, W. B. . . . . 27, 298	Marsden, rev. G. . . . . 207	Moffat, Robert . . . 11, 12	Nyländer, Ann, 199, 255
Lewis, Mrs . . . . . 299	Marsden, rev. S. . . . . 278	Moister, Mr & Mrs, 5	Nyländer, Hannah, 199
Lichfield and Coventry,	Marsden, Robert, esq. 218	Moitara . . . . . 411	255
bishop of, 206, 208, 210	Marsh, rev. J. . . . . 77	Móka . . . . . 190, 410	Obando, general. . . 200
217	Marsh, rev. W. 209, 210	Mokatta. . . . . 471, 472	O'Connell, D. esq. M. P. . . . . 216
Lieder, rev. J. R. T. 24	Marshall, W. esq. . 213	Molwee Hyder Wee, 349	Ogden, Maria C. . . . . 101
72, 131, 225, 226, 228	Marshall, Mr W. . . 209	Moncrieff, captain. . 72	Orsmond, J. M. 99, 100
231, 234, 236, 320, 496	Marshman, J., D. D. 38	Monro, John . . . . . 11	O'Sullivan, rev. M. . 215
517	Marshman, J. C. . . 38	Montgomery, Mr. . 413	Outley, sir Richard, 207
Lifford, lord . . 217, 243	Marshman, Mrs. . . . 38	Moon, Mr. . . . . 158, 404	Oude, King of. . . 67, 350
Light, Mr & Mrs, 313	Marten, R. H. esq. 213	Moore, Charles . . . 111	Owen, captain . . . 277
Lilli . . . . . 221	Martha . . . . . 345	Moore, W. . . . . 42	Paez, general . . . . 200
Lima, rev. S. 76, 137, 138	Martyn . . . . . 514	Mora Bhatta Dunde-	Pahua . . . . . 193
Linke, rev. Mr, 72, 276	Marupo . . . . . 155	kara . . . . . 439, 440	Pahua . . . . . 184, 192
Liverpool, lord . . . 121	Mary Ann (see Harroo)	Morazan, general. . 200	Paihia . . . . . 408
London, bishop of, 72	Mason, rev. F. 31, 32, 42	Morewood, rev. J. B. 76	Paine, B. H. . . . . 81, 404
165, 206, 217, 239, 245	Matangi . . . . . 411	482	Palmer, John . . . . . 4
247, 318	Máte . . . . . 190	Morgan, rev. D. . . . 4	Palmer, S. . . . . 13
London, lord mayor of,	Mathias, rev. Mr. . . 55	Morgan, Mrs. . . . . 431	Papas Ysa. . . . . 353, 384
216, 277, 496	Mathias, B. W. . . . 49	Morgan, rev. T. C. . 369	Papeiha . . . . . 97
Londonderry, lord, 121	Matthew . . . . . 139	Morgan, Mr J. 276, 495	Paraninyappa Pillely 450
Longbottom, W. . . . 87	Matthews, J. . . . . 93, 120	Morhardt . . . . . 108	Paretuahu . . . . . 408
Lorton, lord visc. . . 119	Matthews, Mr. . . . 103	Morrison, rev. Dr. 212, 214	Parker, Mr . . . . . 164
Lowe, H. D. . . . . 17, 372	Mátui . . . . . 146, 191	Morrison, R. D. D. 28, 29	Parkes, Mr J. . . . . 198
Lowndes, rev. I. 18, 19	Matzesa . . . . . 221	Morse, rev. W. 72, 120	Parnell, Mr. . . . . 199
27		160	Parsons, Mr . . . 384, 514
Lowndes, Mrs . . . . 27		Morton, rev. W. . . . 73	Paterson, Dr. . . . . 340
Luckoff . . . . . 15		Mosolekatsi . . . . . 472	Paterson, Mrs. . . . 376
Lucinda . . . . . 105		Mount-Sandford, lord,	
Luke, rev. T. . . . . 213		209-211, 213, 214	
Lund . . . . . 108		Muddaree . . . . . 358	
Lundberg . . . . . 108		Mueller (Greenland) 108	
Luttring . . . . . 7		Müller, rev. J. J. 77, 160	

INDEX OF NAMES OF PERSONS.

