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THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XVIII.

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

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KINGS SHALL BE THY NURSING-FATHERS, AND THEIR QUEENS THY NURSING-MOTHERS . . . AND THOU SHALT KNOW THAT I AM THE LORD: FOR THEY SHALL NOT BE ASHAMED THAT WAIT FOR ME.

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# Missionary Register.

JANUARY, 1818.

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

## AGRA.

A LARGE City in India, 800 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.  
1811.

— Peacock.

CHURCH MISSIONARY SOCIETY.

Abdool Messeeh, *Native*.

Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands. See our Volume for 1814, pp. 90-95, and pp. 359-385, for information on the state of the Native Church in this place, and remarks on the Native Character; and see our Volume for 1817, pp. 349, 343, 494, 495, for the most recent intelligence. There are two Schools established at this Station. The sacred leaven is secretly working its way.

The Journals of Abdool Messeeh have excited so much interest in that faithful "Servant of Christ," that our readers cannot fail to be gratified by a picture of him, drawn by the hand of one of the Company's Chaplains. "Abdool Messeeh has been at my house for a few days. How shall I describe to you this interesting man! He appears about forty, a little inclined to corpulence in his figure; his height about five feet ten inches and a half; remarkably handsome, with an air of Asiatic dignity tempered by a sweetness of demeanor perfectly fascinating. He is very much of a gentleman, as we should say in England. Yet, with all, you recognise the simplicity and nativité so obvious in the Journals published in the Missionary Register. He is very zealous, patient, and uniform in his labours; but seems to mourn, as he expressed it in his Letter to Mr. Corrie, 'like a pigeon with a broken wing.'"

## ALLAHABAD.

A City of India, about 490 miles W. N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.  
1814.

— Macintosh.

Kureem, *Native*.

Mr. Macintosh removed hither from Agra.

## ALLEPIE.

A large Town in India, on the Malabar Coast—about 40 miles from Cochin, and 120 North of Cape Comorin—the chief place at which the Company's Ships call to take in pepper and other spices—about 13,000 inhabitants—in the vicinity of the Syrian Christians—a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmins or Pagodas, and therefore highly favourable as a Missionary Station.

Jan. 1818.

## CHURCH MISSIONARY SOCIETY. 1816.

Thomas Norton.

Mr. Norton arrived at Cochin, from Colombo, on the 8th of May; and was fixed at Allepie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. See our List for 1817, under Travancore. A Church is building; and a large house and garden have been presented, as a free gift in perpetuity, by the Government of Travancore. The Society will probably establish the head-quarters of the Travancore Mission at this place. Some interesting particulars are given, in our present Number, respecting the Syrians. See pp. 37, 38. We shall, in a future Number, communicate much more of this nature.

We refer such of our readers as wish to understand the history of the Syrian Churches of Malabar, to Mr. Samuel Lee's Brief History of those Churches, given in the Appendix to the Seventeenth Report of the Society.

## AMBOYNA.

In Insular India, about 3230 miles S. E. from Calcutta, near the S. W. point of the Island of Ceram.

BAPTIST MISSIONARY SOCIETY.  
1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his Station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. In this most remote of all the Stations that have been planted in the Eastern World, Mr. Carey has hitherto acted alone, and has displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament. The Schools, of which many were established by the Dutch Government, are placed under Mr. Carey's superintendance, and occupy a large share of his attention.

LONDON MISSIONARY SOCIETY.  
1814.

Joseph Kam.

Mr. Kam preaches in Malay, and the people are most eager to hear. Many of the Masters permit their Slaves to attend. A printing-press and types have been sent, and a Printer will soon follow. The people, who are very numerous, are anxious for Bibles and Tracts. A large supply of the Scriptures is preparing by the Bible Society.

## NORTH-AMERICAN INDIANS.

UNITED BRETHREN.

THREE STATIONS.

Goshen, on the Muskingum—1734;  
Fairfield, in Canada—1734; renewed  
in 1816, and called *New Fairfield*, the  
former Settlement having been destroyed  
by the American Army: *Spring Place*,  
among the Cherokees—1735.

A. Luckenbach, J. R. Schmidt,  
C. F. Dencke, John Gambold.

See pp. 115-117 of our last Volume, for some account of Fairfield and Spring Place. When the Indians fled from Fairfield, they were followed by the Missionary, C. F. Dencke, who remained with them; and, with his Congregation, was chiefly supported by the generosity of the British Government.

The New Settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the Congregations. At Goshen, Brother Luckenbach is particularly attentive to education. Several Children shew a good capacity. They translate portions of the English Scriptures into their own language.

### ANTIGUA.

An Island in the West Indies.

UNITED BRETHREN.  
1756.

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

Ch. Fred. Richter, C. F. Stobwasser,  
Joseph Newby, Samuel Hoch,  
W. F. Sautter, Jens Olufsen.

A new Settlement has been begun in Nonsuch Division, by desire of the Legislature of the Island. There are 12,000 Members now in the several Congregations.

WESLEYAN MISSIONS.  
1786.

Sam. P. Woolley, George Bellamy.  
Stephen Swinyard, Jos. Chapman, jun.

In this oldest and most successful of the West-India Stations, the Mission has had an increase of 400 Members, and enjoys the full confidence and protection of the local Authorities.  
Members—*Whites*, 25; *Blacks*, 3552.

CHURCH MISSIONARY SOCIETY.  
THREE STATIONS.

Hope, Bethesda, and English Harbour.  
*Superintendent of Schools*,  
Charles Thwaites.

Mr. Dawes continues his care of the Schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 Children. Much good is doing. Great relief has been afforded to the Elder Females, by the money and clothing forwarded for their use by various liberal friends.

### ASTRACHAN.

A City in Russian Tartary, on the Caspian.  
EDINBURGH MISSIONARY SOCIETY.  
1814.

John Mitchell, John Dickson.  
Rev. Mr. Glen, *destined for this Mission.*

See our last Vol. pp. 491-493, for the statements of the Society's Report, respecting this Station.

From the following communication, a judgment may be formed of the importance of Astrachan, as a Missionary Station.

Mr. Mitchell writes—

"After being now above a year in Astrachan, I am much more convinced than I formerly was, of its importance as a Missionary Station. It is not only peculiarly well situated for the circulation of the Scriptures, as from hence books can be sent to a great distance, almost to the borders of India; but is also convenient for Missionaries going to visit many places on the north of Persia; and it even would not be difficult to establish a Mission on the other side of the Caspian, in Baku, or some of the other towns that lie near the sea. These towns, being mostly in the hands of the Russians, there is little doubt but every facility that could be desired would be obtained for this purpose. However, it is necessary to advance cautiously, and a retreat secured. Let this Station be strengthened, and more firmly established, and then farther attempts may be made."

Again, March 1st, 1817.—"In the course of last month, we have had frequent visits from Mahomedans of various nations, and particularly from Bucharian Pilgrims, of whom there are at present about thirty-six in this place, on their way to the Caaba. Scarcely a day passes but we have a visit from some of them. They in general converse freely on the subject of religion; and several of them have been furnished with New Testaments, and copies of our Tracts. One day, not long ago, we were visited by four of these Pilgrims; three of whom we had not seen before. Two of them requested Persian Testaments; and another, an Arabic Tract. One of them was a learned Effendi, and well versed in the Arabic, Persian, and Tartar Languages, and discovered a strong desire for a copy of the Arabic Bible, which he read and understood with ease.

"Here, we may remark, that perhaps few places are to be found more suitable than Astrachan for distributing the Scriptures in Arabic, could we procure them. All learned Mahomedans, of whatever nation or language they may be, study the Arabic, and generally prefer it to their mother tongue. From every nation between the Indus and the Black Sea, merchants resort to this place for the sake of traffic. These are not few in number; and to these we may add great numbers of Pilgrims, who every year pass through this city. Some of these come from a great distance; and when they are on their way home, copies of the Scriptures in Arabic could be conveyed, by their means, to many remote Mahomedan Nations."

The Church Missionary Society has sent to the Missionaries at Astrachan, for distribution, 400 copies of the Arabic Version of Ostervald on Christianity; and intends to furnish them with stereotype plates of various Persian and Arabic Tracts, now in preparation.

### BAHAMAS.

A chain of Islands in the West Indies.

WESLEYAN MISSIONS.  
1788.

NEW PROVIDENCE.

William Wilson, sen.

ELUTHERA.

Michael Head.

HARBOUR ISLAND.

Joseph Ward, William Turton.

ABACO.

Roger Moore.

Laws have been passed by the Legislature of these Islands restrictive of the Mission, against which the British Government has been petitioned by the Society. Among these laws, is one prohibiting all RELIGIOUS Meetings after the setting of the sun; which, of course, subjects the Missionaries to continual inconvenience. A Missionary Society has been formed in aid of the General Mission Fund.

Members—*Whites* 502; *Blacks*, 584.

### BALASORE.

A Town in India, about 120 miles s. w. of Calcutta.

BAPTIST MISSIONARY SOCIETY.  
1810.

John Peter, an Armenian.

### BARBADOES.

An Island in the West Indies.

UNITED BRETHREN.  
SHARON.

1765.

J. Nicholas Ganson, J. A. Kaltofen.

WESLEYAN MISSIONS.  
William Westerman.

Members—*Whites*, 10; *Blacks*, 44.



**ST. BARTHOLOMEW.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1788.

James Whitworth.

Members—Whites, 14; Blacks, 447.

**BELLARY.**

A Town in the Mysore, in India.

LONDON MISSIONARY SOCIETY.

1810.

John Hands, Joseph Taylor, W. Reeve.

Numbers of the Heathen make inquiry; but fear too frequently keeps them in hesitation. Native Schools continue to prosper. Much good has been done among the Military. The Missionaries earnestly long for a printing-press. They are proceeding in the Translation of the Scriptures into the Canara Language.

**BENARES.**

BAPTIST MISSIONARY SOCIETY.

1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recently fixed there. He is particularly fluent in the Hindoostanee. He had laboured successfully round Serampore, but removed to Benares on account of his thorough knowledge of Hindoostanee.

**BERBICE.**

In South America.

LONDON MISSIONARY SOCIETY.

1814.

John Wray.

Mr. Wray was labouring, with advantage; but much opposition having arisen, he is returned home in the hope of securing more freedom to his labours.

**BERHAMPORE.**

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

BAPTIST MISSIONARY SOCIETY.

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

From this Station, which had been recently formed, most of the members had removed to Calcutta. Several families were under instruction. The Station is now principally supplied by Mr. Ricketts, lately fixed at Moorsshedabad or its immediate vicinity.

**BERMUDA.**

An Island in the West Indies.

WESLEYAN MISSIONS.

1788.

William Sutcliffe, William Wilson, jun.

Members—Whites, 95; Blacks, 62.

**BETHELSDORP.**

In South Africa, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

J. G. Messer, — Hooper, Evan Evans.

The work of conversion among the Hottentots is still going forward, though not in so rapid and remarkable a manner as before. The School flourishes. Bibles were much wanted, which want the Bible Society has amply supplied. The Settlement now consists of about 1000 persons.

**BETHESDA.**

In South Africa—about 700 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1808.

Christopher Sass.

Mr. Sass has baptized sixty adult persons; and many others are convinced of their sinful state.

**BOMBAY.**

The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.

AMERICAN BOARD OF MISSIONS.

1813.

Samuel Newell, Gordon Hall.

Horatio Bardwell, to proceed from Ceylon.

The Missionaries preach almost daily to the Natives, in Mahratta, in their own house, at their Temples, or by the way-side; but are not yet able to collect a stated Congregation. They have begun a Translation of the Scriptures, and have finished St. Luke, but proceed with deliberation. Mahratta types and a printing-press are expected from Calcutta.

See pp. 184—188, and 191, 104, of our last Volume; or intelligence from them.

WESLEYAN MISSIONS.

John Horner.

Another Missionary is to be sent by the Committee.

Mr. Horner reached Bombay on the 5th of Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two-thirds of the population. His Teacher was an intelligent Brahmin. He had an interview with the Bishop of Calcutta, then at Bombay, the day after his arrival. His Lordship spoke highly of the zeal and conduct of the Society's Missionaries in Ceylon, and wished Mr. Horner equal success in Bombay.

**BOSJESVELD.**

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

LONDON MISSIONARY SOCIETY.

Cornelius Kramer.

**BURDWAN.** In India.

CHURCH MISSIONARY SOCIETY.

At this place there is a School; and, at Lackoody and Ryawn, two others. They contain about 330 Scholars. Lieutenant Stewart takes these Schools under his charge, and reports to the Calcutta Corresponding Committee.

Five New School-houses were erected, at the date of the last advices; and were about to be opened, at Kahal Gong, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore.

**CAFFRARIA.**

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

LONDON MISSIONARY SOCIETY.

1816.

T. Williams, Tzatzoo, a Native.

A journey was undertaken among the Caffres early in 1816, of which see an account in our Volume for 1816, pp. 479—479.

In June, Mr. Williams and Tzatzoo settled among them.

**CALCUTTA.**

The chief of the three British Presidencies in India.

BAPTIST MISSIONARY SOCIETY.

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

**CHURCH MISSIONARY SOCIETY.**

1816.

William Greenwood,

John Adlington, *Schoolmaster.*

The Society's concerns in Calcutta and the North of India are directed by a Corresponding Committee. See the First Circular of the Committee, for an account of their Proceedings, pp. 340-343, of our last Volume.

Mr. Greenwood arrived with Mr. Schroeter, on the 30th of May, 1816. Mr. Schroeter is at Titalya, near Nepal. — See *Titalya*. Mr. Greenwood is settled in the Society's House at Garden Reach, near Calcutta.

The Committee have taken the most active measures for the establishment of Schools; and had under their care in February last, about 500 Children, which have been since greatly increased. The printing and circulation of Tracts is another object of the Committee's constant attention.

The Rev. D. Corrie is returned to India, and took with him several Missionaries, and Mr. John Adlington, who is to act as a Schoolmaster. The Missionaries stopped at Madras. — See *Madras*.

**LONDON MISSIONARY SOCIETY.**

1816.

Henry Townley, James Keith.

They arrived, Sept. 7, 1816; and have made an encouraging progress, both in preaching and in the establishment of Schools. A Place of Worship has been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hoogly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindoostanee is for benefitting Mahomedans.

**CALEDON.**

In South Africa—about 130 miles E. from Cape Town.

**LONDON MISSIONARY SOCIETY.**

1811.

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The people attached to this Settlement are numerous, but poor. Civilization increases in an encouraging degree.

**CANOFFEE.**

In Western Africa—100 miles N. W. of Sierra Leone—among the Susoos.

**CHURCH MISSIONARY SOCIETY.**

Melchior Renner,

John Godfrey Wilhelm,

Jacob Renner, *Native Interpreter.*

John Ellis, *Native Usher.*

This Mission among the Susoos was advancing rapidly toward a fulfilment of the hopes of the Society, when the revival of the Slave Trade had such an evil influence on the Natives, that the Mission must, in all probability, be withdrawn, after many years' labour, and the sacrifice of much money and even of valuable lives.

The detail of these circumstances is given pp. 392-394, and 528-532, of our last Volume. But God's time for mercy on Africa will still come!

**CANTON.**

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

**LONDON MISSIONARY SOCIETY.**

1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this Mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton.

The Religious-Tract Society has granted \$600. for Chinese Tracts. Dr. Morrison speaks highly of the Tracts prepared by Mr. Milne.

Dr. M. writes, Feb. 24, 1817, "I have here a very anxious time, from the Government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness. I trust the unseen hand of the Almighty sustains me."

**CAPE TOWN.**

In South Africa.

**LONDON MISSIONARY SOCIETY.**

George Thom.

Mr. Thom has lately taken a journey of 1100 miles into the interior, in the course of which he preached to many thousands of Colonists, Hottentots, and Slaves.

**WESLEYAN MISSIONS.**

Mr. Barnabas Shaw having moved into the interior, another Missionary is to be sent to Cape Town by the Committee.

**CEYLON.**

The encouragement wisely given by Government to the benevolent attempts to evangelize this noble island, has led to strenuous exertions, in which various bodies of Christians are taking their share.

**LONDON MISSIONARY SOCIETY.**

1805.

J. D. Palm, J. P. Ehrhardt, W. Read.

The Missionaries now act as Ministers of stated Congregations:—Mr. Palm, of the Dutch Church in Colombo; Mr. Ehrhardt preaching at Caltura, alternately in Dutch and Cingalese; and Mr. Read at Amlangoody, in Dutch. They also attend to Schools.

**BAPTIST MISSIONARY SOCIETY.**

1812.

J. Chater, T. Griffith, — Siers.

Messrs. Chater and Siers preach at Colombo, in Portuguese, Cingalese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cingalese. In connection with Messrs. Armour and Clough, Wesleyan Missionaries, he is proceeding with the Translation of the Scriptures begun by Mr. Tolfrey.

**WESLEYAN MISSIONS.**

1814.

Stations and Missionaries are as follow :

*Colombo*—W. M. Harvard, & Benjamin Clough; assisted by A. Armour. *Jaffnapatam*—James Lynch, Thomas Squance, and Robert Carver. *Trincomalee*—Samuel Broadbent. *Datticaloe*—Elisha Jackson. *Galle*—George Erskine, and John M'Kenny. *Matura*—John Callaway, assisted by W. A. Lallman.

Mr. Lynch was gone on a visit to Madras. W. B. Fox, Thomas Osborne, and Robert Newstead, arrived on the 25th of April last, after a long but pleasant passage of six months.

The Missionaries have begun Annual Conferences for the regulation of the concerns of the Mission. It is said of them, in a late Report—"By preaching, catechizing, conducting Native Schools, and printing the Scriptures and useful books, they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion

is, to deny God, and the almost universal practice to worship Devils.

The Mission Chapel in Colombo, was opened on Sunday, Dec. 29, 1816; on which occasion the Governor and his Lady, with the principal Gentlemen of the Civil and Military Establishments, and a number of respectable Natives, attended.

The Mission possesses, in Colombo, a compact establishment, in an excellent situation; consisting of a Dwelling-house, Printing-office, Chapel, Type-foundry, &c. in one inclosure, detached from other premises. There is a Sunday School in the Fort, and another large one in the Pettah.

An establishment somewhat similar, is contemplated for Jaffnapatam.

The Bishop of Calcutta visited every part of the Society's premises at Colombo, and expressed himself much pleased with them.

Sir Alexander Johnston bears the most honourable testimony to the zeal, prudence, and success of the Missionaries.

In May, 1817, Mr. Fox writes—

“Through many difficulties, with prudence and disinterestedness, the Missionaries have conducted their infant Mission forward to strength and vigour. Schools are every where an object of prime consideration. The Press is a powerful auxiliary. From two presses belonging to the Bible Society, one to Government, and two to the Mission, books are issued by them in English, Portuguese, Tamil, and Cingalese. In four months, from 20 to 30,000 Tracts were printed in the last two languages. Most of the Missionaries preach, in the Low, or Country, Four Languages.”

“The concerns of the Mission daily gather strength. The Missionaries hope to occupy Caltura, this year; and ask for Four additional Missionaries, to enable them to occupy all the coast to Galle; and wish also for Two to go northward. They are attempting to gain an entrance into Candy.”

#### CHURCH MISSIONARY SOCIETY.

##### On their Voyage—

Samuel Lambrick, Robert Mayor,  
Benjamin Ward, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject. Sir Alexander has taken very effectual measures to prepare the way; as may be seen at p. 427 of our last Volume.

The Four Clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked, on the 15th of December, on board the *Victoria* for Ceylon. It is probable that Mr. Lambrick will be fixed at Colombo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andrus, an American Episcopal Clergyman, has been invited to join them.

#### AMERICAN BOARD OF MISSIONS.

Daniel Poor, ——— Richards,  
Benjamin Meigs, Edward Warren.

Mr. Bardwell, who accompanied these Missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jaffna, and given the use of two Portuguese Churches in stations of the highest importance.

Notwithstanding this number of labourers, yet such is the want of them in Ceylon, that, until they are raised up from among the Natives, there is little probability of an adequate supply.

The greatest harmony and brotherly love prevail among the different Christian Labourers. Of the natural tendency of the Gospel to enoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnston, the Chief Justice of Ceylon; but, as that enlightened Magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the increase of Christian Knowledge, such a fact ought not to be withheld from the friends of the Gospel. For some account of this measure, we refer to pp. 186, 187, of our last Volume; and, for a full detail of particulars, to Appendix VII. to the Seventeenth Report of the Church Missionary Society.

The Bishop of Calcutta, on his visit to Colombo, took measures for applying a vote of credit granted to his Lordship by the Christian Knowledge Society, for promoting, through a District Committee of that Society established at Colombo, an edition of the Common Prayer in Cingalese. An edition in Tamil had been printed at Madras.

A spirit of inquiry is increasing among the Na-

tives. In the district of Jaffna, in particular, Buddhists, and even Buddhist Priests, apply frequently for the Cingalese Scriptures; and Mahomedans have begun to manifest an inclination to receive instruction themselves, and to permit their Children to partake of the benefit of an improved education. The Scriptures and Christian Instruction have been introduced, with the most gratifying success, into the prisons of Jaffnapatam and Galle.

#### CHINSURAH.

In Bengal, formerly a Dutch Settlement.  
LONDON MISSIONARY SOCIETY.

1813.

Robert May, J. Harle, J. D. Pearson.

Mr. May has, under his direction, and that of his Assistants, thirty Schools, containing upward of 2600 Children. The Government countenance and assist these Schools.

#### CHITTAGONG.

A District of Bengal, about 230 miles E. from Calcutta.

#### BAPTIST MISSIONARY SOCIETY.

1812.

— De Bruyn, — Baudry.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The Missionaries enter the markets almost daily, and proclaim the glad tidings of Salvation. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the Gospel around.

#### ST. CHRISTOPHER'S.

An Island in the West Indies.

#### UNITED BRETHREN.

BASSE TERRE.

1774.

J. G. Procop, J. Johansen.

About 2000 Negroes under their care.

#### WESLEYAN MISSIONS.

John Smith, William White,  
William Gilgrass, John Colman.

Members—Whites, 33; Blacks, 2552.

Great attention has been paid to education, and with the usual success. The number of Members is diminished, many having died witnessing a good confession. The power of religion is felt among the survivors.

#### CHUNAR.

A Town near Benares—about 500 miles from Calcutta.

#### CHURCH MISSIONARY SOCIETY.

1815.

William Bowley, *Country-born*.

Mr. Bowley has three Schools under his care. See his Journal, pp. 118—123, of our last Volume. He is an indefatigable Catechist and Reader; and pursues a simple, steady, and laborious course of duty.

#### COTYM.

In India—on the Malabar Coast—about 18 miles from Allepie.

#### CHURCH MISSIONARY SOCIETY.

1817.

Benjamin Bailey.

Colonel Munro, the Company's Resident in Travancore, having erected a College at Cotym for the education of the Syrian Priests, wished to place an English Clergyman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras on the 9th of September, proceeded, with Mrs. Bailey, overland, to Travancore, and was fixed at Cotym about the beginning of last year.

The best prospects are opening among the Syrians. The New Testament, published by the Bible Society, under the critical care of Mr. Samuel Lee, has now reached them in abundance; and the Old Testament is proceeding under the same able and indefatigable superintendence.

### CUTWA.

A Town in Bengal, 75 miles N. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1807.

William Carey, jun.

Mut'hoora, Vishnuva, Kanta—*Natives.*

The inhabitants of this populous and extensive district are eager to obtain Gospels and Tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new Schools.

### DANISH WEST INDIES.

**UNITED BRETHERN.**

SEVEN STATIONS.

In the Islands of St. Thomas, St. Jan, and St. Croix.

1732.

C. Gloekner,	— Maebr,
E. Hohe,	N. Neisser,
J. Hoyer,	J. N. Petersen,
F. D. Huenerbein,	J. G. Ramsch,
J. Jeasen,	J. J. Sparmeyer,
— Jung,	J. C. Schaefer,
J. G. Krueger,	J. S. Schaerf,
J. C. Lehmann,	H. F. Sievers,

M. Wied.

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

There are upwards of 19,000 Negroes under the care of the Missionaries.

### DELHI.

A City of India, 976 miles N. W. from Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

Mr. Kerr was established here, but it is doubtful whether he has not left the Station.

### DEMARARA.

In South America.

**LONDON MISSIONARY SOCIETY.**

LE RESOUVENIR.

1808.

John Smith.

Mr. Smith is attended by a great number of the Slaves.

**GEORGE TOWN.**

1809.

John Davies, Richard Elliott.

A number of the Negroes attend worship; and many of them meet, in private, for mutual education.

**WESLEYAN MISSIONS.**

John Mortier, Matthew M. Thackray.

An opposition, which had been excited, appears to subside. The Congregations have greatly increased.

Members—*Whites*, 9; *Blacks*, 956; and are increasing in piety. A Missionary Society has been formed, in aid of the General Fund,

which soon promised upward of 100*l.* per annum. Several of the Slaves subscribe. When one of the Missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought, of all persons, to help our poor fellow-creatures. Once we had not the Gospel; but the people of England have sent it to us, and we ought to he'p in sending it all over the world." A Female Slave said, "God has given it to me, and His Gospel beside; and, as it is my own, I have a right to give it to help to carry de Gospel to my fellow-creatures, for I sure de Gospel have done much for my soul, and I wish all de world to feel de same."

There is a great desire for Bibles among the Negroes at Demarara. One Missionary writes—

"I had no just idea of the number of the Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive."

### DIGAH.

In Hindostan, 320 miles N.W. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1809.

William Moore, Joshua Rowe,  
Ram-prisada, *Native.*

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the Word of God on the minds of inquirers.

### DINAGEPORE.

A City in Bengal, about 240 miles N. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1814.

Ignatius Fernandez.

Inquirers from Purneah, a considerable town to the westward, have heard the Word with serious attention, and gladly received several Copies of the Gospel of St. Luke.

### ST. DOMINGO.

An Island in the West Indies.

We are happy to state that the Rev. William Morton, a Clergyman of the Church of England, well qualified for the situation, and anxious to discharge with fidelity its important duties, has been appointed to the office of Classical Professor in a College, instituted by King Henry, for the instruction of the young men who are hereafter to fill the most important offices in his dominions. Mr. Morton sailed some time since. He will have the full liberty of imparting religious instruction to all who may be disposed to receive it.

**WESLEYAN MISSIONS.**

PORT AU PRINCE.

1817.

John Brown, sen. James Catts.

Messrs. Brown and Catts reached the island Feb. 7, of last year; and were well received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and that they might build Churches in any part of the Republic. They preach both in the town and in country villages, and distribute Tracts. Their Congregations are increasing, and behave with reverence and deep attention.

**CAPE HENRY.**

To that part of the island which is under the authority of King Henry. Two Missionaries are to be sent by the Committee.

### DOMINICA.

An Island in the West Indies.

**WESLEYAN MISSIONS.**

1788.

Members—*Whites*, 4; *Blacks*, 633.

This Station has been lately deprived of its zealous Missionary, Mr. W. Beacock. In his last letter, dated August 12, 1817, and written but seventeen days before his death, though under no apparent apprehension of an approaching change, he says, "My work is increasingly delightful to me. It is beginning to be the soul of my happiness to instruct the poor Heathen and outcasts in the unsearchable riches of Christ. I have not done with trials; nor do I expect to be freed from them in this world: but I feel as though I did not mind them, through a consciousness which I have of the presence of God, and finding all things work together for my good."

In two successive years, the Missionaries appointed to Dominick have been called away by death, and the people left as sheep without a shepherd! Mr. Boothby has been thus quickly followed by Mr. Beacock.

His Excellency, Governor Maxwell, who distinguished himself while Governor of Sierra Leone by his benevolence, grants here also his countenance and support to the attempts to benefit the population under his authority.

### ST. EUSTATHIUS.

An Island in the West Indies.

WESLEYAN MISSIONS.

William Shrewsbury.

Members—Whites, 6; Blacks, 324.

### FREE TOWN.

The chief Town of the Colony of Sierra Leone.

WESLEYAN MISSIONS.

Wm. Davies, Samuel Brown.

Members, 115.

See Leopold Town, where Mr. Davies is Superintendent of liberated Negroes. Mr. Brown has a School of between twenty and thirty Children, at Portuguese Town; and Mrs. Brown had another of upward of forty Girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown preaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live. In each place is a wattle building, the cost of which is about 5*l*. and which answers the double purpose of Meeting-house and School-room.

### GAMBIER.

A Settlement among the Bagoes, in Western Africa, 70 miles N. W. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.

Jonathan Solomon Klein,

Emanuel Anthony, *Native Usher*.

There are about thirty Children in the Schools. There is a good impression on the minds of the elder children. This Station has many advantages for the circulation of the Scriptures and Tracts, in Arabic.

### GANJAM.

A Town on the Orissa Coast, in India.

LONDON MISSIONARY SOCIETY.

1713.

William Lee.

Mr. Lee was obliged to leave his Station, on account of a fatal fever, by which the Schools and Congregation were dispersed. He retired to Madras, where both he and Mrs. Lee were seriously ill. As they were recovered, and Ganjam was become healthy again, he has probably resumed his labours.

### GAYAH.

A large City in India, 55 miles S. of Patna—a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.

1816.

— Fowles.

### GLOUCESTER TOWN.

A Town of Liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.

1816.

Henry Düring and Mrs. Düring.

This Town having been newly formed, Mr. and Mrs. Düring left the Christian Institution on Leicester Mountain, about the middle of December, 1816, at the request of the Governor and with the approbation of the Society's Representatives, to take charge of this Town. There were then 130 Negroes; but, in April, they had 203 under their care, of which 13 Boys and 67 Girls attended School.

See a Report of the state of this Settlement, at pp. 494, 495, of our last Volume.

Mr. and Mrs. Düring are on Government salaries, but were sent out by the Society.

### GNADENTHAL.

In South Africa, 130 miles E. of Cape Town.

UNITED BRETHREN.

1736, renewed 1792.

H. Marsveld, Christian Thomsen,  
H. P. Halbeck, John Lemmertz,  
J. M. P. Leitner, J. T. Hofman,  
C. A. Clemens, — Hornig.

This flourishing Settlement consists of 1977 persons, dwelling in 234 houses. The number of Communicants is 434.

The Governor visited both this Settlement and that of Grueenskloof, in the beginning of last year, and expressed the highest satisfaction at what he witnessed.

It is the intention of the Brethren to form a New Settlement in the present year, on land granted to them on the Witte Revier, for which one married Missionary and two Single Brethren are destined.

### GOAMALTY.

In Bengal, 200 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1808.

Krishnoo, a *Native*.

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his Countrymen.

### GOREE.

An Island of Western Africa.

CHURCH MISSIONARY SOCIETY.

1815.

Schoolmaster and Schoolmistress,

Mr. and Mrs. Hughes.

In consequence of the restoration of this Island to France, the Schools have so far dwindled, that it is probable the Station must be given up.

### GRACE HILL.

In South Africa—formerly called Thornberg, and sometimes Vanderwalt's Fountain—in the country of the Wild Bushmen—about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1814.

Erasmus Smit.

The favourable appearance of things at this Station led to the change of the name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to his Word, both among the *Coorlams* and the *Bushmen*. A general concern about religion seems to prevail.

**GREENLAND.****UNITED BRETHREN.**

THREE STATIONS.

New Hernhut (1733)—Lichtenfels (1758)  
Lichtenau (1774).

J. Albers,	C. F. Grillich,
J. J. Beck,	J. C. Kleiuschmidt,
M. Eberle,	J. F. Kranich,
C. Fleig,	J. Lehman,
J. G. Goreke,	J. H. Moehne,
	V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavourable seasons. Brother Menzel died Oct. 31, 1816, having spent thirty-three years in the service of the Greenland Mission. Inhabitants of the three Settlements, about 1100.

**GRENADA.**

An Island in the West Indies.

**WESLEYAN MISSIONS.**

1788.

Daniel Hillier.

Members.—Whites, 9; Blacks, 171.

Mr. Lill died on this Station, December 1816. He departed in the true spirit of a Christian.

**GRIQUA TOWN.**

In South Africa—about 700 miles n. of Cape Town.

**LONDON MISSIONARY SOCIETY.**

1802.

William Anderson,	Henry Helm.
B. Berend,	J. Hendrick,
P. David,	Piet Sabba,

} *Natives.*

Prejudices among the Unconverted Natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than fifty Adults have been lately baptized; and the general state of religion is encouraging. Many neighbouring Kraals of Bushmen have desired Teachers. Piet Sabba has been sent to one of them.

**GRUENEKLOOF.**

In South Africa.

**UNITED BRETHREN.**

1808.

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

By the last returns, there were 290 persons connected with this Settlement; of whom fifty-three were Communicants, and ninety-three Baptized. A new Church was built last year, the former one being too small for the Congregation.

**GUIANA.**

A Province in South America.

**UNITED BRETHREN.**

FOUR STATIONS.

Paramaribo (1735)—Sommelsdyk (1735)—Good Intent, on the river Neukeer; and another on the river Copename: these two recently formed by the Brethren Genth and Hafa, who left Hope on the Corentyn.

J. Blitt,	C. Graff,
J. G. Buechner,	John Hafa,
C. B. Buettner,	T. Langballe,
G. G. Buck,	J. D. Lutzke,
W. C. Geuth,	C. Richter,
	C. L. Schwartz.

The Congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord rests on it, and it enjoys peace. At the close of 1816, Congregation, 715; of whom 433 were Communicants. At the new Stations, there was good hope of success.

**HEPHZIBAH.**

In South Africa—formerly called Rhinoster Fountain—in the Bushman's Country, about three days' journey from Grace Hill, in the way to Griqua Town.

**LONDON MISSIONARY SOCIETY.**

1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near; but they now hear the Word gladly.

**HIGH KRAAL.**

In South Africa—about 300 miles s. from Cape Town.

**LONDON MISSIONARY SOCIETY.**

1813.

**Charles Pacalt.**

This is an excellent Station, containing about 300 persons. It is situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. The Mission has two large and fruitful gardens, beside pasture and corn land. The people also have gardens behind their houses. Much good has been effected in the four years of Mr. Pacalt's residence here. He has built a neat little Church, with two small but good houses. The Hottentot singing is remarkably melodious. Many Scholars receive daily instruction. The progress of civilization is very encouraging.

**IRKUTSK.**

In Siberia, near the Sea of Baikal—upward of 3000 miles from St. Petersburg.

**LONDON MISSIONARY SOCIETY.**

1817.

—Stallybrass, Cornelius Rahmn.

The Rev. Dr. Paterson and the Rev. Robert Pinkerton earnestly recommended Irkutsk, as a suitable Station for a Mission to the Mongol Tartars. Mr. Stallybrass was appointed, and proceeded to St. Petersburg. The Rev. Cornelius Rahmn, a Swedish Clergyman, has undertaken to co-operate with Mr. Stallybrass. He was to leave Gottenburg in the middle of September, and join his associate at St. Petersburg; whence they were to proceed, with their wives, on their long journey.

**JAMAICA.**

A West-India Island.

**UNITED BRETHREN.]**

FIVE STATIONS.

1714.

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

None of these Stations, as yet, contain many Baptized Negroes.

**WESLEYAN MISSIONS.**

1789.

KINGSTON.

George Johnstone, William Ratcliffe.

SPANISH TOWN.

John Hudson.

MORANT BAY.

John Wiggins, James Underhill.

GRATEFUL HILL.

James Horne.

MONTEGO BAY and PALMOUTH.

John Shipman, William Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the Missionaries have been invited to extend their labours: the increase of Members at Kingston alone, has, within the last six months, been 300; but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the Mission has been acquiring among the respectable White Inhabitants of the Colonies, laws been passed by the Legislature of the Island, against which it has been thought necessary to petition the Government at home.

Members.—Whites, 25; Blacks, 4192.

**BAPTIST MISSIONARY SOCIETY.**

James Coultart.

Moses Baker is not considered as a Missionary. Mr. Rowe has entered into the joy of his Lord. Mr. Compeer has left the island.

**JAVA.**

In Insular India—2350 miles s. s. e. from Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

BATAVIA.

1813.

W. Robinson, Joseph Phillips.

Mr. Trowt has been brought to an early grave, seemingly by his intense application in a climate adverse to exertion. Mr. Robinson continues to preach, and is translating the New Test. into Malay. Mr. Phillips would probably remove to Samarang.

**SAMARANG.**

Gottlob Bruckner.

Mr. B. is applying to the Javanese, as of most importance in Java; but finds it far more difficult than the Malay, various dialects being mixed together in the Native Books; and there is, as yet, neither Grammar nor Dictionary of the Language. Mr. B. had joined himself to Mr. Trowt, and is now prosecuting that object which lay nearest to his friend's heart—to give the Javanese the Scriptures in their Native Tongue.

**LONDON MISSIONARY SOCIETY.**

BATAVIA.

1814.

The Rev. J. C. Supper, who went out as a Missionary to the Society, officiated in the Dutch Church; and, on the restoration of the Island to the King of the Netherlands, was appointed Malay Minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and Tracts. He has been called to his reward in the midst of his years. He was, as we have ourselves had occasion to know, an able, disinterested, and devoted Servant of his Master. It is with a mournful pleasure, therefore, that we read his last words to one of the Societies, whose designs he delighted to serve: "A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services as long as I live."

**JESSORE.**

In Bengal—77 miles E. N. E. from Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1807.

William Thomas (Country born).

*Natives:*

Sephul-rama, Manika-sha, Nurottoma.

Mr. Thomas has been ill. Some recent conversions have taken place among the Natives.

**KARASS.**

In Russian Tartary, in the government of Caucasus, between the Black Sea and the Caspian.

**EDINBURGH MISSIONARY SOCIETY.**

1802.]

Alexander Paterson, James Galloway.  
Jan. 1818.

See our last Vol. pp. 489—491, for the Report of the Society respecting this Station, which was the first occupied by the Society, and from which, in 1814, two separate branches of the Mission were established at Astrachan and Orenburg.

The Sultan Katgerry, one of the fruits of this Mission, after spending some time in this Country, is returned home.

In May, 1816, Mr. Paterson set out on a journey to the Crimea, an interesting report of which we gave at pp. 494—497 of our last Volume.

**KIDDERPOOR.**

A Village near Calcutta, within a short distance of Garden Reach.

**CHURCH MISSIONARY SOCIETY.**

1816.

Two Schools are opened here, under the superintendence of the Rev. William Greenwood, who resides in the House of the Society, at Garden Reach. It is hoped that these Schools will supply efficient Teachers for other quarters.

**KINGSTON.**

In Canada.

**SOCIETY for PROPAGATING the GOSPEL.**

George Okill Stuart,  
*Missionary to the Mohawks.*

John Green,  
*Schoolmaster to the Mohawks.*

John Hill,  
*Reader and Catechist to the Mohawks.*

The offices of Schoolmaster and Catechist were united in the same person, but it has been deemed expedient to separate them.

**KISSEY TOWN.**

A Town of Liberated Negroes, in the Colony of Sierra Leone.

**CHURCH MISSIONARY SOCIETY.**

1816.

Charles Frederic Wenzel.

Mr. David Brennan, in company with Mr. Cates, now settled at Hiberforce Town, reached the Colony, February 25th of last year. He was designed for Gambia; but was fixed at Kiskey Town, where, after a short residence, he died. See p. 349, of our last Volume.

At the last Returns, there were 401 persons at Kiskey Town; of which seventy-four Boys and seventy-seven Girls attended School.

**KROOMAN'S RIVER.**

In South Africa, south of Lattakoo.

**LONDON MISSIONARY SOCIETY.**

1817.

Robert Hamilton.

At pp. 234, 235 of our last Volume, the Reader will find the Society's report of attempts made to fix a Mission in Lattakoo; the most northern spot to which Mr. Campbell penetrated, in his journey in South Africa. The King, Mateebe, was promised to receive Missionaries. In February, 1816, after a toilsome journey of eight days from Griqua Town, a party of Missionaries, full of expectation, reached Lattakoo. They met with but a cold reception; and were finally obliged to retrace their steps to Griqua Town.

Mr. Read, accompanied by nearly thirty of the Congregation from Bethshodop, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the Missionaries. They arrived on the 23th of December. After many objections, the Missionaries were allowed to settle at Lattakoo. It seemed probable, however, that the King would ultimately leave that place, and fix at Krooman's River; in which case, Mr. Read promised him the assistance of the Missionaries in cultivating and watering the lands.

In consequence of these arrangements, Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817. They reached Lattakoo on the 25th. Prior to their arrival, Mateebe had been won to a predatory excursion, contrary to the advice of the Missionaries who were at Lattakoo, in which

he had suffered great loss. Matebe seemed much inclined to abandon Lattakoo, and to remove southward, to Krooman's River.

On the 31<sup>st</sup> of June the Missionaries left Lattakoo, and reached Krooman's River on the 8<sup>th</sup>, a spot which seems well adapted for a Settlement. They were accompanied by the King and several Chiefs, who went with them in order to determine where the New Town should be built. The King intended to call a meeting of the Chiefs at Lattakoo, to see who were with him and who were against him; as several of them are averse, both to his removal, and to his entertainment of the Missionaries.

### LABRADOR.

#### UNITED BRETHREN.

##### THREE STATIONS.

Nain, 1771. Okkak, 1776. Hopedale, 1782.

J. C. Beck,	T. Martin,
J. G. Knoch,	J. S. Meisner,
G. F. Knauss,	J. L. Morhardt,
J. F. Koeper,	F. J. Mueller,
J. Koerner,	J. Nissen,
B. G. Kohlmeister,	G. Schmidtman,
J. Lundberg,	C. J. L. Schreiber,
	S. Stuerman.

There are about 700 Inhabitants in these Settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the Settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles has been printed by the British and Foreign Bible Society. Two of the Missionaries, one of whom had ministered in Labrador more than thirty-one years, appeared, at the Committee, on the 17<sup>th</sup> of November, in the costume of the Natives, and expressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

The Missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux Language affords us much joy and encouragement; nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian Church, and feel their hearts warmed with fresh motives of gratitude."

The aged Mr. Schmidtman, at Nain, is proceeding, diligently, in translating the Epistles. The vessel which annually visits Labrador, to carry supplies, was prevented from reaching Hopedale, in 1816, by the ice and furious storms, for the first time in fifty-three years. See our last Volume, pp. 147, 148.

### LEICESTER MOUNTAIN.

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

#### CHURCH MISSIONARY SOCIETY

John Horton, *Schoolmaster.*  
Mrs. Horton, *Schoolmistress.*  
John Rhodes, *Native Usher.*

On this Mountain the "Christian Institution" of the Society is formed. The unexpected death of the Rev. L. Butcher, who had the particular charge of this establishment, has deprived the Society of his able services. He died on the 17<sup>th</sup> of July last. See our last Volume, pp. 437, 438, and 481. The Chaplains of the Colony, Messrs Garnon and Collier, will take charge, of the Institution, till a Superintendent, who is now preparing for this service, shall reach Africa.

See reports of the state of the Institution, in our last Volume, pp. 235—255, and 480.

By the last Returns there were 286 children at the Institution; of which 227 were Boys, and 59 Girls.

### LEOPOLD TOWN.

A Town of Negroes, in Sierra Leone, liberated from Slave Ships.

#### WESLEYAN MISSIONS.

William Davies, *Superintendent.*

By the last Return, there were 154 person collected here, of whom twelve Men and Boys were learning trades. Several of the Adults, and all the Artificers, attend Evening School.

### MADAGASCAR.

An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

#### LONDON MISSIONARY SOCIETY.

David Jones, — Bevan.

This Mission has been unavoidably delayed. Messrs. Jones and Bevan, it is expected, will shortly proceed to this destination.

#### WESLEYAN MISSIONS.

Two Missionaries are to be appointed to this Station by the Committee.

Governor Farquhar, of the Mauritius, has been urgent for an attempt to communicate Christianity to Madagascar. Every preparation has been made by him, to furnish such Missionaries as may be sent out, with the best information respecting the island, and the most promising measures to be adopted. He has a Vocabulary, Grammar, and Dictionary of the Madagascar Tongue, which he proposes printing. They were collected by a French Gentleman, and cost nearly twenty years' labour. He has works in French and Madagascar, which occupy nine folio volumes, and contain a mass of materials respecting the island. The Madagascar is written in the Roman Character, as they have no character of their own.

There are, however, many difficulties in the way of this attempt, which should prepare the Societies that may engage therein for disappointments and delay. Three places—Fort Bourbon, St. Luce, and Tamatafa—have been occupied, by the English, on the island. From these places Mauritius and Bourbon received their cattle and slaves, which last traffic is now happily abolished. These Stations are very unhealthy; but not so the interior. The inhabitants have been deceived by Europeans, which augments the difficulties of any attempt to benefit them.

Every necessary of life is produced in abundance. A strip of low sand encircles the whole island, and extends into the country five or six miles, and in some places more. This part is often unhealthy, from the overflowing of the rivers. The English claim the east side of the island, from the coast to the ridge of mountains which divides it from north to south. The King of Ova is a powerful prince on the west side of this ridge; and, being on good terms with the English, would probably afford protection to Missionaries.

### MADRAS.

The second of the three British Presidencies in India—on the East Coast of the Peninsula.

#### LONDON MISSIONARY SOCIETY.

1805.

W. C. Loveless, Richard Knill,  
Charles Mead.

Mr. Mead has joined Mr. Loveless and Mr. Knill. Messrs. Lee, Gordon, and Medhurst, belonging to other Stations, have laboured for a time in Madras. There is regular preaching at the Chapel, and in some other places. There are Free Schools for both Boys and Girls: in that for Boys, there are 147; that for Girls is just beginning. In different Native Schools there are also 250 Children. The Missionaries print a Quarterly Paper, containing a view of each part of the Mission.

#### CHURCH MISSIONARY SOCIETY.

1815.

C. Theoph. Ewald Rhenius,  
Bernard Schmid, Deocar Schmid.  
Christian, *Native Reader.*  
Rayappen, *Native Catechist.*



*On their Voyages :*

Joseph Fenn, G. T. Bärenbruck,  
Henry Baker.

Of the Missionaries mentioned in the last List, Mr. Schnarré is removed to Tranquebar, Mr. Bailey to Allepée, and Mr. Dawson to South Travancore. Messrs. Schmid, with Mrs. D. Schmid, left this country with the Rev. Daniel Corrie, and were destined for Calcutta; but, on their arrival at Madras, they entered into the service of that Mission, with the consent of Mr. Corrie, there being pressing calls for labourers in various parts of that field. See, on this subject, pp. 31, 32, of the present Number; and, on the general state of the Mission, see our last Volume, pp. 63—70, and 232—340, with pp. 20—31, of the present Number.

Of the Missionaries on their voyage, Mr. Fenn will probably proceed to Travancore, and Messrs. Bärenbruck and Baker take part in the labour nearer Madras, where it has pleased God to awaken a great desire of instruction.

A Church is building in Black Town, and Schools are continually increasing. Mr. Rhenius and Christian are constantly and most usefully occupied; and Messrs. Schmid, with Mrs. D. Schmid, will come into immediate service. Mr. Rhenius is revising the Tamil Version of the Scriptures.

## WESLEYAN MISSIONS.

1817.

Mr. Harvard, who was appointed to Madras, has been detained in Colombo by the urgency of the affairs of the Ceylon Mission. Mr. Lynch, from Jaffnapatam, has visited Madras at the request of the Ceylon Conference. The Conference at home have directed the Committee to send out another Missionary to Madras, who will probably be joined by Mr. Harvard.

Mr. Lynch preaches from three to five times a week; but feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a Chapel; but "as yet," he writes, "I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and, in depth, there are few places more than from sixty to eighty feet, and, in front and rear, and on each side, closely confined by houses and walls. And such a place for bustle and perpetual noise, I never have been in. What is called one 'ground' i. e. sixty feet by forty, in a populous place, costs from 800. to 1200.; and, in back streets, from 600. to 1000.; and, in so hot a climate, less than four 'grounds' could not be purchased for a House and Chapel."

## MALACCA.

The chief Town in the Peninsula of Malacca.

## LONDON MISSIONARY SOCIETY.

1815.

W. Milne, C. H. Thomsen,  
W. H. Medhurst, John Slater.

Mr. Thomsen set out with his wife, on a voyage to England for the recovery of her health; but she died on the passage. After a short stay in this country, he returned, accompanied by Mr. Slater. Mr. Medhurst, who left England the year before, embarked from Madras for Malacca, on the 20th of May last. They are probably all united by this time, in labouring with Mr. Milne.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese Language; and to publish his Monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese People dispersed among the numerous and populous Islands of the Eastern sea. It is read with avidity by them. He has many opportunities of dispersing books, by the different vessels which touch at Malacca.

A printing-press, workmen, and founts of Malay and English types have arrived from Bengal.

## MALTA.

A British Island in the Mediterranean.

## CHURCH MISSIONARY SOCIETY.

1815.

William Jowett, James Connor,  
Dr. Cleardo Naudi.

Mr. Jowett has been diligently availing himself of the advantages afforded by his situation in Malta, to attain the objects of his residence there; for the more ready acquisition of Modern Greek, he passed a few months in Corfu.—The

Rev. James Connor left London on the 12th of November, and has probably reached Malta some time since. Dr. Naudi is engaged by the Society in the composition and translation of Tracts; and will probably travel, in company with Mr. Jowett and Mr. Connor. A translation of the Scriptures into Maltese is proceeding.

For much important information respecting the shores of the Mediterranean, sent home by Mr. Jowett, and for details of his proceedings, see our last Volume, pp. 89—95, 325—355, 398—408, and 430, 451.

## LONDON MISSIONARY SOCIETY.

1816.

Isaac Lowndes.

The late Mr. Bloomfield was established here in 1811. On his death, Mr. Lowndes was sent out, and arrived on the 6th of November, 1816. He is perfecting himself in Italian and Modern Greek, with the view of proceeding to the Ionian Islands.

A Bible Society has been happily established in Malta, of which Mr. Jowett, Mr. Lowndes, and Dr. Naudi, are Secretaries. See our last Volume, pp. 351, 352.

## MAURITIUS,

Or Isle of France—an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

## LONDON MISSIONARY SOCIETY.

1814.

John Le Brun.

The Schools under Mr. Le Brun's care have succeeded beyond expectation; much indifference, and even opposition, having been manifested by a class of population, among whom the French Revolution had destroyed religious principles. The state of principles and morals is still awfully depraved. Governor Farquhar countenances and supports Mr. Le Brun, and has granted him the use of a spacious building. The Scholars having become too numerous for one Teacher, a suitable Assistant will be sent to Mr. Le Brun.

## MEERUT.

A Town in India, about 32 miles N.E. from Delhi.

## CHURCH MISSIONARY SOCIETY.

1815.

Anund Messceeb, Native.

This name was given to Permunund at his baptism. Under the superintendence of the Chaplain, the Rev. Henry Fisher, he has the charge of Schools in Meerut, and in four villages in the neighbourhood.

See pp. 17—20 of the present Number, for an account of the discovery, by Anund, of an extraordinary body of Native Christians near Delhi.

## MONGHYR.

A very large City in India.

## BAPTIST MISSIONARY SOCIETY.

1816.

John Chamberlain; Brindabund, Native.

Mr. Chamberlain, who was stationed at Sirdhaha, about 920 miles N. W. from Calcutta, and 600 from Agra, was under the necessity of leaving that Station. He is assisted at Monghyr by the aged Native, Brindabund, and is translating the New Testament into the Brij-bhassa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 Tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

## NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles w. of Calcutta.

## BAPTIST MISSIONARY SOCIETY.

1812.

Ram-mohun, *Native.*

This pious Native Itinerant labours with success. Hopeful inquirers present themselves.

## NAMAQUALAND.

In South Africa.

## LONDON MISSIONARY SOCIETY.

H. Schmelen, J. Bartlett, J. Marquard.

Bethany, formerly called Klip Fountain, 55 miles N. of Cape Town, is occupied by Mr. Schmelen. He had baptized sixty-five Adults, besides forty Children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of Salvation. God has opened a wide door, and prepares the hearts of many to receive the Word with gladness."

Mr. Bartlett and Mr. Marquard also labour among the Namaquas, but their Station is not mentioned in the Report of the Society. Mr. Bartlett, on coming to a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of Salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

## WESLEYAN MISSIONS.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last Missionary sent to Cape Town, led by a strong desire to preach the Gospel to the Heathen in the Interior, has with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship. The Hottentots appear not only willing, but eager to be instructed—a people prepared for the Lord. Mr. Shaw has shewn the Boors that he can plough to better purpose with an English plough and four oxen, than can be done with their own ploughs and twelve oxen: this has encouraged the Hottentots to begin cultivation, and made them eager to have corn.

This Station is on the Khamies Mountains: it bids fair to become of importance; as there is no Church within perhaps 150 or 200 miles, and no Missionary Settlement near. M. Schmelen kindly accompanied Mr. Shaw, and saw him settled.

## NEVIS.

An Island in the West Indies.

## WESLEYAN MISSIONS.

1788.

John Dace, James Fowler.

Members—Whites, 19; Blacks, 1183.

## NEW ZEALAND.

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

## CHURCH MISSIONARY SOCIETY.

RANGHEE-HOO.

1816.

*Schoolmaster*, Thomas Kendall;*Lay Settlers*, Wm. Hall, John King.

The Settlers at Ranghee-Hoo have remained in safety. An attempt to form a second Settlement at Wytanabee, in another part of the Bay of Islands, was given up; the situation being found insecure. The Settlers are gradually advancing in their influence on the Natives.

For details, see our last Volume, pp. 344—351, 427—430, and 519—527.

## NIAGARA. In Canada.

## SOCIETY FOR PROPAGATING THE GOSPEL.

Robert Addison.

## ORENBURG.

The Capital of the Government of that name—in Russian Tartary—population about 10,000—the great thoroughfare from Siberia to the European Pro-

vinces of Russia; and the constant resort of an immense number of Tartars, Calmucks, Bucharians, and other tribes.

## EDINBURGH MISSIONARY SOCIETY.

1814.

C. Fraser, G. Macalpine.

Walter Buchanan, a *Ca bardian*.

See our last Vol. p. 494, for the statements of the Society's Report.

## PALAMCOTTA.

In the Southern part of the Carnatic, not far from Cape Comorin.

## CHURCH MISSIONARY SOCIETY.

1817.

Robert Graham, *English Schoolmaster.*— Gahagan, *Malabar Schoolmaster.*

These Teachers are acting under the superintendence of the Rev. James Hough, Chaplain on the Station. There were in the English School, thirty three, and in the Malabar nearly seventy Scholars. We shall lay before our Readers an interesting Letter from Mr. Hough.

## PARRAMATTA.

In New South Wales—about 25 miles w. of Sydney.

## CHURCH MISSIONARY SOCIETY.

1815.

The Seminary established at this place, by the Rev. Samuel Marsden, for the instruction of New Zealanders, contained four Young Men connected with the principal families near Ranghee-Hoo, the Society's Settlement in New Zealand. They were improving rapidly. See our last Volume, pp. 327, 328.

## PATNA.

A large City in India—320 miles n.w. of Calcutta.

## BAPTIST MISSIONARY SOCIETY.

1812.

J. T. Thompson, — Flatman.

Mr. Thompson has been lately joined by Mr. Flatman, who desires to devote himself to the work of the Mission. In a journey to Benares and Allahabad, Mr. Thompson had many opportunities of publishing the Gospel, and observed throughout the country a general impression that it will be soon triumphant. He has also visited Bettiah, about ninety miles distant, to ascertain the practicability of establishing Schools there.

## PEACE MOUNTAIN.

In South Africa—formerly called Afrikaner's Kraal—550 miles from Cape Town.

## LONDON MISSIONARY SOCIETY.

1815.

E. Ebner.

About 200 of the Curanans are here collected, of whom fifty attend daily worship: about thirty attend school; and sixteen Adults, beside twelve Children, have been baptized. The Converts are happy in the knowledge of Christ.

Mr. Ebner has baptized Africaner, once the terror of the whole country, but now a warm exposurer of the faith which he once persecuted.

## POLYNESIA.

Or the Islands of the Great South Sea.

## LONDON MISSIONARY SOCIETY.

OTAHEITE AND EIMEO.

1797.

John Davies, Charles Wilson,

William Henry, Henry Bicknell,

Samuel Tessier, W. P. Crook,

Henry Nott, William Ellis,

James Hayward, J. M. Orsmond,

Charles Barff.

*Now on their passage :*

L. E. Threlkeld, Robert Bourne,  
David Darling, George Platt,  
John Williams.

For the statements of the Report for 1817, see our last Volume, pp. 227, 228.

Mr. Ellis proceeded from Port Jackson, to join his Brethren, Messrs. Ormond and Barff arrived at Port Jackson at the close of 1816, and would follow Mr. Ellis by the first conveyance.

A great change has been wrought among the Natives. But a few years since, they were blind and cruel Idolaters. After much and patient labour, the Missionaries have been made instruments of inestimable good. Idolatry has passed away. The public signs of it have been destroyed. The Household Deities of Pomarre, he has given to the Missionaries, that they might be sent to England, to shew his friends here what "foolish gods" they had worshipped. Under Christian principles, and counselled by their best friends the Missionaries, they may become a happy people. It is said that 3000 persons have learned to read. The Scriptures are gradually preparing for them. It is painful to add to all this, but it ought not to be concealed, that though Pomarre seems cordially to embrace the profession of Christianity, and lends it all the countenance in his power, yet his spirit and habits do not manifest that he is under its full influence. Let him be remembered in the prayers of Christians.

**RANGOON.**

The chief Sea-port of the Burman Empire—about 670 miles, S. E. of Calcutta.

**AMERICAN BAPTISTS.**

Adoniram Judson, George H. Hough.

The American Baptist Board have appointed to this Station, James Colman, and Edward W. Wheelock. Mr. and Mrs. Judson had to encounter various difficulties; but observe in their last communication. "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present Government of Rangoon grants us all the protection, and shews us all the kindness, we can desire." Mr. and Mrs. Hough have safely arrived. The families have united on the principle adopted at Serampore, that of a common fund; and the whole aspect of affairs here seems encouraging.

Mr. Judson has completed in the Burman Language, as a Treatise, a summary of the Christian Religion, and also Grammar of the Tongue; and had made some progress in the translation of the Scriptures, but was obliged to relax, for a time, from all study, by a violent pain in his head and eyes; but is much recovered. Mr. Hough took with him, as a present from the Serampore Brethren, a printing press, types, and paper; and would proceed to work without delay.

**REGENT'S TOWN.**

A Town of Liberated Negroes, in the Colony of Sierra Leone.

**CHURCH MISSIONARY SOCIETY.**

W. A. B. Johnson.

Mr. Johnson, having been ordained according to the rites of the Lutheran Church, has been appointed to the charge of this Station. He receives a Salary from the Government. There were under his care, by the last Returns, 1223 persons. Of these, 179 Boys and 93 Girls attended School.

It has pleased God to grant his blessing to Mr. Johnson's labours. Many have become religious, and have been baptized. See pp. 255, 256, and 481—485, of our last Volume.

**ROYAPETTAH.**

A Village about four miles from Madras.

**LONDON MISSIONARY SOCIETY.**

1816.

Samuel Render.

Mr. Render fixed himself at this place, Nov. 27, 1816. In Royapettah, with the villages of Trip-

plecan and St. Thomé, at the distance of three miles on each side of it, the number of inhabitants is not less, it is said, than 40,000. In April, 1817, there were 160 Children in the Schools under his care.

**SAREPTA.**

In Russian Tartary, near Czaritsa on the Volga.

**UNITED BRETHREN.**

1765.

J. G. Schill, Christian Huebner:

From Sarepta, a Settlement of the Brethren, these Missionaries proceeded, in 1815, among the Calmucks of the Torquatik Tribe. Having now learnt their languages, they are beginning to preach to them the Gospel.

**SERAMPORE AND CALCUTTA.**

Serampore, as a Danish Settlement, has lately reverted to that Government.

**BAPTIST MISSIONARY SOCIETY.**

1799.

**Missionaries :**

Drs. Carey and Marshman: Messrs. Ward, Lawson, Eustace Carey, Yeates, Randall, and Penny; with the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Cait'hano.

Mr. W. H. Pearce, eldest son of the late Rev. S. Pearce, of Birmingham, is probably arrived. He is a printer, and is gone out to serve the Mission in that capacity.

Messrs. Stephen Sutton and David Adam are on their voyage. The various, extensive, and beneficial labours in which the Missionaries have been engaged, are in a state of encouraging progress. The Word of Life is sounding forth in various directions, principally by means of the Brethren raised up in the Country; and instances frequently occur, in which it appears to be made the power of God unto salvation.

**SIERRA LEONE.**

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

**CHURCH MISSIONARY SOCIETY.**

The Society, after supplying, by its Missionaries, for many years, the Chaplaincy of the Colony, had the happiness to recommend to Government the Rev. William Garnon as First, and the Rev. John Collier as Second Chaplain, of the Colony. These Clergymen will cordially co-operate in the various plans for benefitting Sierra Leone; and will render the Society every assistance in the conduct of its Missions.

The Rev. H. C. Decker lately sailed for the Colony. In order to place the Education of Youth, throughout the Colony, on a uniform and efficient plan, the Society has made proposals to Government, to take on itself the charge of the Colonial as well as the Country Schools; that is, those which are established in Free Town for the Children of the Settlers, as well as those which are formed in the Negro Towns in the Colony.

See, in this List, under the heads, *Free Town, Leicester Mountain, Kissay Town, Regent's Town, Gloucester Town, Leopold Town, Wilberforce Town.*

**SILHET.**

In Bengal—130 miles N. E. of Calcutta.

**BAPTIST MISSIONARY SOCIETY.**

1813.

John de Silva, Portuguese,  
Bhagvat, Native.

The want of the Scriptures, and the wild manners of the Natives, have retarded the progress of the Mission. As one instance of this savage character, it is stated, that the Kachiar Rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of the Native Brethren had so

far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a School, and thus introduce the Gospel in a silent and gradual manner.

### STELLENBOSCH.

In South Africa, 96 miles from Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

J. Bakker.

The Gospel is accompanied with the divine blessing. The people, grateful for their privileges, are generous in their contributions, not only for the support of this Mission, but for the extension of the Gospel in other places.

### SURAT.

A large City on the Western Side of the Peninsula of India.

BAPTIST MISSIONARY SOCIETY.

1812.

C. Carapet Aratoon, *Armenian*.

The Journal of this Missionary contains some striking facts illustrative of the nature of those impediments which, in every country, oppose the progress of the Gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us: we are only futes in the hand of God." At another time, when addressing near fifty persons, one of them objected, "Our Shasters are not good; therefore we are vicious: but the Christian Shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos: the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be. He said, "Do you call him a Mussulman, who does not walk according to the Koran?" They said, "No."—"Do you call him a Parsee, who does not worship the sun?" "No."—"Do you call him a Hindoo, who eats the cow, and does not worship the gods?" They answered, "No."—"Well, then," said the Missionary, "neither do we call them Christians who obey not Christ. Here is the Gospel. Take it; read and examine for yourselves. Here you will see the characters of those who are the real followers of Christ. They only are Christians, who fear God, obey Christ, and keep his Commandments."

LONDON MISSIONARY SOCIETY.

1815.

James Skinner, William Fyvie,  
John Donaldson.

The Missionaries are applying to the Gujaraees: in which they hope, ere long, to preach to the multitudes of Surat. They are preparing a Catechism and Tracts, with a Grammar and Dictionary, and have made a beginning in the translation of the New Testament. An English School is attended by fifty Scholars, and a Native School by about half that number.

### TANJORE.

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

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

John Caspar Kolhoff.

Country Priests:

Adeykalam, Nanaparagasom, and Abraham.

The aged and faithful Sattianaden is dead.

The Bishop of Calcutta, in the Primary Visitation of his Diocese, has paid very kind attention to the state of this and the other Missions on the coast, under the Society. See our last Vol. pp. 464-466.

His Lordship observes, that the Missions at Tanjore and Trichinopoly, from their contiguity and close relation, might be considered as one; and that they form together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve them from decay, speedy and effectual aid is required. Mr. Pohl is far advanced in years; and though Mr. Kolhoff's exertions are great, no man is equal to

the charge of congregations scattered over a district extending more than 300 miles.

The want of Missionaries and Country Priests has induced the Society to agree to the Ordination of two or three suitable Natives. Mr. Holzberg, also, who had been suspended from his office of Missionary, will be restored, if the Bishop of Calcutta shall deem it proper.

### TELLICHERRY.

On the Western Coast of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.

1817.

Baptiste, *Native*.

He is employed as a Schoolmaster, under the superintendance of the Rev. F. Spring, Chaplain on the Station. Baptiste is much opposed by the Roman Catholic Priest. (See pp. 59, 30, of the present Number. We shall have an encouraging Letter of Mr. Spring's to lay before our Readers.)

### THEOPOLIS.

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

LONDON MISSIONARY SOCIETY.

1814.

J. G. Ullbricht, G. Barker.

Mr. Barker, being prevented from going to Lat-takoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year.

More than seventy persons were baptized during the last year, and the Word is heard with much affection. An Auxiliary Missionary Society has also been already formed at this Station.

### TITALYA.

In India—on the borders, toward Nepal.

CHURCH MISSIONARY SOCIETY.

1816.

Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here; and is particularly countenanced by the Commanding Officer on the Station. He is diligently occupied in the acquisition of the Thibet Language, hitherto almost entirely unknown to Europeans. His talent for this labour is peculiar; and he is zealously directing it to improve the opportunity which has occurred to none other. When suitable assistance is obtained, Native Schools may be opened to a great extent.

The present situation of affairs renders a Station in this quarter very important. It will form a medium of communication between the labourers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar Tribes bordering on China, and through the Western part of that Empire.

Captain Barre Latier, the Commanding Officer on the Station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted: and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

### TOBAGO.

WESLEYAN MISSIONS.

Moses Raynar.

Members—Whites, 10; Blacks, 140.

### TRANQUEBAR.

A Danish Settlement on the east coast of the Indian Peninsula.

ROYAL DANISH MISSION COLLEGE.

1705.

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

This Primary Protestant Mission of India has been reduced to great difficulties, by the recession of the Settlement to the Danish Government, while the resources from Denmark have failed.

The establishment consists of a large Church, houses for Free and Orphan Schools, Printing-

office and Warehouses, and various Dwelling-houses: all these are in the Fort. About a mile from Tranquebar, the Mission has an excellent House, surrounded by a large garden: here the venerable Dr. John died. About a mile further, it has another good Church, and several rice or paddy fields.

**CHRISTIAN KNOWLEDGE SOCIETY.**

The Society has, for many years, rendered assistance to this Mission. The Bishop of Calcutta, in his Visitation of his Diocese, availed himself of a vote of credit granted to his Lordship by the Society, to assist the Mission, in its pecuniary difficulties, with grants amounting to 192l.

**CHURCH MISSIONARY SOCIETY.**  
1816.

*Missionary and Inspector of Schools,*  
John Christian Schnarré.

*Superintendent of Schools,*  
John Devasagayam.

*Catechist,* David.

The Rev. J. C. Schnarré has left Madras, at the request of the Danish Missionaries, to take a share in the work of the Mission, and the particular oversight of the Schools. He arrived August 24, 1816. See our last Volume, pp. 123—126. Mr. Schnarré's support, as well as the chief maintenance of the Schools, falls on the Society; the Royal Danish College having requested, by the Bishop of Copenhagen, the Society's assistance in the difficulties of the Mission.

The present state of the School-Establishments is fully detailed in this Number, pp. 32—37. In a visit of Inspection made by Mr. Schnarré, the beginning of last year, he found 225 Children in the different Schools. These are distributed as follows:

- English and Tamil Schools,  
5 Stations, supplied by 9 Teachers.
- Tamil Schools:  
8 Stations, supplied by 13 Teachers.
- Tamil Free-Schools, for Poor Children,  
9 Stations, supplied by 9 Teachers.

**TRAVANCORE (South).**

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

**CHURCH MISSIONARY SOCIETY.**  
1817.

Thomas Dawson.

Mr. Dawson arrived at Madras, with Mr. Bailey, Sept. 9, 1816. Being appointed, by desire of the Resident, Colonel Munro, to Travancore, he went thither, with Mrs. Dawson, by sea; Mrs. Dawson not being well enough to accompany Mr. and Mrs. Bailey when they set out overland. Mr. Dawson was to proceed from Allepie, in the former part of last year, to South Travancore; where there was a considerable School collected, and many converts continually gained to Christianity, by the diffusion of the Scriptures.

**TRICHINOPOLY.**

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

**CHRISTIAN KNOWLEDGE SOCIETY.**  
1766.

Christian Pohlè.  
See Tanjore.

**TRINIDAD.**

An Island in the West Indies.

**WESLEYAN MISSIONS.**  
1788.

Abraham Whitehouse.  
Members—Whites, 9; Blacks, 967.

**LONDON MISSIONARY SOCIETY.**  
1809.

Thomas Adam.

Mr. Adam is pretty well attended, especially by People of Colour and Negroes. Several of the Planters in the Country have expressed a desire that their Negroes may be instructed, and have promised to contribute to the support of a Teacher.

**VADADELLI.**

Between 20 and 30 miles N. from Madras.

**CHURCH MISSIONARY SOCIETY.**  
1817.

Sandappen, *Native.*

A great sphere of usefulness is opening before this Native Christian. Some reference is made to this at p. 29 of the present Number. We shall soon lay before our readers many interesting particulars.

**VANS-VARIYA.**

A Village in India, at no great distance from Serampor.

**BAPTIST MISSIONARY SOCIETY.**  
*Tarachund, Native.*

A small Christian Society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues to shew much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the Gospel, reserving scarcely any part for himself.

**VEPERY.**

Near Madras.

**CHRISTIAN KNOWLEDGE SOCIETY.**  
1797.

Charles William Pæzold.

The late Missionary Geriché left a fund for the use of this Mission. The Mission Press having been long unemployed, the Bishop of Calcutta will set it to work again without delay, if the Mission Funds prove inadequate to its support.