Paterson, rev. James, 72, 78, 160, 376	Pyt, rev. H.... 217, 250	Robinson, rev. J... 218	Seetaldas ..... 46
Pato ..... 12	Quebec, bishop of. 501	Robinson, rev. W. 212	Selkirk, J. 88, 262, 263
Patten, Maria ..... 101	Raban, rev. John, 4, 199	Robinson, W. .... 40	267, 303, 414
Patitone ..... 411	255, 368, 454, 497—499	Robson, Adam .... 10	Sessing, J. F. .... 6
Paul ..... 81, 342	Rabeholm, C. C. 38, 39	Roby, Mr ..... 315	Seyd Achmet ..... 27
Pearce, G. 40, 41, 519, 521	Radama ..... 286	Rolland, J. 11, 15, 277	Seyd Ibrahim ..... 56
Pearce, W. H. .... 40, 41	Radstock, lord, 211, 217	456, 471, 472	Shane, Dr. C. G. .... 532
Pearson, rev. J. N. 456	Rae, James ..... 39	Rogers, Mr. John, 5, 199	Sharp, Samuel ..... 274
Pearson, J. D. 79, 199	Ram ..... 355	254, 368, 427, 429	Shaw, B. 12, 50, 51, 222
321, 326, 375	Ram Chundra .... 87	Rogers, E. H. .... 101	Shaw, F. esq. m. p. 119
Pedro ..... 85	Ram Chundra .... 85	Rosas, general ..... 200	Shaw, W. .... 12, 257, 476
Peers, rev. John ..... 209	Ramdas ..... 40	Rosen, rev. D. .... 74	Shaw, Mrs. .... 476
Peet, Mr ..... 72	Ramdhum Misry .. 74	Ross ..... 15	Shepherd, Stephen, 101
Peggs, Mr ..... 292	Ramdjall ..... 69	Rótorua ..... 408	Shepherd, J. .... 93, 146
Pélissier, rev. G. P. 15	Ramkishora ..... 39	Rottler, J. P. D. D. 73	Shepstone, W. .... 13, 14
277, 434	Rammohun Roy, 34, 63	Roux, M. .... 94	476, 477, 508
Pellatt, Apsley, esq. 496	Ramsey, W. .... 84, 199	Rowe, Joshua .... 39	Shoa, king of. .... 114
Penney, James .... 40	Ramsoundur ..... 39	Rowe, Mr ..... 42	Shore, hon. C. J. .... 211
Percival, Peter ..... 86	Randall, colonel ..... 120	Rudolph ..... 320	217, 340
Pereira, John ..... 394	Rawiri ..... 156	Ruggles, S. .... 101	Shoveller, rev. J. 120, 418
Perera, Don Luis .. 371	Ray, Mr. .... 78, 79, 375	Ruhi ..... 184	Shrewsbury, W. J. 12, 14
Perera, Johannis .. 264	Read, Hollis .... 84, 199	Runjeet, M. 75, 347, 353	473, 474, 477, 506
Peter (Burdwal) .. 58	Rebekah ..... 139	Ruspiñi, Mr ..... 349	Shunghee ..... 94, 95
Peter (N. Zealand), 408	Redesdale, lord ..... 120	Russell, lord John .. 211	Shurun ..... 39
Peter, Mary ..... 408	Redpath, rev. R. .... 211	Ruth ..... 349	Sidney, rev. E. .... 209
Petri, Mr ..... 277	Reeve, W. 81, 360, 402	Ryland, Mr. .... 247	Siers, Hendrick .... 88
Petros, Isa ..... 24	438	Salisbury, dean of, 208-9	Simeon, rev. C. 208, 211
Pettinger, rev. T. D. 73	Regel, John ..... 77	Sallah, Pierre .... 5	Simmons, lieut. G. V. 213
Pettitt, Mr ..... 72	Reichardt, rev. J. C. 205	Saltet, J. B. .... 26	Simpson ..... 78
Pfander, C. G. .... 25—27	206	Salmon, T. .... 79	Simpson, A. 99, 100, 365
Pfeiffer, 275, 276, 312-13	Reichardt, rev. T. 344	Samuel ..... 80	Sinclair, captain ..... 368
Phibbs, lieutenant. 213	Reid, Charles .... 238	Samuel, Mr Jacob. 413	Singer, J. H., D. D. .... 49
Philip (Ceylon) .... 89	Reid, John .... 81, 403	Samuel, Mr & Mrs, 164	Skinner, rev. B. R. .... 6
Philip (Chunar) ... 350	Reid, Mrs ..... 81	198	Skonzes, John, 435, 436
Philip, J., D. D. 9, 11, 240	Reo ..... 192	Sandiland, capt. 95, 500	Sloper, rev. N. E. .... 218
Philip, Mr ..... 164	Rewa, 151, 156, 190, 195	Sandys, Timothy .. 74	Smith, rev. J. Pye, D. D.
Philippo, rev. J. .... 292	353, 409—411	341, 344	216, 217
Phillips, rev. G. W. .... 213	Rhenolds, Miss, 19, 298	Sanem, governor of, 114	Smith, Mr (Constanti-
Pichott, Mr ..... 164	Reynis, rev. C. T. E.	Sanmaggam, J. P. .... 90	nople), 20, 22, 26, 384
Pieridis, Mr. .... 295	35, 76, 77, 440—450, 480	Santa Cruz, general, 200	Smith, James (Society
Piffard, C. .... 78, 79	Rhind, captain ..... 205	Sarah ..... 459, 460	Islands) ..... 98
Pinkerton, Dr, 337, 338	Rhodim ..... 70, 71	Sarjant, J. 17, 164, 371-2	Smith, James (New
Pirtat, King ..... 386	Richards, R. 75, 355, 359	Sass, Christopher. 11	Zealand) ..... 93
Pitman, C. .... 97	Richards, Mrs ..... 359	Satchell, Mr & Mrs W.	Smith, John (Burrishol)
Pitman, Mrs ..... 97	Richards, W. .... 101	164, 198	39
Platt, G. .... 98	Ridsdale, rev. J. 77, 120	Sawyer, rev. W. 240, 283	Smith, John (Madras)
Polk, rev. Mr, 212, 213	134, 388, 486	Sawyer, Mrs. .... 283	83, 323, 375
Pomare, queen. .... 95	Ridsdale, Mrs. J. .... 120	Schaffter, rev. P. 77, 78	Smith, W. esq. .... 216
Poor, Daniel ..... 90, 91	Ridsdale, rev. S. 76, 135	394, 440, 442—46, 451	Smith, W. (Benares), 40
Pope, captain ..... 368	138, 179, 283	Schaffner, rev. W. 120	Smith, W. (Gorruk-
Pope, John ..... 431	Ridsdale, Mrs. S. 135	Schlienz, rev. C. F. 23	pure) ..... 75, 354, 355
Pou ..... 194	137, 138	294, 509—511, 513, 514	Smylie, H. .... 38, 39
Poulier, J. A. .... 90	Ridsdale, W. .... 88, 301	Schmelen, J. H. 12, 322	Sneuwe, W. .... 51
Pow, Thomas ..... 428	Riis, Andreas ..... 6	Schmelen, Mrs, 321, 375	Snodall, Mr .. 13, 164
Pownall, H. esq. .... 211	Ringeltaube, Mr, 526-7	Schmid, rev. B. 77, 448	Sodor & Man, bp. of, 208
216, 217	Ripi, 148—150, 407—	—452	Solomon ..... 81, 342
Poynder, Mr. .... 240	409, 411	Scholefield, rev. prof.	Soobhroo ..... 38
Frankrishna ..... 38	Ritchie ..... 6	208, 328	Soojuntallee ..... 40
Prait, Mrs C. .... 161, 163	Robert ..... 341	Schön, rev. J. 72, 318, 456	Sonderman ..... 7
Preece, J. .... 93, 148, 152	Roberts, J. .... 76	Schopman, H. B. .... 7	Southey, Dr. .... 290
Prieto, general ..... 200	Roberts, J. jun. .... 90	Schreyvogel, D. .... 74	Spaurer, hon. J. J. .... 135
Pringle, A. esq., M. P.	Roberts, Mr ..... 528	Schroeter, rev. C. W. 534	Spaulding, E. .... 101
119, 216	Robertson, rev. J. J. 23,	Schwartz ..... 73	Spaulding, Levi, 90, 91
Pritchard, G. .... 99	258, 383	Scobell, rev. Mr. .... 213	Spring, rev. F. 134, 240
Pritzler, major-gen. 360	Robertson, rev. T. 132	Scott, rev. A. .... 205	397, 482
Proby, rev. J. C. .... 36	133	Scott, rev. J. .... 105, 160	Sproemberg, C. J. 25, 26
Procopius, bishop. 384	Robertson, James.. 79	277, 376	Stack, James .... 72, 94
Puckey, W. .... 93, 150	Robertson, Miss. .... 121	Scott, Mrs ..... 277	Stallybrass, E. .... 28
Pumuka ..... 156	Robertson, Miss (Corfu)	Scott, Ralph ..... 90	Starling, Mr T. .... 319
Pupuhi, Stephen ... 101	19	Schulz, J. G. .... 7	Steadman, rev. Dr, 291
Purtab, Melancthon, 349	Robins, rev. Sanderson	Scudder, J. M. D. 90, 183	292
350	211, 212, 214, 216, 217	Sebagadis, 114—16, 320	Stearn, Mr ... 368, 461
	Robinson, archd. 36, 74	368, 519	Stearn, Mrs ..... 461

INDEX OF NAMES OF PERSONS.

Stein . . . . . 7	Thompson, rev. A. . 74	Valoopulle, Solomon, 90	Wilkinson, Mrs . . . . 75
Steinkopff, rev. Dr. 208	Thompson, rev. W. 205	Vetch, captain . . . 57—60	Wilks, rev. S. C. 209, 216
212	Thompson, J. C. 82, 83	Voigt . . . . . 7	William . . . . . 149, 184
Stephen . . . . . 398, 399	375, 324	Von Wurmb . . . . . 15, 433	William, king . . . . . 411
Stephen, J. esq. 215, 216	Thompson, Mrs, 82, 324	Vos, Arie . . . . . 9	Williams . . . . . 425
Stevenson, John . . . 86	375	Vos, Dr. . . . . 326	Williams, rev. Mr. . 197
Steward, R . . . . . 75	Thompson, James. . 74	Vossanie . . . . . 13, 478	Williams, rev. W. 93, 146
Stewart, rev. J. H. 208	Thompson, J. T. . . . 40	Wade, Jonathan . . . 32	150—156, 184, 185, 190
210, 216	Thompson, T. esq. 209	Wahanga . . . . . 184, 192	191, 408, 409
Stewart, rev. C. S. 72, 103	217	Wahlin, rev. Dr. 211, 215	Williams, rev. H. 93, 146
Still, rev. John, 214, 215	Thomsen . . . . . 7	Waitohi . . . . . 408	153—156, 184—186
Stock . . . . . 108	Thomsen, C. H. 30, 31	Wakaria . . . . . 155, 156	190, 191, 193, 408, 410
Stockfeld, Mr. . . . . 339	Thomsen . . . . . 15	Waldegrave, hon. capt.	Williams, J. 97—99, 195
Stone, Dr. Charles, 199	Thomson, rev. J. . . . 214	95	196, 406
Stone, Cyrus . . . . . 84, 85	Thomson, rev. W. M. 120	Wallace, Miss . . . . . 30	Williams, Lewis . . . 314
Stone, Miss D. . . . . 101	Thomson, Mr, 103, 278	Walpole, captain . . . 95	Williamson, Mr John, 72
Stovell, rev. C. . . . . 292	Thorbome, C. . . . . 296	Walton, G. . . . . 81, 403	Williamson, Joseph, 42
Sirachan, J. M. esq. 120	Tinkler, rev. Mr, 93	Wánáí . . . . . 150	Wilmillegey, S. . . . 263
216	Thurston, Asa . . . 101	Warburton, John, 4, 110	Winckler, rev. J. C. T.
Strauss, Mr . . . . . 458	Tietze, J. . . . . 8	253, 255, 430, 432	77, 78, 395—398
Stratten, rev. J. . . . . 212	Tietzen . . . . . 108	Warburton, Mrs . . . 255	Winslow, Miron, 90, 91
Styles, rev. J., D.D. . 213	Tigré, Ras of . . . . . 519	Ward, Mr. . . . . 92	Withers, rev. G. . . . 73
Suffield, lord, 216, 287-8	Tindale, captain . . . 368	Ward, Mary . . . . . 101	Wilson, C. . . . . 99
Sunder, J. . . . . 87	Tinker, rev. Reuben, 101	Ward, Miss . . . . . 38	Wilson, rev. D. 160, 214
Suttananden . . . . . 443	Tirarau . . . . . 190	Wáre . . . . . 184	Wilson, rev. I. . . . . 342
Sutton, A. . . . . 87, 292	Títéré . . . . . 190	Wárenui . . . . . 409	Wilson, J. 85, 199, 439-40
Sutton, John, 275, 276	Todsén, Dr. G. P. . . 6	Wárepórka, 154, 407-8	Wilson, Joseph, esq. 214
313	Tóe . . . . . 155	Wárerahí . . . . . 411	Wilson, Mr J. & Mrs, 456
Swan, rev. W. . . . . 28, 215	Tohitapu 156, 191, 409	Wáretutu . . . . . 191	Wilson, Robert . . . 276
368, 375, 376	410	Washington, gen. 247	Wilson, S. S . . . . . 27, 55
Swan, Mrs . . . . . 368	Tolly, general . . . . 206	248, 534	Wilson, Sarah . . . . 275
Swain, captain . . . . 101	Tomlin, Jacob . . . . 30	Wáta . . . . . 190	Wilson, T. esq. . . . 207
Sykes, James . . . . . 73	Tottenham, E. esq. 215	Waters, G. J. esq. . . 84	Wilson, Mrs, 37, 38, 138
Taeapa . . . . . 187	Townsend, rev. H. . 211	Watkin, James, 96, 158	—141, 345, 534
Taiwanga, 148, 155, 156	Toyne, Mr . . . . . 164	Watson, rev. R. 207, 328	Wolda, Michael . . . 115
191	Trey . . . . . 433	Watson, rev. W. 93, 240	Wolff, Mr, 27, 356, 387
Taki . . . . . 186	Trimnell, rev. G. C. 89	Watson, Mrs. . . . . 93, 240	Woodrooffe, rev. T. 455
Talbot, Mr J. . . . . 164, 198	119, 309	Watson, Mr W. H. . 209	455
Tamba, William, 110	Trott, rev. J. J. . . . 107	Webb, sir John . . . 217	Woodward, rev. J. H.
252, 428, 429	Tryloke, C. 75, 349, 350	Webb, Mr. . . . . 439	72, 291
Tanjore, rajah of . . 489	Tubb, Mr W. . . . . 4	Weber . . . . . 105	Woodward, H. . . . . 90, 91
Táreha . . . . . 190, 191, 410	Tucker, rev. John, 455	Webster, rev. T . . . 211	Woon, W. 96, 404, 405
Tarn, Miss . . . . . 199	Tucky Khan . . . . . 387	Weeks, J. 4, 111—113	495
Tatai . . . . . 185	Tudor, John, esq. . 205	252, 253, 255, 429, 431	Worcester, rev. S. A.
Taua . . . . . 101	Tuhi . . . . . 184	Weeks, Mrs. . . . . 255	107, 320
Taunui . . . . . 411	Turner, bp. 33, 73, 77	Weir . . . . . 15	Wortabet . . . . . 512—514
Taylor, major . . . . . 55, 56	88, 89, 117, 121—125	Weiss, J. M. 23, 294, 509	Wray, rev. J. 72, 105
Taylor, Mr . . . . . 316, 317	160, 178, 201, 203, 236	Weitbrecht, rev. J. J.	160, 375, 376
Taylor, J. 80, 360, 402	240, 269, 299, 390, 398	—59, 64, 65, 75, 346	Wright, rev. Asher, 120
Taylor, W. . . . . 83, 84	Turner, major gen. 499	Wessing, P. M. . . . . 74	Wright, Peter . . . . . 11
Tecla-Georgis . . . 114	Turner, Mr N. . . . . 96	White, P. esq. . . . . 214	Yate, rev. W. 93, 96, 150
Temórenga . . . . . 409, 411	Turner, Mrs. . . . . 96	White, W. . . . . 94	—152, 154, 156, 157, 184
Temple, rev. D. . . . 20	Turner, Mr P. 96, 158	Whitehorse, Mr 160, 315	—186, 188, 192—195, 488
Terlinden, G. . . . . 15	405	Whitehouse . . . . . 369	Yates, W. 40, 41, 519, 520
Tetore . . . . . 410, 411	Turvey, Martha . . . 431	Whiting, rev. G. B. 22	Youd, Mr T . . . . . 456
Teutsch . . . . . 8	Turvey, Richmond, 368	Whiting, rev. James, 36	Young, captain . . . . 160
Thakoor . . . . . 66—71, 358	427, 432	Whitney, S. . . . . 101	Young, S. . . . . 12, 476
Thelwall, rev. A. S. 217	Tweddle, rev. W. . . 73	Wichelaus, rev. Mr, 458	Young, W. (Batavia), 92
Theophilus, prof. . . 260	Twining, Dr. . . . . 322	Wijesingha, C. . . . . 89	Young, W. (Sierra Le-
Thomas . . . . . 445, 446, 450	Tyerman, Mr . . . . 323	Wilcox, Mr. . . . . 164	one), 4, 111, 252, 254
Thomas, rev. T. . . . . 209	Tzatzaoe, Jan. . . . 11, 258	Wildman, Mr, 367, 368	427, 428, 431
Thomas, James . . . . 40, 42	Ulbricht . . . . . 108	460, 461	Yuille, Robert . . . . 28
Thomas, J. 96, 158, 405	Umtoba . . . . . 507	Wilhelm, rev. J. G. 4	Zahn . . . . . 15
Thomas, Mrs . . . . . 96	Unahanga . . . . . 192	110, 252, 427	Zander, A. F. J. 457, 459
Thomas, Mr J. F. 400	Ururóa . . . . . 146	Wilkinson, rev. M. 75	Zaremba, F. 25, 26, 386
401	Valentia, lord . . . . 414	134, 353—356	Ziernander, rev. J. Z. 534