**ST. VINCENT'S.**

An Island in the West Indies.

**WESLEYAN MISSIONS.**  
1787.

Thomas Morgan, George Jackson,  
John Smedley, David Jones, 3d.

The Legislature of the Island avowed its intention to embarrass the Mission by restrictive enactments; but the last Session passed without the adoption of the measures which the Council had recommended to the House of Assembly.

Members—Whites, 16; Blacks, 2760.

**VIRGIN ISLANDS.**

A Group of Islands in the West Indies.

**WESLEYAN MISSIONS.**  
1788.

John Raby, Jonathan Raynar,  
John Maddocks.

Members—Whites, 67; Blacks, 1664.

Education is much attended to. Upwards of 120 Children are taught on Sundays. Considerable numbers of Negroes, liberated from slave Ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday School on the increase.

## VIZAGAPATAM.

In the Northern Circars, of the East Coast of the Peninsula of India.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, Edward Pritchett,  
James Dawson.

Mr. Dawson writes in the beginning of last year:—"We are out every day among the people, who are evidently more disposed to make inquiries after the Truth. The Children in the Schools perform wonders, and make an evident progress in the knowledge of divine things. Our principal School is in the very heart of the town, and open to every person who passes by. The novelty of catechising the Children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."  
At Chiacole, about sixty miles to the northward, the folly of idolatry begins to be felt, by means of the dispersion of the Scriptures and the occasional labours of the Missionaries.

## WILBERFORCE TOWN.

In the Colony of Sierra Leone, formed

by the union of two Negro Towns, named Congo and Cosso Towns.

CHURCH MISSIONARY SOCIETY.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this Station. Mr. Brennan, who went with him to Africa, died soon after his arrival.

Mr. Cates labours faithfully, and with discrimination, among his Negroes. We refer the Reader to pp. 485, 486, of our last Volume.

## YONGROO POMOH.

Among the Bulloms—in Western Africa—opposite to Sierra Leone.

CHURCH MISSIONARY SOCIETY.

1812.

Gustavus Reinhold Nylander,  
Stephen Caulker, *Native Usher.*

Mr. Nylander has completed the Four Gospels in Bullom, and devotes himself to his labours. See pp. 500, 527, 528, of our last Volume. Mr. Cates did not enter on this Station, as was first designed. See *Wilberforce Town*.

## Foreign Intelligence.

## INDIA.

PROGRESS OF EDUCATION AND CHRISTIANITY.

ONE of the Civil Servants of the Company, occupying an important office in a very populous part of the country, has sent home highly encouraging intelligence respecting the progress of Education and Christianity within the sphere of his observation.

Schools are arising (he says) in all quarters; Natives volunteering, and anxiously seeking the establishment of them in their villages. The only limitation to their number results from the want of Funds: so that the invincible prejudices of the Natives, as they are called, are giving way fast. Great good has been done; and greater is doing; and that too among all descriptions of people, white and black, and high and low.

CALCUTTA AUXILIARY BIBLE SOCIETY.

*Eagerness of the Natives to receive the Scriptures.*

ON this subject, a passage of the Sixth Report of the Society will much gratify our Readers.

To the Members of this, and every other Bible Association, as well as to all persons interested in the diffusion of that knowledge which alone can be instrumental to the eternal happiness of man, it must afford the highest gratification, that many of the nations of India, Mohamedans as well as Hindoos, evince not only a willing, but a solicitous, disposition to receive and peruse such Versions of the Holy Scriptures as are intelligible to them: and the friends of the British and Foreign Bible Society will rejoice to hear, that of 5000 copies of the late Rev. Henry Martyn's Hindoostanee Translation of the New Testament,

which were printed in the Persian Character, at the expense of that Society, in the year 1814, so few now remain undistributed, that the Corresponding Committee, at this Presidency, have already found it necessary to order another edition, to the same extent.

*Remarks on the Russian Bible Society.*

At pp. 443 and 444, of our last Volume, we noticed the cordial manner in which the efforts of the Russian Bible Society were viewed in India. The following passage of the above-mentioned Report speaks strongly on the subject.

The noble example given to Europe and Asia, by the Russian Bible Society, (described by one of the Secretaries to the Parent Institution, as its most powerful coadjutor,) its patronage in Church and State, its numerous Auxiliaries, the activity of its Members and Agents, the wide field of its labours, and, above all, the spirit and zeal which prompt and direct its operations, render it an object of peculiar interest. That interest is most lively to those who have contemplated the spread of the Gospel in the Oriental parts of the globe; and the Members of this Local Association, in particular, cannot but feel the purest satisfaction in finding themselves addressed by a Sister Community from Russia, in the following terms:—"However far separated, we consider ourselves as fellow-labourers with you, in the great and glorious work of extending the knowledge of our Lord and Saviour, by disseminating the Oracles of Divine Truth; and, great as the distance between St. Petersburg and Calcutta is, we hope, ere long, to meet you; and to join hands with you, in sowing the seed of Eternal Life, in Armenia, Persia, and Tartary."

CHURCH MISSIONARY SOCIETY.

MEERUT.

*Baptism of Permunund.*

OUR Readers are already acquainted with this worthy man, by the Report concerning him, given at pp. 33—35, and at p. 425, of our last Volume.

He was baptized by the Chaplain of the Station, the Rev. Henry  
Jan. 1818.

Fisher, at Christmas, 1816; when he received the name of Anund Messeeh, by which name he will, in future, be spoken of by us.

*Visit of Anund Messeeh to Delhi; and his Discovery of an extraordinary Body of Native Christians.*

Mr. Fisher writes thus to Mr. Thomason, under date of Meerut, May 6, 1817—

I am more and more convinced that the inhabitants of India are nearly inaccessible to us in their present state (I mean with a view to their conversion), from the gross IGNORANCE and want of common rudimental instruction which prevail among them: and the great means of which India appears to me to be in want, at present, is a systematic plan of education, universally and industriously and patiently to be acted upon throughout the whole of our territories. Once let the population have the POWER to READ our Scriptures for themselves, and we have done them a kindness, of the benefits of which nothing can deprive them. The Bible MAY do its own work: that it CAN do so, has been repeatedly proved, in spite of the melancholy forebodings and sensitive jealousies of the adversaries to its distribution. Take an instance, which, I think, is well calculated to cheer our spirits.

You know Anund Messeeh is now baptized: I shall send you his history in the next packet. We have every reason to believe in the sincerity of his Christian profession; and we hope for many beneficial results, from his zeal, ability, and consistent life.

The other day he asked my permission to leave his little School at Meerut, to go over for a few days to Delhi; which was the more readily granted, as he still entertains hopes of bringing his wife over to the acceptance of the salvation of the Gospel, as well as his brother and two sisters. During his stay there, a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled together, nobody knew why, in a Tope near the imperial city; and were busily employed in friendly conversation, and in reading some

D

books in their possession, which had induced them to renounce their Caste, to bind themselves to love and to associate with one another and intermarry only among their own sect, and to lead a strict and holy life.

This account filled Anund with great anxiety to ascertain who and what they were; and he instantly set off for the Tope, which had been pointed out as the place of rendezvous. He found about 500 people, men, women, and children, seated under the shade of the trees, and employed, as had been related to him, in reading and conversation. He went up to an elderly looking man, and accosted him, and the following conversation passed.

"Pray who are all these people? and whence come they?" We are poor and lowly, and we read and love this book."—"What is that book?" "The book of God!"—Let me look at it, if you please." Anund, on opening the book, perceived it to be the Gospel of our Lord, translated into the Hindoostanee Tongue, many copies of which seemed to be in the possession of the party: some were PRINTED, others WRITTEN by themselves from the printed ones. Anund pointed to the name of Jesus, and asked, "Who is that?" "THAT IS GOD! He gave us this book."—"Where did you obtain it?" "An Angel from heaven gave it us, at Hurdwar fair."—"An Angel?" "Yes, to us he was God's Angel: but he was a man, a learned Pundit." (Doubtless these translated Gospels must have been the books distributed, five or six years ago, at Hurdwar, by the Missionary.) "The written copies we write ourselves, having no other means of obtaining more of this blessed word."—"These books," said Anund, "teach the religion of the European Sahibs. It is THEIR book; and they printed it in our language, for our use." "Ah! no," replied the stranger, "that cannot be, for they eat flesh."—"Jesus Christ," said Anund, "teaches, that it does not signify what a man eats or drinks. EATING is nothing before God. *Not that which entereth into a man's mouth defileth him, but that which cometh out of the mouth, this defileth a man: for vile things come forth from the heart.*

*Out of the heart proceed evil thoughts, murders, adulteries, fornications, &c. and these are the things that defile a man: that is true; but how can it be a European Book, when we believe it is God's gift to us? He sent it to us at Hurdwar." "God gave it ago to the Sahibs, and THEY sent it to us."*

I find from Anund, that these tracts were circulated at Hurdwar, I believe by Mr. Chamberlain; falling into the hands of several people resident in different but neighbouring villages, they were soon found to be very interesting records, well worth the attention of the people. A public reader appears to have been selected by themselves, in each of the different villages, for the express purpose of reading this miraculous book; and their evenings have been habitually spent, now for many months, in the blessed employments; crowds gathering to hear God's Book. The ignorance and simplicity of many are very striking, never having heard of a printed book before; and its very appearance was to them miraculous. A great stir was excited by the gradual increasing information hereby obtained, and all united to acknowledge the superiority of the doctrines of this Holy Book to every thing which they had hitherto heard or known. An indifference to the distinctions of Caste soon manifested itself; and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was determined to separate themselves from the rest of their Hindoo Brethren; and to establish a party of their own choosing, four or five, who could read the best, to be the public teachers from this newly-acquired Book. The numbers DAILY and RAPIDLY increased, especially among the poor; which, at last, suggested the idea of convoking a public meeting of all their congenial associates, to ascertain how many accepted this new doctrine. The large grove of trees near Delhi seemed a convenient spot; and this interesting groupe had now all met, for this very purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made diligent and daily use of the Lord's Prayer.



Anund asked them, "Why are you all dressed in white?" "The people of God should wear white raiment," was the reply, "as a sign that they are clean, and rid of their sins."—Anund observed, "You ought to be BAPTIZED, in the name of the Father, and of the Son, and of the Holy Ghost. Come to Meerut: there is a Christian Padre there; and he will shew you what you ought to do." They answered, "Now we must go home to the harvest; but, as we mean to meet once a year, perhaps the next year we may come to Meerut."

In consequence of this communication, I have deemed it advisable to send Anund to make all possible inquiry respecting these promising blossoms of hope; and trust to be enabled to give you, ere long, still more gratifying information.

A few days after writing the above, Mr. Fisher received the following Letter from Anund Messeeh, dated Delhi, May 12, 1817—

Oh! Father of my religion! reverend Sahib! may Anund Messeeh's respectful salutation reach your presence! The account of my proceedings is as follows—

With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided, I preached to them the Word of the blessed Christ: and, they, on hearing this Word of Jesus, were filled with joy, as having found God. They all shewed me great love, and exclaimed, "You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn." I shewed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me, that after the rains, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of the Sacrament and of Baptism; in answer

to which, they replied, "We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we are willing to conform, but not to the Sacrament, because the Europeans eat cow's flesh, and this will never do for us." To this I answered, "THIS WORD is of God, and not of men; and when HE makes your hearts to understand, then you will PROPERLY comprehend it." They replied, "If all our country will receive this Sacrament, then will we." I then observed, "The time is at hand, when all the countries will receive this WORD!" They replied, "True!"

Having thus finished this subject, I also write, that, with travelling about so much through the different villages, and visiting so many people, and also getting no sleep night or day, I was seized with a fever; so, being very sick, I came to Delhi, where, by the help of God, in five days, I recovered: and now, having met with Mr. M. and Mr. T. I am quite happy. At present I employ myself here, in teaching the people.

One of the villages, which I visited in my route, belongs to the king of Delhi. A dispute having arisen about some money payments, the king's people killed three of the poor villagers, and wounded seven. Notwithstanding, these villagers did not kill any of the king's men; but, having brought their dead, came to Mr. Macdonald and Mr. Tomkyns, who were very glad to see them. The Surdar said: "So it appears that you are our brother: take us out of the hands of this Mussulman King, and let the Company have our village. This will be a good thing, for then we shall be at ease." When Mr. Macdonald had heard him, he gave him great comfort, and bid him not to fear, for he was sure to have justice done him.

I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi, you will see these people.

In our last year's List, under the head of Sirdhana, and also at p. 36 of the Volume, we gave some account of Mr. Chamberlain's distribution of the Scriptures and

preaching the Gospel, particularly at the great fair of Hurdwar, to which the above communications refer.

A Letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a Letter from Lieutenant Macdonald, dated Delhi, June 20th, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows—

I have conversed with Anund Messee, on the subject of the interesting meeting in the Tope near Delhi. At this season of the year, you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people, for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry, you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident, respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tomkyns and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered, however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had read the Gospel, and were willing to receive further instruction.

Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile, I will endeavour to prevail on some of the

people to visit Delhi, and will acquaint you with the result.

For my own part, I have no doubt that the hearts of these people have long been prepared for the reception of the Saviour. Why should such an event surprise us? Come to pass we know that it one day must; and is not the fulness of time drawing nigh?

On this Letter Mr. Thomason remarks, that though the particulars rest, at present, on the authority of Anund Messee, there is no reason to doubt the substantial points of the narrative—that the Scripture has been received by these people—that they acknowledge it to be God's Word—and that they are eager for further instruction.

We shall wait, with much interest, for further particulars.

MADRAS.

FULL and satisfactory accounts have been received by the Society, of its Missions in the South of India. We shall give the details as our room will enable us.

*Letter of Mr. Rhenius.*

The following Letter, dated Madras, January 25, 1817, is introductory to the continuation of his Journal.

Rev. and Dear Sir—

I have the pleasure to send you my Journal, from the beginning of September, to the end of the year 1816. It is, perhaps, too minute in some respects; but a Christian conversation, even with a single person lost in Heathenish darkness, will be as interesting to you as it is to me. Conversations, indeed, with single persons, or with three or four, or in larger companies, often take up the greatest part of my time. I consider this, though apparently of small effect at first, as a most efficacious mode of diffusing the knowledge of the Saviour of the World. Like a little leaven, here and there in the great mass, it is leavening the whole.

It will gratify the Society, that the Everlasting Gospel is preached to the Heathen in this place; and the mem-

bers will fervently join me in praying that it may be brought home to the hearts of these sinners by the Holy Spirit. I regret to have been obliged, from want of time, to close the present Journal with the end of last year. In the beginning of this year, a few interesting things have happened, of which I will give you a summary information.

On the 1st of January, I formed into a regular Congregation nineteen persons, consisting of the Mission Servants, with their families, and the few converts received by me, last year, from the Popish Religion into the Protestant Church. There are promising appearances of the increase of this little flock, both from among the Roman Catholics and the Heathen. Two Heathen Women, and one Heathen Man, are, at present, under instruction for baptism.

Be not discouraged, that you do not hear of any baptisms having taken place, though I have been already nearly two years in Madras. If I had thought it any advantage to the Christian Church, or any honour to our Lord Jesus Christ, to pay persons for becoming Christians, I should have had already the pleasure of reporting to you of hundreds, yea thousands, that would have embraced Christianity. Let us all unite again in hearty prayer for the coming of the Lord's Kingdom in this place! Though I am alone, and overloaded with business; yet, by the mercy of the Lord, I feel myself, from time to time, refreshed to go on in the work.

Next month, God willing, I mean to make an excursion among the Heathen, about thirty miles from hence, whither I have been providentially called. I have given directions to begin a School there. I shall also proceed to another place, about ten miles further. I received from thence, last week, a very pleasant letter from a Native Christian, who was formerly with me, but is now travelling about in the country on some public business; and whom, to my great joy, I find excited to make known the Saviour's Name. He is not ashamed of the Gospel of Christ. At his request, I sent, last week, four Tamil New Testaments, and a few very useful Tracts, to a particular set of Heathens at Chittamboore, and

a copy of each of these books to their High Priest, who, in the words of the writer, is like a Bishop to them, much revered by them like a god, and seated on a silver-plated throne.

I am more and more established in my hope that light is arising over India.

The ground bought for the erection of a Church here in Black Town is preparing for the building; and, by the kind aid of your Committee here, through the mercy of the Lord, I hope to see, this year, a Church of Christ erected in the midst of Idolaters and in the very midst of Heathen Temples. I would beg the favour of the Society to send us a Church Bell and a small Organ.

But, above all, I want help. Pray send me one or two Brethren, who love the Lord Jesus, and are taught by Him to do His work.

You will hear, with pleasure, that Christian, the Reader, goes on well; and that he is a very active assistant to me, in many respects.

On the 17th of this month, Mrs. Rhenius was safely delivered of a fine healthy girl.

I would now recommend ourselves, and this Congregation, with the whole Mission, to the further prayers and protection of the Society. The Lord be with you!

Believe me ever,

My Dear Sir,

Yours most affectionately & obediently,  
C. T. E. RHENIUS.

*Extract of the Journal of the Rev. C. T. E. Rhenius, from September 7, 1816, to the end of the Year.*

This is a continuation of the Journal which we gave in our last Volume, pp. 332—337.

Sept. 7, 1816.—I had a conference with the Catechist Rayappen, and Christian the Reader, on the execution of a plan which we had formed, to have a reading-place at the end of our garden; where there is a gate, and in front of it a wide place, much frequented by the people. They said, that it was not a suitable place, on account of the Pagoda that stands opposite to it, and another close by; as the people would be greatly irritated by our forming a reading-place there, and that Christian's life would be in danger. I was rather surprised

at this, as I had till now heard little of any opposition which the people make against him; but had been led, on the contrary, to think them rather yielding to the preaching of the Gospel. Inquiring, therefore, farther into the subject, they informed me, that Christian had often experienced very rough treatment, both from Roman Catholics and Heathens. I asked, why he had not reported these things. He answered, "I would not trouble you with it, seeing you have already enough to do; but I thought it best to bear it quietly." I, of course, regretted this conduct, though it was meant well; but it deceived me, in some measure, respecting the mind of the Natives, and had nearly occasioned suspicions in me about Christian himself, as I heard nothing of that opposition to him which I had been naturally expecting.

By the reading, indeed, of the Word of God to the Natives, the name of Christian has grown less despicable in their eyes, and here and there a happy inclination to receive the Word has been discovered; yet Christian has not been without abusive language and scorn, especially from Roman Catholics, so that by-standers marvelled at it. Many are still very averse to suffer Christians to live among them; so that when the Catechist and the Reader are inquiring for a house in our neighbourhood, the Heathen immediately ask, "Are you Christians?" As soon as they hear "Yes," they refuse straightway.

Though I grieve at all this on the one hand, yet, on the other, I cannot but rejoice, since I find therein some traces of the way in which real Christianity has usually proceeded—prosperity with afflictions. I have given the necessary directions and encouragements to Christian, henceforth to write freely on any such occurrence, since I would put together afflictions and joys.

Sept. 22, 1816. *Sunday*.—Celebration of the Lord's Supper, with eight of our Christian men and four women. May we all grow in grace, and in the knowledge of Jesus Christ our Saviour! The Congregation was as usual. A Heathen listened at the entrance.

In the afternoon, walking out of the garden into the street, I was sa-

luted by a Heathen neighbour; and, soon after, by another Heathen, whom I knew. They expressed their joy at my having come hither; because, if I had not come, the street, which was always very filthy, would not have been improved. I took occasion, from this, to speak about the proper purpose of my coming among them; and that though I was glad to have been of service to them in these externals, I wished yet more to be useful to them in the things pertaining to their souls. Whilst speaking with them, the people passing the street stopped, one after another, to listen to our discourse. At last, the gate got quite surrounded by old and young, respectable and poor, men and women, to whom I had the pleasure of preaching the love of God in Christ Jesus. They listened with attention to what I told them; and said, "True, true," as usual. Being exhausted, I was obliged to leave them, praying to the Lord to bless the Word spoken.

Sept. 26. — Walking, at noon, with Mr. Bailey, outside the garden, I shewed him the Pagoda opposite to the gate. In the hall of the Pagoda we found the Pandaram, who has his office there. I asked leave to go into the Pagoda. On his answering that he could not permit me, I asked, "Why? is it not a temple for every one?" "If you go in," he replied, "it is polluted;" and related, that the person there worshipped is a woman; who, seven years ago, when the water in the Fort was brackish, turned it into good water. I said, "Well; but was she not a human creature?" "Yes."—"Did she not die?" "Yes."—"Do you then think that a creature, of itself, can do such a thing?" He said nothing; and I observed, that he should be thankful for all temporal blessings to Him who made all things. In the mean while, the people began to gather round us; and the hall was soon filled, many standing outside; about eighty or ninety persons, of all sorts, being soon assembled. A few seemed to take the lead, and answered my questions. I had the pleasure to explain to them the way of Salvation. The people seemed to be much interested. I felt myself at last exhausted, it being about one o'clock at noon, and was obliged to leave them. The Pan-

daram appeared to be displeased: some made a noise while I was speaking; but others reproved them, and bade them be silent. A Roman Catholic present, interrupted me once when I was mentioning the death and resurrection of our Saviour; and said (I believe from displeasure), "What? do these people understand that?" But the Heathen answered, "We understand very well: we may teach you." At the end of my discourse, one of the Heathen said, "Very well: you tell us this; our Priests tell us otherwise: which is the truth?" I answered, "Come with them to me, and we will reason together: whatever then be the truth, let us receive it." This they promised to do. They owned that they were sinners—that we ought to worship Him only, who has made all things—that no penances, no works of our own, no mere creature, can procure us salvation. I left them, with thanks to the Lord for this opportunity; and with prayer that He would bring His Word home to their hearts.

Oct. 11. — Having visited a poor old Dutch woman at Rayopooram, a servant of hers, a Christian, requested me to give a Tamul Testament to a neighbouring Heathen, who had a great desire to read it. The man also was soon there; and, having spoken a few words with him, I went under the pandal of his house, to shelter myself from the sun; and began a religious conversation, of which the hearers soon increased: and thus I got another opportunity of preaching the Gospel to a small crowd of Heathens and Roman Catholics. May the Lord bless it!

Oct. 12. *Saturday*. — In the English Catechising, I had a curious but important conversation with the scholars. Several of the elder boys not being present, I inquired the reason. Some answered, that this was a fast-day for them: they do not eat until one o'clock at noon, offering cocoa-nut and rice to one of their gods.—I asked, "Why do they do this?" *Boys*. "Then the Swamy doeth us good: especially, he will instantly relieve us from any ill which we have in body or mind."—"Are you sure of that?" I asked. *Boys*. "Yes."—Addressing myself to six or seven of the elder boys, I asked each of them,

"Well; have you experienced this good?" Every one answered, "No." "That is curious enough," I said: "you hear of this power of the idol, and never experience it yourselves."—In the mean while, a laughter began among the Boys; and one of them said, "Yes, Sir: I have experienced something of the kind."—"What was that?" I asked. *Boy*. "The day before yesterday (Thursday) I had not learned the lessons of the New Testament for Friday; and I feared that you would ask me, and be angry with me for not having learned them. I then vowed to one of our goddesses, that if she would make it so on Friday that you should not ask me, I would offer unto her cocoa-nut, &c. Now yesterday you forgot me, and did not ask me."—This was certainly a striking circumstance; and I feared, lest he and the other Boys might thereby have received a favourable impression of the power of the goddess. I endeavoured, therefore, to counteract this effect; and asked him, "Well; what do you think? Did you ask a good or a bad thing from the goddess?" He was silent.—I asked further: "You had been either idle or negligent, and had not learned a good thing?" *Boy*. "Yes."—"Then you asked the goddess to confirm you in your idleness, and to leave you in ignorance, and that she should act upon me in that behalf. Was that to you a good thing, or a bad one?" *Boy*. "A bad one."—"She can certainly therefore not be a good goddess, for she confirms you in evil; and hence you have not vowed or prayed aright." *Boy*, "Yes."—"As for my overlooking you yesterday, the reason was, not that your goddess influenced me, but, as you all saw, I had several other persons to speak with in that hour, by which my mind got confused; and hence it happened. But, do you think that you are bound to fulfil your vow?" *Boy*, "Yes."—I then endeavoured to relieve him from this feeling, by shewing him, that if, in ignorance, we vow an evil thing, and afterward see it to be evil, we are not bound to the fulfilment thereof. It seemed to be plain to him; and I advised him to consider the matter more; and to tell me next Monday whether he had brought the offering or not; admonishing him, at the same time, that he should have

rather used all diligence, during the remaining time, to learn his lessons; and pray to the only true God to strengthen his memory, under such circumstances.—They all thought that this would have been better.—During the English examination, the same verse occurred which the Boys had to learn yesterday in Tamul; viz. *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind*: concerning which, I reminded the Boy that he had not learned this fine passage, by which, if he had, he might have been stirred up in his mind indeed to love Him who made and redeemed him; but that now, by his negligence, he had lost that opportunity.

Oct. 13, 1816. *Sunday*.—By the kind aid of the Committee, I have fitted up the large veranda in the back of our house, for a place of worship, with a small pulpit, &c. It looks very respectable, when compared with the School Room. The Congregation exceeded fifty in number. I observed among them several strangers, a Heathen, and several Roman Catholics.

Oct. 15.—The Boy mentioned on the 12th, told me that he had not offered to the goddess, according to his vow. Being out to day, to look for a School-place in one of our neighbouring streets, I went a little higher up, to see a Native Schoolmaster, of whom Christian the Reader had told me, and to view a place which the latter had proposed for staidly reading the Gospel to the people. It was a large Bazar street, where there is a conflux of different classes of Natives. I halted there. The Schoolmaster came soon with several other persons, with whom I had a conversation about education. In the mean while, a crowd of people gathered round us; and I had again the joy to preach to them Christ Jesus the Saviour. May He graciously bless his word! I feel, more and more, that man can, of himself, do nothing.

Oct. 22.—The Second School of the Society was opened, for the Pariars. The heathen Saida, Modliar, is the Tamul Schoolmaster.

Oct. 23. *Wednesday*.—A numerous congregation in the evening.

Oct. 25.—In the New School are thirteen children. Last night I gave a Form of Prayer to the Schoolmaster,

to use at the opening and dismissing of the School. He reported to me to-day, that they had begun doing so this day. He and the children had been kneeling, like us. I praise the Lord for this disposition.

Nov. 8.—Being at breakfast, a high Brahmin, who is accustomed to go about in the streets, on an elephant, in great state, was announced to pay me a visit. I had, of course, no objection. He soon came, with a good number of attendants; who were shortly increased, from curiosity, by thirty or forty Heathen. After the usual salutations, I took the opportunity of conversing with him on such points as are essential to my own and their souls. I read to him the energetic description of human depravity, contained in the third chapter to the Romans; and, afterward, the first chapter of Genesis, which he occasioned by mentioning a different Creator of men, from that of beasts. They were, on the whole, very attentive. The Brahmin seemed to be pleased, and confessed that none had told him such things before. He accepted a Tamul Testament. Though he himself reads Teloogoo, and not Tamul, he would have persons read it to him in his house. After a stay of about an hour and half, I dismissed them, having had the pleasure to preach to another assembly of Heathens the unsearchable riches of Christ. May He himself graciously bless it!—I requested the Brahmin to come as often as he pleased.

Nov. 9.—This morning, my Moon-shee came, as usual, to the correction of the Tamul Old Testament. He began afterward to mention the Brahmin of yesterday; my discourse with whom he had heard. He wished me to have attacked him in another way, and to have disputed with him on the foolish things which he, as a Brahmin, is accustomed to practise; and offered himself to inform me of all these things. "Only THAT," he said, "will bring them to silence." I mention this, because the Moon-shee himself is yet a Heathen. Soon after, another respectable Brahmin, a friend of his, came in, and asked for the Scriptures in Teloogoo. I had none, they being not yet printed in that tongue, with the exception of the Gospel of St. Matthew, which I use

daily myself. He very much wished to read it, and at last I lent it to him for a few days. He then sat down, and we had an interesting conversation for about two hours on various religious subjects. The Moonshee had, just before his coming, mentioned to me a Teloogoo Verse, in which, to the pride of the Brahmins, it is said that the Brahmins are Gods. I asked the Brahmin whether he believed that to be true. He answered, "It is said so in the Shasters; but I believe it not." He seemed much satisfied with the conversation.

Nov. 10. *Sunday*.—Divine Service was attended by about sixty persons. In the morning I had a conversation with a Heathen Neighbour, whom I perceived clearing the place of the stony idols behind our house. He defended idolatry in a manner that I have not yet frequently met with. They, indeed, seldom defend it at all. He said, "You are against our mode of worship. But your God and our God are one and the same. To you he has revealed himself in one way; to us, in another; to the Mahomedans, again, in another. He commanded our forefathers thus: 'You do not see me: make therefore images, and worship me through them.'" We had then a long conversation on the true worship, and on Salvation, to which he was attentive: and added, at last, "You inform me of this: send one who may tell it to my family, which consists of about twenty persons." I answered, "I shall come and speak to them." I presented him with a Tamul Testament, which he accepted.

Nov. 11, 1816.—The whole city, I am told, speaks of our establishing Schools. Heathen men come and offer themselves as Schoolmasters, and discover strange notions about a School Plan. In the Second School, the Parents of the Children are afraid of the mode of instructing them, and have spoken with the Schoolmaster about it. But he, in union with Christian, has quieted them. A little Boy, who had been only once in the School, coming home, cried several times to his father, "I will have no more Ramasamy's name: I will have a Christian name." The father grew alarmed at this, and

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would not send him any more to the School; but by the Reader and the Schoolmaster he has been quieted. Satan fears the overthrow of his kingdom: but this city also is the Lord's husbandry and his building, and we are but the planters and the labourers. The Brahmin, to whom I had lent the Gospel of St. Matthew, in Teloogoo, returned the book last night, and told me that it was a very fine book. He was able to tell me several passages from memory.

Nov. 13.—The Brahmin mentioned on the 9th and 11th, visited me again, and we had an interesting conversation about religion. He seemed to be fully satisfied with the several answers which I gave to his questions, and to be open to the truth, despising their whole system of divinity. He wished very much to get the New Testament translated into Sanscrit, not in prose, but in verse, so as the Brahmins are accustomed to read their own sacred books. "This," he said, "I know, will greatly attract them; and, when reading, they will find the truth. There is, indeed, a Sanscrit Translation, of which I have got a copy from Mr. Thompson; but none will read it, because it is in prose." He proposed, further, to do it himself, with my assistance. I had, of course, no objection, if he would do it disinterestedly: marvelling, on the one hand, at his great willingness; and fearfully waiting, on the other, whether there would not follow something to testify the common mercenary motive of the Natives. However, I proposed to him first to translate a small Tamul Tract, which has been already of great benefit to the Heathen. I read a part of it to him; and he himself preferred it, for the present. I had, at last, the mortification to find that a livelihood was the chief motive to the proposal.

Nov. 14.—One alteration seems necessary in managing the Heathen Schools. Instead of explaining immediately the Christian Books, it may be well to explain to them, at first, one or two of their own small moral books, which the Children of the Heathen in general learn in their own Schools; by which the Heathen will be much pleased, and I shall have

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opportunity to convey to them the most salutary truths. I began this to-day, in the New School. Many grown people were present. After that, I went to see another place, in the middle of the town, which Christian had found out for a Third School. The Modliar, Tiroovengadaraya, to whom it belongs, came out immediately, and expressed himself very willing to let me have the place, for my purpose. He invited me into his house, where I sat down, and talked with him about giving charity, to which he seemed to be much inclined; and at last evinced this inclination, by promising me, on my question what the rent would be, to take none at all; yea, that since he was glad at my establishing a School there, he would entirely give it to me for that purpose, for as long a time as I pleased; only I should pay the annual quit-rent to Government. He promised also to give this agreement under his hand. The place will hold about 150 Children. But, such is the instability of the mind of the Natives, and such a necessity there is to avail ourselves as hastily as possible of every favourable moment, that though I sent Christian only a few hours after to the Modliar, to get the promised agreement, he had been already induced, by two of his neighbours, to settle an annual payment of three pagodas, and to fix the time at six years. Christian, of course, made no objection, since the proposal is still favourable to us. We have thankfully to accept of the kindness of the Modliar; and praise the Lord for such an inclination.

Nov. 17, 1816. *Sunday.*—Divine Service pretty well attended. A man of the lost sheep of Israel was present; I mean a Native, who was once called a Christian, but had during the last years nearly returned to Heathenism. Christian, the Reader, had found him in the course of his labours, and had persuaded him to seek the Word of God again, and come to Church. Christian tells me, that there are many more of that kind here in Madras, and in Vepery. They go astray, without a shepherd. In one of his Reports, he gave me an affecting relation of such a family.

Nov. 18.—This morning, another

visit from the Chief Brahmin mentioned Nov. 8th, with some of his people. I think we had a most important conversation together, the effect of which I must leave to the Lord. He was brought to acknowledge, in the presence of his people, that God must be holy, in every thing, and at all times—that Brahma, Vishnu, and Siva, are not holy, but wicked, and therefore not God—that hence their Vedam cannot be good, since Brahma gave the Vedam—and that Brahmins, as well as other people, are sinners. On the latter point he had the boldness to say, that he, together with the other Brahmins, are holy; but, coming a little nearer to his conduct, he said, "Yes, I know that I do evil, but we must not mention it to the people." I concluded with an admonition from the Gospel, to turn from darkness unto light, and to seek salvation from their sins, especially alluding to his being, as a Brahmin, a teacher of others. He informed me, that they had been reading the Tamul Testament which I had given him, but that they could not understand several things. I advised him to come to me, with his people, at stated times, and I would give him an explanation of the same; and told him that I would also visit him, at all which he expressed his satisfaction.

Nov. 19.—A respectable Heathen, who visited me about eight or nine months ago, and who has been engaged already in translating the Scriptures into the Malayalim, visited me again. He gave me new hopes of his breaking off the bonds of superstition entirely, and receiving baptism.

Nov. 24. *Sunday.*—We enjoyed the Lord's Supper, with twelve of our people, ten women and two men. Last week I had, with each of them, conversation on the state of their souls. I have a pleasant impression about several of them. One, in particular, expressed herself very feelingly. With tears, she said that the mercy of the Lord is her daily delight. The Catechist and the English Schoolmaster were not present, on account of sickness.

Dec. 7.—Busy in preparing a general School Plan for our Society's



Schools in the Peninsula, and seeking ground for a Mission Establishment at Madras.

Dec. 9.—Having found a very suitable piece of ground, in the middle of Black Town, for the erection of a Church, I requested the Committee to make the purchase, and to build a Church thereon; communicating to them a few Extracts on the subject, from Mr. Pratt's former Letters.

Dec. 12.—Received an answer from the Committee, with the joyful intelligence of their compliance with my request. Praised be the Lord for his gracious directions! I am particularly gratified at the situation of the place, being nearly in the middle of the town, among respectable Natives, in a fine street; which I much prefer, under the existing circumstances, to having all the Mission Buildings in one inclosure. A Third new School, building upon the ground mentioned Nov. 14, is also nearly finished. All this is not done in the dark, or in a corner. The Natives, rich and poor, high and low, are conversing about it. Some speak against it, and are afraid for their gods: some secretly rejoice at it: some leave the matter as it is. Christian, the Reader, I am happy to say, takes a very active part in the business. When the carpenters were going to begin the New School building, they asked Christian, who was present, whether he would not suffer them, before the commencement, to bring an offering to their idol Pillear, as usual; especially it being in a Tamul street. Christian told them that this was unnecessary; and having added a few observations on the foolishness of addressing Pillear, he told them, that he would address the Living God, who made heaven and earth, praying for his blessing upon the School; to which they submitted. He prayed, accordingly, in the presence of several Heathen bystanders; who, of course, wondered at the proceeding, no such thing having ever yet been heard among them.

The Brahmin (see Nov. 13th) came, with his translation, which he had actually begun. He troubled me much to let him know what I would give him, if his translation should be approved. I told him, that if he would really do it for the good of his

people, as he pretended, it would be the same to him whether I gave him three or twenty pagodas; but if he would be hired, he should desist from the work, since I could not engage him. But the man had hardly any idea of pure motives. He thought that the benefit was mine, and the trouble his. By benefit they mean, in general, but especially in such cases as these, a great name, the praise of many persons. I was at last obliged to send him away.

Dec. 22. *Sunday*.—In the evening, a Gentleman in Madras introduced to me one of his servants, a Heathen, who desires to become a Christian. This desire, said the Gentleman, was first raised by his having often heard his Children read the Pilgrim's Progress in Tamul, and afterward by considering the foolishness of their Religion; to which he was led by the event of a shark's biting off the leg of a Native, who, together with a vast number of others, was bathing in the sea on the day of the eclipse, on the 19th of November; a superstitious ceremony of the Heathen on such occasions. I directed the person to attend the weekly instructions and Divine Service.

Dec. 28.—This day we opened the Church Missionary Society's Third Tamul and English Free School, in Sengakadai Street (see the 12th instant). The Tamul Schoolmaster is Mootosamy, Modliar. Another respectable person, an acquaintance of Christian's, knowing somewhat of English, has offered his services as an English Schoolmaster, and will serve for four or five months without payment. Christian was present at the opening of the School, when fifteen children were received. He prayed to Almighty God to shed his blessing on this School. Some Heathens stood around. Yes—may His blessings rest on it for many generations!

Dec. 24.—About noon, I visited the Third School, and found about fifteen nice Heathen Boys. I made a short address to the Children, informing them of what they would have to learn in this School, viz. diligence, cleanliness, order, and goodness. In the mean while, the Heathen, small and great, gathered together before the School-room,

listening to what I spake with the Children. Two persons asked permission for their Children to come to School. One of them was a Modliar, who, as I afterwards understood, had, on some certain occasion, several years ago, vowed to his god continually to count the beads on a string which he holds in his hand, as an expression of gratitude to the idol for a benefit which he supposed he had received from it at that time. In my conversation with him, I asked him, "For what purpose do you do this?" "Swamy preserves me on that account, and is good to me."—"Do you think that though your mouth speak ever so much evil, and your hands do ever so much wickedness, God will yet be gracious to you on account of these beads?" "Yes, surely." This led me into a long discourse with him, in which he maintained that God does every thing in us, whether good or evil: to which I said, "Then you make God a sinner;" which yet he would not admit, but acknowledged that God is good. We sat, at length, down; and, before a multitude that crowded round, of high and low rank, some respectable persons sitting along with us, I endeavoured to convince the man of his error, and enlarged on the attributes of God. He admitted it, at last, and said, "What do we know?"—"But what will you do, you yourselves seeing and acknowledging your misery?" "In my next birth, it will be better with me," making their notion of the metempsychosis his comfort. This opened to me another field for setting truth before him; and, having shewn him the folly of this notion, I enlarged on the true new birth; which we all, as sinners, must experience, before we can go to heaven;—not after death, but here in this world, according to John, chap. iii. This gave me an opportunity of setting Christ our Saviour before them; and, mentioning Christmas Day, I preached my first Christmas Sermon to poor Heathen. They were all attentive, and seemingly convinced. Having wished them my heart's desire, I left them.

In the evening, we celebrated Christmas Eve. The congregation requested me, in the morning, to preach on the occasion, as it is usual with the Missionaries here. They themselves brought

candles, and ornamented our Chapel with flowers. A good number of people was assembled at seven o'clock, when I preached on Luke ii. 10—12. After Service, some of the Boys sang a Christmas Hymn, according to the Native manner. A few Roman Catholics, the Heathen Schoolmasters, and a few other Heathen, attended.

Dec. 25, 1816, *Christmas-Day*.—At ten o'clock, Divine Service began, for the further commemoration of the Nativity of our Saviour. I preached on Luke ii. 13, 14. The place was filled, and there was great attention in the Congregation. Several Heathen were again present. The Lord blessed us. We rejoiced in Him. The Boys sang again a Christmas Hymn according to the Native manner, which could not but be affecting to a Christian mind.

The Lord has refreshed me to-day, and my heart has rejoiced in Him! I am strengthened anew to do His work. May my soul bless Him, and never forget what He daily bestows upon me!

The year is at the close. God has been merciful and gracious to us, full of long-suffering, grace, and truth. His holy name be praised throughout eternity!

CHARLES T. E. RHENIUS.

A Letter to the Secretary from the Rev. Marmaduke Thompson, dated Madras, March 25, 1817, conveys much encouraging information, which we shall place under distinct heads.

*State of the Mission in Madras.*

MY DEAR SIR—

We have much to communicate—much that will afford, we trust, great satisfaction and encouragement to the Committee, and all the friends of the Society. Every where, at every Station, we seem to be prospering. In Madras, Mr. Rhenius is going on with unabated zeal, and I think with great judgment. His attention seems ever awake to observe the progress and effect of the systems of education which we adopt, and of his Wednesday Evening Lecture and Public Preaching; to hear and improve on the remarks of the Natives round him, respecting the Mission in its

several parts; and to watch openings of Providence for the extension of it, especially by Readers and Schools. The consequence is, that our sphere is enlarging very widely; so that we are obliged to cry out loudly for "Money! Money!—Missionaries! Missionaries!"

Mr. Rhenius, remember, is quite alone: and the business that he has to do in the course of the day, of superintending and giving his portion of teaching in the Schools, receiving visitors who call on him for religious instruction, studying languages, translating and preaching, together with a general care of the whole Mission Establishment, now including four Schools in as many different places, is so great, that it is surprising how he gets through so much as he does, and, in justice to him, it must be added, so well. Pray, my Dear Sir, endeavour to send him help. Here is a very fine field for any one who would be doing much for the Lord, in propagating the saving knowledge of His Grace to the Heathen—a fine field, both in extent and in encouraging prospects. I trust that Mr. Corrie will bring some Missionaries with him; if not actually directed to Madras, yet, at least, disposable generally at discretion, according to circumstances. Then shall I have no fear of our proportion.

#### *New Native Teachers.*

You will hear, with great pleasure, of the raising up of three other valuable Native Instruments for us, beside our Reader Christian—of three Native Christians, who have been giving themselves to the service of the Lord among their Countrymen, in labouring to communicate Christian Knowledge, and to introduce Christian Education, for the Gospel's own sake, and for the souls of their kindred and nation, with great zeal, in the most disinterested manner, without patrons, but not without an evident divine blessing:—Sandappen, to the north of Madras, about twenty or thirty miles distant; Appavoo, to the westward, through a considerable circuit; and a third, Jacob Joseph, at Cannanore, on the western coast.

The history of Mr. Rhenius's acquaintance with Sandappen and Appavoo, I send you in his own words,

in two Letters to me; together with our Reader Christian's Report of his visit to the Schools formed, at the Society's charge, by Sandappen, and to the villages around. You will receive also a Letter from Sandappen to Mr. Rhenius, and three Petitions for Schools, which you will read with delight. To these succeed three most interesting Letters from Appavoo to Mr. Rhenius. For further particulars of the Jain Sect, of which he writes, see Colonel Wilks's History of Mysore, and Appendix, No. V.; in which you will find, also, much of the gentleman by whom Appavoo is at present employed.

I scarcely need to be particular in directing your attention to these communications. You will see, in a moment, and feel with us, their great importance. Look to these two men, as they are before you, in their own Letters. See what they are doing—opening a way into deserts, and setting up lights and landmarks for many, as we trust, to come after them! and see how favourably they are received, with the Gospel in their hands! Consider, then, that neither of these, nor of him at Cannanore (of whom more by and bye), can it be said, that they have been bribed or flattered into what they are, or profess to be; and say, may we not hail them as gifts from the Lord; and the opportunities given to us, through them, for extending our Missionary Labours, as calls in providence to be improved with diligence? So we regard them, and trust that you will do the same; and that every friend who contributes to the funds of the Society, will see in them some recompence of their bounty, and an encouragement to persevere in it, from the assurance, which they warrant, that he is not spending his money in vain, but that it is accepted, and shall be blessed of God.

In the communication from the Rev. F. Spring, Chaplain at Tellicherry, you have all that we yet know of the Native Christian Preacher at Cannanore. Baptiste, whom also he particularly mentions, is a somewhat interesting character. He was originally a Protestant; and was drawn into the Roman Church, by marrying a young woman of that persuasion, but soon repented it; and, after much

remorse, and some vain attempts to get himself restored formally to the Protestant Church, succeeded at length, on Mr. Spring's appointment to the Chaplaincy at Tellicherry, who, on grounds which subsequent close observation of him have abundantly justified, received him into his congregation, and is become his friend and protector. We have now engaged him as one of the Society's Schoolmasters; recommending, however, to Mr. Spring, to consider well, if he may not perhaps be more profitably employed at Allepie (where he might be of very great importance), in consequence of the opposition made to him, and excommunication of his Scholars and their Parents, by the Roman-Catholic Padre.

*Great Need of further Help, in Missionaries and Money.*

Money, alas! we want: and Missionaries we want exceedingly. We have but Mr. Rhenius, one only Missionary, in Madras. We cannot well spare him from Madras. We want him northward, we want him westward! And as to our annual credit of 1500*l.*—a most generous one, for which we thank you with all our hearts—it is all already engaged, as you will see by our Treasurer's Account here inclosed, in our present Establishments in Madras, Tranquebar, and Allepie. The only disposable money which we have at this time, is that raised among ourselves, which, as yet, scarcely exceeds 200*l.* per annum. You are also aware of a Church which we have in hand in Madras: and Colonel Munro, you will find, is under the necessity of requesting pecuniary assistance from us, for the building of the Church at Allepie, and a House at Cotym, near his Syrian College, for our Missionary, Mr. Bailey. He writes for 2000 Rupees; say 250*l.* For our Church in Madras we require about 1000*l.* Of this, I have no doubt, we shall be able to raise a good part in India, but quite despair of the whole sum. For the 2000 Rupees to Colonel Munro, we shall venture to draw upon you. For ourselves, we shall see what supplies we can procure here; and, depend upon it, will spare your funds to the utmost. But, My dear Sir, we must entreat you to contemplate well, and

represent far and wide, the urgent increasing demands upon us; and what we might be doing, if means sufficed, in furthering the design of the Society in the South of India: and see what more you can spare us. Send us also more Missionaries. I think we may confidently reckon, in humble dependence on Divine Grace, upon large fruits of increase, in due time, within this sphere of the Society's operations, from every sixpence devoted to it.

*Concluding Remarks.*

Just as I am closing my Letter, intelligence comes in from Mr. Rhenius, that some respectable Mussulmans are applying to him to establish Schools for their Children also, as for the Hindoos. "You shall hear," he writes to me in a Note, "by and bye, encouraging news concerning a conversation between Rayappen, our Catechist, and one or two Moorman Gentlemen, to whom I had sent him to speak about the establishment of a Free School for their poor Children."

Let us, My dear Sir, all of us, stir up ourselves in faith and hope; be fervent in prayer; boldly give of our substance; and put forth all the energies that we can command, in this blessed service of the Lord. And does He not abundantly assure us, and manifest to us, that He is and will be with us, and bless us? Souls shall be saved, and his Name be glorified in all the earth! Who would not be found a fellow-worker, by some means, to such an end? I trust we here shall not be wanting in our parts. Pray for us. Let us pray for one other, and for all the objects of the Society's care, and of every Missionary, Bible, and Jews' Society; and God shall bless us, and all the ends of the world shall fear Him.

I remain, My Dear Sir,  
Your's, and the whole Committee's,  
faithfully in the Lord,  
M. THOMPSON, Secretary.

We must defer to future Numbers the details which accompany this animating communication.

By a Letter, dated a few days after the preceding, we are happy to learn that Mr. Thompson's health has been greatly restored,

and that he feels under no present necessity, as he had apprehended, of a voyage to Europe.

We observe, with much pleasure, in Mr. Thompson's communications, that there is an increasing demand in India for School Books, and both elementary and standard Books in Divinity, with Prayer-Books and the Homilies. Mr. Thompson lends his utmost aid to procure and give circulation to such books. We rejoice to add, that religion is on the increase among all ranks in the Presidency.

Letters have also been received, from Mr. Rhenius, of the 15th, and from Mr. Thompson, of the 30th of May. They refer to Journals and Letters despatched by the Benson, which are not arrived; that vessel having met with damage, and put into the Isle of France.

*Arrival of Mr. Corrie and his Companions at Madras.*

Letters have been received, from Mr. Corrie, dated Madras, August 14th, and from Messrs. Schmid and Mr. Adlington, with a Journal by the Missionaries of their voyage to Madras.

From these communications we learn, that the Carnatic reached Madras on Sunday the 4th of August, after a quick and favourable voyage of three months and seventeen days: Mr. and Mrs. Corrie, with their child, and the Missionaries, all well. The motion of the vessel, with sea-sickness and the great heat, had occasionally interrupted the studies of the Missionaries; but they had been enabled, notwithstanding, to pursue them generally with much advantage. Mr. D. Schmid appears to have suffered most; but was restored, on landing, to his accustomed vigour. They were received by Mr. Rhenius with great joy, and took up their quarters in the Mission House. They were here much delighted in attending, the day after their land-

ing, a Prayer Meeting held by Mr. Rhenius, with his Tamil Congregation, in the Hall of the Mission House.

Mr. Deocar Schmid writes on this subject—

About fifty persons, men, women, and children, were present; sitting on the ground, according to the custom of the country; the greatest part of them dressed in white garments. They began with singing a hymn: then Mr. Rhenius offered up a prayer, at the end of which they all joined in saying the Lord's Prayer. Mr. Rhenius then explained a part of the Scriptures, and asked them often questions, which were promptly answered. After that, a few verses were sung; and the whole service was concluded by Mr. Rhenius with a prayer. You cannot conceive how much I was delighted in hearing black Tamulians singing the praises of our common God and Redeemer, in German tunes: for the hymns, which they use, were translated from German hymns, according to German measures, by the late Mr. Fabritius, who was a learned and active Missionary of the Christian-Knowledge Society. I cannot but say, that I have not been edified so much by a public service for a very long time, as I have been by this, of which yet I did not understand one single word, except the blessed name of Jesus Christ, and a few other proper names. O how much did I long for the time, when I should be able to make known to benighted Heathens, in their own tongue, the inestimable love of God in the redemption of the world by our Lord Jesus Christ!

*Settlement of Messrs. Schmid at Madras.*

On the arrival of Mr. Corrie and his friends at Madras, the inadequacy of Mr. Rhenius's strength to the demands on him for increasing labour, and the call for instructors on every side so forcibly set forth in the preceding communications, induced them to acquiesce in the wish of the Corresponding Committee, that Messrs. Schmid should change their destination, and not

proceed to Calcutta, but enter on the fields which were waiting for labourers.

Mr. Corrie expresses himself as much encouraged, by the interest excited at Madras in the Missionary Cause, and by the prospects of success which are opening around.

Mr. Bernard Schmid writes—

Praised be the Lord, that he has brought us in safety to the land of our destination! He has done great things for us, whereof we are glad: but we feel deeply, that we are not worthy of the least of his benefits.

What a field of labour is here in India! and how interesting! In this land, renowned for its riches and ancient learning, how deplorable now is the situation of the inhabitants, on account of their great indolence and most foolish superstitions! I saw the ridiculous little idols in Mr. Rhenius's garden, now almost forsaken. I saw, on the contrary, his School, consisting of Native Children, many of whom had very fine and engaging countenances. I saw his small congregation of Native Christians and Heathen. On Sunday Morning, there were more than seventy Natives together, who had the Word of Life preached to them by Mr. Rhenius in their own language, the Tamul; and I joined, with delight, when they lifted up their voices in hymns, praising the Father of Lights: and with what attention did all listen to the animated Sermon of Mr. Rhenius! and with what readiness did they answer to the questions which he put to them during his Sermon, after the custom of the Missionaries of this coast!

The Word of the Lord begins to be victorious. There are very joyful signs, that the Spirit of the Lord is poured out, more and more; and that the Lord will soon put on his strength, and will go forth as a mighty warrior, and subject the kingdoms of the earth to the dominion of his Anointed. I am persuaded, that no one, who knows and loves Christ, and has seen what we have seen within these few days, would regret to have left father, mother, house, and comforts, in order to bring to this starving nation the bread of eternal life.

You will be surprised, Dear Sir, to

hear that we shall stay at Madras. Although our particular inclinations were more directed toward Calcutta, or rather Benares or Agra, the reasons for our staying at Madras seem to be so powerful, that we gladly obey the call of Providence. We see with our eyes, that the Natives in the whole surrounding country are anxious to receive Christian Teachers; and that the Lord has opened a door for the preaching of his Gospel; and that our Brother Rhenius cannot do all for which he has opportunity, and which he would. But the Rev. Mr. Thomson and Mr. Rhenius will state the reasons of this change more at large.

#### TRANQUEBAR.

##### *State of the School Establishments.*

In our Volume for 1816, pp. 61—65, we gave a full account of these Establishments, with a List of all the Schools, up to Midsummer 1815; and, at pp. 455, 456, a report of their state at Christmas 1815. At p. 426 of our last Volume, the number of Scholars at Midsummer 1816 was also stated: the report of Christmas 1816 is given below.

From these statements it appears that the following was the number of Scholars, both received into these Establishments up to the above periods respectively, and then under education:—

	Total admitted	Total under Education.
At Midsummer, 1815,	1985	1013
At Christmas, 1815,	2179	956
At Midsummer, 1816,	2582	960
At Christmas, 1816,	2410	875

The following is a Summary Account of the Schools at the last-mentioned period, Christmas, 1816.

#### Children admitted—

##### *Into the English and Tamul Schools:*

Protestant Christian . . . .	183
Roman Christian . . . .	139
Brabmin Heathen . . . .	96
Sootra Heathen . . . .	1401
Mahomedan . . . .	44

— 1863

*Into the Pariah Schools :*

Sootra . . . . .	17	
Protestant Boys and Girls . . . . .	387	
Roman-Catholic Boys . . . . .	38	
Heathen . . . . .	101	
Mahomedan . . . . .	4	
		547
Total admitted . . . . .	2410	
Total left School . . . . .	1535	
		975

In the early part of last year, Mr. Schnarré, under whose particular care, as our Readers have been already informed, these Establishments are now placed, undertook an inspection into their actual state. His reports have been transmitted to the Society. We shall now give the principal parts of them.

On this subject Mr. Thompson writes—

The Report of the Schools is, on the whole, as promising as could be expected; and the prospect of improvement, under Mr. Schnarré's superintendance, very good. He has just completed a general inspection of the whole, two only excepted. I inclose his Report, with a complete corrected List of the Schools. His Report is very interesting, and will probably recollect readily to your mind the much-esteemed writer, in all his simplicity, affectionate disposition, and earnestness. He will be a blessing to these Schools; and, through them, no doubt, a great support of all our Missions and Connexions. We have directed him to select, as soon as he can, eighteen or twenty Christian Youths, to form a distinct Seminary for education as Catechists, Readers, and Schoolmasters; each of whom is to receive from us a regular monthly pay.

On the 27th of January, 1817, Mr. Schnarré writes to Mr. Thompson, from Tranquebar—

I here send you the General List of our Schools. There have been some mistakes in the former spelling of the names of the places where the Schools

Jan. 1818.

are established, which I have corrected according to the Tamul.

Last week, I held, for two days, a general examination of the Schools in the vicinity of Tranquebar; and was, on the whole, very well satisfied with them. It is, indeed, a pleasure to see such a number of Children together, who are partly Heathen and partly Christian Boys, all receiving the same instructions, and learning the same lesson, according to their Classes.

May it please God to bless His own Word among this people; and to hasten the time, when the knowledge of Him, and an earnest desire after Him, shall become more general among them!

In the course of next month, I intend to see some of our distant Schools, which, as I hear from Mr. Caemmerer, are not in the best condition.

The Report of this visit follows. It is addressed to Mr. Thompson, from Tranquebar, under date of March 18, 1817; and is the Report to which Mr. Thompson alludes.

Having returned from my second journey into the country, in order to visit our Free Schools, I hasten to give you some account of them.

It was in the beginning of February, when I went out the first time.

The first place I came to was *Kareical*, where we have a School of 163 Children, all Heathen except a few Roman Catholics, and instructed by two Heathen Schoolmasters. I was fully satisfied with them: for all the Classes, except the last two, were able to write in the sand what they had learnt by heart, and what they were reading in their books. This School has, some time ago, suffered much by the Roman Catholics there; for some of them desired to send their Children to our School, but the Priests, as well as some others of their Congregation, were entirely against it; and thus a kind of controversy arose among themselves, by which the Heathen, who send their Children to our School, suffered also; but at present all are quiet.

Leaving *Kareical*, I came to *Trunallari*, where we have a School of fifty Heathen Children, instructed by a Heathen Schoolmaster and an Assistant. With this School I was not so well pleased as with the former;

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because I found here some want of exercise and diligence, for which I could not blame the Children so much as the Schoolmaster; but, after the examination, I gave the necessary reproof and exhortation to both, and so left them.

From this place I came to *Tirumalaivampattanam*, a large and populous town; where an ancient king dug as many tanks as there are days in a year, and washed himself every day of the year in a fresh tank. In this place we have a School of sixty-five Children, all Heathen, and also instructed by a Heathen Schoolmaster. The Schoolmaster is not only clever in his language, and other things belonging to a Schoolmaster, but is also diligent in the School. I therefore found no want of exercise among the Children in his School. The only thing which I did not like, was, that the Children learn too much of their Heathenish nonsense; as for instance, all the names of the multitude of their gods; and some other things, which we cannot hinder without hurting our purpose: and that they have too great an aversion to read our large books, such as the New Testament. They have, however, nothing to say against all our little School Books. I spoke on this point to the Schoolmaster; and endeavoured to persuade him, that even the style of the New Testament is much superior to that in the little books, and that the history which it contains is most excellent: to which he at last replied, "We may read it also."

I came next to *Nagoor*, where we have an English School of eighteen Heathen Children, instructed by a Christian Schoolmaster. With this School I was not at all satisfied: not on account of their learning, for in this they are diligent enough, but because these eighteen children are all the sons of merchants and other rich people, who have no other intention in sending their Children to our School, than to get them instructed in the English Language, and, by this means, to bring them forward in their worldly pursuits. It is true, we must tolerate many things, in order to open a way for our design; but this School appeared to me too gentleman-like. As the inhabitants of this place are all Heathen, and as some of them

have already desired a Free School for their Children, I intend, by and bye, to establish a Tamul School among them; by which means, I hope, by the Grace of God, to kindle a little fire in this idolatrous town; for it appears, in some respects, favourable to this design.

From Nagoor I came to *Nagapattanam*, where we have a School of thirty Children, partly Christian and partly Heathen, instructed by a Christian Schoolmaster, who teaches them English and Tamul. I found them fluent enough in the Tamul Language, and also pretty well advanced in the English. Here I visited also another School, chiefly of Portuguese Children, which is carried on by the aid of the late Mr. Gerické's money. There is also a little Tamul Chapel, and a small congregation of Mr. Gerické's, also supported by his money, with a monthly addition to it from Government. It is a great pity that there is neither Chaplain nor Missionary in this place; for I have found there a few well-disposed persons, who wished that such an one might be fixed there.

You see, from the above account, how many Heathen Children there are instructed in the Principles of the Christian Religion. I suppose that we have more than the above-mentioned, in the Schools in and round Tranquebar, who receive, altogether, the same instruction: for though the Schoolmasters are Heathen, they are obliged to instruct the Children from our Books, and most of them do it gladly. The fruits of these instructions, which we anxiously look for, are very rarely to be seen; and therefore, in this and several other respects, there is no want of discouragements and disappointments: but as the seed is sown in such a large field, may we not expect, that here and there it will fall into good ground; though most of it, perhaps, will fall into stony ground, and on the way-side? And if any fall into good ground, will not all our trouble and expense be exceedingly rewarded at last? It seems therefore, to me, best to go on, and face all the discouragements, by our planting and watering, and to leave the rest to Him who only can give the increase.

When I set out the second time,



in the beginning of March, to visit the Pariar Schools, in the country west from Tranquebar, I came first to *Kumaramangalam*, where we have a School of eighteen Children; thence, to *Teroorndoor*, about forty-five miles from Tranquebar, where we have one of twenty Children; thence, to *Kanjanoor*, where there is also one of twenty Children; thence, to *Nangnoor*, where we have a School of thirty-five Children; thence, to *Sarasferajah-buram*, where we have one of twelve Children. These places are, for the most part, inhabited by Christians belonging to the Tranquebar Mission; but they are all small villages, the one of ten, the other of fifteen or twenty families. In each of these places is a little Chapel, where the people assemble on Sundays, and a Catechist officiates. In three of these places I have baptized ten Children.

The account which I must give you of these Schools, is, indeed, melancholy. Scarcely did I find two or three Children, in each of these Schools, who could read the Testament even with great difficulty; and yet, when I asked how long they had been in School, they said, "from the beginning," which was in 1810 and 1811. The parents of the Children, as well as the Schoolmasters, made many excuses, on account of cultivating the ground: and, certainly, we must allow a great deal for this: but the Schoolmasters tell me, that the Children come to School, even in these seasons, both morning and evening, from six o'clock to eight. If this is the case, and the Schoolmasters are diligent, a Child will learn more in a year, at least, than these have learned in six. But no one can conceive the laziness, negligence, and dulness of these country people, unless he is a little among them himself. I intend to make an alteration with these Schoolmasters, in removing each of them to another School: for, at present, in each of these places, there is either the Catechist with his Son for Schoolmaster, or the Catechist with his Brother for Schoolmaster, or the Catechist with his Son-in-law for Schoolmaster; and thus, one relative pardons the faults of the other, and speaks in favour of the other; which appears to me, under such circumstances, not at all recommendable.

There are still two Schools which I have not visited, partly on account of their distance, and partly because they are in very good circumstances, and carried on by faithful Schoolmasters, under the superintendance of faithful Catechists. The one is in *Tirupattury*, about fifty-five miles from Tranquebar; and the other in *Koottanalloor*, about thirty miles, but entirely out of my way.

What you mention in one of your letters about noting such Youths as will suit for our purpose, could not be done on my way; for, as you see from the above accounts, all these Children are either Heathen or of low Caste. But I am entirely of your opinion, that those Seminarists, whom we intend to bind, as it were, to our future service, by a monthly allowance for their subsistence, should be only Christian Children; and I do not at all intend to take any other into this number. But, even with regard to such Seminarists, whom we intend to treat as our Children, great difficulties and discouragements appear. In order that we may not be deceived at last, we have made a kind of regulation, in Tamul, which we desired the Parents of these Boys to sign. A few have done so; but others refused, and made a talk about it, saying, "How can we sell our Children as slaves, in this manner?" I called some of these Parents, and asked them how they could think and speak in such a childish manner; and whether any one of all the Missionaries, that had been in Tranquebar for these 112 years, had treated any one of them, or of their fathers, as slaves; but, on the contrary, whether they had not done all the good to them, both for their bodies and souls, which they could; and, if so, how they could think that the Missionaries had now at once become so cruel as to buy and treat their Children as slaves. They then said, they had not meant it so.—What do you think is to be done in this matter? This people is so deceitful, that, after their Children have received instruction, and been maintained by charity, they will take them away, and employ them in some more advantageous business.

A Letter from Mr. Schnarrè to the Secretary of the Society, dated

Tranquebar, July 14, 1817, has just been received, which contains further particulars respecting his visit of Inspection to the Schools.

From the preceding statements, it will have been seen, that a considerable decrease has taken place in the number of Children received into the Schools. Mr. Schnarré accounts for this decrease, in the following Letter.

Rev. and Dear Sir—

The Rev. Mr. Thompson has sent me a Copy of your Letter of Dec. 6, 1816, addressed to the Brethren, Dawson, Bailey, Rhenius, and myself. I thank you very kindly for the admonitions and exhortations which you have given us. May God grant us grace, and direct our hearts and minds, by his Spirit, to fulfil them, and to be faithful in the great work to which he has called us! I am happy to see, from your Letter, that your prospects in Africa begin to appear brighter; and I wish and pray that the Lord may, at length, comfort you and my dear Missionary Brethren there, by the conquests of his Holy Gospel!

In the beginning of this year, I have taken two journeys, in order to examine our Free Schools in the Country, of which I wish to give you some information by the present opportunity. The distance of most of these Schools from Tranquebar is a great hindrance to my seeing them, so often as I wish, and as may be necessary; for the Schoolmasters have, in general, little mind to be faithful in their duty, unless strictness and sharp inspection be used: and beside this, I find that the Parents are, on the whole, very negligent in sending their Children to School; so that if the Schoolmasters did not sometimes go to their huts, in order to call the Children to School, and to reprove the Parents for their negligence, many, especially of the Christian Parents, would not send their Children at all. These difficulties we must place among the smaller ones; yet they are indeed distressing.

From the following List, you may see the Number of Children which I found in the Schools, at my first ex-

amination; with the names of the places where they are established, together with their distances from Tranquebar.

	Miles from Tranquebar.	No. of Scholars.
Tranquebar (in the Town)	0	49
Velippalayam (close to the Town)	1	64
Parsivery (ditto)	1	44
Paper-mill—Three Schools	1	96
Manickappengu	2	26
Sandirappady	2	29
Sengkudangkary	3	40
Kareical	3	163
Tirunallaru	7	30
Tirumalaisenpattanam	7	65
Nagoor	8	18
Nagapattanam	10	30
Kuramamangalam	3	18
Teroorndor	45	20
Kanjanoor	52	90
Nangoor	8	35
Saralojerajabburam	8	12
Tirupattury	55	90
Koottanalloor	30	21
Total Scholars		895

The number of our Scholars is, at present, nearly two hundred less than it was about three years ago; because when Tranquebar was under the English Government, there were two hundred Sepoys employed here, who sent their Children to our Schools; but, at present, there are only fifty of them. Beside this, the Roman-Catholic Priests at Kareical became, some time ago, provoked by our School there, and established a School for the Children of their own Congregation, and therefore about fifty of their Children left our School; and, as the distress and poverty among the Natives here is so great, that many families have travelled away, and are still travelling away, to other places, for want of food, we must expect a still farther decrease of our Scholars.

Of the above number of Children, I suppose that only about one third are Christian Children: the rest are Heathens, and a few Roman Catholics.

As I went along to examine them, I found, in general, that the Heathen Schools were, with respect to learning and diligence, in a better condition than the Christian. The reason is, that the Christian Schools are, for the most part, of the low Caste; and, as this poor people cannot attain any other station in life, but must be tied to the hard and mean labours which none of the other Castes will perform, they say themselves, "We are Pariar,

and our Children will get no other employment than we have; and therefore what will learning benefit them?" They are thus in a very low way of living and thinking, and seem even to forget that they have an immortal soul to be saved. May our Gracious Lord bless his Word among them; and open their eyes, that they may see their error, and turn unto Him!

In all our Schools, both Heathen and Christian, our Religious Books and the same Lessons are taught, and are all opened and closed with our Christian Prayers. The Prayers used in the Heathen Schools contain the same petitions; only that they are not in prose, but in verse; because the Heathen use to sing their prayers, and every word that they read.

Having had various opportunities of conversing with the Heathen on their religious sentiments, I can assure you, that had I not seen with my own eyes and heard with my own ears, I could not have believed that these poor men are in such darkness and superstition, and that they entertain such absurd notions about God, the soul, and eternity. How difficult is it to persuade them of their error, and to make them believe the true way to heaven! When we speak to them about their superstition and idolatry, they generally answer, "It is true! but such is our custom; and because our forefathers did so, we must do so too."

In one of the three Schools in the Paper-mill, which we call our Seminary, there are several Youths educating for the offices of Schoolmasters, Catechists, &c.; among whom are also some Heathen Youths, from sixteen to twenty years of age, who have received Christian Instruction for three or four years; but they do not manifest, as yet, any desire to become Christians. The difference, however, which I observe between them and other Heathen Youths who have not received these instructions, is remarkable.

Besides my School labours, I am assisting the Danish Missionaries, in preaching, and in the other duties of the Mission, as often as I can; and feel very thankful to the Lord, for having brought me so far in this language, that the people understand me

well. There is no great difficulty in learning the language, so far as to read and understand it; but the great difficulty for an European is in the proper pronunciation of it; and to be able to converse in it with the common sort of people, is still a harder task; for they speak quite differently from the rules of their Grammar, and therefore hardly understand one who speaks to them according to the Grammar.

I should be very glad if you would send me a dozen or two of the Tract entitled, "Advice to Youth;" for my Seminarists read this little book with great eagerness, and translate it also into Tamul; so that it may be useful to our Tamul Scholars too: and if you can send me any other small books beside this, of little expense, which you may think proper and useful for such Boys as understand what they read in the English Language, especially, also, some that contain easy geographical instructions, they will be very acceptable to us.

I am happy that I have two Natives with me at the head of our Schools, John Devasagayam and the Catechist David, who are both faithful in their duty, and of a pious disposition. That our gracious Lord may increase the number of such among this people, and bless for this end your endeavours and the labours of those whom you send unto them, is the earnest wish and prayer of your humble and obedient servant,

JOHN CHRISTIAN SOHNARRE.

#### TRAVANCORE.

Mr. Thomson has sent home most encouraging dispatches on the prospects in this Mission. We must content ourselves, at present, with the general view which he gives, in the following Extracts.

#### *State of the Mission.*

For Allepie, I must even let it speak for itself. I send you considerable extracts from two Letters from Colonel Munro, and one from Mr. Norton. Here above all, perhaps, you will rejoice. Well may Mr. Norton write of his astonishment, to see what has been done for the establishing of a powerful Mission at Allepie, in a few

months only: and, under Heaven, we owe this to the zeal, activity, and decision of the Resident. Yet, whatever he has done for us, is but a beginning of service. He intreats for more Missionaries; and is prepared to do as much for them, as for the three whom we have sent him. But our chief regard must now be for the supply of Madras, with a view especially to the branching out Northward and Westward. Mr. Dawson he has despatched to the South of Travancore, where Converts seem to increase rapidly. This is to be attributed, Colonel Munro observes, to their having the Bible, or, rather, the Tamul New Testament. Mr. Dawson should have a Missionary Brother with him as soon as possible; as should Mr. Norton also at Allepie, and Mr. Bailey at Cotym. But, let me again repeat, Madras should first be strengthened.