# INDEX OF NAMES OF PLACES.

ARINGDON . . . . . 121	Anotta Bay . . . . . 315	Barbadoes . . . . . 106, 159	Blackheath . . . . . 425
Abyssinia, 24, 25, 72, 113	Antalo . . . . . 115	461, 500—502	Black Sea, 17, 170, 384
114, 116, 131, 225, 241	Antigua, 104—106, 198	Barmen . . . . . 15	Black Town (Madras)
276, 318, 369, 514, 518	278, 460	Barrackpore . . . . . 341, 344	83, 124, 141, 142, 390
Adi-Grate . . . . . 115	Antrim . . . . . 210	Barrimore . . . . . 38	—392, 394, 396
Adjuddero . . . . . 355, 356	Apamea . . . . . 168	Bashie, River . . . . . 506	Blackwall . . . . . 277
Adowab, 24, 114—116	Arabia . . . . . 225	Bâsle, 199, 333, 337, 381	Blest-town . . . . . 99
Adrianople . . . . . 18	Arambegama . . . . . 268	427	Bogue-town . . . . . 99
Ægina, 19—21, 173, 177	Archipelago, 20, 23, 169	Bassa, Grand . . . . . 220, 257	Bohemia . . . . . 337, 338
Africa, 3—5, 17, 25, 112	Archipelago, Indian, 92	Basdeen . . . . . 76	Bokhara . . . . . 386, 387
165, 221, 225, 255, 257	496	Batavia . . . . . 29, 92	Bolivia . . . . . 200
284, 285, 319, 320, 330	Archipelago, Malayan	Bathurst (Gambia), 5	Bolton-le-Moors . . . . . 166
496, 531, 532, 534	30	Bathurst (S. Leone), 4	Bombay, 31, 35, 37, 38, 76
Africa, Central, 320, 412	Argos . . . . . 170	110, 111, 113, 253, 255	79, 82, 84—86, 120, 135
Africa, North . . . . . 277	Argostoli . . . . . 19	256, 429—433	144, 160, 179, 197, 199
Africa, South, 7—16, 50	Armenia . . . . . 32, 384, 387	Batticaloa . . . . . 90	203, 236, 237, 299, 302
—52, 163, 164, 198, 207	Aroragni . . . . . 97	Batticotta . . . . . 90, 117	439, 448, 462, 496, 521
221—223, 240, 252, 257	Aracan . . . . . 32	Bavaria . . . . . 217, 337, 382	522—524, 530, 533
258, 284, 285, 321, 375	Arracan, River . . . . . 32	Bayazed . . . . . 386, 387	Bonn . . . . . 458
433, 434, 456, 471—478	Asia, 20, 168, 258, 330, 531	Bay of Islands, 93, 146	Bootchnaap . . . . . 13
496, 504—508, 533	Asia, Eastern . . . . . 31	153-4, 156, 187, 278, 408	Borabora . . . . . 98, 195, 196
Africa, Western . . . . . 3—6	Asia, Minor . . . . . 19, 169	Bayswater . . . . . 412	Bordeaux . . . . . 505
110—113, 163, 164, 199	435, 516	Bedford . . . . . 160	Borungur . . . . . 41
208, 219—221, 252—	Asia, Western . . . . . 20	Bedfordshire . . . . . 319	Bosjesfeld . . . . . 9
257, 320, 368, 427, 433	Asirvadapooram . . . . . 446	Beerbhoam . . . . . 63	Bosphorus . . . . . 170
African Islands, 16, 17	Assam . . . . . 39	Begoor . . . . . 438	Bosra . . . . . 387
180, 131, 223, 224	Astrachan . . . . . 18, 27, 462	Behati . . . . . 115, 116, 241	Boston (N. America)
Agatesuram . . . . . 527	Athens . . . . . 19, 20, 23, 199	Beirut, 27, 199, 511, 514	101, 120, 200
Agra . . . . . 75, 357, 358	258, 260, 382, 383, 397	Beka, River . . . . . 14	Bonjah . . . . . 23, 295, 296
Ahmednuggur . . . . . 522	434, 478, 511	Belgaum, 80, 360—61, 402	298, 299, 516
Ahûahu . . . . . 147, 188	Athos . . . . . 435	Bellary, 37, 80, 81, 180	Bredy, Long . . . . . 206
Aiguilla, Cape . . . . . 8	Atiu . . . . . 97, 98, 195, 196	301, 360, 401—404	Bremen . . . . . 427
Aitutaki . . . . . 97, 98	Atlantic . . . . . 123	437, 496	Brighton . . . . . 368
Akyab . . . . . 32	Attalia . . . . . 387	Belligam . . . . . 90, 371	Bristol . . . . . 424
Alabama . . . . . 200	Australasia . . . . . 72, 93, 94	Benares, 36, 39, 40, 75, 79	Brown's Town . . . . . 198
Albany . . . . . 11, 12	120, 145—157, 163, 164	203, 350, 356, 368, 376	Buenos Ayres, 103, 200
Alleppey . . . . . 28, 199, 514	183—195, 208, 334, 406	Bengoolen . . . . . 344	Buff Bay . . . . . 315
Alexandria, 17, 24, 27-8	—411, 495	Bengal, 30, 34, 179, 180	Buffalo River, 11, 12, 258
226, 228, 514, 517-18	Austral Islands, 99, 366	203, 322, 353, 368, 448	Buliyak . . . . . 355
Algiers, 17, 18, 27, 52, 55	Austria . . . . . 258, 337	496, 533, 534	Burdur-point . . . . . 99, 366
393, 456, 508, 510	Austria, Upper . . . . . 217	Bengal, Bay of . . . . . 72	Burdwan, 38, 57, 64, 65
Algoa Bay . . . . . 8, 277, 501	Ava . . . . . 177	Benin . . . . . 3	75, 346
Allahabad . . . . . 40, 75	Avanary . . . . . 452	Berbice . . . . . 72, 105, 160	Buriats . . . . . 28
Allleppey, 76, 91, 179, 208	Avarua . . . . . 97	325, 375	Burmah . . . . . 30—32, 42
291, 459, 483	Azum . . . . . 115	Berg, Upper . . . . . 338	177, 178, 212
Alsace . . . . . 337	Azeemghur . . . . . 354	Bergen . . . . . 340	Burrishol . . . . . 39
Ambasamuttisam . . . . . 447	Babylon . . . . . 168	Berhampore, 36, 57, 72	Bushire . . . . . 387
Ambobhimandroso . . . . . 224	Backergunj . . . . . 39	79, 376	Bussorah . . . . . 496
Ambolu . . . . . 523	Baddagame, 89, 118, 268	Berlenburg . . . . . 338	Bustan . . . . . 387
America, 4, 6, 29, 72, 101	269, 273, 274, 309, 310	Berlin, 338, 427, 457-58	Butesen . . . . . 75
209, 213, 221, 246, 247	Bagdad, 26, 28, 65—57	Bermondsey . . . . . 374, 424	Butterworth . . . . . 13, 507
289, 316, 327, 330, 457	199, 294, 387, 496, 510	Bermuda . . . . . 500	Buttur . . . . . 387
—459	Bahamas . . . . . 198	Berne . . . . . 381	Buxar . . . . . 75, 349, 355
America, British, 163-4	Baikal, Lake . . . . . 28	Berwick on Tweed, 324	Cabal . . . . . 386
America, British North,	Baku . . . . . 261	Bethelsdorp, 10, 11, 15	Caffraria . . . . . 15, 473, 476
214, 500	Balaghaut . . . . . 401	16, 277	477, 505, 508
America, North . . . . . 277	Balasure . . . . . 87	Bethnal Green . . . . . 425	Caffreland, 473-4, 476-7
America, N. W. . . . . 208	Balfour . . . . . 15	Bewile . . . . . 267	Cairo, 17, 24, 27, 199, 226
America, S. 103, 531, 532	Balharly . . . . . 401	Beyalah . . . . . 846	228, 230, 231, 234, 235
America, Spanish, 310	Baltimore . . . . . 316, 532	Bhowanipore . . . . . 78	318, 320, 511, 518-19
311	Bancoraah . . . . . 62, 343	Bhursapore . . . . . 39	Calcutta, 30, 32—42, 65
Amhara . . . . . 24	Bandora . . . . . 76, 522, 523	Bialystock . . . . . 457	70, 75, 78-9, 84—87, 120
Amalgoddy . . . . . 90	Bangalore, 37, 81, 86, 164	Bilwa . . . . . 355, 356	—125, 132, 133, 138-141
Anacooahun . . . . . 443	277, 301, 323, 402, 403	Birmingham . . . . . 161, 162	160, 163, 164, 201—203
Anenfeld . . . . . 384, 385	436—438, 451	207, 214, 215	276-77, 322, 326, 341
Angora . . . . . 386, 387	Bangkok . . . . . 375	Birzapore . . . . . 73	345, 347, 356, 368, 375
Anoperlian . . . . . 356	Bankote . . . . . 86, 462	Bissunpore . . . . . 62	376, 413, 455, 496, 519
	Barceilly . . . . . 75	Bithore . . . . . 70, 71	520, 534

INDEX OF NAMES OF PLACES.