*Appointment of a New Syrian Bishop.*

There is yet an article, under the head of Allepie, which you will expect me not to pass over lightly—the appointment of the new Bishop of the Syrians. It demands, indeed, especial notice. The discovery of such a man among the poor Travancore Syrians, utterly unexpected, as it appeared to be, by Colonel Munro, at the time he wrote to me of the dangerous illness of the late Bishop, we may well consider among the peculiar and very encouraging features of the time. You will find a very sufficient account of him in Mr. Norton's Letter, and probably will be struck by the people's expression concerning him, as "a man of much prayer." You will rejoice greatly for his sake, and for their sakes: for his, that he is such a man; for their's, that they know the value of "a man of much prayer." Surely it proves, that, notwithstanding the degeneracy of this poor people, there is still some good, a little leaven, remaining among them; and that they are not, as some would represent them, altogether as very common a sort of beings as their Heathen or Roman-Catholic neighbours. A remark to this effect was made to me some time ago, by an officer who had been visiting them, much in the track of Dr. Buchanan: and yet, on questioning him, with a view to some

proof of the case, concerning their knowledge of the Scriptures, he confessed, that they appeared to be well acquainted with them; and that he had particularly marked the readiness with which they referred to any passage which he and a friend with him happened to name. I could not but appeal to him, if this were not somewhat more than their neighbours could do—if it did not denote a cultivation of mind, and an intelligence above the common race of Indians. And what good hope does it not yield, of their speedy recovery from the ignorance, into which, during a grievous neglect or actual persecution, they have fallen; and of their rising again to an equal purity with other modern churches.

This "man of prayer," now so happily raised to the Primacy over the Syrian Churches, will draw down blessings upon them, from Him that heareth prayer: while the abundance of Syriac New Testaments, now among them, from the British and Foreign Bible Society, the result of Dr. Buchanan's visit to those Churches, will doubtless, under such auspices, together with the patronage of the Resident, be the means of re-edifying them daily in their ancient Faith; till, at last, we shall behold in them a second, more glorious temple, to the Lord our God.

And here I cannot but observe again, what I noticed in a former letter, the happy and timely interposition of the Society in behalf of this interesting people. Our Missionary, discerning the apparent excellency of his character, particularly introduced Philoxenus to the Resident; and, but for such introduction, he might still have remained—indeed there appears, from Mr. Norton's Letter, every probability that he would have remained—in his obscurity. Mr. Norton had been at Allepie just time enough for the report of him to reach this humble and retired man, and to excite in him a desire of better acquaintance;—and behold the result! Philoxenus becomes the Metran (something like Metropolitan) of the Syrian Churches! This, I trust, we may have cause to say, with increasing satisfaction, hath God wrought, through the Church Missionary Society.

## Miscellanies.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From December 22, 1817, to January 20, 1818.*

		ASSOCIATIONS.			Present.			Total.		
					L. s. d.			L. s. d.		
Birmingham	General Fund	98	2	3	191	2	3	1950	0	0
	Ladies' Committee,	93	0	0						
Broadway Church (Westminster)					35	10	1	209	12	5
Burton Latimer (Northamptonshire)					9	3	8	55	13	11
Byfield, and its Vicinity (Ditto)					12	8	11	85	5	0
Carlisle	General Fund	63	18	11	68	18	11	693	19	1
	School Fund	5	0	0						
Chobham, and its Vicinity (Surrey)					28	11	7	58	14	10
Coventry	Contributions at Coventry,	63	0	0	70	0	0	498	18	1
	Ditto at Stratford	7	0	0						
Darlaston (Staffordshire)—Legacy of the late Mrs. Amelia Evans, widow (less Legacy Duty)		90	0	0	95	0	0	95	0	0
	Contributions—Mrs. Lowe,	2	5	0						
	Mrs. Evans,	2	15	0						
Derbyshire—Duffield Branch		2	11	0	4	0	0	883	13	10
	Brailsford Branch	1	9	0						
Dorchester					38	1	5	173	10	1
Glasbury (Brecan)					17	0	0	360	4	7
Gloucestershire	School Fund				5	0	0	280	3	8
Guildford	General Fund	21	16	6	26	16	6	78	8	9
	School Fund	5	0	0						
Helstone and Marazion					22	8	6	63	19	6
HIBERNIAN AUXILIARY: General Fund		45	0	0	100	0	0	2415	8	5
School Fund		55	0	0						
Kendal					50	0	0	411	17	9
Lancaster and North Lancashire (from Preston Branch),					51	0	0	382	17	4
Leicestershire (Collection at Packington, by Rev. L. Richmond)					22	5	6	2142	7	7
Lans End (Staffordshire)					4	11	4	77	14	4
Newcastle upon Tyne: General Fund		10	0	0	20	0	0	315	0	0
	School Fund	10	0	0						
Penzance (Penny Subscription in the Parish of Paul, by Mrs. Gurney)					6	0	0	41	0	0
Portsea (St. John's)	General Fund	42	5	6	42	14	10	559	6	9
	Ship Fund	0	9	4						
Portsea (Juvenile)	General Fund	6	0	0	11	0	0	111	4	0
	School Fund	5	0	0						
Queen Square Chapel					20	5	0	406	13	1
St. Austle and Charlestown					20	6	1	81	10	10
Serlby (Nottinghamshire)					25	8	0	160	11	3
Stoke upon Trent (Staffordshire)					28	1	9	201	2	11
Suffolk (from Sudbury Branch)					15	0	0	162	6	11
Total of Suffolk								1608	6	11
Swineshead (Lincolnshire)					10	10	0	10	10	0
Wellington (Somerset)					6	0	0	92	7	6
Wheler Chapel					60	0	0	560	10	3
Worcester Ladies					87	15	3	275	13	6
Yeovil					34	14	6	146	4	3
COLLECTIONS.										
By Mrs. Burton, Aylesbury Street					1	7	0	2	11	0
By Mrs. Dancer, Burton-upon-Trent					2	0	0	31	4	0
By the Misses Dobbs					10	10	0	10	10	0
By Mr. Elwell, jun. Hammersmith					1	10	4	5	18	0
By Mr. Fuller, Monkwell Street, from his Workmen					4	10	0	17	5	0
By Mr. Harris, Poplar					0	13	0	2	12	0

40 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
COLLECTIONS—continued.						
By Mrs. Parker, Woolwich: General Fund, 7 0 6 } Ship Fund . . . . . 1 0 0 }	8	0	6	32	15	6
By Mr. Simpson, Mount Street, Grosvenor Square . . . . .	2	10	0	2	10	0
By Miss F. Simons, Paul's Cray . . . . .	6	0	0	22	12	0
By Mrs. Smith, Little Moorfields (18th Quarter) . . . . .	2	8	3	135	9	10
By Mr. Isaac Smith, jun. . . . .	1	8	0	12	5	8
By Rev. J. Spence, Kirton, Lincolnshire . . . . .	1	1	0	12	3	0
By Rev. W. T. Staines, Rochester . . . . .	2	10	0	23	16	0
By Sunday School Children, at Sutton, Surry . . . . .	2	13	6	17	10	11
By Sunday School, St. Giles's, Oxford . . . . .	3	0	0	7	10	0
By Mrs. Taman, Oxford . . . . .	0	14	0	0	14	0
By Mrs. Whitmore, for Shropshire Ladies' School Fund, 10 0 0 . . . . .	10	0	0	90	5	6
BENEFACTIONS.						
Joseph Forster Barham, Esq. jun. Clapham, Surry . . . . .				10	10	0
Mr. J. M. Barnes, St. Alban's . . . . .				5	0	0
Martin Boswell, Esq. Charlotte Street, Bloomsbury . . . . .				10	10	0
Thomas Edward Dicey, Esq. Sunning Hill . . . . .				10	10	0
A Friend to Missions, by J. Lang, Esq. . . . .				10	0	0
A Friend, by Mrs. C. Davies, 22, Hoxton Square . . . . .				5	0	0
A Friend . . . . .				5	0	0
A Member of the Church of England, by the Times Journal . . . . .				5	0	0
Hon. John Monckton, Fineshade, Northamptonshire . . . . .				50	0	0
John Scott, Esq. Bartholomew Lane . . . . .				10	10	0
Thomas Thompson, Esq. Brixton-Hill . . . . .				10	10	0
CONGREGATIONAL COLLECTIONS.						
St. Mary Woolnoth, in the Evening of Christmas Day, by Rev. Edward Bickersteth, Assistant Secretary . . . . .				19	14	5
Sunderland: By Rev. Legh Richmond, M. A. (Rev. John Hampson, M. A. Rector) . . . . .				26	7	6
West Haddon (Northamptonshire): By Ditto, (Rev. C. Dacey, Curate) . . . . .				8	10	0
SCHOOL FUND.						
By Miss Byron, Louth, Lincolnshire: collected by her for Elizabeth Bickersteth (first year) . . . . .				5	0	0
By Carlisle Association . . . . . for John Fawcett (third year) . . . . .				5	0	0
By Gloucestershire Association: from Miss Hartelbury, Bristol: (1st year) for Wm. Merrett Hartelbury . . . . .				5	0	0
By Guildford Association . . . . . for John Wm. Cunningham (2d year) . . . . .				5	0	0
By Hibernian Auxiliary Association: From Miss and Master Roe: for Jane Guildford Grey (first year) Anonymous . . . . . for Nancy Forde (second year) . . . . . Miss Blacker . . . . . for Lucinda Blacker (third year) . . . . . A. Guinness, Esq. . . . . for Anne Guinness (second year) . . . . . for Susanna Jane Lee (second year) . . . . . Anonymous . . . . . for Benj. Wm. Mathias (1st & 2d yr.) . . . . . Mrs. Digby . . . . . for Edw. De Tilton (1st and 2d year) . . . . . Ditto . . . . . for Henry De Tilton (1st & 2d year) . . . . .				55	0	0
By Newcastle-upon-Tyne Association: for Eliza Maria Balson (first year) } for Eleanor Kemp (first year) . . . . . }				10	0	0
By Portsea Juvenile Association: for Wm. Stevens Dusautoy (third year) . . . . .				5	0	0
By Madame De Sabloukoff: . . . . . for Nicholas Alexander (third year) . . . . .				5	0	0
By Mrs. Whitmore, from Shropshire Ladies: Collected among Children . . . . . for John Eyton (third year) . . . . . Collected at the Village School of Aston, and Donations from other Children . . . . . for Catherine Whitmore (first year) . . . . .				10	0	0
SHIP FUND.						
Portsea (St. John's) Association . . . . .				0	9	4
Captain Scrivens, Woolwich . . . . .				1	0	0

ERRATUM.

Vol. for 1817, p. 499, col. 1, line 21, for Hanson, read Nanson.

# Missionary Register

FEBRUARY, 1818.

## Biography.

SOME ACCOUNT OF

OBOOKIAH, HOPOO, TENNOOE, HONOOREE, AND PRINCE TAMOREE

FIVE YOUTHS FROM THE SANDWICH ISLANDS, NOW RECEIVING  
EDUCATION IN NORTH AMERICA.

IN our Number for May of last year (see pp. 191 and 212), we stated that Five Youths from the Sandwich Islands had come to the knowledge of the American Board of Missions, four of whom were then under their care; and that the Board had determined on the establishment of a School, in the United States, for the education of Heathen Youths arriving there from various parts of the world, and had appointed Agents for carrying the design into effect.

In a subsequent part of this Number, our Readers will find an abstract of the proceedings of the Agents of the Board in the establishment of a FOREIGN MISSION SCHOOL, with a Report of the present state of the Institution.

In this School, the Five Youths above named are receiving a Christian Education, in order to prepare them to return to their native islands, as Teachers of their countrymen.

The Sandwich Islands, situated in the Pacific Ocean, are eleven in Number. Nine of them are under one King, named Tamahamaah: the other two are under his brother, Tamoree. These princes are men of great activity and enterprise; and are labouring to introduce the arts of civilization among their subjects. All the islands are fertile, and the climate salubrious. Owhyhee, the largest of them, is supposed to contain from 100,000 to 200,000 inhabitants; and the population of the whole groupe may be stated, it is said, at from 300,000 to 500,000. The islands are, however, reported to be capable of maintaining a much greater population; and probably will, as soon as Christianity shall have abolished the native cruelties, and civilization shall have increased the facilities of living. The Natives are friendly and hospitable to strangers, although the lamented Captain Cook here lost his life by a sudden impulse of resentment. They are enslaved by the horrid rites of idolatry; they worship blocks of wood and stone; and not unfrequently stain their cruel altars with human blood.

A Narrative of these Five Youths, printed at New York, has lately reached us. From this Narrative, and from a Report made by a Committee who visited the School in the beginning of September last, the following account is compiled. It cannot fail to interest our Readers; and will encourage all Christians in their prayers and exertions, by adding another proof, to the many which have already presented themselves, that the Great Head of the Church is preparing, in a variety of ways, the Messengers of His Mercy to all the scattered tribes of the Gentile World.

Feb. 1818.

G

## HENRY OBOOKIAH.

Among the American Traders who frequently visit the Sandwich Islands, Captain Brintnal, of New-Haven, in 1807, touched at Owhyhee, the largest of the groupe.

By repeated acts of kindness, he so completely gained the confidence of Tamahamaah, that he proposed that one of his sons, a youth of about twelve years of age, should accompany Captain Brintnal to America, to receive education. Two young men were selected to be the attendants of the young Prince. In the mean time, Captain Brintnal made a voyage to the North-west Coast of America, and returned. In his absence, the King had changed his mind. The two young men, however, who were to be the attendants of the Prince, having a strong curiosity to see America, were unwilling to relinquish the voyage. With the consent of their friends, they were consequently received on board. Their names in their own country were Obookiah and Hopoo. Hopoo acted as a cabin-boy on board the ship, and Obookiah as a sailor.

The ship arrived at New-Haven early in the fall of 1809.

On their arrival, Obookiah received the additional name of Henry, and Hopoo that of Thomas. Obookiah was taken into the family of Captain Brintnal; and for Hopoo, a suitable place was found in the neighbourhood; both of them expecting to return to their native island by the first favourable opportunity.

Henry Obookiah is a native of Owhyhee. His parents were both slain, together with an infant brother, in one of the sanguinary and exterminating conflicts which are frequent in those islands.

The following circumstances of the tragical scene in which all his family, excepting himself, was butchered, are taken from the relation of Obookiah.

Two parties, it seems, were contending for the dominion of the island. The warriors met, and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors, having driven their antagonists from the field, next turned their rage on the villages and families of the vanquished. The alarm was

given of their approach. The father came to his hut, took his wife and two children, and fled to the mountains. There he concealed himself for several days, with his family, in a cave: but, at length, being driven by thirst to leave their retreat, they went in quest of water to a neighbouring spring. Here they were surprised by a party of the enemy, while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled; but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, again he fled. The enemy seeing the affection of the father for his family, having seized his wife and children, put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, again he appeared, and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah, being then a lad of about twelve years, took his infant brother upon his back, and attempted to make his escape: but he was pursued, and his little brother pierced through with a pahooa or spear, while on his back. Obookiah was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears.

After tranquillity was restored, Obookiah was placed under the care of his uncle, who had charge of one of their temples, in the character of a Priest. He was designed to be educated for a Priest, under his uncle; and can now repeat very long prayers, which it was his daily task to say over, before sun-rise, in the temple of the idol.

After his arrival in New-Haven, while residing in the family of Captain Brintnal, he used frequently to visit the Colleges in that place. At the door of one of the Colleges he was found one evening, weeping: on being asked the cause of his tears, he replied, that nobody gave him learning.

Several of the students having learned who he was, and where he lived, and having obtained the consent of Captain Brintnal, agreed to instruct him, and accordingly received him under their care.

He was taken into the family of the Rev. Dr. Dwight, President of Yale



College, for a season; where he was treated with kindness, and taught the first principles of Christianity.

At length, Mr. Samuel J. Mills, jun. one of the young gentlemen above mentioned, took him under his particular patronage, and sent him to live with his father, the Rev. Mr. Mills of Tarringford.

At Tarringford, Henry received every thing necessary for his comfort and improvement. As he could not endure constant application to study, a part of his time was occupied in labour. From the deep interest which he took in the new objects with which he was surrounded, and a surprising readiness at imitation, he soon became acquainted with the various arts of husbandry. To the improvement of his mind, every possible attention was paid; and his progress was such as to convince those who instructed him, that their labour was not in vain. He soon acquired a knowledge of the Spelling-Book; and, in a few months, was able to read in the Testament. By this time he had also made considerable proficiency in writing; and it was observed, that he learned to talk English just as fast as he learned to read it. When he became able to communicate his ideas in a broken manner, he would express a very tender concern for his countrymen.

By reading, by conversation, and by hearing preaching, he made great progress in religious knowledge. He received and understood the truths of the Gospel with wonderful avidity and correctness. After living some time at Tarringford, he removed with Mr. Mills, his young patron, to Andover; where he spent two years, partly in labour and partly in study; and experienced much kindness from the divinity students, and other pious and charitable people of that place.

With the religious instruction which was given him, were united many prayers for his conversion; and it is hoped that they have been graciously answered.

The state of his mind, about this period, may be judged of from the substance of a short prayer, which he uttered, in broken sentences, on the following occasion:—

When retired with a friend for private devotion, about a year after his arrival in America, his friend, having

prayed, turned to Obookiah before they rose, and said, "You may pray."—"I prayer?" said he. "Yes," replied his friend:—when he delivered himself in the following terms—

Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the Bible—make me good! Great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee no more pray to stone god—make some good man go with me to Owhyhee, tell folks in Owhyhee about heaven—about hell! God make all people good every where. Great God have mercy on College (*Divinity College, Andover*) make all good—make Mr. Samuel (*Mr. Samuel J. Mills, jun.*) good—have mercy on Mr. Samuel's father—mother—sister—brother!—Our Father which art in heaven, &c.

While at Andover, he addressed a letter to a friend, in December 1812, in broken English, of which the following is an extract:—

We must all try to get forward where God wish us to do. God is able to save sinners, if we have some feeling in him. Is very great thing to have hope in him, and do all the Christian Graces. I hope the Lord will send the Gospel to the Heathen Land, where the words of the Saviour never yet had been. Poor people! worship the wood, and stone, and shark, and almost every thing their gods. The Bible is not there; and heaven and hell, they do not know about it. I yet in this country; and no father and no mother: but God is friend, if I will do his will, and not my own will.

In January following, he wrote to the Rev. Mr. Mills, of Tarringford.

Very dear Christian Friend—I improve this opportunity to write to you a letter. I received your two letters, and I have read those sweet words that make my poor and wicked heart feel cold, as like cold water. O Lord, how long shall I continue in my own sins? Lord, wilt thou hear my secret prayer? Dear Sir, I hope your prayer for the poor and blind immortal souls will be heard. I thank you to pray for me, besides my own prayer. Pray to God, that he might pour down his Holy Spirit upon all poor souls. I do not know what will become of my soul, when my time is full come hereafter; but, in my own feeling, I wish his will;

and I am willing that God do what he pleases for my soul. What are sweet things in this world, sinners like better than their souls, which are going down to the bottomless pit! O how wicked and sinful are we! How shall we go the path of life and of His truth, and to be with Him in heaven? No way at all: only we must give away ourselves to Him; and leave all our sins behind. Some think they know not how to pray: but they ought to know, for Christ hath taught us. I went to Tynsburg last week to see a boy, who came from Owhyhee. He arrived last June (this is not Thomas, that came with me). As the distance from this place was small, I went to visit him. I hope the Lord will have mercy upon his poor soul. He knew nothing of the Saviour before I told him. I first mentioned to him, Gen. i. 1, &c. telling him, that God made the world by his own power. Then he said, "Oh, how foolish we are to worship wood and stone gods! we give them hogs, and cocoa-nuts, and banana, but they cannot eat." "Yes," said I, "it is foolish." Then he asked me where that Man was that made every thing. I told him, He was every where, with us: "Does he hear when you and I talk?" says he. I told him, "Yes; and you must believe in him, if you would be his friend." He said he did believe what I told him. He has not learned to understand English, but I spoke in Owhyhee. I took him with me to the minister's house on Sabbath evening: so I told him in Owhyhee, what Mr. Allen, the minister, said. He had been there before, but could not understand what was said. I told him what God did for him, in keeping him alive, and in bringing him to this country. He said he liked that Man very much (meaning God). He asked me many questions, again and again, about God, which I answered. After we went to bed, he said he never would forget what I had told him. He said, when he eat, he would remember who gave him food. The people where he lived said he might stay there as he would; and when he had learned English a little, he might go to school. He did cry when I left him.

In the fall of 1818, Henry was invited by James Morris, Esq. of Litchfield, to spend the winter in his family, and attend the Public Grammar School, of which for many years he has been Preceptor. Here Henry commenced the study of English Grammar, Geography, and Arithmetic; in which he made, during the

winter, very considerable progress. In the spring of 1814, he returned to Mr. Mills, and spent the summer principally in labouring on the farm. At the annual meeting of the North Consociation of Litchfield County, in the fall of 1814, Henry, by the advice of his friends, applied to that body to take him under their care, and give him counsel and direction as to his studies and other concerns. The Consociation voted to comply with his request, and appointed a Board consisting of three persons to superintend his education, and report to the Consociation annually.

While Obookiah was under the care of the Consociation, he pursued his studies under the direction of their Committee, so far as the charity of his Christian friends furnished him with the means. He was obliged to labour a part of the time for his own support; and to change from time to time his place of residence. The evidences of his Christian Character, in the view of those who had most opportunity to observe him, continued to brighten. He discovered a strong relish for the Bible; was constant in reading it; and seldom would any object or circumstances prevent his reading daily some portion of the Scriptures. Occasionally, when requested, he prayed and spoke in social religious meetings; and always performed these services to the acceptance, and, it is believed, to the edification of those present. He studied the English Grammar, so far as to be able to parse most sentences with facility; obtained considerable knowledge of Geography; and proceeded in Arithmetic through the fundamental rules, the Rule of Three, and Interest. He studied one book of Euclid's Elements; and, by his own exertions, without any regular instructor, acquired considerable knowledge of the Hebrew, and translated portions of the Hebrew Bible into his own language: manifesting a taste for the Hebrew Language, and much pleasure in studying it. He discovered an increasing anxiety for the salvation of his countrymen; and always mentioned their case in his prayers, and requested his Christian friends to pray for them. It seemed to be his sole object, to be qualified to return and declare to them *the unsearchable riches of Christ*.

About the time of Obookiah's being received under the care of the Con-sociation, he addressed, in September 1814, from Goshen, an admirable Letter to a young gentleman then at Middleburg:—

Dear Friend—It is long since I saw you at Tarringford: you are by no means forgotten. I conclude that you are probably in the best place: I am contented. Undoubtedly your present situation affords the best opportunity to pursue your studies; and it is hoped that you have also good religious instructions and cautions. I hope you remember, that the true friends of God may have pleasure wherever they are, if they make it their chief concern to glorify, love, and please him: but those who do not, have no right to expect pleasure any where. In whatever place we are, we have much that we can and ought to do for God. Our first care should be to keep our own thoughts right. We should think much on that great and holy Being that formed us; on his holiness and abhorrence of every sin; on our constant dependence upon Him, how many blessings he is conferring upon us, and how little we deserve them, and how undone, and unthankful we are for them; or our deserving evil instead of good, and how abominable we are in his sight, whenever we do evil. We should think often on death, and our appearing before the eternal Saviour in judgment. We ought not only to read the Bible often, but to pray often that we may know of the salvation, and understand and be assisted to live according to it; and this would aid us very much in keeping our thoughts. If we exercise sufficient care over our thoughts, our outward conduct also will be good. But if we employ our minds, one moment, on foolish or useless things, we shall not only offend God by that, but we shall be liable to fall into outward sins, and so endanger our own souls, and encourage others in the same evil; and their wickedness will encourage others, and so on. We cannot conceive the dreadful consequences of one sin, and we are very apt to forget how prone we are to fall into sin. We are very apt likewise to satisfy ourselves with what we intend to do hereafter, and to forget our present duty. The truth is, all our time is made up of present time; and all we need to care is, that we may all the time do the best we can for our great Creator, this present minute. All that we can possibly do is but a little: for all we have, and all we are, is God's; and we can never atone for one of all our

sins, but we must trust altogether in the merits of Christ. But now, my dear friend, I hope you will strive to improve all your time well; and pray that God will be gracious to you; and make you faithful and useful as long as you live here, in the world.

One thing I would mention to you, that is, we must always continue in our prayers before our Heavenly Father, that we may all become followers of those, who through faith and patience inherit the promises. But now I must close this subject. Your affectionate friend,

HENRY OBOOKIAH.

From Goshen he also wrote in April, 1815—

I knew not what was my business, when at first time I set out from home, only a boy's notion. Because I have no father and no mother, and I therefore thought of it, I must go and see the world, and see what I can find. I never heard any thing about Jesus, and heaven and hell. Well, after I have heard about these things, I heard that Jesus Christ was the Son of God, and that he came into the world to save sinners; the evil spirit then coming into my mind, and said that there was neither heaven nor hell.

I hope that you and I may meet, though at present unknown to each other, in the eternal world; where many come from the east, and from the west, and from the north, and from the south, and sit down together in the kingdom of Christ. But I do sometimes think, often, that I shall never see that holy and happy world. I am very afraid, because I was a great enemy to God, and have fought against his grace and his loving-kindness towards me.

O! my dear friend, do not forget to pray for me before our Heavenly Father, when you are alone. Pray for me, and for my poor countrymen, and for others, that we may escape from the wrath to come. Those that have been faithful to the Lord Jesus Christ, the same shall be saved; and those that have done evil, shall come to the resurrection of damnation.

There is no great consequence wherever we may be called, if we only kept our hearts right before God. We are under peculiar obligation to consecrate ourselves wholly to the glory of God. But we know that our deceitful hearts are apt to run down even as a clock or watch is. A good clock will keep good time, by winding it up; but if we don't, it certainly will run down. *For this people, said our Saviour, draweth nigh*

unto me with their mouth, and honoureth me with their lips, but their heart is far from me. My wicked heart has been just as those clocks which run down very often. But I hope I love the Lord Jesus Christ. I am willing to give up every thing, both my soul and body, for time and eternity. God can do all this. *I can do all things, said the Apostle, through Christ, which strengtheneth me.*

My dear friend, do not forget to pray for William. Pray that he may ever have joy in the holy presence of God; and may he be made a good soldier of the cross of Christ! There is reason to hope that his heart will be changed; for God will have mercy on whom he will. I wish that he could live with me, so that I could do all what for him I can. God in his holy providence has brought him and me from the heathen land.

There is no way I can see for sinners, but to go to Christ—*I am the way, the truth, and the life. No man cometh unto the Father but by me, said the Saviour. At that day shall ye know that I am in the Father, and ye in me, and I in you.* The Lord Jesus is all ready, and waiting for sinners, and inviting them to come to him immediately without delay.

May the Lord direct you, and make you a faithful labourer in the Lord's vineyard!

#### THOMAS HOPOO

Is a native of Owhyhee, and supposed to be about twenty-one years of age. His arrival in America has been already related.

On his passage, near the Cape of Good Hope, in a boisterous sea, Hopoo fell overboard. It was early in the morning, while the captain was below; and it was, consequently, a considerable time before the necessary orders could be given to put the ship about for his rescue. In the mean time, he lost sight of the ship, after which he was swimming. In this situation, though he was an expert swimmer, he gave himself up for lost. As his only resort, he cried to his God, Akooah; and made a vow, if he was saved, and might reach the ship, that he would devote to Akooah a very fine jacket which he had received from the captain as a present, and of which he was very fond. After being several hours in the water, the ship again reached him, and he was taken on board. After this, he was observed wholly to neglect his jacket, which he had before almost constantly

Obookiah is about twenty-two years of age, of an amiable and affectionate disposition, modest and obsequious in his deportment.

Mr. Harvey, his instructor before he entered the Foreign Mission School, says of him, "He has a quick apprehension and good memory; and, considering all the disadvantages under which he labours from early habits, and from the fact that he studies in a strange language, I think his improvement more than ordinary."

Obookiah has been baptized; and gave, at his examination on the occasion, a highly satisfactory account of the state of his mind.

The Foreign Mission School having been opened on the 1st of May, 1817, Henry and his countrymen were received therein. The Visiting Committee state respecting him—"His conduct and conversation have been such as become the Gospel. He appears to grow in grace, and more and more to evince the reality of his new-birth. He has been chiefly studying Latin the last summer; and has made as good proficiency as youths of our own country ordinarily do."

worn. On being asked the reason, he replied, that he had given the jacket to the Great Spirit, if he should be saved; and now it was no longer his. From that time he considered and treated the jacket as wholly out of his possession, and would by no means be prevailed on to break his vow.

Christians have been known as readily to make vows in times of danger; but let Christians blush at the constancy with which a heathen boy performs his vow to an imaginary God!

After Hopoo had lived for a season in New-Haven, he seemed inclined rather to rove than to study. He rejected an invitation of Obookiah to go with him to Andover and be taught. He however learned to write a decent hand, and to spell some easy words.

But he chose the life of a sailor; and went to sea in several privateers, during the late war. In one of these expeditions he was shipwrecked, and was very providentially saved from a watery grave and from starving. He was also made the means, through

his skill in swimming, of saving the lives of several of his shipmates.

After returning from his last voyage, he hired himself out in several families, as a servant or coachman, and removed with one family into the interior of the country.

In September, 1815, being out of employment, and destitute of money or clothes, he came to New-Haven, for the purpose of returning to Owhyhee with Captain Brintnal, who was then preparing for a voyage to the Pacific Ocean. His Christian Friends at New-Haven again proposed, that he should stay and obtain an education, and offered their assistance for that purpose. He appeared to listen to the proposal with more attention, and to be more steady and tractable than formerly. Yielding to their request, he immediately went into the country to join Obookiah, who was then studying at Goshen. He had hitherto manifested no serious concern for his soul. But his Christian Friends were earnestly solicitous for his salvation, and he went to his place of residence accompanied with many prayers for the blessing of God upon him.

A few weeks after he had commenced his studies and begun to receive religious instruction, he manifested a deep anxiety for his soul. The conversation of an aged minister appeared to take strong hold on his mind: and, to use his own words, the exhortations and instructions which he received "cut him to the heart."

He was, for a considerable time, under very pungent distress of mind on account of his sins, and because he had lived so long in a land of Gospel Light without embracing the Saviour. The things which he heard of God, Eternity, and the Judgment, pressed him down.

But it is hoped Jesus spake peace to his wounded soul. He has manifested new views and feelings respecting divine things, in a manner, which, considering the little opportunity that he has had to obtain instruction, astonishes those who converse with him. In conversation with a friend, he said, "I hate my sins—I hate my heart, it is so bad." He was asked, if he had not been in the habit of using profane language when on board the vessel. He replied, "Yes :

I used it, because I hear others. I not understand how bad it is then, but now I hate it." He was asked, "Do you love Christ?"—"Yes, I love him—I want to serve him—I want to serve him all: I want my poor countrymen know about Christ."

Hopoo has made surprising improvement in the knowledge of the Scriptures; and has been evidently advancing in the divine life.

He is very anxious to improve every opportunity to receive good or to do good; and has sometimes, of his own accord, walked three miles alone to attend religious meetings and employs all his leisure moments in reading the Scriptures, which appear to be his delight. He has been known to take the son of his instructor, a lad of about ten years of age, into a chamber, and to converse solemnly with him on the concerns of his soul, and then kneel down with him and pray.

Hopoo appears to possess promising talents, is kind and frank in his deportment, and submissive to his instructor. He is now pursuing his studies with his comrades. He can read with facility in the Bible, and writes a good hand. The evidences of religion in him are considered by his friends as more and more satisfactory; and strong hopes are indulged that he is designed as an instrument of great good in the hands of God, in instructing and christianizing his bewildered countrymen.

The following Extract of a Letter from the Rev. Mr. Vaill bears honourable testimony to the zeal of Hopoo for the conversion of his countrymen.—

About the middle of May, Hopoo, having for a long time felt anxious for Honooree, came sixty miles on foot, seemingly for the sole purpose of converting his ignorant friend from the error of his ways. It was an interesting season. He entered on his work immediately, with the zeal of an Apostle. It reminded me of Andrew's address to his brother Peter—*We have found the Messias*. Although it is not twelve months since he himself was brought out of nature's darkness, he displayed the knowledge and experience of an enlightened Christian. He laboured and prayed in their own tongue; and spent several days, and seemed unwilling to depart before he

had witnessed a saving change. He was truly in earnest. He said, "Honoree, you must seek God until you find. You must pray God to give you a new heart. You must not divert your mind; you must repent now, and make your peace with God. You must keep good temper, and be like Christ." In many such words did he exhort his friend. Soon after he was gone, perceiving Honoree to be very thoughtful, I asked him how he felt. "I feel sorry," said he. "For what?"—"I feel sorry for my sin. I come into this country all over sin. I hope I find God." The impressions then made appear to be abiding, and greatly encourage us that they will never be lost.

Hopoo's motto to Christians was, "Press forward:"—to sinners, "You must repent now." He conversed with several of my youth, earnestly entreating them to make their peace with God now. To the young gentlemen boarding in my family he had something to say. To a member of the College, who spent the vacation with me, he said, "O how much better, go back to College with a new heart. Then you get the best education: the Holy Spirit teach you." In praying for sinners, his language was, "Open thou their deaf ears: may they hear! Open their blind eyes: may they see! Soften their hard hearts: may they feel!"

Mr. Vaill subjoined a Letter written by Hopoo, in June 1816, to one of his friends who lived with Mr. Vaill.

Dear Brother—I am very glad to hear from you. I hope the Lord will visit you with the outpouring of His Spirit: if you believe, you are a Christian. You ought to remember that the Lord has done every thing for you, and He blessed your precious and immortal soul, and He brought you over the great waters, from a distant part of the globe, in this Christian Land. I hope the Lord will bless you both, and shew you the way where you should go. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* I hope His Spirit will make you rejoice in all His works. Then you should go back to Owhyhee, to carry glad tidings of Salvation, to bring your poor countrymen into Christ Jesus our Lord. I pray the Lord for you both, to live near to Him. Press forward to the mark, for the prize of the high

calling of God in Christ Jesus our Lord. Pray to Him, offering the morning and evening sacrifices. *The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. The Lord will save those that are of a broken heart and a contrite spirit.* You must pray to Him always, according to His mercy, to save your poor countrymen from that awful prison, where hope never will come. I hope we will not let Him go, except He bless the poor Heathen. *He has not spoken in secret, in a dark place of the earth, He said not unto the seed of Jacob, Seek ye me in vain? But he says, Come, for all things are now ready. And whosoever does not bear His cross and come after Him, he cannot be His disciple.*

I hope you, and Mr. Vaill, will pray for me, and for all poor sinners on your right hand and on your left: and He can have mercy on them. God can work, and who can hinder? And He will turn them as the rivers of water are turned. You must tell poor sinners, they must work out their own salvation with fear and trembling. The time is coming when, at the name of Jesus, every knee shall bow, and every tongue confess, that He is Lord to the glory of God the Father. I rejoice that I am in the hands of God, as clay in the hands of the potter. Let us, by prayer and supplication, call upon Him, till a nation shall be born in a day, and the kingdoms of this world become the kingdom of our Lord and of His Christ.

Henry and I intend to spend Friday and Saturday evening in prayer; and I wish you and Honoree to set apart the same evenings, as long as we live in this land.

I must draw my letter to a close. May the grace of God ever be with you, and direct you in the right path! Please to give my love to my dear Honoree.

I am, Sir, Your affectionate countryman,  
THOMAS HOPOO.

Since Hopoo's admission into the Foreign Mission School, his attention has been chiefly directed to English Grammar and Arithmetic. The Visiting Committee state, that he had been baptized, and that he shines eminently as a Christian; "and ardently longs for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus."

#### WILLIAM TENNOOE

Is a native of Woahoo, one of the Sandwich Islands.

He came to Boston, in New Eng-

land, about the year 1809. Captain Davis, of Boston, while on a voyage to the North-west Coast, touched at

the Sandwich Islands, and took on board Tennooe, with one of his brothers, and four others of his countrymen. Tennooe went with Captain Davis to Nootka Sound, and other places on the coast of America. On their return to Boston, at the Cape of Good Hope, Captain Davis, intending to proceed to England, put the young Owhyheans on board another ship, which brought them to Boston. There, and in the vicinity, Tennooe lived as a servant, three or four years, in several respectable families. His companions, except his brother, dissatisfied with their condition, soon returned to their own country. Tennooe and his brother went on board a privateer, and made several cruises during the late war. After their return, they set out to travel from Boston to New York, in quest of employment; as they could find no opportunity of returning to their own island. They travelled as far as Providence, in Rhode Island, and there the brother of Tennooe sickened and died; leaving him alone, in a strange land, without friends or resources.

At this time he seems to have laboured under great depression of spirits. The state of his mind was deplorable; and, to use his own language, "he felt so bad, he did not care whether he lived or died." From Providence he came to Hartford, where he staid a few days; but, finding no employ, went on to New-Haven. Here he staid in several public-houses, and gave good satisfaction to his employers. At length he went into a barber's shop to learn the trade, and soon became very expert at his new occupation.

Here he was found by some of the students of College. They proposed to him to study under their direction; engaging to become responsible for some debts which he had incurred, if he answered their expectations. He

complied with the proposal, and was put to school under the direction of his Christian friends.

His case excited much interest, in those who were acquainted with his circumstances; and earnest prayer was offered in his behalf, nor was it offered in vain.

One day, while he was at school, he was observed by his instructor to appear unusually pensive. On inquiring the cause, he said "he felt so, he could not study," and requested leave to go home. He went to his lodgings, and lay down on his bed, as he says, to "see if he could not sleep away his feelings." But his distress of mind increased; and, finding no relief in this way, he arose and went into the yard to cut wood, in order to divert his mind. But his distress increased so, that he could no longer conceal it. He appeared bowed down under a deep sense of his sinfulness in the sight of a holy God. These impressions never left him until, as it is hoped, he found peace at the feet of Jesus.

He continued to receive instruction at New-Haven, until the spring of 1815, when he removed to Goshen, and joined Obookiah. Here he made good proficiency in his studies, and learned to parse English tolerably well, and acquired some knowledge of geography and arithmetic. He writes a good hand.

Tennooe is about twenty years of age, is possessed of promising talents, is affable in his manners, and of good deportment.

Since his admission into the Foreign Mission School, he has been attending to English Grammar and Arithmetic, and is in much the same state of advance as Hopoo. He had not been baptized; but it was expected that he soon would be, having given satisfactory evidence of his sincerity in the Christian Profession.

#### JOHN HONOOREE

Is a native of Owhyhee, and arrived in Boston in the fall of 1815, in a ship belonging to Boston; having been taken on board by the consent of his friends, to supply the place of a sailor who died before the ship arrived at Owhyhee. He was himself influenced to come away by curiosity to see the world. Another of his

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countrymen set out with him, but was lost on the passage. About to return to his own country, he was providentially found by some gentlemen, who interested themselves in his behalf, and took him under their care. As soon as opportunity presented, they sent him to New-Haven, to the care of the Hon. E. Goodrich. A place

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was soon found for him at the Rev. Mr. Vaill's, of Guilford, where he began to learn the first rudiments of the English Language. Messrs. Ropes and Co., in whose ship he arrived in America, not only cheerfully released him for the purpose of being educated, but very generously gave one hundred dollars toward the expense of his education.

He was supposed to be about nineteen years of age on his arrival; and was ignorant of the English Language, and of every species of learning or religion, when he began to study. In about six months he was able to read, in a broken manner, in the Bible. In the mean time, he learned to write, which cost him but little time or labour. In about eleven months from the time he first began the alphabet, he composed a letter to his honoured patroness, Mrs. Goodrich, of New-Haven. In this letter he gives vent to his feelings of gratitude to his benefactors; and especially to God, for his goodness in bringing him to America.

About the middle of May, 1816, his mind began to be impressed with a sense of sin. These impressions appeared to be made through the in-

strumentality of Hopoo, as already suggested in the letter from Mr. Vaill, concerning the visit of Hopoo. In the course of the summer, he found peace of mind, in believing on that Saviour, of whom a few months before he had never heard; and gives satisfactory evidence of hatred to sin and love to Christ. No one can be more punctual in reading the Scriptures and in private devotion, than he has been, from the time when he received his first impressions: and he appears to grow in knowledge, as his ability to read and understand the Scriptures increases. He possesses a mild and affectionate temper, and is uncommonly ingenious in all the imitative arts. He is industrious, faithful, and persevering, not only in his studies, but in whatever he undertakes.

After spending some time with his comrades, at South Farms, in Litchfield, under the instruction of the Rev. A. Pettengill, he was received, with them, into the Foreign Mission School, on its being opened. He has been employed there in reading and spelling; and will be admitted to baptism, after some further probation.

#### GEORGE PRINCE TAMOREE

Is a native of Atooi, one of the Sandwich Islands. His father, Tamoree, is king of two of those islands. George was brought to Boston by Captain R., when about six years old.

Tamoree, his father, being a man of considerable information, and having perfect confidence in the Captain, and a manifest partiality for the Americans, desired that his son might receive a finished education in America. He committed him, with that view, to the care of the Captain, together with property deemed sufficient to defray the expense of his education.

There is no reason to doubt that Captain R. intended to fulfil the trust committed to him; and faithfully to appropriate the property which he had received to the education of the Prince: but, on his return, he settled in the country, where his substance was soon dissipated, and with it the property of the Prince.

For a season after Captain R. retired to the country, the Prince, whom he took with him, was provided with

suitable accommodations and instruction: but, in the issue, he was left without any means of support, in the house of his preceptor, who was in indigent circumstances, and wholly unable to keep him without compensation. From kindness, however, to the boy, and an expectation that some provision would be made for him, he would not cast him off; but gave him the same advantages, and treated him in the same manner, that he had before done. But the preceptor soon left the business of school-keeping, and removed to a neighbouring town, where he followed the occupation of a joiner. He took the Prince with him; and, as he was unable to keep him at school, he employed him in labouring at his trade. Here the Prince continued till the spring of 1813; when, becoming discontented with his situation, he left his master, and went to a neighbouring town. With respect to the person who had been his instructor and patron, there is reason to believe, that he treated him with the



utmost kindness so long as he lived with him; and expended a considerable sum of money upon him, for which he has not been remunerated.

George next engaged himself to a farmer, in whose service, so far as can be ascertained, he laboured hard, and received much harsh treatment, with a bare subsistence. Here he continued till May or June, 1814; when he absconded, from what he viewed, and as may be believed with good reason, the hand of oppression.

George directed his course to Boston, for the purpose, as it is supposed, of embracing the first favourable opportunity of returning to his own country.

About this time, his case became known to some benevolent persons, who had interested themselves in behalf of his countrymen; and search was made for him in Boston, but without success. At the end of two years, he was discovered in the navy-yard at Charlestown, near Boston, by Benjamin Carhooa, a pious Owhyhean, resident in Boston.

It seems that the Prince, when he arrived in Boston from the country, enlisted on board an American armed vessel, and served during the late war. He was in the engagement between the Enterprize and Boxer, was one of the boarders, and while in the act of boarding received a wound in the side from a pike. The British sailor who gave the wound was about to renew the thrust, when he was disabled and slain by an American who stood by the side of the Prince. He afterward went on board the Guerriere frigate; and was with Commodore Decatur in the Mediterranean, where he was in an engagement with an Algerine frigate. When he returned from the Mediterranean, he was providentially found in the navy-yard at Charlestown.

As soon as the information was obtained, application was made for his release, in order that he might receive education. He was given up, and sent to join his countrymen; with whom, after staying some time at South Farms, he joined the Foreign Mission School, in the spring of 1817.

Tamoree is of middling stature, light complexion, and brown hair. He has very engaging features, and

appears mild and tractable in his temper; and is a very interesting and active youth, about 19 years of age. He is very fond of study, can already read and write well, and speaks English better than any of his companions; but has almost entirely forgotten his native tongue. He is however in a situation now to regain it, as some of his companions speak it readily.

While at South Farms, he appeared to listen to religious instruction; and, at times, to have some anxiety concerning his future welfare, though he gave no sufficient evidence of having experienced any radical change.

The following facts are worthy of notice.

A gentleman of Boston, who was at the Sandwich Islands about two years, says, that, in conversation with Tamoree, the King of Atooi, he took occasion to speak to him of the Christian Religion, and recommended it as the most excellent of all religions. The King retorted, "What! do you tell me about the excellence of your religion, and there is my son, whom you have made a slave. Treat him as he ought to be treated, and bring him back with an education, or with his property, before you attempt to convince me of the excellence of your religion!"

The following notice is taken from the Boston Recorder of November, 1816.

Captain Edes, who arrived at this port on Thursday last, from the Pacific Ocean, was at Atooi, and saw King Tamoree. He inquired particularly after his son, but Captain Edes could give him no information. Captain Edes relates the following anecdote:

Captain Ebbetts, in the ship Enterprize, of New York, was at Atooi in February last; and, during a violent gale, lost all his anchors but one. The ship was saved by King Tamoree, who sent a boat in the height of the gale, with a large anchor on board, and thus enabled him to ride it out. An American ship, and the lives of several American seamen, have thus been preserved by the humane exertions of King Tamoree. Let every American then remember, that Tamoree has a son in this country; that for several years past he has been enduring all the hardships attendant upon the life of a common sailor on board our frigates; that he fought in

several of our battles during the late war, and was badly wounded; and that he has recently been taken under the protection of the American Board of Commissioners, and sent to Connecticut to be educated, with a view to his return to his native country. We trust that when our countrymen are called upon to contribute for the education of Heathen Youth, these facts will not be forgotten. How can we better manifest our gratitude to the father, than by restoring to him, under such circumstances, his long-lost son?

Soon after Tamoree joined the Foreign Mission School, in the spring of last year, he was less submissive to authority and less patient of restraint than was to be desired. The Visiting Committee report, however, that he had conducted himself during the summer much to their satisfaction, and that he had been obedient and respectful. They thus close their statement concerning him—

He has uncommon talents and activity; and, by the grace of God, will be eminently useful. Considering the interest which the Christian Public feel in him, and the many prayers which daily ascend for his conversion, we are cheered with the hope that he is a chosen vessel of God, to bear his name among the Heathen.

The following passage in a Letter from him may encourage this expectation—

I hope I shall be a benefit to my father, if I should ever return. I hope it will be provided so that I may return again; but I must seek after God. He will help me through this world. I hope I may be prepared for another. I hope I shall, for time to come, endeavour to do something towards God.

The Prince, about the time he left Boston to go to Connecticut, wrote a long and very interesting Letter to his father, giving him a particular history of his wanderings and a statement of his present prospects, and of his determination to tarry still longer in this country and study.

Tamoree, father of the Prince, and King of two islands, is the only brother of Tamahamaah, King of the other nine islands belonging to the Sandwich groupe. Tamoree has one son beside George, but his reason is destroyed by fits. Tamahamaah had but one son, who some years ago went off in a vessel, and has not been heard of since. This young prince then is, at present, the heir apparent to the dominion of all the Sandwich Islands.

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## Home Proceedings.

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### CHURCH MISSIONARY SOCIETY. FIRST ANNIVERSARY OF THE GLOUCESTER- SHIRE ASSOCIATION.

ON Sunday, January 4, the Annual Sermons for this Association were preached, by the Assistant Secretary, at the Churches of St. Mary de Crypt and St. Michael, in Gloucester.

ON Tuesday, January the 6th, being Epiphany Day, the Hon. and Right Rev. the Lord Bishop of Gloucester preached, in the morning, at the Church of St. Nicholas.

The Annual Meeting was held, immediately after Service, in the Shire Hall; the Lord Bishop of Gloucester in the Chair. His Lordship opened the Meeting, which

was very fully attended, by briefly alluding to the transactions of the preceding year; and noticing, in a cursory, but truly Christian spirit, the recent opposition which had been made to the Society. The Rev. John Williams, one of the Secretaries, read the Report, containing a short and well-digested view of the Society's Proceedings in the preceding year. The Assistant Secretary and the Rev. Daniel Wilson attended the Meeting. The Assistant Secretary stated his willingness to hope, that any objections to the Society arose from want of information respecting its nature and proceedings; and then entered into a view of the state of the Heathen, and

the exertions of the Society among them. The Rev. Daniel Wilson ably pleaded for the right of Englishmen and freemen to meet undisturbed, in order to promote any benevolent cause.

The motions, which followed, were made or seconded, by the venerable the Archdeacon of Gloucester, the Rev. Messrs. Mansfield, Procter, Berkin, Smith, Blencowe, Morse, Mayers, Sollis, Morgan, East, Kempthorne, and Jervis; and by R. B. Cooper, Esq., W. Montague, Esq., Joseph Wathen, Esq., J. T. Hone, Esq., Thomas Davis, Esq., N. Wathen, Esq., and Capt. Harward.

The following Resolutions, among others, were passed unanimously—

That this Meeting is deeply sensible that the present state of this Country, with its extended commerce, wealth, and power, peculiarly urges Members of the Established Church to Missionary Exertions.

That this Meeting views, with unfeigned gratitude, the success which it has pleased God to grant to the efforts of the Society, in its various Missions, and particularly in Africa. That this Meeting feels itself called upon, by the statements made this day, and hereby pledges itself, to renewed exertions, contributions, and prayers, in behalf of the Heathen World. That this Meeting congratulates the Parent Society on the progress which it is making, and especially on its having sent THIRTEEN English Clergymen to labour as Missionaries, in promoting its great objects.

That the unanimous thanks of this Meeting be given to the Honourable and Right Reverend the LORD BISHOP OF GLOUCESTER, for his peculiar attention to the interests of the Society, and for his obliging conduct in presiding over the business of the day.

SERMON, AT EDINBURGH, BY THE HON. AND REV. G. T. NOEL.

Mr. Noël, having occasion to spend some time at Edinburgh, availed himself of the opportunity, with his accustomed zeal for the

interests of the Society, to plead its cause. He preached, on Sunday, the 30th of November, in St. George's Episcopal Chapel, York Place, from James v. 19, 20; when the Collection amounted to 70*l*.

In the close of his Sermon, Mr. Noël made an appeal in behalf of the Society, which will greatly assist, we are persuaded, the efforts of those friends in Scotland who are endeavouring to enlarge its funds from that quarter.

We extract some passages—

It is impossible to acquit the Episcopal Church of England from participating in the guilt (common I fear to all Christendom) of withholding from the nations of the world that divine knowledge, of which she has been so long the depository. Until within these few years, her Missionary Efforts have been confined within very narrow limits. To supply this lack of service, I rejoice however to state, that, about seventeen years ago, a Society was formed by Members of the Church of England, called "The Church Missionary Society for Missions to Africa and the East." During the first ten years of its establishment, it struggled hard for support. *All seek their own, not the things which are Jesus Christ's.*

Now, thanks be to God! the face of things is much changed. Since the institution of the Bible Society, a stimulus, wide and incessant, has been given to the religious efforts of Christians in this Country. Numbers have been embarked, from among all denominations of Christians, in the great cause of Christ and human happiness. Through the grace and mercy of God, the Members of the Church of England, while they hail, as brethren and fellow-labourers in the work of God, ALL who are engaged in Missionary Exertions, have felt the responsibility lying upon THEMSELVES, to use the means and influence which they possess, to spread the knowledge of the salvation of Jesus Christ! The Society now has struck deep its roots in the affections, and prayers, and liberality of its members; while a vast field of usefulness is opening before it.

Africa became the first scene of its labours—Africa! that deeply-injured Country, which had never beheld Christianity exhibited, except in characters of rapine, and cruelty, and chains, and captivity, and blood! Africa! whither men, professing to accredit the mild religion of the Son of God, hurried to perform the work of slavery and death; and to give loose to all those passions, which testify, by their grossness and their fury, how completely fitted for the basest purposes of sin are the depraved hearts of men! That wretched and devoted country called forth the FEELINGS, and appealed loudly to the JUSTICE, of the Society. Its members longed to answer the claims of those injured tribes; and to pourtray Christianity before them in her true and benignant form. They longed to wipe off the calumny under which she suffered; and to exhibit her as proclaiming liberty to the captive, and the opening of the prison to them that are bound, and the healing of them who are broken in heart!

The Slave Trade has been, and still is, the great obstacle to the success of these efforts; but both the Missionaries who have laboured in that country, and the Society which has sent and supported them, have recognised as so imperative the claims of Africa, that they have toiled and not fainted—they have died and not desponded. Many Missionaries have lost their lives in that sickly climate, but others have filled up their ranks, and the rest have pledged themselves afresh to the work; and I doubt not but that the blessing of God will ultimately rest, in no scanty measure, upon this scene of Christian Charity. *This work of faith, and patience of hope, shall not be forgotten of God.*

In further evidence of the Society's exertions and of its prospects of success, Mr. Noel quotes, from the last Report, the summary view, which we have extracted from it in the first two paragraphs, on p. 435 of our last Volume. He then adds—

Such are the labours, and such the measure of success, attached to the

Society on whose behalf I now address you. I bless God for what they have done; but, in referring to these efforts, it is with sincere regret that I observe how very slender is the assistance which they have received from the Members of a Church very nearly allied to them—the Members of the Episcopal Church in Scotland. Sincerely do I trust that this deficiency of zealous co-operation is to be attributed rather to the absence of that information upon Missionary Subjects which is circulated through England, than to any unwillingness, much less hostility, to the great cause of Christian Missions; and thankful shall I be to Almighty God, if He shall see fit to bless this feeble effort to bring these topics before your notice.

Oh, my brethren! there is no cause so great, so noble, so imperishable as this! If you believe the statements of the Word of God, you must believe that God has determined to plant ultimately the banner of the Cross in every land—that all nations are destined to bow to the Crucified—and that the kingdoms of the world are to become the kingdoms of our God and of his Christ! Let then, I beseech you, no crude opinion, no hasty prejudice, no vague notion of impracticability—the poor excuses of cold indifference or latent scepticism—operate upon your minds, or restrain your hands from this work. If you love the religion of Jesus Christ, communicate it to those who possess it not. If you conscientiously prefer the mode in which the outward administration of that religion is conducted by the Church of England, support her Missionaries; who will carry to other climes her beautiful and solemn Liturgy in their hands, while the love of Christ glows warm in their hearts! Would to God, that I could see, not merely an ample contribution on the present occasion, but a permanent auxiliary fund ere long established in this city! Oh, are there none, who can feel for the welfare of the perishing Heathen? Are there none, on whom the sentiment of the Apostle shall fix an unrelaxing grasp, and who thall thus awake to the high and holy charity of saving a soul from death, and hiding a multitude of sins?

I cannot refrain from setting before you the opinion of an eminent Christian Moralist, on a point closely connected with this—the opinion of the late Dr. Samuel Johnson.

“I did not expect,” he observes, “to hear that it could be a question, whether any nation, uninstructed in religion, should receive instruction; or, whether that instruction should be imparted to them by a translation of the Holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of His will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour

as himself. He that voluntarily continues in ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of ship-wreck. Christianity is the highest perfection of humanity; and, as no man is good, but as he wishes the good of others, so no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit *for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which the world has seldom had an example.*”

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## Foreign Intelligence.

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### FRANCE.

#### ARCHIVES OF CHRISTIANITY, IN THE NINETEENTH CENTURY.

A MONTHLY Publication, with the above title, commenced, in Paris, with the present year. It is intended to diffuse right principles, and to convey religious information, through France, on the plan of our own periodical works.

It will contain Essays on Christian Doctrines and Practice; short Dissertations on Ecclesiastical History, Sacred Criticism, and Eastern Antiquities; Reviews of New Works relative to Religion; an Obituary; and Sacred Poetry; and to these will be added Reports of the labours and progress of the different Societies for the Propagation of the Gospel in the four quarters of the Globe, with the details of interesting occurrences in the Churches throughout Europe.

Such a work, if well executed, cannot fail to subserve the cause of religion, not only in France, but ultimately in its foreign dependencies.

### GERMANY.

#### BIBLE SOCIETY.

#### ZEAL OF THE LANDGRAVE OF HESSE.

THE Landgrave Charles, whose address at the First Anniversary of the Sleswick-Holstein Bible Society we gave at p. 511 of our last Volume, has sent the following Letter to Dean Callisen, of Sleswick, dated Gottorp, May 6, 1817.

I received, my dear Dean, with real pleasure, the interesting Report of the Bible Society. Much, very much indeed, has been done in one single year. I may almost assert, that not only the first stone has been laid, but the foundation of the building completed. Bibles for distribution are now wanting; and I wish, exceedingly, that we had a printing-press entirely appropriated for their impression; from which not ourselves only, but such of our neighbours also as might desire it, could be abundantly supplied with the Sacred Volume; and I indulge a hope, that this may yet come to pass. I said before, that the foundation of the building has been completed; the raising of the superstructure chiefly devolves on the

Clergy. The people feel a relish for real religion: they regard the Bible as its purest fountain. They ought, therefore, to be instructed, how to read it profitably; and taught that the doctrine of our Lord Jesus Christ, as laid down by himself, and salvation through his merits, are the chief points in which we are all interested.

Farewell,  
(Signed) CHARLES.

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SWEDEN.

*BIBLE SOCIETY.*

EAGERNESS OF SWEDES FOR THE BIBLE. THE Skara Bible Society reports on this subject—

At this place, we must own, a remarkable change is at hand. It was wonderful to notice the eagerness with which the plan of establishing a Bible Society was received by the common people; and, notwithstanding the excessive scarcity of money (greater than we can find words to describe), still both high and low have cheerfully contributed their mite, and confidently ordered Bibles, with the assurance, that, as soon as the copies are delivered at Skara, means shall be forthcoming to pay for them. The common people actually seem to forget that they are in want of bread, so that they may but possess Bibles. The very Rev. Mr. Bildahl, Dean and Rector of Driubo, has, during the summer, opened his Church for Bible-reading every Sunday Afternoon: there he appears in the midst of them, while they read the Word of God; and, what is more, the inhabitants of the parish, almost to an individual, attend.

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RUSSIA.

*CHURCH MISSIONARY SOCIETY.*

LETTER FROM THE REV. R. PINKERTON. THE Secretary of the Society having communicated to the Rev. Robert Pinkerton its intention that its representatives in the Mediterranean should travel in Egypt, Palestine, Syria, the Lesser Asia, and Greece, (see our last Volume, pp. 430, 431), Mr. Pinkerton, whose journeys in countries bordering on those above mentioned

are well known, returned the following answer, dated St. Petersburg, Aug. 12, 1817—

Dear Sir—

I have to acknowledge the receipt of your very kind Letter of the 4th of February, together with the bound copy of the Missionary Register, for which I feel much indebted to you. In return for this acceptable gift, I embrace the present occasion of sending you a copy of "Missionary Transactions," in the Russian Language, for the Library of your Society. The proceedings of the Church Missionary Society are detailed from the 112th to the 223d page. The Journals of Abdool Messeeh are peculiarly interesting; and much calculated to excite, in the perusers of them, a concern for the propagation of the everlasting Gospel among Heathens and Mahomedans.

The different Countries which you speak of in your Letter, as being marked out to be explored by your Representatives, with the view of promoting the Cause of Christ among their inhabitants, present a highly interesting sphere of operation; but I believe their religious state is little known to the Christian World. The plan which you propose promises much; and the prosecution of it, under the divine blessing, will, I trust, throw great light on the moral and religious state of those nations; and many encouraging prospects may thereby be presented to the view of Christians, for diffusing abroad the knowledge of the Gospel of the Grace of God. There is much which the friends of Christianity in Great Britain CAN do, that, alas! has not yet been tried, for promoting the knowledge of the unadulterated Faith among millions of our Christian Brethren, in the Countries above referred to, who are sunk in gross ignorance and superstition, and groaning under the iron yoke of their Mahomedan Masters.

We beg that you will have the goodness to furnish us with copies of every thing that you publish in the Persian Language, in order that it may be reprinted, and circulated more extensively by the Missionaries in Astrachan.

Praying constantly for the blessing of God to rest on the labours of the Church Missionary Society,

I remain, Dear Sir,  
Your obliged servant,  
ROBERT PINKERTON.

BIBLE SOCIETY.

TSCHERKASK.

*Formation of the Don-Cossack Bible Society.*

THE Rev. Robert Pinkerton, under date of August 25th last, from St. Petersburg, has transmitted the following account of this Society—

The Don-Cossack Bible Society was finally established on the 12th of July; when the brave Hettman, Count Platoff, and General Kuteinekoff, were unanimously elected Vice-Presidents; together with a Committee of eight Directors, two Secretaries, and a Treasurer. At the First Meeting of the Committee, Count Platoff presided; and a number of appropriate Regulations were made, which will tend greatly to accelerate the object of the Institution. The following are extracts—

“ Now that the Don-Cossack Branch is regularly organized, the Committee will endeavour to act in such a way as is best calculated to further the benevolent objects of the Russian Bible Society; and to furnish all our Cossacks, who desire to possess them, with the Books of Holy Writ.

“ It is necessary, therefore, first of all, to use means for augmenting the number of Members and Benefactors: thereby, the amount of subscriptions will, by the aid of Almighty God, who blesses all good Institutions, be augmented also. At the formation of this Society, the subscriptions from the inhabitants of this city (Tscherkask) alone were very considerable. The other parts of the Don-Cossack States have not yet been called on to aid this newly-founded Institution; and, therefore, in order that the Cossack Officers and Men, and even the civil inhabitants, who are animated with a desire to promote the reading of the Word of God our Saviour, may have an oppor-

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tunity of manifesting this their laudable zeal, by becoming supporters of this Society, the Cossack Government shall be petitioned to make its object known in a becoming way, in all the districts inhabited by the Don Cossacks, by sending to every village, 1st, A copy of His Imperial Majesty's Letter to the Hettman, Count Platoff, on the subject of the Bible Society: 2dly, A copy of the pamphlet ‘ On the object of the Russian Bible Society;’ from which every one will see, that not the smallest gifts are rejected; and even kopeks will be accepted with gratitude: 3dly, Subscription-papers for enrolling the names of the Members and Benefactors. Each of the Priests belonging to the Cossacks of the Don shall also be furnished with copies of the same, from the Consistories of Tscherkask and Hossersk; and these Consistories should further be petitioned to recommend the cause to the Pastors of the flock of Christ, that on all occasions they may endeavour, as much as possible, to animate their people with a holy zeal for this work of God, undertaken to advance the glory of the Redeemer and the eternal salvation of mankind. And as part of the Cossack Troops are now on service in different countries; among whom, it may well be supposed, there are those, who, out of pious motives, would desire to take part in this work, so universally beneficial, and calculated to promote the salvation of souls, by becoming Members and Benefactors; therefore, the War Expedition should be requested to send copies of the above-named Papers to every station where the Cossacks are on actual service. Respecting the number of copies of the Holy Scriptures needed, it may be taken for granted that it will be great, BECAUSE THE ZEAL OF THE COSSACKS FOR READING THE WORD OF GOD IS WELL KNOWN.”

According to the register which we have already received from the Committee in Tscherkask, the number of Members and Benefactors is no less than 8,140. Their subscriptions amount to upwards of 22,000 rubles; of which sum they have sent 10,000 to aid the funds of the Parent Society. They have requested 365 copies in the Slavonian, German, Calmuc, and Tartar Languages, to commence with;

and are making preparations for opening a Depository.

## TARTARY.

*Letter from a Calmuc Prince.*

This Letter, which is characteristic of Calmuc Manners, and marks the singular progress of the Scriptures, is addressed to the President of the Russian Bible Society.

On the 19th of the first Tiger Month, I received, with great pleasure, the Letter you wrote to me on the first day of the Mouse Month, in the last wooden Swine Year, together with two copies of the History of the Merciful God, Jesus Christ, translated into our Mongolian Language; one bound in yellow, the other in red. You desire me, for my own benefit, to read in this book, which contains the Word of God; and to afford my subjects an opportunity to hear it, and learn from it also.

In obedience to this command, I have not only myself read the Word and Doctrines of the All-merciful God, Jesus Christ, but have given one of the copies to our Lama, who reads it with the Priests. Respecting my subjects, I wished to gather them together, this winter, in order to have this Book publicly read to them; but, on account of the severity of the season, that is not practicable.

In the course of four months, the chief of my people will go upon a pilgrimage, to be present at the celebration of a religious festival, and assemble for the purpose of praying. At that time, I shall have the Book read to the people, congregated for such a pious purpose, and in this manner obey your injunctions.

I shall not neglect, through the grace of God, giving you an account of the effect which it has produced; and pray to Him, that he may have mercy upon me.

(Signed) TUMEN DSHIR-GALANG.

Written in mine own solid habitation, in the Island of Shambay, the first of the last Tiger Month of the Fire Mouse Year.

KAMERTZ PODOLSK.

*Sentiments of a Catholic Bishop.*

The Catholic Bible Society of Kamertz Podolsk held its Annual

Meeting on the 8th of July last. The Bishop, Mazkevitch, delivered an excellent speech on the occasion, of which the following was the conclusion—

It is well known, that, in former times, in proportion as the Word of God multiplied, the number of Christians was augmented. With the increase of Christianity, the numbers of copies of God's Word increased also. The consequence will be the same in our days. Those who are still out of the vineyard of Christ, will flow into it from all quarters. And ye, also, who still love sin, read the Word of God! It may be, that there, where you thought to find poison, you will find medicine. The Holy Ghost and his power have no limits. Little did the Ethiopian Eunuch think of being baptized, when, riding in his chariot, he took out the Book of Isaiah to read. We have only one God and one Sovereign to obey. Let all of us, therefore, *forsake that which is evil, and cleave to that which is good.* This is taught in the Holy Scriptures, and this is the object of the Bible Society.

## KIEF.

*Formation of the Kief Bible Society.*

Mr. Pinkerton states, under date of St. Petersburg, Sept. 19, 1817—

Kief, the ancient capital of Russia under the Grand Dukes, is now become the seat of a Bible Society, with the venerable Metropolitan, Serapion, at its head. The Kief Bible Society was formed on the 11th of August, and, at its First Meeting, the subscriptions amounted to upwards of 5000 rubles. The sphere of this Society's operations is of singular importance; for, in addition to upwards of ONE MILLION of Russians, Poles, and Jews, who compose the population of that province, many thousands of Pilgrims, from the most distant quarters of Russia, annually resort to Kief, to perform their devotions at the tombs of the Saints.

## ARCHANGEL.

*Want and Benefit of the Scriptures.*

His Eminence, Parthenius, Bishop of Archangel, writes concerning the chief city of his Diocese—



There still exists a great want of Bibles in this city; and I am grieved to say, that this balm for souls is to be found but in very few houses. The inhabitants differ widely in their creeds, habits, and manners. This difference can only be reconciled by that Word, which is calculated to draw together all those who have strayed, so that they may become one flock at that period which the Almighty, in His infinite wisdom, shall appoint.

Those who read the Holy Bible with pious attention, a reverential spirit, and purity of mind, will themselves see and feel that the truths revealed in the Scriptures tend to the eternal benefit of all who put their faith in Christ.

ST. PETERSBURG.

*Address of Prince Galitzin to the Committee.*

We have had repeated occasion to bring the sentiments of this distinguished Nobleman before our Readers: (See Vol. for 1816, pp. 100, 101; and Vol. for 1817, pp. 47—50, 295, 296:) and we are now happy to add the following Address from His Excellency to the Committee of the Russian Bible Society, on the 18th of September last, previously to his departure to join the Emperor at Moscow.

On the occasion of my expected departure from St. Petersburg, I feel it my duty, here, to express to the Committee, that, though I shall not have the heartfelt satisfaction of being personally present at its Meetings, yet I most earnestly desire and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His Word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord hath prepared for them that love Him. I reckon it a high honour conferred upon me indeed, to be among the number even of the meanest labourers in that vine-

yard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, *in whom we live, and move, and have our being.* In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Saviour of souls, (whose aid I implore,) in bestowing the Word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that *neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase.*

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part, I shall always be ready to co-operate in the resolutions of the Committee. Information relative to the proceedings of the Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the Depository in Moscow, which is constantly visited by so many, thirsting for the Word of God, and so frequently emptied of its stores, should be thoroughly supplied from this place, in proportion to the extent and population of that metropolis.

And thus, labouring together in unity of spirit, though separated from each other, we shall continually direct our efforts toward the same aim: and unitedly let us continue instant in prayer, that the Word of Salvation may increase in our native land, may be disseminated in love and received with simplicity; that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Saviour promoted, and His kingdom advanced in the world.

RELIGIOUS TRACTS.

TESTIMONIES TO THEIR UTILITY.

A RUSSIAN Princess, of eminent piety and zeal, devotes her talents and property very much to the preparation and circulation of Religious Tracts in the Russian Language. The Rev. Robert Pinkerton, under date of St. Petersburg, August 12th last, has transmitted

to the Religious-Tract Society in this Country, various Testimonies, addressed to a Nobleman from some of the first Dignitaries of the Russian Church, which shew the estimation in which these publications are held by the Pastors of the Flock of Christ in that great Empire. The number printed, up to the date of Mr. Pinkerton's Letter, was 156,000; and the demand for them, from the most distant parts of Russia, was continually increasing.

**From the Bishop of Irkutsk—**

These Tracts are invaluable, because they are founded on the Word of God. In one week, the whole number sent me (532 copies), were bought up with great avidity by those who love pious reading. It required no particular care or exertion on my part to dispose of them. At first, I gave away a few of them to some well-disposed persons, whose recommendations of them soon brought others, who desired to read them also. Your hopes are therefore already realized; for now the demands upon me for these Tracts are so numerous, that, had I had four or five times more than were sent, they would have been already disposed of. Inclosing ninety rubles for those formerly sent, I beg your Excellency to do me a new favour, by sending me two or three thousand copies more of these compositions.