Caldwell . . . . . 220, 257	Chunar . . . . . 65, 75, 79	Digah . . . . . 42	Freetown . . . . . 4, 6, 199
Caledon . . . . . 3, 10	349, 353	Dimhuty . . . . . 452	253, 429, 499
Caledon, River . . . . . 11	City-Road Chapel, 206	Dinapore . . . . . 38, 39	Friendly Islands, 96, 157
Calicut . . . . . 179	Clanwilliam . . . . . 15	Dinapore . . . . . 42	164, 404, 495
Callao . . . . . 72	Clapham . . . . . 457	Doorgapore . . . . . 41	Fulnec, New, 311, 312
Caltura . . . . . 89, 90	Clare . . . . . 240	Dorsetshire . . . . . 206, 319	Fulneck . . . . . 413
Calvary . . . . . 457	Claremont Chapel, 215	Dover . . . . . 24	Futehghur . . . . . 71, 358
Cambodia . . . . . 31	Cochin, 76, 135, 179, 431	Dresden . . . . . 338, 427	Gadaldenia . . . . . 268
Cambridge . . . . . 209, 277	Cochin China . . . . . 29, 414	Drontheim . . . . . 340	Gainsborough . . . . . 468
292, 456, 533	Cæsarea . . . . . 27	Dubi, River . . . . . 506	Galle . . . . . 89, 90
Cambridgeshire . . . . . 319	Coilpetta . . . . . 482	Dublin, 206, 218, 420, 500	Gambia . . . . . 5, 254
Camden Chapel, Peckham . . . . . 214	Coimbatore . . . . . 82, 526	Dum Dum, 38, 39, 74, 342	Gambia, River . . . . . 5
Camden Town, 205, 206	Cologne . . . . . 339	Dummaldenya, 263, 267	Ganges, River, 40, 41, 75
Campbell . . . . . 11	Colombo . . . . . 88—90, 180	Durham . . . . . 319, 465	348—49, 353, 359, 414, 534
Canada . . . . . 239, 277	236, 240, 302, 303	Ecbatana . . . . . 496	Ganjeh . . . . . 384, 385
Canada, Upper, 107, 277	Colossæ . . . . . 168	Echmiazin . . . . . 22	Garden Reach . . . . . 341
Cannanore . . . . . 179	Colpetz . . . . . 89	Ecuador . . . . . 200	Geneva . . . . . 537
Cannington . . . . . 215	Columbia . . . . . 200	Edeiyenkoolam . . . . . 441	Genoa . . . . . 382
Canstadt . . . . . 320	Combaconum . . . . . 83, 199	Eden, New, 275—76, 311	Georgia . . . . . 261
Canton, 28, 29, 31, 72, 92	Commonellee . . . . . 438	Edinburgh . . . . . 324, 331	Georgia (N. America)
Cape Horn . . . . . 102	Comorin, Cape . . . . . 77, 82	337, 496, 560, 504	107, 200, 320
Cape Town . . . . . 7, 9—12	179, 526, 528	Egypt, 3, 17, 18, 24, 25	Georgian Islands . . . . . 72
15, 285, 321, 533	Concan, Southern . . . . . 37	54, 72, 114, 116, 131, 169	99, 363
Carli . . . . . 523	Conjeveram . . . . . 393	225—236, 294, 318, 351	Germany, 23, 72, 108, 199
Carlow, 206—7, 209, 211	Connecticut . . . . . 200	387, 456, 496, 510, 511	217, 227, 241, 251, 278
Carlishud . . . . . 339	Constantinople . . . . . 17, 18	516, 517, 519	289, 318, 320, 337, 338
Carmel, New, 311, 312	90, 22, 120, 168—171	Egypt, Upper . . . . . 24, 230	381, 427, 459, 469, 517
Carolina, North, 290, 532	176—7, 320, 386—7, 511	236, 518	Gharepooora . . . . . 523
Carolina, South . . . . . 200	Cook's Straits . . . . . 120	Eimeo . . . . . 99, 365	Ghogra, River . . . . . 355
Carrick Fergus . . . . . 240	Copenhagen . . . . . 434	Elberfeld, 199, 320, 338	Gibraltar, 54, 163, 383
Casel Zeitun . . . . . 38	Cordofane . . . . . 131, 226	427, 456, 458	455
Caspian Sea . . . . . 17, 384	Corfu . . . . . 18, 19, 23, 27	Elephanta . . . . . 523	Ginger Hill . . . . . 274
386	176, 277	Elim . . . . . 8	Glasgow 15, 331, 376, 500
Caucasus . . . . . 25	Cork . . . . . 206, 211	Elizabeth, Port . . . . . 10	Glenhead . . . . . 275
Cawnpore . . . . . 36, 40, 65	206, 211	Ely, Isle of . . . . . 467	Gloucester . . . . . 319
67—69, 75	Cornwall . . . . . 319	England, New . . . . . 120	Gloucester (W. Africa)
Cedar Mountains . . . . . 15	Cornwall (Jamaica) 238	English Harbour . . . . . 278	4, 110—11, 113, 252, 254
Cefalonia . . . . . 19	462	Enon . . . . . 8	256, 429, 431, 433, 499
Celebes . . . . . 31	Corsica . . . . . 217	Entally . . . . . 344	Gnadenthal . . . . . 7
Cerigo . . . . . 19	Corysians Mount . . . . . 168	E'O'keanga, Riv. 94, 187	Gnatangia . . . . . 97
Ceylon . . . . . 33, 35, 88—91	Cotta, 88, 89, 119, 262—	Ephesus . . . . . 168	Goa . . . . . 289, 360
117—18, 124, 163—64, 178	273, 301, 302, 310, 414	Erivan . . . . . 22, 261	Goahatty . . . . . 39
182—83, 203, 207—8, 240	Cottayam (or Cotym) . . . . . 35, 37, 76, 431, 482, 483	Erzeroum, 22, 866, 387	Gold Coast . . . . . 6
262—274, 277, 301—310	Coni Bazaar . . . . . 402	Eseequibo . . . . . 208	Gondar . . . . . 24, 113, 116
320, 334, 371, 414, 415	Cowes . . . . . 497	Eseequibo, River . . . . . 105	Good Hope, Cape of, 15
487—495, 504, 529	Cradock River . . . . . 11	Essex . . . . . 319	16, 72, 123, 239, 240
Chamtoos River . . . . . 10	Cuddalore . . . . . 36, 74	Etimoly . . . . . 446	277, 285, 326, 496, 501
Charlotte, 110, 111, 113	Cuddapah, 84, 180—182	Eton . . . . . 121, 122	Goomy, River . . . . . 65, 66
253, 256, 429—30, 433	323	Faoum . . . . . 24	Gopalpore . . . . . 354
Chatham . . . . . 456	Culna, 38, 57, 65, 74, 75	Fairfield . . . . . 275, 312	Gorrockpore, 36, 75, 134
Chaughaut . . . . . 451	346, 347	Fairfield, New, 107, 311	353, 355
Chebeyore . . . . . 358	Cuttack . . . . . 87	Falmouth . . . . . 318	Gothenburg . . . . . 340
Cheltenham . . . . . 207	Cutwa . . . . . 43	Falmouth (W. Indies)	Gozo . . . . . 18
Chesapeake, The . . . . . 72	Cyclades . . . . . 19, 20	198, 315, 417, 418	Grahamstown, 11, 2, 478
Cheshire, 121, 201, 319	Cyrus River . . . . . 384	Fehar . . . . . 523	Gravesend, 72, 277, 533
Chester . . . . . 468	Dacca . . . . . 39	Fiji (or Feejee) Islands,	Great Fish River . . . . . 473
Chili . . . . . 200	Dalkeith . . . . . 324	97, 405	Great Queen Street
Chillale . . . . . 183	Damietta . . . . . 27	Finland . . . . . 341	Chapel . . . . . 206, 207
China, 23, 29, 30, 72, 172	Danish Islands . . . . . 106	Finabroy Chapel . . . . . 207	Greece, 19—21, 167, 170
177, 375, 414, 530	Dantsic . . . . . 457	Fitzroy Chapel . . . . . 214	173, 174, 197, 212, 225
Chinsurah, 79, 199, 326	Danube, River . . . . . 339	Fort Blanc . . . . . 372	260, 276, 294, 298, 337
368, 375	Dardanelles . . . . . 170	Fort St. George, 135, 149	514, 530
Christchurch (South- wark) . . . . . 373	Dartmouth . . . . . 468	Fort William . . . . . 78	Greek Islands . . . . . 21
373	Darwar . . . . . 80, 361	Fourah Bay, 4, 253, 255	Green Island . . . . . 462
Christiania . . . . . 340	Debra Damot . . . . . 115	Frampton . . . . . 214	Greenland . . . . . 108, 109
Cristiansburg Fort . . . . . 6	Debritzen . . . . . 500	France, 22, 55, 129—30	Grenada, New . . . . . 200
Chitlah . . . . . 78	Deccan, 180, 521—523	164, 217—18, 227, 250—51	Griffin-town . . . . . 100
Chitpore . . . . . 41, 86	Delaware . . . . . 600	260, 289, 335—36, 338, 381	Griqua-town, 11, 15, 470
Chittrigunge . . . . . 519	Delhi . . . . . 40, 75, 358	386, 425, 469—471, 504	Groenekloof . . . . . 7
Chittagong . . . . . 32	Delta . . . . . 226	Frankfort . . . . . 337	Guatemala . . . . . 200
Chittore, 83, 300, 301, 375	Demerara, 105, 160, 277	Frankfort-on-the-Maine	Guiana 104—106, 160, 375
Chumie . . . . . 15	326, 376	458	Guiana, British . . . . . 456
	Denmark . . . . . 340	Friederiksthal, 108, 109	Guinnet County . . . . . 107



INDEX OF NAMES OF PLACES.

Gungree..... 78, 322	Illinois..... 200	Jersey..... 72	Kristnapore..... 78
Gurhnookteshur, 40	Inchetgaub..... 114	Jersey, New. 197, 200	Krueday..... 32
Gurney's Mount... 198	India, 33, 34, 36, 38, 41	Jerusalem, 169, 174, 278	Kungamany..... 61
Gurnuth-Kane, 396-87	65, 66, 75, 117, 122-25	319, 383, 514	Kuntaghose..... 57
Habal Islands, 96, 158	132, 138, 142-144, 160	Jew Town..... 138	Kurnaul..... 75
404, 405	164-166, 179, 180	Jogeyshwur..... 523	Kuruvenkotel..... 444
Hackney..... 206	199, 200, 203, 208, 212	Joynogor..... 519	Kydonia..... 435
Hackney Chapel... 215	236, 239, 240, 283, 289	Judea..... 521	Labrador, 108, 277, 413
Haivali..... 435, 436	290, 292, 309, 319, 323	Juggernaut, 87, 109, 353	534
Halle..... 337	324, 326, 346, 360, 361	356	Lageba..... 97
Hamburgh, 339, 381, 457	375, 376, 386, 400, 403	Jumna, River..... 40	Lahaina..... 102, 453
Hamburgh-Altona, 339	404, 413, 414, 438, 439	Kaavaros..... 101	Lakeba (or Lageba) 405
Hamedan..... 261	445, 448, 450, 461, 486	Kadatchapooram.. 441	406
Hammersmith..... 243	490, 496, 502, 504, 523	Kadeiyam..... 447	Lambeth..... 239, 374
Hampden..... 462	524-526, 528, 529, 533	Kahoolawe..... 453	Lanai..... 453
Hampshire..... 319	India beyond the Ganges	Kaikohi, 147, 149, 407-8	Lancashire... 319, 465
Hampshire, New... 200	29-32, 177, 178	Kailua..... 453	Languedoc..... 129
Hampstead (Jamaica)	India, British... 180, 324	Kaira..... 80	Laodicea..... 168
482	India, Central..... 71	Kairua..... 101, 102	Latakia..... 28
Hankey..... 10	India, East... 461, 500	Kalankarei..... 481	Lattakoo, 11, 12, 15, 277
Hankey-city..... 99	India, North, 75, 78, 208	Kallattikinnaroo.. 442	471-473
Hanover (Jamaica), 460	353, 375	Kalliharry..... 472	Lausanne..... 337
Happoogoody..... 268	India Peninsular.. 436	Kalumna, River... 12	Lebanon, Mount.. 514
Harborne..... 161, 162	India, South, 76, 78, 164	Kanabadinadenore, 442	Leeds..... 126, 249, 413
Hardcastle..... 11	208, 308, 320, 323, 333	Kandy, 89, 264, 265, 267	Leeward Islands, 364
Harvey Islands, 97, 99	334, 375, 390, 455	-269, 273, 309, 310	366
195	India, West, 76, 104	Kangertlakoak... 108	Leghorn..... 24
Hastings, (W. Africa),	106, 208, 287, 367, 504	Karabagh..... 261	Leguan Island... 105
4, 111-113, 252, 430	521	Karass..... 25, 27, 462	Leicester (S. Leone) 429
Hawaii, 1011-03, 453-4	India within the Ganges	Karesellore..... 441	431, 433
Hawels-town... 99, 366	33-42, 57-87, 120	Karissar..... 387	Leicester Mountain, 427
Hayti..... 200	132-144, 160, 178-	Kashan..... 387	497
Hebrides, New... 103	182, 199, 236, 237, 240	Katagalle, 264, 265, 268	Leicestershire... 319
Hebron (Labrador), 108	299-301, 320, 341-	Kauai..... 453, 454	Leipzig..... 337
Hehefo..... 96	361, 368, 387-404, 413	Kaukauna, 184, 185, 409	Leith..... 368
Hellenendorf... 384, 385	436-452, 480-487	Kavelkinnaroo... 442	Lemé..... 456
Hellspont..... 20	496, 519-529	Kealii..... 102	Lennox..... 312
Hemel-en-Aarde... 8	Indiana..... 200	Kedar..... 116	Levant, 24, 54, 167, 172
Herefordshire..... 467	Indies, East, 142, 323	Kelaat..... 387	175, 177, 289, 294, 296
Hermopolis..... 515	360, 439, 461, 462, 526	Keneri..... 523	Liberia, 4, 6, 199, 219-
Herrnhut..... 278	Indies, West, 104-106	Kennington Chapel, 215	221, 256, 257, 320, 496
Herrnhut, New (Green-	120, 159, 160, 163, 164	Kent..... 319	531, 539
land)..... 108	197, 198, 207, 208, 237	Kentucky..... 200	Lichtenau..... 108
Herts..... 208, 319	238, 274-276, 278, 287	Kerikeri, 93, 147, 184	Lichtenfels... 108, 109
Highbury..... 376	288, 311-318, 330	406, 411	Liegnitz..... 338
Highlands..... 378	367, 368, 413, 460, 496	Kerry..... 240	Lifuka..... 96, 405
Hillah..... 56	Ionian Islands... 18	Khaldeas..... 386	Lily Fountain, 14, 50-52
Hillingdon..... 198	Ipswich..... 468	Khamiesberg... 14, 222	Lima..... 72
Himalaya Mountains,	Ireland, 119, 160, 164	Khamies Mountains, 119	Lincolnshire... 314
179, 236	206, 209-212, 214-	Kharee..... 41, 519	Lippstadt..... 277
Hinde St. Chapel.. 206	216, 219, 240, 249, 277	Khodon..... 28	Liverpool, 245, 319, 412
Hindoostan..... 33	292, 335, 377, 378, 420	Khoy..... 386, 387	468, 495
Holland..... 258, 289	422, 423, 469	Kidderpore, 78, 79, 322	Lovedale..... 15
Holland, New..... 333	Irkutsk..... 28	Kilkenny..... 240	Luca..... 198, 462
Homerton..... 376	Irwin-hill... 311-313	Kilmore..... 215	Lucknow, 65, 66, 68, 69
Honduras..... 504	Islamabad (see Chitta-	Kimkywon..... 32	75, 349
Honolulu..... 453, 454	gong)	Kingerre..... 438	Luckyantipore... 41
Honoruru..... 101-103	Islington, 160, 199, 243	Kingacourt..... 219	Lugen..... 338
Hontoor..... 438	333, 516	Kingston (Jamaica), 105	Lynn..... 468
Houghly, River... 534	Isphahan..... 261, 439	120, 418	Lyons..... 251, 510
Hopedale..... 108	Italy... 227, 260, 382	Kintaga..... 387	Macao..... 28
Hopeton..... 312	Ithaca..... 19	Kissey, 4, 110, 111, 113	Macquarie, Lake.. 93
Hopetown..... 39	Jaffna, 88-90, 117, 265	252, 254, 256, 427, 428	Madagascar, 9, 10, 16
Hovah..... 223	302	431, 432	17, 50, 130, 212, 315
Howrah..... 42	Jaffnapatam..... 90	Klipplaat River, 8, 221	223, 286, 375
Huahine..... 98	Jamaica, 104-106, 120	Koenigsberg..... 427	Madras, 35, 37, 72-74
Huddersfield..... 207	160, 197, 198, 207, 212	Komaggas, 12, 321, 375	76, 78, 81, 83, 84, 87
Humber, River (Siberia)	216, 237, 274, 291, 293	Korek Chal... 384, 385	120, 124, 134, 141-143
28	311, 313, 317, 318, 367	Kornegalle..... 89	160, 163, 164, 180, 181
Hunderücken..... 338	369, 413, 417, 418, 419	Kororavika, 146, 148	203, 240, 277, 283, 300
Hungary..... 337, 500	460-462, 504	154, 184-186, 189, 190	301, 322, 375, 376, 388
Hurdwar..... 357	Jaunpore..... 354	407, 409, 410	393-395, 400, 436, 440
Hurnee... 86, 144, 462	Java... 30, 92, 375, 504	Kourapooker... 78	450, 452, 483, 496, 533

INDEX OF NAMES OF PLACES.