**From the Archbishop of Astrachan—**

The Compositions and Translations of a certain pious Lady, labouring for the good of souls, have been received by all who got copies of them with great satisfaction. The money paid for them, 100 rubles, I transmit to your Excellency. This the purchasers most willingly gave: and there are still very many persons who desire and pray to be supplied with these useful Publications: and therefore I humbly beg your Excellency to send me as many, and, if possible, more than I first received, of these Tracts, to satisfy the longings of thirsty souls, desirous of reading them for their benefit on all occasions.

**From the Bishop of Orlaff—**

The 532 Religious and Moral Tracts, translated and printed by the efforts of a religious Lady, I had the satisfaction to receive; and it is with peculiar pleasure that I have fulfilled the commission of your Excellency, so beneficial and edifying for Christian Souls. Those Tracts are already all distributed to such persons as wished to possess them; and the money collected for them I herewith send to your Excellency; begging at the same time to be furnished with a number more of these Publications; for, after they were all gone, many persons came forward expressing their desire to possess them.

**From the Bishop of Penza—**

The Tracts, in consequence of their soul-edifying contents, are so much sought after, that the whole number of copies sent have been disposed of in the city of Penza alone, without sending any of them to other parts of my Diocese. Inclosing the money received for them, I beg your Excellency to send me Tracts for 300 rubles more\*.

**From the Bishop of Rezan—**

The pious publisher of these Writings may rest assured that her labours have not been in vain. I myself have repeatedly witnessed the great good produced by them, particularly among young persons. May the Lord bless her, and continue her zeal; and, by His Almighty power, enable her to publish a still greater number of Tracts of the same kind!

**NORTHAMERICA--UNITED STATES  
COLONIZATION SOCIETY.**

A SOCIETY was formed, about twelve months since, in the United States, the object of which is, to colonize, in Africa or elsewhere, such of the Free People of Colour now resident in the States, and amounting to about 200,000 in number, as may be willing and adapted to form such Colonies. A Report of the formation and pro-

\* A Ruble is about a Shilling of English Money.

ceedings of the Society has just reached us, the substance of which we shall hereafter bring before our Readers.

Two Gentlemen have been deputed by the Society to visit the Western Coast of Africa, with a view to find a suitable place for planting one or more Colonies of the Free People of Colour. The Sherbro' Country, south of Sierra Leone, has been thought, on the whole, to be the most eligible site for a Colony.

These Gentlemen lately passed a few weeks in this country, having taken England in their way, in the expectation of receiving much information and aid in the accomplishment of the great object which they have in view. Every assistance has, of course, been gladly rendered to them, by the various friends of Africa, with whom they have had intercourse.

One of these Gentlemen, the Rev. Samuel J. Mills, has travelled very extensively, as an indefatigable and faithful Missionary, among the back Settlers of the United States; and has given proof, in his past labours, of qualifications highly suitable for the important investigation with which he is now entrusted. He is accompanied by another intelligent Minister, the Rev. Ebenezer Burgess.

They have sailed for Sierra Leone; and we trust that God will graciously preserve them in safety, and grant success to their benevolent design—a design which promises incalculable benefit to the People of Colour concerned; and to the nations of Africa, which may, by their means, receive the knowledge of the Gospel.

BOARD OF MISSIONS.

FOREIGN-MISSION SCHOOL.

IN the introductory article of the present Number, we premised an account of the Foreign-Mission

School established by the Board, which we now proceed to lay before our Readers. The opening, by the Board, of a Heathen-School Fund, with the general object of the Fund, were stated pp. 189 and 212 of our last volume. The Eighth Report of the Board, delivered in September last, has just reached us, and will appear in our next Number: in the mean time, we extract from it the following statement respecting the School.

The Agency appointed at the last Anniversary, for the purpose of “forming a Plan for establishing and conducting a School for the Education of Heathen Youth in this country,” lost no time in attending to the important business; and it has been the cheerful endeavour of the Committee to render them every facility and aid in their power.

On the 29th of October, the Agency agreed on a Constitution for the proposed School—fixed on a Plan for its establishment—nominated a Preceptor or Principal—and appointed a Visiting Committee, and a Committee to make the necessary contracts for the purchase of land for the use of the Institution.

On the 12th of November, these proceedings were approved and ratified by the Committee; and the official commissions were given, and the requisite appropriations were made. The Committee also authorised the publication, by the Agency, of a “Narrative of Five Youths from the Sandwich Islands,” under the patronage of the Board, for the information and excitement of the Christian Public.

Shortly afterward, land and buildings for the Institution were purchased in Cornwall (Connecticut); and measures were put forward, to get it into operation as soon as it could well be done.

As the Rev. Joseph Harvey, who was first elected Principal of the School, was induced, by a change of circumstances, to decline the appointment, the Rev. Herman Daggett was afterward duly appointed to the office; and as his engagements would not admit of his assuming it for

several months, Mr. Edwin W. Dwight was designated to take charge of the School in the intervening time.

The School was commenced under the instruction of Mr. Dwight, about the first of May. The number of pupils is twelve; and the accounts which the Committee have received of their deportment and progress are highly satisfactory.

*Constitution of the School.*

We extract this Constitution from the Minutes of a Meeting of the Agency, held at the house of the Rev. Dr. Dwight, in New-Haven, October 29th, 1816; as it may furnish useful suggestions for similar Establishments elsewhere.

1. This School shall be styled the FOREIGN-MISSION SCHOOL.

2. The object of this School shall be the Education of Heathen Youth, in such a manner, as that, with future professional studies, they may be qualified to become Missionaries, Schoolmasters, Interpreters, Physicians, or Surgeons, among Heathen Nations; and to communicate such information in Agriculture and the Arts, as shall tend to promote Christianity and Civilization.

3. Other Youth, of acknowledged piety, may be admitted to this School, at their own expense, and at the discretion of the Agents, so far as shall be consistent with the aforementioned object.

4. The School shall be under the immediate direction of a PRINCIPAL; in whom shall be vested the executive authority, and who shall superintend the studies of the Pupils. He shall hold his office during the pleasure of the Agents, and shall have a fixed yearly salary.

5. The Principal shall be furnished with such ASSISTANTS, as the Agents shall, from time to time, judge necessary.

6. One of the Assistants shall superintend the agricultural interests of the School, and board the Students.

7. The School may be furnished with such buildings as shall be necessary, and such lands as the interests of the School require.

8. The Students shall be instructed

in spelling, reading, and writing the English Language; in English Grammar, Arithmetic, Geography, and such other branches of knowledge as shall be deemed useful, at the discretion of the Principal, subject to the controul of the Agents.

9. Exercises shall be instituted by the Principal, for the purpose of preserving to the Students the knowledge of their respective languages.

10. Morning and Evening Prayers shall be attended daily in the School, accompanied with the reading of the Scriptures, and the singing of Psalms or Hymns.

11. At the stated seasons of Morning and Evening Prayers on the Sabbath, the Principal shall take occasion to instruct the Students in the leading truths of the Christian Religion, and at such other times as the Agents shall judge expedient; and he shall see that the Students regularly attend Public Worship on the Sabbath.

12. There shall be two Vacations of the School each year: one of three weeks, commencing on the first Wednesday of May; and the other of six weeks, commencing on the first Wednesday of September.

13. The Agents shall visit and examine the School annually, on the Tuesday before the first Wednesday of May; and, by their Committee, as much oftener as they shall judge expedient.

14. Such Rules and Regulations, for the government and discipline of the Schools, shall be adopted, as the Agents shall, from time to time, deem necessary.

*Importance of the School to the Cause of Missions.*

On this subject the Agents make the following remarks—

From the extent of our commerce, the Natives of almost every Heathen Country, influenced by curiosity and various other motives, leave their country, and, directed by the Providence of God, are conveyed to this land of Gospel Light.

The number of such Youths in the United States it is impossible, at present, to determine. That it is very considerable, may be inferred from the fact, that there are now in

New-England no less than ten from the single island of Owhyhee.

When they arrive here, strangers to all around them—unacquainted with our language, with the manners and customs, the arts and employments of civilized life—destitute of property and of friends, they often embrace the first opportunity to return to their native country; or, if they remain, it is only to become more wicked, and consequently more miserable in this and the future world. As their minds are entirely uncultivated, they have no fixed principles, by which to regulate their conduct. Frequently neglected by pious and respectable people, and left to the influence of their evil propensities, they wander from place to place, attach themselves to the vilest class of society, become familiar with their abominable practices, and thus too often come to an untimely end. Should they survive, and at a future time return to their native land, they corrupt their fellow countrymen, prejudice their minds against Christianity, and thus become obstacles in the way of propagating the Gospel among them.

If the proper means were employed, no doubt can be entertained, that many of these Youths would become the instruments of good, to themselves and to the nations to which they belong. From the declarations and the providence of God, it is reasonable to hope, that some, if favoured with a religious education, would become the subjects of divine grace. Let them be placed in religious families, under the care of persons who shall stand in the relation of parents, and to their instructions shall add their example and their prayers; let them be required to perform the various acts of religious worship; let them have the prayers of the whole Christian Community; and it is not too much to say, that, at least, some of them will become indeed the children of God and the heirs of salvation: and is not the bare possibility of this, enough to call forth the exertions and excite the prayers of Christians?

But our views are not confined to individual good. The great object in educating these Youths, is, that they may be employed as instruments of

salvation to their benighted countrymen. Should they become qualified to preach the Gospel, they will possess many advantages over Missionaries, from this, or any other part of the Christian World.

1. They are acquainted with the manners and customs, the vices and prejudices, of their countrymen. From ignorance of these, other Missionaries have often failed in their attempts to Christianize the Heathen.

2. They will be free from suspicion. Most Heathen Nations, from their intercourse with those who bear the Christian Name, but whose conduct is totally inconsistent with the precepts of the Gospel, have contracted strong prejudices against their more enlightened brethren. To gain their confidence has been as difficult as it is important. By employing Natives, this great obstacle in the way of propagating the Gospel would be removed.

3. Being united to them by the ties of blood and affection, they must feel peculiarly interested in their countrymen; and, having themselves experienced the evils of Paganism as well as the blessings of Christianity, they will be able to commend the latter with peculiar force. To see their kindred forsaking the religion of their fathers—the religion with which are interwoven, as they imagine, their dearest interests—and embracing that of foreigners, cannot fail powerfully to affect their minds, and excite them to inquire and examine for themselves.

4. Their constitution is suited to the climates of the various countries, in which they will be employed. Owing to a change of climate, the health of many Missionaries has been impaired, and their usefulness either greatly diminished or entirely prevented.

5. They are acquainted with the language of their countrymen. A Foreign Missionary, when he arrives at the place of his destination, in consequence of being unacquainted with the language of the Heathen around him, is unable to enter immediately on the appropriate work of the Mission. He must first acquire a knowledge of the language of those to whom he is sent: to do this, is often exceedingly difficult; and much time is spent, and much money is expended, without any immediate advantage to the Mission. A Native Missionary, it is obvious, would not be subject to these difficulties.

6. Students can easily be obtained for this School from almost any part of the

Heathen World, and to almost any extent.

7. Those Native Instructors and Interpreters, which must be had in considerable numbers, before any Mission among Heathen Nations can make much progress, can be educated and fitted for their work, at a much less expense in this country, on the plan proposed, than to send out Missionaries and their families to Heathen Lands for the same purpose.

8. This Institution will be of very great advantage to those Missionaries who are going among the Heathen. By spending a season at the School, they might learn something of the manners and language, perhaps, of the very nation to which they are going: and often will find some, from among the Pupils, who will be their companions and interpreters on the Mission.

We would not be understood, by these remarks, to intimate, that our own countrymen ought not to be employed as Missionaries to distant Heathen Lands. Our only object is, to specify some of those advantages which are peculiar to Natives. Our Missionaries, in their turn, possess many advantages, which they do not. By uniting both, we may with more confidence calculate on the success of our exertions.

But should not all or any of these Youths become pious, or should they be destitute of those natural abilities which would render them useful as Missionaries, the expense of their education will not be lost to the Missionary Cause. If they are properly instructed in the principles of our religion; if its professors with whom they associate let their light shine in a conspicuous manner; if, in short, they witness and share in the various blessings of Christianity; they will be deeply impressed with its importance, and be impelled, by the common feelings of humanity, if not by Christian Benevolence, to make vigorous efforts to diffuse its blessings.

Christianity and Civilization go hand in hand; and ever have been, and ever will be, mutual helps to each other. This being the case, it is indispensable that many of these Youths should be instructed in the arts of mechanism, agriculture, and commerce. It is also highly important, that a considerable number should be educated as physicians.

With the healing art, most Heathens are unacquainted: those who are instrumental in relieving their bodily sufferings, and prolonging their lives, are regarded by them with peculiar affection and respect. The importance of a knowledge of these and other useful arts to a Missionary, whether native or foreign, cannot be estimated. It is by the help of these that he is to gain access to the people, and acquire influence; and, among savages, they are the only means by which he can secure his own safety. Many of these Youths may also be usefully employed in teaching the arts and sciences, and thus become powerful auxiliaries in the work of propagating the Gospel.

*First Half-Yearly Report of the Visiting Committee.*

The Visiting Committee examined the state of the School on the first Wednesday of September, and made a Report thereon to the Board.

It appears from this Report, that, beside the five Youths of whom we have given an account, there were seven others in the School—*John Johnson*, a half-caste native of Calcutta; *John Windall*, a native of Bengal; *George Sandwick* and *William Kummoolah*, from the Sandwich Islands; *Simon Annance*, of one of the Indian Tribes of Canada; with *Samuel Ruggles* and *James Ely*, Americans. These two Americans have had their attention fixed, from the first, on the Sandwich Islands; and have in view the office of Schoolmasters or Catechists.

The Visiting Committee say of these their countrymen—

These young men had been extremely useful in the School. Their example and influence among the other Youths have been very salutary. Having gained the entire confidence of the Foreign Boys, they keep them from desiring other company; and maintain a kind of influence, which greatly assists the Instructor, and promotes the harmony of the School. They are also fast catching the lan-

gangs of the youths with whom they associate, and will soon be able to converse in that of Owhyhee.

A Report is given concerning each of the Twelve Youths: but it is well remarked—

It is very natural for the patrons of the Institution, to expect a particular account of the character of the Youths who are patronised. So far as respects the young men themselves, it would perhaps be as well if nothing were published concerning them: but it is to be hoped, that their instructors will guard them against being elated with the favourable opinion which may be formed of them by fallible men; and will press on them the duty of humbling themselves before God, examining their hearts as in His presence, and possessing such a character as He will approve.

At the public examination of the School, which was attended by the neighbouring Clergy and a number of Ladies, the Students acquitted themselves to the satisfaction of all present. Their accuracy in grammar and arithmetic, and the handsome specimens of their penmanship which were exhibited, were particularly remarked. In spelling, they found the greatest difficulty. A Sermon having been preached, in the afternoon, by the Rev. Mr. Prentice, from Matt. xiii. 16, 17, the Committee attended in the Academy to hear the Register of behaviour for the Term, and to assign two premiums to the highest on the Register. The first was given to *Tamoree*, and the second to *Hopao*: but it ought to be stated, that *Obookiah* and the two American Youths not being present at the beginning of the Term, no account had been opened with them.

After a short recess, the Students were to spend the rest of the Vacation in preparing wood for the winter consumption. They had all in their turn laboured, during the Term, a part of their time; and had cultivated four acres of corn; and

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three of potatoes, beside securing some hay. The Committee hope to be able to extend the farming business next season; so that each Student will, by labouring two days in a week, nearly earn his food.

The buildings consist of a Boarding House for the Youths; a dwelling for the Principal; and an Academy, forty feet by twenty, with three apartments. With these are connected about six acres of arable land, and ninety-three acres of wood-land at a short distance. The people of Cornwall gave the Academy, and part of the land, with money and clothing; amounting, in all, to about 1200 dollars in value. The other houses and land cost upward of 3000 dollars.

At the close of the Report, it is observed—

The Committee cannot conclude this Report, without expressing the satisfaction which they feel in this Institution, and the growing interest taken in it by the Christian Public in this region. The plan of the School meets with universal approbation; and the conduct of the Students has been so regular and respectable, as to gain the confidence and affection, not only of the people of Cornwall, but of all the surrounding towns. Hitherto the Lord hath helped us. His hand has been conspicuous in every stage of the Institution. And, when we look forward, the most encouraging prospects are presented. We hope, ere long, to see this small stream become a river, which shall make glad the city of our God. We long to see the dear Youths under our care departing to set up the standard of Jesus in the land of their nativity. We long to see them on the way to their kindred after the flesh, laden with the richest blessing that man ever received; bearing the most joyful message that man ever heard. May God hasten the time, when the Board will see the way open to establish a Mission in the Sandwich Islands!

The late glorious events at the Society Isles, particularly at Otaheite and Eimeo, make our hearts burn with desire and expectation of witnessing the same triumphs of the Cross

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at Owhyhee and Woahoo. From all accounts that we receive, this field is already white to the harvest. O may the labourers, whom God is raising up, soon be prepared to thrust in their sickles, and reap!

*Sentiments of the Board respecting the School.*

In the Report of the Committee adopted by the Board, it is remarked—

Your Committee cannot dismiss this topic, without stating, that, from extensive information and various evidence, it appears that the School is regarded, in all parts of our country, with particular favour and a very lively interest. By this Board it will ever be fostered with parental care. Designed, as it is, to fit young persons, who come to this favoured land from amidst the darkness and corruptions and miseries of Paganism, to be sent back to their respective nations with the blessings of civilized and christianized society, with the useful sciences and arts, with the purifying light of Salvation, with the elevating hopes of Immortality—the relative importance and eventual utility of this infant seminary can hardly be too highly estimated. May abundant grace from HIM, in whom all fulness dwells, make it a Living Fountain, whose pure and fertilizing streams shall cause many a wilderness and solitary place to be glad, and many a desert to rejoice and blossom as the rose!

POLYNESIA.

LONDON MISSIONARY SOCIETY.

OTAHEITE AND Eimeo.

*Abolition of Idolatry.*

UNDER the head of *Polynesia*, in the List of Missionary Stations, our Readers will find an abstract of the gratifying intelligence lately received from the South Seas. We proceed to lay before them the particulars of the great events which have lately taken place there. The Visiting Committee of the American Foreign - Mission School derive, as we have just seen, much encouragement from them,

in the prosecution of the promising plan on which the Board of Missions have entered; and these events may well animate Christians, both in patiently preparing the most probable means of success among the Heathen, and in waiting, through even long seasons of trial and disappointment, for the expected blessing.

The Rev. Samuel Marsden, in a Letter to the Secretary, dated Pararamatta, Oct. 31, 1816, writes—

I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of Idolatry. No event could have given me more pleasure. They are now lying prostrate on the table before me; and, were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger.

I need not say any thing relative to the work of the Mission, as the Missionaries have written so fully on the subject. The wishes and prayers of the Society are now fully answered; and they must rejoice with exceeding joy, at the good news which they will receive by this conveyance. I have experienced many anxious hours on account of this Mission, when circumstances have occurred which threatened its total ruin: but the Lord hath now crowned the labours of his faithful servants, far beyond all expectation; and I see nothing now wanting, but some employment for the converts, to prevent the temptations which are at all times connected with an idle life: but this must be left to the wisdom of your Society.

The Directors have anticipated this suggestion of Mr. Marsden: having sent out, some months since, an active and intelligent person, with his family, for the express purpose of assisting to lead the Native Converts into habits of industrious occupation.

The Missionaries, Bicknell, Crook, Davies, Hayward, Henry, Nott, Tessier, and Wilson, have addressed a Letter to the Directors, dated



Eimeo, August 13, 1816, detailing the events which had occurred. The following extracts contain the principal circumstances.

Our last to you was dated Sept. 5, 1815. At that time, the state of affairs in these Islands was full of confusion and uncertainty. The balance, as far as we could perceive, was nearly equipoised. It appeared very doubtful, whether the Heathen party, who had taken up arms to avenge the cause of their gods and the ancient customs of their forefathers, might not prevail; and occasion either the extermination or banishment of all who had embraced Christianity, together with ourselves, at least from these Islands of Tahiti (Otaheite) and Eimeo. The months of July and August, previous to the date of our Letter, had been with us and our poor people a time of trouble and great anxiety. The 14th of July we had set apart as a day of humiliation, fasting, and prayer; and were joined by several hundreds of our people, in seeking mercy and protection from Him who has the hearts of all men in his hand, and to whose controul all actions and events are subject. It was a *day of trouble* with us; and we and our persecuted people called upon Jehovah: and we think there is no presumption in saying, our supplications were regarded, our prayers were answered, and, according to his promise, He sent us deliverance, though not in the way which we anticipated or expected.

Those people at Tahiti who had embraced Christianity having providentially made their escape and joined us at Eimeo, their enemies, as we mentioned before, quarrelled among themselves. The Attehuru party having fought with and vanquished the Porionuu, Teharoo, &c. they, and the Tairapu party who had assisted them, quarrelled again among themselves, and fought; when the Tairapuan were conquered, and driven to the mountains. After this, there was a prospect of peace being established; and the people, who, on account of religion, had fled to Eimeo to save their lives, were invited to return to Tahiti, and take re-possession of their respective lands: those things

made it necessary for the King and his people, and most of those about us, to go over Tahiti, in company with the different parties of refugees, and, according to an ancient custom of the country, to re-instate them, in a formal manner, in their old possessions.

On the arrival of the King and those that followed him at Tahiti, the idolatrous party appeared on the beach in a hostile manner; seemed determined to oppose the King's landing; and soon fired on his party: but, by the King's strict orders, the fire was not returned; but a message of peace was sent to them, which was productive of the exchange of several messages, and at last apparently issued in peace and reconciliation.

In consequence of this, several of the people returned peaceably to their different lands: but still fears and jealousies existed on both sides; and this state of things continued till Sabbath-day, November 12, 1815, when the Heathen party, taking advantage of the day and of the time when the King and all the people were assembled for worship, made a furious, sudden, and unexpected assault, thinking they could at such a time easily throw the whole into confusion. They approached with confidence; their Prophet having assured them of an easy victory. In this, however, they were mistaken. It happened that we had warned our people, before they went to Tahiti, of the probability of such a stratagem being practised, in case a war should take place; in consequence of which, they attended worship under arms; and though, at first, they were thrown into some confusion, they soon formed for repelling the assailants: the engagement became warm and furious, and several fell on both sides.

In the King's party there were many of the refugees from the several parties who had not yet embraced Christianity; but our people, not depending upon them, took the lead in facing the enemy; and as they were not all engaged at once, being among bushes and trees, those that had a few minutes of respite fell on their knees, crying to Jehovah for mercy and protection, and that he would be pleased to support his cause against the idols of the Heathen. Soon after the com-

commencement of the engagement, Upufara, the Chief of Papara, (the principal man on the side of the idolaters) was killed: this, as soon as it was known, threw the whole of his party into confusion, and Pomare's party quickly gained a complete victory. However, the vanquished were treated with great lenity and moderation; and Pomare gave strict orders that they should not be pursued, and that the women and children should be well treated. This was complied with: not a woman or child was hurt; nor was the property of the vanquished plundered. The bodies also of those who fell in the engagement, contrary to the former barbarous practice, were decently buried; and the body of the Chief of Papara was taken, in a respectful manner, to his own land, to be buried there.

These things had a happy effect on the minds of the idolaters. They unanimously declared that they would trust the gods no longer; that they had deceived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

In the evening after the battle, the professors of Christianity assembled together, to worship and praise JEHOVAH for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was, by universal consent, restored to his former government of Tahiti and its dependencies; since which he has constituted Chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

In consequence of these events, Idolatry was entirely abolished, both at Tahiti and Eimeo; and we had the great, but formerly unexpected satisfaction, of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether, in profession, CHRISTIAN ISLANDS. The gods are destroyed; the Maraes demolished; human sacrifices and infant murder, we hope, for ever abolished;

and the people everywhere calling on us to come and teach them.

The Sabbath-day is also everywhere strictly observed; and places for the worship of the True God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer-meetings every Sabbath, and every Wednesday Evening, all round Tahiti and Eimeo.

But this is not all. We have also good news to communicate about the Leeward Islands. Tamotoa, or, as he is now called, Tapa, the principal Chief, has also publicly renounced Idolatry, and embraced Christianity. His example has been followed by most of the other Chiefs, and a large majority of the people, throughout the four Society Islands; viz. Huakaimoa, Raiatea, Tahaa, and Borabora. Two Chiefs of Borabora, named Tefasora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the True God. The Chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, a chief of Borabora, sent us a letter to remind us that Jesus Christ and his Apostles did not confine their instructions to one place or country.

A war broke out lately at Raiatea also; one principal cause of which was, that Tapa and others had cast away and destroyed the gods. The idolaters were resolved to revenge this, and consequently attacked Tapa and his friends; but were themselves, as at Tahiti, entirely defeated, and afterwards treated with much more lenity than they deserved: but though they were then subdued, yet there is still a party at Raiatea, talking of war and the restoration of the gods; but it is to be hoped that they will not be able to effect any thing of consequence, as the great majority of the people appear decidedly in favour of Christianity.

Since the above happy change of affairs at Tahiti, Brother Nett, at the request of the Brethren, went over on a visit to Tahiti, accompanied by Brother Hayward. He preached to the people, in every district all around the islands. Large congregations assembled with readiness everywhere, and their attention and behaviour

were very encouraging. At the present time, Brother Bicknell is there; partly for the purpose of preaching to the people in the different districts; judging also that the voyage and journey may be conducive to the restoration of his health, which is much impaired,\* and has been in a very precarious state for many months past.

The School, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though, at present, many hundreds of the scholars are scattered through the neighbouring islands, some of whom are teaching others in the different islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the Four Evangelists, and part of the Acts of the Apostles. Many chapters of Luke's Gospel, in manuscript, are also in circulation; and 1000 copies of our Tahitian Catechism, which several hundreds have learnt, and can perfectly repeat. The Spelling-books, which were printed in London, of which we had, we suppose, about 700, having been expended long ago, we had lately 3000 copies of a lesser Spelling-book printed in the Colony: these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the Catechism and small Spelling-book to the Colony by this conveyance, and get 2000 or 3000 printed; but, having heard that a printing-press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the Natives, as we wish to prevent expence as much as possible.

From a view of our present circum-

\* From subsequent information, it appears that Mr. Bicknell had returned to Ahipoo, recently recovered.

stances, our deficiencies, and the state of the Mission, we rejoice to learn that the Directors thought proper to accede to our request, and to add to our number; and that, among those that are intended for these islands, there is a person who understands printing. We hope the others also are such as the present state of the Mission particularly requires, and such as we have pointed out in our former Letters; viz. "such as possess a true Missionary Spirit, suitable abilities to acquire the language, and to engage in the immediate work of the Mission, particularly to assist in the translation of the Scriptures." If this should be the case, and our hope be realized, we and our people shall have cause to rejoice for such a timely supply: on the other hand, should the case be reversed, our disappointment and regret will be proportionably great.

The present state of the islands makes us decidedly of opinion, that there should be at least Two Missionary Establishments; one for Tahiti and this island, and one for the Leeward Islands: but we are anxiously looking for the arrival of those Brethren said to be coming to us; and for further information and directions from you, so that we may know better how to act.

We inclose another friendly Letter of his Excellency, Governor Macquarie; as also a Letter from Pomare, concerning his family-gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance. These are the king's family-gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been sometime ago entirely destroyed.

Our readers will have learned, from the article *Polynesia*, in the List of Missionary Stations, that, beside the Eight Missionaries, from whom the preceding Letter is sent to the Directors, Eight more have sailed to their assistance.

The Letter from Pomare, just referred to, is as follows—

*Translation of a Letter from Pomare to the Missionaries.*

*Tahiti Motutu, Feb. 19, 1816.*

Friends—

May you be saved by Jehovah and Jesus Christ our Saviour! This is my speech to you, my friends. I wish you to send those idols to Britane for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune even to Vairaatoa; and when he died, he left them with me. And now, having been made acquainted with the TRUE GOD, with Jehovah—HE IS MY GOD; and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When He looks upon me, I will hide me at the feet of Jesus Christ the Saviour, that I may escape—I FEEL PLEASURE AND SATISFACTION IN MY MIND: I REJOICE, I PRAISE JEHOVAH, that he hath MADE KNOWN His Word unto me. I should have gone to destruction, if Jehovah had not interposed. Many have died, and are gone to destruction—kings and common people: they died without knowing any thing of the True God; and now, when it came to the small remainder of the people, Jehovah hath been pleased to make known his Word, and we are made acquainted with His good Word, made acquainted with the deception of the false gods, with all that is evil and false. The True God Jehovah, it was He that made us acquainted with these things. It was you that taught us; but the words, the knowledge, was from Jehovah. IT IS BECAUSE OF THIS THAT I REJOICE, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease: we cannot effect that: man cannot effect it: it is the work of God, to cause evil things to be cast off, and the love of them to cease.

I am going a journey round Tahiti, to acquaint the Ratiras with the Word of God, and to cause them to be vigilant about good things. The Word of

God does grow in Tahiti; and the Ratiras are diligent about setting up houses for worship: they are also diligent in seeking instruction. And now it is well with Tahiti.

That principal idol, that has the red feathers of the Otuu, is Temeharo: that is his name: look you, you may know it by the red feathers: that was Vairaatoa's own god, and those feathers were from the ship of Lieutenant Watts\*: it was Vairaatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or, if you like, send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods!

This also is one thing that I want to inquire of you. When I go round Tahiti, it may be that the Ratiras and others will ask me to put down their names. What shall I do, then? Will it be proper for me to write down their names. It is with you: you are our teachers, and you are to direct us. We have had our prayer-meeting, the beginning of this month, February: it was at Homai-au Vahi: the Ratiras, and all the people of the district, assembled, leaving their houses without people. They said to me, "Write down our names." I answered, "It is agreed." Those names are in the inclosed paper, which I have sent for your inspection. Have I done wrong in this? Perhaps I have: let me, my friends, know the whole of your mind in respect of this matter.

May you, my friends, be saved by Jehovah the True God! I have written to Mahine for a house for the use of the Missionaries: when they arrive, you will let Mahine know where the house is to be, and he will get the people to remove it there. Let it be at Uaeva, near you.

It is reported here, that there is a ship at Morea, and I was thinking it might be the ship with the Missionaries; but it may be that it is only an idle report. However, should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know, also, what news there may

\* Lieutenant Watts visited the island in the *Lady Fearhys*, in 1798.

be from Europe, and from Port Jackson. Perhaps King George may be dead: let me know. I shall not go round Tahiti before the month of March.

May you be saved, my friends, by Jehovah, and Jesus Christ the only Saviour by whom we sinners can be saved!

POMARE, King of Tahiti, &c. &c.

Of the two members of his family to whom Pomare refers in the beginning of this Letter, Taaroa-manahune was a remote ancestor; and Vairaatoa, one of the names of old Pomare, the King's father, who, though a friend to the Missionaries, was a zealous advocate for his religion and his gods.

What he says of writing down the names of his Chiefs and others, was in imitation of the Missionaries; who were accustomed, in 1814 and 1815, to take down, after the Monthly Prayer-Meetings, the names of such as renounced Heathenism and embraced Christianity in a public manner. Since the profession of Christianity is become general, they have discontinued the practice, as not likely to answer the end designed.

Both in this Letter, and in one which he wrote six months before, and which we printed at pp. 427 and 428 of the volume for 1816, Pomare appears to be sincerely convinced of the truth and excellence of Christianity. The confirmation and increase of his power, which will be consequent on the conversion of his subjects, will tend to establish him in the profession of the Faith; and we may hope and should pray, that he may himself live and die under the sanctifying power of the Grace of the Gospel.

These fruitful and pleasant islands, which have suffered, of late years, a rapid depopulation, through the personal and social vices of the Natives, will more than regain, under the benign influence of Christianity, their former strength and numbers.

*Pomare's Family Gods and Sacred Relics.*

The Missionaries have sent home an account of Twelve Gods and Relics, which will be deposited in the Museum of the Society. We have derived from this account the following particulars—

*Temeharo*—Family God of the royal family of Otaheite: but Oro was the chief National God, and to him alone, at least in modern times, human sacrifices were offered. Temeharo was one of the principal gods of Otaheite, and the chief god and protector of the small island Matea. He was said to have a brother named Tia. They were both probably famous men, deified after their death.

*Teritapotuura*, with his brother Te-toimata, were said to be sons of Oro, the national protector of Otaheite, Raiatea, Huaheine, Tahaa, Borabora, and Mauroa.

*Tiipa*, who was supposed to preside over the winds, &c. and to be very powerful.

Two images called *Tii*. There were eight principal *Tiis*, who were said to be powerful Beings, dwelling in the Po, or night. To them the conjurers or sorcerers directed their prayers, when they wanted to injure any person.

Three *Oromatuas*. These are said to represent the spirits of some dead relations. To these prayers were addressed, in much the same way as to the *Tiis*: with this difference, that the *Tiis* were prayed to only for malevolent purposes, but the *Oromatuas* sometimes for benevolent objects, such as the recovery of sick persons.

To these images, beside one, the name of which is unknown, are added some *Sacred Relics*. One of these was worn on the head by the Priest, when he officiated in the Marae: another was the head-piece of the Poro, or crier, while he proclaimed the sacred observances relative to the gods: and the third is the handle of the sacred fan (the fan itself being lost), with which the Priest drove away the flies, while engaged in prayers and sacrifices.

These sacred relics are very old and dirty; but were not, on that account, held less in veneration. The cloth in which the gods are wrapped is also

old, and was accounted very sacred; being made, not by women, but by men; and not by day, but by night.

Such were "Tahiti's foolish gods!"

#### NEW ZEALAND.

##### CHURCH MISSIONARY SOCIETY.

SEMINARY AT PARRAMATTA.

In our last Volume, pp. 387 and 388, we gave some account of the establishment, at Parramatta, in New South Wales, under the direction of the Clergymen of the Colony and the more immediate care of Mr. Marsden, of a Seminary for the instruction of Young Natives of New Zealand. Our readers have already seen, in the present Number, with how much promise a similar Institution has been formed in America: and they will learn, with pleasure, from the following Letter of Mr. Marsden to the Secretary, dated Parramatta, January 22, 1817, that the New-Zealand Seminary is growing in importance.

Rev. and Dear Sir—

I am happy to inform you, that the Active left all the Settlers well in New Zealand, in December last; and that they have every prospect of carrying the object of the Society into full effect. I can have no doubt, but that the time is now come for the Natives of these Islands to receive the blessings of civilization, and the knowledge of the Christian Religion.

I have, at present, ELEVEN NEW ZEALANDERS at Parramatta, all either Chiefs or sons of Chiefs; four of whom have been now between one and two years with me. Two of them can speak the English Language pretty well; and have acquired considerable knowledge in the common concerns of civil life. They can now dress their own flax; and one of them can spin a web of canvas very well. Their conduct has been very becoming, far superior, in every moral point of view, to that of our own common people. No person in the Colony can charge them with any impropriety; nor has there been a single complaint against any of them, while they have resided in this Settlement.

So far as I can give an opinion, there is every reason to believe that the benevolence and exertions of the Society will be rewarded in the end, in seeing this noble race of human beings ranked with civilized nations. I trust, therefore, that the Society will not be discouraged at the many difficulties that may arise, and have arisen, to oppose their views and wishes.