Madchar . . . . . 25	Mesheed . . . . . 387	Ngapuhi . . . . . 410	Paxo . . . . . 19
Madeira . . . . . 496	Mesopotamia, 26, 294 311, 312	Niger River, 319-20, 412	Pays de Vaud . . . . . 337
Madura . . . . . 74, 399	Mesurado, Cape, 6, 220	Nile River . . . . . 3, 25, 226	Pedro Point . . . . . 90
Magnesia . . . . . 436	Mexico . . . . . 103, 532	Nilgherry Hills, 76, 77	Peelawella . . . . . 268
Maharajunge . . . . . 348	Mexico, United States of . . . . . 310	82, 85, 91, 138, 179 240, 388, 451, 452	Pennsylvania . . . . . 200
Mahejah, Plain of, 53	Michigan . . . . . 200	Nochitsheran . . . . . 261	Pera . . . . . 120
Maiaoti . . . . . 100	Middlesex . . . . . 319	Norfolk . . . . . 319	Perambore, 124, 388, 390
Maina . . . . . 176	Millsburg . . . . . 220	Norfolk (United States) 532	Perampanny . . . . . 447
Maine . . . . . 200	Mirihane . . . . . 267	Norfolk Island . . . . . 501	Persewaukum . . . . . 83
Malabar . . . . . 76, 268	Mirzapore, 65, 74, 79 341—344, 353, 534	North-American States, 196, 197, 529—533	Persia, 18, 26, 261, 263 384, 386, 387, 496, 514
Malabar Town . . . . . 437	Mississippi, State of, 200	Northampton . . . . . 247	Persian Gulph . . . . . 17
Malacca, 29—31, 198, 277 533	Missouri . . . . . 200	North Cape . . . . . 153	Peru . . . . . 200
Malaudy . . . . . 526	Mistra . . . . . 170	Northumberland . . . . . 319	Perumalkoollam, 447 481
Malebing . . . . . 472, 473	Mitiaro . . . . . 97, 98	Norway . . . . . 340	Petersfield . . . . . 462
Malta, 18, 20, 22—24 27, 52, 55, 164, 174, 227 234, 294, 295, 320, 383 387, 509, 510, 512, 513 514, 517	Mitylene . . . . . 435	Norwich . . . . . 292, 468	Peterwaldan . . . . . 427
Manaia (or Mangea) 97 98	Moettlingen . . . . . 382	Nottingham . . . . . 319	Pettah . . . . . 302, 437
Manawenua . . . . . 186	Mogra . . . . . 519	Nugagoda . . . . . 267	Peykoollam . . . . . 446
Manchester 331, 374, 468	Mogulpore . . . . . 348	Nukualofa . . . . . 96, 158, 405	Philadelphia . . . . . 200
Manchioneal . . . . . 315	Molokai . . . . . 453	Nukunuku . . . . . 96	Philippolis . . . . . 11
Mandeville . . . . . 313	Monghyr . . . . . 42	Nuremberg . . . . . 427	Pinang, 30, 124, 198 203, 375
Manepy . . . . . 90, 91	Monrovia, 6, 220-21, 257	Oahtooah . . . . . 97	Pitcairn's Island . . . . . 200
Mángakáhiá . . . . . 190	Montauban . . . . . 250	Oahu . . . . . 101, 453, 454	Plaatberg . . . . . 13
Mangakaukua . . . . . 147	Montego Bay, 160, 198 238, 312, 313, 315, 316	Ockendon, South . . . . . 213	Plasley . . . . . 59
Mangalore . . . . . 179	Montreal . . . . . 215	Ohio . . . . . 200, 531, 534	Plenty, Bay of, 146, 152
Mángamaka . . . . . 187	Mooika . . . . . 471	Okkak . . . . . 108	Plymouth, 160, 292, 456
Mangunga . . . . . 94	Moorshedabad . . . . . 42, 79	O'mapére, Lake . . . . . 148	Pocock Point . . . . . 278
Manilla . . . . . 72	Morea . . . . . 19, 21, 28, 169	Ona . . . . . 28	Poland . . . . . 278, 337, 383
Maquasse Mountains, 13	Morley . . . . . 13, 508	Oodooville . . . . . 90, 91, 182	Poland, Russian . . . . . 457
Marae . . . . . 196	Morocco . . . . . 53, 54, 225	Orissa . . . . . 37, 109, 292	Polynesia, 94—103, 157 —159, 164, 195, 196
Margaret Chapel . . . . . 210	Morole . . . . . 523	Orleans, New . . . . . 532	Pondicherry . . . . . 74
Marmara, Sea of . . . . . 170	Mosambique . . . . . 221	Orsa . . . . . 387	Poole . . . . . 468
Marquesas . . . . . 100, 367	Moscow . . . . . 262	Orthez . . . . . 505	Poonamallee . . . . . 393
Marseilles, 318, 496, 505	Mosul . . . . . 387	Oruru . . . . . 186	Poonah . . . . . 86, 462
Martaban, River . . . . . 32	Mount Charles . . . . . 317	Otuihu, 154, 185, 189, 409	Pooree (see Juggernaut)
Maryland . . . . . 200	Mount Coke, 12, 473 477, 506	Oude . . . . . 65, 355	Port Jackson, 120, 194
Massachusetts . . . . . 200	Mount Tor . . . . . 199	Owaiwai . . . . . 157, 186	Port Louis . . . . . 372
Massowah . . . . . 114	Munich . . . . . 337	Oxford, 121, 239, 456, 533	Portman Chapel . . . . . 217
Maturi . . . . . 190, 191	Muttra . . . . . 358	Oxfordshire . . . . . 319	Portsmouth, 122, 123,
Mattancherry . . . . . 138	Mysore . . . . . 143, 438	Pa . . . . . 189, 190	190, 276, 277, 455, 468
Matura . . . . . 90	Nagercoil, 37, 82, 282	Paarl . . . . . 9	Portugal . . . . . 289
Maui . . . . . 101	Nagaqualand, 37, 481, 526 528	Pacaltsdorp . . . . . 10	Potuldunga, 74, 342, 344
Maul . . . . . 453, 454	Nain . . . . . 108	Pacific Ocean . . . . . 72	Poultry Chapel, 215, 291
Maulmein . . . . . 82, 178	Nallammalpooram, 447	Padang . . . . . 92	Praguang . . . . . 32
Maupiti . . . . . 99	Namacull . . . . . 323	Paduckapetty . . . . . 444	Prince of Wales Island, 533
Mauritius, 16, 17, 73, 164 371, 375	Namaqualand . . . . . 321	Pagoda . . . . . 263, 266	Prion, Mount . . . . . 168
Mautli . . . . . 97, 98	Namaqualand, Little, 19	Paihía, 93, 145, 146, 148 —150, 153, 156, 184 185, 195, 407, 410	Prome . . . . . 32
Mavalore Coopum, 390 392	Nassau . . . . . 338	Paisley . . . . . 214	Proosa . . . . . 387
Máwi . . . . . 148, 149	Nassuck . . . . . 522	Palamcottah, 37, 77, 441 445, 452	Prussia . . . . . 251, 337, 456
Mayaveram, 77, 396, 398 400, 401, 448	Natal Port . . . . . 14	Palestine, 131, 210, 211, 277, 278, 383	Prussian States . . . . . 339
Mazaruni, River . . . . . 105	Navigator's Islands, 97 367	Panditerip, 90, 91, 182	Psara . . . . . 169
Mecca . . . . . 18, 23, 225	Nawala . . . . . 267	Pannikemulla, 263, 267	Pulicat, 77, 78, 395, 396
Medina . . . . . 27	Nawob Gunge . . . . . 70	Pannikoollam . . . . . 447	Pursewaukum . . . . . 142
Mediterranean, 17, 21 23, 25, 52—56, 72, 113 —116, 120, 131, 163 164, 167—177, 199, 225 —236, 278, 294—299 368, 434—36, 478—480 509—518	Negapatam, 86, 87, 164	Pantura . . . . . 89	Pyhéa . . . . . 495
Meerut, 36, 75, 356—359	Negombo . . . . . 89	Papankoollam . . . . . 448	Queona, River . . . . . 15
Megaspelaion . . . . . 177	Nellore, 89, 117, 265, 267 —270, 302, 304, 309 310, 487, 490	Papara . . . . . 366	Quila . . . . . 24
Mehendrew . . . . . 348	Netherlands . . . . . 381	Papilyane . . . . . 266, 267	Quilon, 82, 85, 160, 179 282, 324, 375
Melnattam . . . . . 87	Newbury . . . . . 200	Parcherry, 390, 391, 394	Raiatea . . . . . 98, 195
Meerut, 36, 75, 356—359	Newcastle . . . . . 516	Paris, 17, 19, 54, 163	Rammakalchoke . . . . . 78
Megaspelaion . . . . . 177	Newfoundland . . . . . 214	217, 251, 336, 337, 381 425, 436, 505, 533	Ramagate . . . . . 212
Mehendrew . . . . . 348	Newhavan . . . . . 19	Patna, 38, 75, 139, 140 347, 356	Rangbeho . . . . . 278
Melnattam . . . . . 87	Newlands . . . . . 252, 428		Rangihoua, 93, 146, 147 154, 156, 195, 278, 279 406, 407
Meerut, 36, 75, 356—359	Newline . . . . . 59		Rangoon . . . . . 178
Megaspelaion . . . . . 177	Newport Pagnell . . . . . 376		
Mehendrew . . . . . 348	Nevoor . . . . . 83, 526, 528		

INDEX OF NAMES OF PLACES.

Barotoa.....97, 364	Shenkau .....394	St Petersburg,341,368	Tocat ..... 22
Barotonga ..... 97	Shenkoullam .....442	382	Toka .....386, 387
Raspunge.....343	Shiloh .....8, 221	Stafford .....319	Tonga .....96, 158, 406
Ratnapatiya .263, 266	Shirwan .....384	Staffordshire .....128	Tonga Islands, 96, 404
Red River .....107	Shropshire .....319	Steinkopf ..... 12	405
Red Sea.....17, 230	Shusha, 22, 25—27, 261	Stellenbosch ..... 15	Tongataboo....96, 404
Regent, 4, 113, 252—	262, 384, 387	Stewart's Town 198, 417	Tooverkoullam ....444
254, 256, 429—431, 433	Siam, 29—31, 92, 177	Stockholm.....164, 340	Torangata .....185
498, 499	212, 375	Stockport.....207	Tortola .....104, 370
Retford.....497	Siberia, 28, 215, 368, 376	Strasburgh .....250	Tottenham Ct. Chapel,
Rewa .....353	Sierra-Leone, 4, 6, 110	Suffolk .....319	214, 215
Rheno Prussia.....217	164, 198, 252, 255, 256	Sulkea ..... 42	Toulouse.....129, 504
Rhine, River.....427	320, 333, 368, 427, 456	Sumatra .....92, 504	Tranquebar, 74, 392, 448
Rhode Island.....200	497, 498	Sunderbunds, 72, 518	Travancore, 76, 82, 83
Rio .....120	Sierra-Leone River, 498	521	281, 324, 448, 459, 485
Rio Bueno.....198	Silesia .....339, 427	Surat.....35, 79, 80	525—529
Rio Janeiro.....72, 93	Silesia, Upper....338	Surinam .....7, 106	Travancore, South, 82
Robist.....252	Silver St. Chapel, 215	Surrey .....319	Trebricon, 22, 386, 387
Roby-town .....99	Simon's Town.....533	Surrey Chapel, 214, 215	Trelawney ...314, 460
Rochfort.....212	Singapore, 29, 30, 92	292	Treves .....338
Rome .....510	179, 375, 533	Sussex .....319	Trichendore .....481
Rondebooch.....533	Sleswig ..... 6	Sweden .....164, 340	Trichinopoly, 36, 74, 91
Rotherham.....292	Smyrna, 17—20, 23, 169	Swineshead.....214	486
Rotherhithe.....424	171, 173, 176, 177, 199	Switzerland, 217, 337	Trinidad .....287
Rótorua, 146, 152, 153	260, 295, 296, 298, 299	381	Trisapore.....84, 143
191, 408	386, 434—436, 511, 516	Sydney .....93	Tripoli, 22, 27, 278, 320
Rotterdam.....277	530	Syra, 18—20, 23, 173	Tripolitsa, 169, 170, 176
Rowell .....376	Society Islands, 72, 97	175, 294—5, 382, 514—16	Trivanderam .281, 526
Runcorn .....468	98, 363, 406	Syracuse ..... 18	Tulbagh.....9, 15
Russia, 46, 258, 341, 392	Somerset .....319	Syria, 18, 22, 27, 54, 120	Tunis .....22, 27
386, 461, 462, 469, 530	Somerset (S. Africa), 12	131, 225, 510, 511, 514	Turkey, 18, 120, 167—68
Rutland.....319	Somersetshire.....215	Tabernacle 207, 214, 292	170—172, 174—75, 225
Ryde.....468	Soory ..... 42	Tacazze .....114	261, 289, 386, 496, 510
Sadamahl.....39	Southampton, 247, 468	Tahaa .....98	—512, 516
Safet.....383, 510	Southborough .....455	Tahiti, 95, 99, 100, 195	Turvey .....376
Sagalassus .....168	Southern Ocean ...97	200, 362, 364, 454	Two-mile Wood...276
Sahabgunj .....39	South-Sea Islands, 289	Taiamai .....186	Tzatzoe's Kraal ... 11
Salem (India), 31, 199	412	Takou.....154, 156, 190	Uitenhage ..... 11
323, 324	South Seas, 72, 100, 365	Tamatave ..... 16	Umgasi, River .....505
Salem (S. Africa)...12	367, 375, 529	Tananarivo .....16, 224	Umata, River. 13, 505
Salford .....374	Southwark, 331, 373, 374	Tanjore, 36, 73, 74, 83	United States, 18, 95
Salisbury.....214	424	86, 398	107, 120, 199, 209, 213
Salter's Hill .198, 315	Spafield's Chapel, 210	Tannah .....523	202, 221, 246, 259, 277
Salt Savannah, 367, 460	292	Tapueta.....190	287, 289, 320, 327, 496
Samalemon .....114	Spain .....289, 382	Tartary .....386	530—534
Samarang .....92	Spanish Town, 316, 417	Tattanmadam, 444, 481	Ururóa .....410
Samen .....114	Sporades, The ... 19	Tauai .....101	Ussa ..... 6
Samoa Islands....97	St. Ann's (West Indies)	Taumatawerowero.185	Utah Kelosea .....386
Sand Heads .....326	417	Taunton.....213	Valangaman.....399
Sandwich Islands, 72	St. Ann's Bay, 198, 315	Tauranga, 146, 153, 154	Valencia.....18, 22
96, 101, 103, 178, 197,	St. Ann's, Blackfriars,	186, 190—91, 407—8, 410	Vaiparaiso ..... 72
453, 530	214—216	Tavoy .32, 42, 43, 178	Vau Dieman's Land, 93
Sardis .....168	St. Barnabas .....214	Tebriz, 22, 261, 385, 386	Van Islands .....96
Savage Island ....99	St. Christopher's...106	Teheran .261, 386, 387	Veeravannallore...448
Saval .....97	370, 460	Tellicherry .....179	Vellitchapooram ..441
Savannah-la-Mar.198	St. Clement Danes, 206	Tennessee .....200	Vellore .....36, 74
Schamocki .....261	208, 210, 214, 215	Tenos ..... 20	Venezuela.....200
Scheki .....261	St. Elizabeth's (Jamai-	Terrwell .....387	Vengatarayapooram,
Scilly .....502	ca) .....312, 460	Theopolis.....11	446
Scotland, 93, 240, 277	St. Helena.....72	Therapia.....170, 176	Vepery .....36, 124
376, 378, 461	St. Helen's (.....) 276	Thetford .....212	Verapoli .....487
Secrole .....75	St. James' (Jamaica)	Tifis .22, 26, 384, 387	Ver.....460
Selinginak .....28	314, 315, 460	Tigré .24, 113, 114, 496	Versora .....524
Senear .....131, 226	St. John, River.....220	Tillipally.....90, 91	Vesavappapooram .448
Seneca .....190	St. John's (Antigua), 278	Tinnevely, 74, 77, 78	Vienna .....121
Senegal, River.....4	St. John's (Bedford Row)	160, 162, 440, 443, 447	Vincennes.....95
Serampore, 32, 34, 36	206, 215	—450, 480, 481, 526	Virginna .200, 212, 320
38—40, 92, 388	St. John's (Southwark)	Tino.....19, 20, 23	Vizagapatam, 84, 143
Seringapatam, 81, 86	374	Tinos .....20, 258	144
438	St. Louis ..... 4	Tiroorovavayel .....396	Wagenmaker Valley, 15
Shamkor .....384	St. Mary's (Strand), 209	Tirrachandore ...489	277
Shawpore .....360	St. Maura ..... 19	Tittelevely .....527	Waiaha .....453
Sheffield .....207, 217	St. Thomas' Mount, 73	Tobago .....106	Waiake .....102

INDEX OF NAMES OF PLACES.

Waimate, 93, 146, 148	Wareham ..... 209	Wilks Harbour ... 99	Yakbadda ..... 266
150—152, 157, 184—	Warsaw ..... 457, 458	Wilmalow ... 121, 201	Yarmouth ..... 463
186, 195, 407—409	Warwick ..... 319	Wiltshire ..... 319	Yellow River ..... 13
Waimea ..... 101, 102	Washington Islands, 72	Windward Islands, 366	York, New, 200, 316
Waipapa Bazaar ... 138	453	Winipeg Lake. ... 108	327, 534
Waitangi ... 154—156	Watton ..... 208	Wisbeach ..... 467	York, New, State of,
Wakatohea ..... 156	Waugh-town ..... 93	Witgenstein ..... 338	120, 531, 532
Wales, 72, 240, 245, 319	Wellington (W. Africa)	Witte River ..... 8	Yorkshire ..... 319
464, 465, 468	4, 110, 113, 252, 254	Worcester ... 214, 319	Zante, 19, 28, 164, 199
Wales, New South, 93	256, 426, 431, 432	Wuerttemberg..... 382	Zealand, New, 72, 93
96, 120, 164, 193, 203	Wells ..... 468	Wupper, Valley of the,	94, 120, 145, 146, 150
240, 411, 461, 462, 495	Wesleyville, ... 12, 476	427	151, 154, 164, 183, 185
Walicada ..... 263, 267	Westminster ..... 464	Wupperthal ..... 15	189, 193, 276, 278, 279
Wangarúa, 146, 153, 187	Westmoreland ... 319	Wupertal, New ... 433	406, 411, 412, 456, 495
Wangaruru ... 154, 185	Westward Islands, 366	Wynberg ..... 533	Zimboovoo River .. 14
Wapping ..... 213	Weymouth ..... 468		