#### EXTENSION OF THE MISSION.

It is manifest that a solid foundation is laid for promoting the New-Zealand Mission, in this wise measure of Mr. Marsden and his Clerical Brethren: and we rejoice to inform our readers, that the warm interest which has been excited in behalf of these noble Islanders has led to many offers of service among them, some of which are of a most eligible and promising nature. We forbear, at present, from entering into further particulars; and shall only remark, that there is every reason to hope that the Society will be enabled, in the course perhaps of next year, to send out such Clergymen and other Teachers, as will enable its friends, in New South Wales, to place the Parramatta Seminary on the most efficient footing for training Native Teachers, and also to embrace the most favourable openings for extending the Mission in New Zealand.

#### ARRIVAL IN ENGLAND OF TWO YOUNG CHIEFS.

After the preceding article was sent to press, despatches were received, brought by His Majesty's Brig Kangaroo, which had been ten months on her voyage, having been obliged to make for Batavia, in consequence of springing a leak.

By this vessel, two young New-Zealand Chiefs have arrived; the object of whose visit is fully explained in the following Letter from Mr. Marsden to the Secretary.

Parramatta, March 4, 1817.

Rev. and Dear Sir—

I have deemed it advisable to send two young men (Tooi and Tce-

terree) sons of Chiefs, to England, for a short time; as I think this will greatly tend to enlarge their ideas, and prepare them for great usefulness to their countrymen. Tooi has been with me almost three years; and Teeterree nearly eighteen months. They come in His Majesty's Brig Kangaroo. Lieutenant Jeffries has been kind enough to give them a passage.

The Society will see, from these two young men, what the Natives of New Zealand are. I still entertain the same idea of the New Zealanders that I have for years past; viz. that they are prepared for receiving any instruction which we can give them.

No men could behave with more propriety, while they have been with me, than these two have done. I have no doubt but they will recommend themselves, by their good conduct, to your kind attentions, while they remain in England. They are very fine young men; and, in temper and natural parts, very like their countrymen in general. I think their visit to London will be attended with great good, when they return; as they will be enabled to impart very fully, to their friends, the views of the Society in sending Europeans to live among them.

If you could get any person to form a Vocabulary of the New-Zealand Language, while they remain in London, it would be a great advantage to the Mission. Tooi is very quick, and can speak the English Language pretty well; so that I think this may be done better in London, than Mr. Kendall can do it in New Zealand. This, however, I must leave to the judgment of the Society.

I wish, on no account, that these young men should be idle. If they cannot be employed in assisting to form a Vocabulary, let them be put into a rope-walk, and be kept close to labour while they remain in England. A rope-walk will be of more advantage to them than any other work; as they can find employment when they return to their native country, in working up their own flax.

I have no doubt of their good conduct. They will do any thing that they are desired; and few have better capacities for learning any art, than the New Zealanders have. Their

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object, in coming to England, is, to gain more information. They have been very urgent with me to allow them to come.

Tooi has left his wife, a very fine young woman. She was with me some time; but is now returned to her friends. They were so anxious about her, that she left her husband with me, and returned to her native country, though with many tears. Their parting was very affecting.

There may be no necessity for their remaining long in England. While they do stay, however, let them not lose their time, but have some useful employment. I have no doubt but some of the South-Sea Whalers will accommodate them with a passage, as they can do any thing on board a vessel.

These young men were rather too old to learn to read the English Language. Tooi has learned a little, but not much; but they will learn the simple arts very soon. Tooi can now spin flax pretty well, and has assisted me in making rope for the Active.

Teeterree's Uncle has the command where the Settlers reside. I wish it were possible to get a pious married man to come out with them, who understands rope-making, in order that they might form an establishment at the islands for rope. Two sets of strong hemp-hackles should also be sent out, with a rope-jack or two. A pious Blacksmith would be an invaluable acquisition to the Natives.

The New Zealanders have been considered the most ferocious Cannibals and the most warlike Savages, in the known world. Cannibals they are, and readily admit it: they are warlike also: but they are very noble, and naturally kind and affectionate; and, in many moral qualities, they would put nominal Christians to the blush.

I am, dear Sir, yours truly,

S. MARSDEN.

The name of Tooi is well known to those who have read the communications of Mr. Marsden and Mr. Kendall.

The arrival of these young men

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appears peculiarly seasonable: as they may render great assistance to the Missionaries who are preparing for New Zealand; and, after receiving themselves, by the Divine Blessing, much benefit in this country, may probably return, accompanied by the Missionaries, whose future protectors they are to be, and with whom, it may be hoped, that habits of mutual confidence and friendship will have been formed.

The Members of the Society should, however, bear in mind, that it is *God that giveth the increase*. His grace effectually prepared their countryman, Mowhee, for a better world. Let Tooi and Teeterree be frequently remembered in the private and social prayers of the members and friends of the Society; and we may confidently hope, that, as the fervent petitions of American Christians for other young Islanders of the South Seas appear to have brought down blessings upon them, neither shall our prayers ascend in vain.

#### MALTA.

##### CHURCH MISSIONARY SOCIETY.

###### ARRIVAL OF THE REV. JAMES CONNOR.

MR. Connor, who left London for Malta, by way of France, on the 12th of November, reached his destination, with his companion, Mr. Eardley Childers, on the 4th of January.

On the 16th of November, they reached Paris; and left that city, on the 27th, in the *Diligence*, for Lyons. Here they arrived on the 1st of December; and quitted it, in the *Diligence*, for Avignon, on the 4th, which place they reached on the 6th. On the 8th, they left for Marseilles, and arrived there on the 10th. At Marseilles they were detained, for a passage, sixteen days; and then embarked, on the 27th of December, on board the *Diana*, a Maltese Trader of 250

tons, having agreed to pay twenty-five Spanish Dollars each, for a passage, and three francs a day for food. After a pretty favourable course of eight days, having coasted part of Sardinia and Sicily, they came to anchor at Malta, on Sunday, January 4th.

We shall communicate, in our next, some particulars of Mr. Connor's journey through France.

#### INDIA.

##### CHURCH MISSIONARY SOCIETY.

###### MADRAS.

###### *Opening of Schools, by Sandappen, at Vadadelli.*

ON reference to *Vadadelli*, in the List of Missionary Stations, some general information will be found on this subject. We proceed to give the details.

Mr. Rhenius, in a Letter to Mr. Thompson, dated Madras, February 10, 1817, states the circumstances which led to the establishment of Schools at Vadadelli, and the manner in which Sandappen wrought on his countrymen.

You will recollect, that I mentioned to you, in the beginning of last month, an excursion which I was desirous of making to Vadadelli and its environs, about thirty miles to the north-west, not far from Periapollum.

This desire arose from the repeated requests of a respectable Native Christian, Sandappen, who lives there, among the Heathen. He has, throughout the last year, shewed a great desire to establish Schools in his place and neighbourhood; and often spoke of the various disputes which he had held with the inhabitants on Religion; and encouraged me to establish a Mission there, for which the place offered an excellent spot, that he pointed out to me.

Circumstances preventing me, at that time, from making this excursion, I instructed Sandappen to take preliminary steps for establishing Schools; gave him a Tamul New Testament, and a few School-books;



and desired him to report to me, at the end of the month, what he had been doing. He came, accordingly, this morning; and told me, that, soon after his arrival at home, last month, he had taken an opportunity of speaking with the Chiefs of the several districts, about establishing Schools. They, but particularly the one to whom his place belongs, became very much displeas'd with him; and, charging him with having a design of making them also Christians, as they had begun here in Madras, ordered him to leave the place, and no more to appear there. The man, in a very dextrous and beautiful manner, which surpris'd me, willingly submitted; but, before he went, asked leave to come again the next day, as he had to speak something more with him. For this he received permission.

The next day he went to the Chief, with two or three witnesses; and, in a civil manner, begged him to let him know his reason for banishing him, whether he had cheated any one, or stolen any thing, or any such like. He answered, that he could not say any such thing; but, since they were all Heathen, and he had become a Christian, and by the washing in and drinking of stinking water had lost his caste, they could not suffer him among them, and he had better go. Sandappen then skilfully turned these observations to the difference between Christianity and Heathenism; and assured them, that, though he had become a Christian, he had not eaten nor drunk against the caste; and that the difference was only as much as even the Heathen had among themselves. There were those who followed Vishnu, and others who followed Siva: he had chosen to follow Christianity, which appear'd to him to be the truth. If the Chief had no objection, he would shew them the difference between Heathenism and Christianity: and, as for Heathenism, he could describe it best from their own books. They had no objection: and he went through the Lives of Brahma, Vishnu, and Siva; boldly relating the many abominable actions which they had committed; from which he asked them to draw the inference, whether they could be Gods; quoting several passages from Apastiar, one of their most renowned Heathen Writers, who

condemns their own gods. The Chief and the other persons present were much astonished; and, after Sandappen had added, "Thus it is not in Christianity," he got leave to relate what Christianity was, which he did from a Tamul Poem; and, on tracing the history of the Creation and the Salvation through Christ Jesus our Lord from the Scriptures, the Chief was pleas'd with it, and began to be reconcil'd.

Sandappen again advanced the matter of Schools, shewing him the gross ignorance in which their grown people and their children live, and the disadvantages which they suffer'd on that account: whereupon the Heathen became friendly; and not only allow'd Sandappen to remain among them, but agreed also to write a petition to me, with a request that we would establish Schools among them: to which they themselves would give a house, both for the Children and the Schoolmaster.

Sandappen deliver'd, accordingly, such Petitions, written on Cadjan Leaves, to me: one from the Chief of Peroondoor, and another from Alagadipettah; and report'd that he had immediately taken possession of the place which they had assign'd in Peroondoor, and had fix'd a Schoolmaster there, at the monthly salary of a pagoda and a half, who had begun the School with about eight Boys. In the other village they were likewise busy in making the necessary preparations; and he trust'd they would have made a beginning by this time.

Sandappen report'd further, that a Heathen had come from Madras, and had spread about, that I had establish'd Schools here, and had given them our Christian Books to read, in order to make them Christians. The people in the place had grown suspicious; and had mention'd it to Sandappen. He begg'd them to regard it but as foolish talking; and stated to them the care which Christian Ministers take with a person, before they receive him into the profession of Christianity; which satisfi'd them.

Sandappen propos'd now to go on in the same way with the neighbouring villages; and express'd his great desire, especially under the present

favourable opportunity, to establish fifteen Schools, as the country is very populous.

I advised him, however, to proceed by degrees; and, for the present, to open three Schools, beside the two already in being; trusting that the Lord our God will graciously enable the Committee to defray the expenses, which, for five Schoolmasters, would amount to seven pagodas and a half per month.

You will rejoice at the opening of this door for usefulness; one, indeed, quite unsought for, and singularly marked by Providence as promising.

From the knowledge which I have of the place, through Sandappen's information for about a year past, I am strongly inclined to advise the formation there of a Missionary Establishment. Within this year, I hope to make personal acquaintance with the people, and to view the place. In the mean while, the Lord will have strengthened our hands, we trust, by the addition of some Brethren from home.

Sandappen has never appeared to me in so pleasing a light, as in these last days. He manifests a sound understanding, and a thorough acquaintance with the Heathen Writings and the lively Oracles of God; with great skill in managing the Heathen, and boldness to face troubles and confess the Gospel.

He has already met, it appears, several trials for the sake of the Gospel. Time, and close inspection of his conduct, will bring us more fully acquainted with him. He will, in the mean while, be the best person to superintend the Schools; as these infant Seminaries must be handled very gently, both on account of the superstition of the parents, and of the fears which they entertain either that their children will be forced to become Christians or to go on board the ships; which foolish thought they have, I find, in the country, as well as in Madras. I was glad to hear from him, that he wishes to catechize the children on their own books, which contain fine moral sentences; and thus to bring in the truths of the Gospel imperceptibly to the children, as a preparation for open instruction therein: which is

just the method that I have thought necessary to adopt here in Black Town.

In the course of a few months, I hope to be able to put these Schools into proper order. At the end of this month, I think to send Christian or Rayappen thither, to examine into the state of affairs. It seems prudent to defer my own visit, until things shall have been brought more into order. I long, indeed, to see these new plantations, and to labour among them.

The Lord God will help us. Let us praise Him for every encouragement which he affords us, in the midst of various difficulties; and for every new token that he gives us, to strengthen our hopes that India will see the light of his Salvation.

*Visit of Christian, the Reader, to Vada-delli.*

Mr. Rhenius having sent Christian to visit the Schools thus established at Vada-delli, he made the following report on his return.

March 5, 1817.—I went to Perandoor, and inspected the School there. Ten Children were learning in it. I examined them in what they learnt; and laid down a rule, that such and such lessons were to be taught at such and such regular hours—Writing on the ground, Copies on Ollas, the Books of Arithmetic, and Reading, each at its regular time. I strictly admonished the Schoolmaster, at what hour he should begin and close his School; and I wrote these things down, and gave the directions to him.

The people who came and observed all these things, said among themselves, "These are good rules and ordinances. It is in consequence of their having such instructions, that White People possess so much good sense and learning, and are so prosperous."

One of them said, "What want have we of cultivators of learning—we, who, from our infancy to our death, labour with the strength of our bullocks and ourselves in many kinds of works? Whatever people comprehend, that they do." To this I replied, "Attend! Avyar says to our forefathers, 'Begin to learn at five years old. The more we learn,

the more understanding we shall get.' If the Supreme Being, who created and directs all things, in His mercy to you and your children, has wrought in the minds of those virtuous persons such kind intentions towards you; and if they, on the principle of loving their neighbour as themselves, and with the design that all should live and be happy, do these things; how is it that you have no reverend thoughts of them, and speak thus wildly?"

After passing some time in such conversation, I went to the residence of the Chief of the village, who is Chief of the Retty Caste. He accosted me with much civility, and inquired after the health of our Minister. On my mentioning the subject of the Schools, he said, "All these village people are destitute of learning; and under an apprehension that the persons who instruct their children will take down their names, and send for them and carry them away. Now that these Charity Schools are just newly established, there is a good deal of opposition to them; but, in process of time, this opposition will cease. Besides this, at present, on account of the business of the harvest, the poor children are prevented from coming to School. After all these things are settled, they will all come to School." After he had said these things, he dismissed me, and I went away.

March 6.—Some persons having proposed a School to the Chief of a village called Tumberamoodu; and the Chief having consented to it; it seemed that one or two other persons took offence. But I went to the place; and, with the consent of the Chief and his neighbours, I prepared the piece of ground appointed for the School, brought to the School seven of the poor children of the village, established a Schoolmaster over it, and wrote down and gave him Rules for the teaching of the children and for the Master's beginning and closing the School.

March 7.—A man arrived from Madras, and informed the people respecting the Charity Schools established there; and said, that Religion was taught in them, and that the Boys had taken their books, and run home. When the Schoolmaster was apprised that he

was talking a great deal in this manner, he came and told me. As soon as I heard it, I went and talked with the people, and removed their misapprehension. But they questioned me about the teaching of Religion; and wished to know how that would be. Whereupon, I said as follows: "While we believe the Puranas which our forefathers wrote, we have faith in various things; but are ignorant of Him who created us, and are blind, and know not Truth and Falsehood, Sin and Virtue, Salvation and Hell; and, through the stupidity of our minds, are ensnared by the Devil, and become his slaves, and receive hell as the gains of our service. But the Oracles of Truth clearly declare, that the One God, who created, directs, and continually preserves the whole world and all of us, is pleased that we all should come to the knowledge of Him, and draw near to Him, and, by faith in Him, become capable of Salvation."

Having spoken a good deal in this way, I read and explained to them the Third Chapter to the Romans; and, in the order there observed, set forth to them, how that, through His mercy, we were to be saved by the redemption of the Lord Jesus. After I had spoke thus, and taken from them a note under their hands respecting the affair of the School, I went away.

I went to Alagadipettah, and inspected the School, in which there were twenty children learning. The Schoolmaster who had been put into the School was not there, having gone to a neighbouring town on some business. The children and their parents told me of his absence.

When I paid a visit to the Retties of that place, they inquired, after the usual compliments had passed between us, why so much pains were taken about establishing Charity Schools in these parts. I replied, "Charitable actions are not confined to one particular kind, but are of many kinds. So the Tamul Shasters say: and yourselves say, that, of all kinds of charity, the giving of instruction is counted the most conspicuous. Is this, or is it not, incomparably the best of all charities?" They answered, that what I said was right. While we were holding this kind of conversation, I exclaimed, "Attend! As for us Tamulers, we

are debased in intellect, rebels against God, and lost to all sense of gratitude." They exclaimed, "What do you mean, by saying so?" I said, "Attend! A few years ago, the Collector took great pains to benefit these poor people; and, intending still further to add to his good offices towards you, he sowed bamboo-seeds from village to village, planted cocoa-nut trees, and other trees, and admonished you, and established Monigars and Taliaries, and other officers, to take care of you. While he was paying all this attention to you, how much trouble and evil and vexation was there among all the inhabitants, on account of these things. Now the bamboos are grown, they are of use for building your houses, and for a variety of other purposes: from the cocoa-nut trees you enjoy cocoa-nuts, toddy, and other good things: and, while you are thus enjoying them, do you ever give even one thought to that Gentleman who planted them? Have you ever given him any the least thing in return? Answer yourselves." They agreed that what I said was very true: and so, after much of such conversation, I took my leave.

March 8, 1817.—A Brahmin, a great man, and held in much esteem, came to this place from Periapollum on some business. When I went to visit him, he appeared a man of more than ordinary acquaintance with many of the Shasters; and talked a good deal, disputatiously, in praise of Brahma, Vishnu, and Siva, according to the way that he had learned; and said how all things were made by them; and went on some time in this strain. I replied, by mentioning Siva's pinching off the head of Brahma, and, under the name of a Beggar, walking about among the burying-grounds and collecting the ashes, and going on messages for women; with other stories of the same kind: and I recited and shewed him several stories from the books of the Antients, containing things nearly similar: and I said, "Are such beings as these Gods?"

When I had spoken in this way a little while, he turned the conversation to the subject of establishing Schools. I told him the things relating to it: to which he said, "This will be a very profitable and useful thing to many people. Because these

people are foolish, and up to the present time no such good thing has been instituted among them, they will entertain different opinions about it; but, in the course of time, when they come to know the advantage of it, then they will esteem as Gods those who establish it among them.—You must speak with the Gooroo in my town, and see about establishing a Tamul and English School; and I will give you ground, and a house for the Schoolmaster."

March 9, *Sunday*.—In the morning, at Sandappen's house, I and he and his family sung a hymn, and read the Twenty-sixth Chapter of St. Matthew, and prayed, and sung another hymn. When we had finished, some men, who had stopped and gazed at us, as they would at a show, asked what we were crying about; and then, on our reading again, "This is some religious custom of their sect," said they. When we heard this, we spoke to them on the works of the Creation. Some of them said it was all very fine, and went away. Some of these people are unable even to understand the Grammar of their own Tamul Language, and some are a little more learned; but all think their own bellies to be the God who made them. But these people are miserably low in knowledge.

Near Vadadelli, there is a town called Tremdilatiam, which is uninhabited; all the cultivators having long since emigrated from it, various ways. In this village there is an Idol Temple, in ruins. This village being near the river, and without inhabitants, the cultivators of the neighbouring village of Mambaukum have made an agreement to cultivate it. The Idol Temple there, and the ground belonging to it, are held entirely rent-free, and the produce appropriated to the support of the Temple. This village being uninhabited, and its hereditary owners having become extinct, if it were to please God to make His name known there, you might give effect to the abundant blessing which you intend, and obtain leave to occupy it.

There is a grove there, and a large garden, and some ground for cultivating; and you might found two great streets there. Thus much, and more. There are two other such places, but you will know all these things, if you come and see.

ARRIVAL OF THE VICTORIA AT TENERIFFE. LETTERS have been received from the Missionaries who sailed on board the Vittoria for Ceylon and Madras, from Santa Cruz, in the Island of Teneriffe, of various dates, from the 5th to the 15th of January.

After being much refreshed and encouraged by a visit which the Assistant Secretary and another friend paid to them while in the Downs, they left Deal on the 20th of December, cleared the Channel on the 23d, and, after a boisterous passage, reached Santa Cruz on the 5th of January; where they

were detained, by the trading concerns of the ship, at the date of the last Letter.

The Missionaries were all well, Some of them had suffered much from sickness, during the bad weather which they had encountered. Divine Service had been held every Sunday, either in the great cabin or on the deck. Family Worship had been maintained; and they were beginning to be joined therein by other passengers, and by some of the ship's officers. There are a number of Lascars on board, whose instruction the Missionaries have gladly undertaken.

### Miscellanies.

#### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From January 21, to February 20, 1818.

ASSOCIATIONS.		Present.			Total.		
		L.	s.	d.	L.	s.	d.
Bedfordshire . . . . .		2	12	0	271	6	1
Bewdley . . . . .		3	0	0	254	19	2
Cambridge Ladies . . . . .	General Fund, 52 3 3	37	3	3	617	11	5
	School Fund . 5 0 0						
Clapham (Ladies Comm.) . . . . .	General Fund, 30 7 0	35	7	0	666	19	9
	School Fund . 5 0 0						
Clerkenwell . . . . .	School Fund . . . . .	5	0	0	498	11	1
Colchester and East Essex . . . . .		100	2	0	1182	9	2
Cranford (Northamptonshire) . . . . .		6	10	4	60	12	0
Derbyshire . . . . .	School Fund . . . . .	35	0	0	924	13	10
Donnington (Lincolnshire) . . . . .		3	0	0	16	5	0
Essendon (Herts.) . . . . .		2	19	9	2	19	9
Glentworth (Lincolnshire) . . . . .		25	10	0	39	10	0
Gloucestershire (From Campden and Vicinity) . . . . .		17	2	5	591	8	6
Hasling and Oare . . . . .		3	0	0	162	6	8
Hayfield . . (Hayfield 11 16 11 . . Mellor 2 0 0) . . . . .		13	16	11	67	1	5
Huddersfield (from Slithwaite Branch) . . . . .		18	16	0	843	9	6
Hull and East Riding . . . . .		72	13	0	2535	12	1
Kentington . . . . .		28	0	0	305	9	2
Kirkby Lonsdale (Westmoreland) . . . . .		2	14	11	2	14	11
Liverpool (St. Andrew's) . . . . .		125	12	0	278	7	10
Newcastle-upon-Tyne: . . . . .	School Fund . . . . .	5	0	0	325	0	0
Norfolk and Norwich . . . . .		200	0	0	3992	2	0
Nottingham . . . . .		58	17	10	867	5	6
Perry Chapel . . . . .	Gentlemen's Committee, 20 12 0	36	5	6	1215	11	4
	Ladies' Committee . . 15 13 6						
Plymouth Dock . . . . .		35	0	0	463	1	11
Queen Square Chapel . . . . .		2	15	0	409	8	1
Rotherham (from Blythe Branch): . . . . .							
	General Fund . . . . .	6	4	0	41	4	0
	School Fund . . . . .	5	0	0			
	H. Walker, Esq. 50l. (in all 50l.) 30 0 0	30	0	0			
St. Antholin's . . . . .		7	18	6	163	3	0
St. John's Chapel, Bedford Row: . . . . .							
	Ladies' Committee, 69 15 6	74	16	6	154	19	1
	Ditto School Fund, 5 0 0						
	Gentlemen's Committee . . 57 10 7						
	Collected by Miss White . . 2 12 0				1827	14	3

80 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Saffron Walden . . . . .	85	0	0	160	0	0
Silk Willoughby and Quarrington (Lincolnshire) . . . . .	2	17	0	5	9	6
Stafford . . . . .	55	0	0	191	3	7
Sulgrave (Northamptonshire) . . . . .	5	16	0	20	2	9
Tunstall, Casterton, and Whittington (Westmoreland) . . . . .	17	5	1	77	19	10
Weedon Lois (Northamptonshire) . . . . .	13	16	6	46	0	0
Worcester Ladies: by Miss C. Stillingfleet . . . . .	5	0	0	280	13	6

COLLECTIONS.

By Miss Cotton, Hawkwell, Rayleigh, Essex . . . . .	0	13	0	0	13	0
By Mrs. Dancer, Burton-on-Trent . . . . .	2	0	0	33	4	0
By Mrs. Davies, Vronhaulog, Merionethshire . . . . .	1	10	0	1	10	0
By Mr. Dawson, jun. from Juvenile Association at Alfred House, Bow . . . . .	5	0	0	16	0	0
By Miss Evans, Hockley School, Rayleigh, Essex . . . . .	0	13	6	0	13	6
By Miss Ann Howes, King's Cliffe . . . . .	7	12	0	16	16	6
By Ladies at Maidenhead, from Mrs. Sykes . . . . .	2	0	0	2	0	0
By Miss Murray, Chelsea . . . . .	1	1	0	10	18	5
By Mrs. Ramsden, Carleton-on-Lyndrick, Nottinghamsh. . . . .	5	0	0	5	0	0
By Mr. Saunderson, Bala, Merionethshire . . . . .	2	12	0	2	12	0
By Miss Sutton, from Devizes and Rowde . . . . .	19	8	0	58	19	0

BENEFACTIONS.

A Clergyman . . . . .	5	0	0
John James, Esq. Bucklersbury . . . . .	21	0	0
Robert Ramsden, Esq. jun. Spratton, Northamptonshire . . . . .	10	10	0
Mrs. E. Thorold, Uppingham, Rutland . . . . .	5	0	0

SCHOOL FUND.

By Cambridge Ladies' Association: From Trinity Church Sunday-School Children . . . . . for <i>Jane Farish</i> (first year) . . . . .	5	0	0
By Clapham Association: From Miss Driver . . . . . for <i>Mary Clapham</i> (third year) . . . . .	5	0	0
By Clerkenwell Association: From a few Friends, as a mark of respect for Rev. Thomas Sheppard, of Pentonville . . . . . for <i>Thomas Sheppard</i> (second year) . . . . .	5	0	0
By Derbyshire Association: From the Ashbourne Branch: from the Teachers and Boys in the Sunday School, as a token of gratitude and esteem for their Minister . . . . . for <i>Samuel Shipley</i> (first year) . . . . .	5	0	0
From a Lady, by Rev. G. Howard, for <i>Thomas Bell</i> (six years) . . . . .	30	0	0
By William Flemyng, Esq. Cork, for <i>Benjamin Lacam</i> (second year) . . . . .	5	0	0
By L. H. . . . . for <i>Samuel Lambrick</i> (first year) . . . . .	5	0	0
By Llewellyn of Wales: . . . . . for <i>David, Morgan, Owen, Evan, Anne, Martha, Lucy, and Sarah Llewellyn</i> , (2d half of 2d year) . . . . .	20	0	0
By Newcastle-on-Tyne Association: for <i>Charles Newby Wawn</i> (first year) . . . . .	5	0	0
By Rotherham Association: From Blythe Branch: for <i>Henry Blythe</i> (first year) . . . . .	5	0	0
By St. John's Chapel, Bedford Row, Association: Ladies Committee, from a Friend, by Rev. D. Wilson: for <i>Elixabeth Cardale</i> (first year) . . . . .	5	0	0
By Miss Williams, Pennybont, near Bala: for <i>Sarah Williams</i> (first year) . . . . .	5	0	0

ERRATA.

Vol. for 1817, p. 536, line 28, for *Matilda* (fifth year), read *Matilda* (sixth year).

In the last Number, p. 4, under "Canton," the Religious Tract Society is said, in some copies, to have granted 500l. for Chinese Tracts—it should be 900l. by two instalments.

Ib. p. 39, for *Worcester Ladies*, 87l. 15s. 3d. read *Worcester Ladies; General Fund*, 77l. 15s. 3d.; and *School Fund*, for *John Greig and Mary Martha Sherwood* (first year) 10l.

# Missionary Register

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MARCH, 1818.

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## Reports of Societies.

### EIGHTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

DELIVERED, AT NORTHAMPTON (MASSACHUSETTS), SEPT. 17, 1817.

*(Treasurer of the Board, Jeremiah Evarts, Esq. Boston, New England.)*

IN our last Number, we gave the Proceedings of the Board relative to its Foreign-Mission School; and shall now abstract, from the Eighth Report, a view of the other transactions of the Board.

After an affectionate notice of the death of the Rev. Dr. Dwight, an able and zealous Member of the Board, the Report states the situation and prospects of the Mission at

#### BOMBAY.

The Seventh Report brought down the history of this Mission to the close of November, 1815: the present continues it to May 20, 1817.

Mr. Bardwell, with his wife and child, arrived on the 1st of Nov. 1816, after a voyage of twenty-seven days, from Columbo. Governor Brownrigg had given him a Letter of Introduction to Sir Evan Nepean, by whom he was received with Sir Evan's accustomed kindness. There seemed to be no apprehension of difficulty with respect to his remaining at Bombay. In a few weeks afterward, Mr. Hall was married to an English Lady, who is considered as no small acquisition to the Mission.

The Report states:—

Referring to these accessions, the Brethren say, "The Mission Family at Bombay is now very different from what it  
March, 1818.

was, when the Brethren Hall and Newell were labouring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal; putting our trust, for the time to come, in the same infinitely wise, kind, and gracious God, who has hitherto guided and blessed us."

Thus happily circumstanced, the Missionaries appear to have applied themselves, with assiduity, to the several branches of their work; which are, Preaching, Translating, Printing, and establishing and superintending Schools.

#### PREACHING.

It is about two years since the Brethren Hall and Newell have been able to preach, with a good deal of facility, in the language of the country.

In private journals, which they have sent to us, and some of which have been published, the Brethren have given us some specimens of the manner in which they employ and acquit them-

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selves in this part of their work : from which it appears, that they have little difficulty, at any time, in finding people collected, or in collecting them, in considerable numbers; that favourable opportunities are frequently afforded them for exposing the absurdities and enormities of Heathenism, and for displaying, in contrast with them, the excellencies of Christianity; and that they are often heard with attention, and not without manifest impression.

Besides thus preaching to the Heathen, wherever and whenever they can find an opportunity, the Brethren have certain regular exercises, statedly attended. On Sabbath Morning they hold a meeting for poor Europeans and Half-castes, whose situation renders them objects of particular compassion, and to whom they impart religious instruction. Regularly also on the Sabbath, they have Public Worship, in English, at their own house; and once a month they celebrate the Lord's Supper.

On the last day of the year 1815, they commenced the public reading of the Scriptures at one of the School-rooms. The reading is in the language of the country; and upon the portions read, expository remarks are made. At these exercises, which appear to have been holden twice a week, from the time of their commencement, a considerable number of Pagans and some Jews have attended.

Although, for reasons now obvious, the Missionaries must continue to go out into the streets and lanes of the city, and preach as they can find opportunity, yet they are strongly impressed with the importance of having soon a House for Public Worship, where people of all classes, disposed to attend, may be accommodated. "It would be needless," they say, "to adduce arguments to evince the expediency of a measure, so universally sanctioned and enforced by the example of all Christian Missionaries." In the opinion of your Committee, also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian Public for the purpose of procuring the means of building a Missionary Chapel, or House of Worship, for the benefit of the Heathen in Bombay, will be promptly and, liberally answered.

## TRANSLATIONS.

Another important work of our Missionaries is that of Translating.

Their general views, on the subject of Translations, have been communicated to this Board; and are such, your Committee believe, as will meet the approbation of every considerate and judicious mind. Deeply impressed as they are with the importance of a good translation of the Scriptures entire into a language spoken by millions of people, and, at the same time, of the difficulty of making such a translation, they are yet sanguine in the hope, that they shall be enabled, in due time, to accomplish the design; and they appear to give themselves to this part of their work with zeal and application. Besides a harmony of the Gospels, they have translated the Evangelists separately, the Acts of the Apostles, several of the Epistles, and select portions of other parts of the Bible.

## PRINTING.

Another part of their work is, Printing.

Their ardent desire of being able to commence this business was communicated to the Board, in the Report of the last year. This desire, to their great joy, has been fulfilled. The printing-press, for which this Board is indebted to the generosity of a gentleman in Boston, and which, with its appurtenances, was sent out to Calcutta, in December last, had not, of course, at our latest dates, been received at Bombay. But, before they had intelligence that a press would be sent to them from this country, they had made arrangements for procuring one from Calcutta; and, by the kind aid of the Rev. Mr. Thomason, to whom they and this Board are indebted for many favours, they received from thence, on the 9th of December, a press, with a fount of Nagree Types. As Mr. Bardwell, who is acquainted with the printing business, had arrived at Bombay about a month before, no time was lost in preparing to get the press into operation. Various difficulties, however, occurred. In their fount, several types were wanting; others were untrimmed; and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and, on the 10th of



March, they finished the printing of 1500 copies of a Scripture Tract of eight octavo pages. "Almost the whole of the work," they say, "from the beginning to the end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that the first production of our press has greatly encouraged us. We now commend this little portion of God's Word to His gracious disposal, beseeching Him to make it the means of salvation to many of the Heathen, and imploring His kind direction and assistance in all our future attempts to serve Him in the work of this Mission."

In another communication, they add, "After so many discouragements as our Mission has experienced, you will, we doubt not, rejoice with us, in our being enabled at length, through divine goodness, to commence the delightful work of printing the Word of God in the language of a numerous Heathen People. We expect to put the Gospel of Matthew to press in a few days, but shall not probably have it ready for distribution under three months."

The representation given by the Missionaries in reference to the quality of the paper to be used in the printing of the Scriptures, is sufficient to shew the reasonableness of their request, that paper may be sent to them from this country, or ordered from England. Accordingly, your Committee have made arrangements for sending out 100 reams.

Conformably also to opinions expressed by the Brethren at Bombay, our Missionary, Mr. Graves, under the direction of the Committee, has been making himself acquainted with the business of founding types, and Mr. Nichols with that of binding books. And, as there is much difficulty in procuring good workmen at Bombay, it will probably be judged expedient to send out, ere long, some suitable persons, to be employed in different branches of business connected with the printing establishment, that the Missionaries may not be too much occupied with manual labour.

The total expense of the Printing Establishment, when got into operation, amounted to about 1000 dollars. The press sent out to Calcutta, if not wanted at Bombay, will be sent to the Brethren in Ceylon.

## SCHOOLS.

Another, and a most important part of the work of our Missionaries, is the care of Schools.

Their views, and the views of your Committee, on this subject at large, were submitted, and approved, at our last Anniversary.

The Brethren at Bombay have under their care an English School, consisting of about forty pupils. This, since the accession of females to the Mission, they hope to enlarge, upon the plan similar to the Mission School at Serampore, and in such a manner as will render it a source of emolument to the general establishment.

But their hearts are much more ardently engaged in Free Schools for the instruction of the Native Youth and Children in their own language. Of these they had, at their last dates, three for Heathen, and one for Jewish Children, containing, in all, about 300 pupils. The Teachers of the Schools for Heathen Children are Natives, but are employed by the Missionaries, and under their direction. In the first School, the Teacher, for some time, made it a part of his care to instruct his pupils in the rites of idolatry; but the Missionaries interposed, and this part of his instructions was discontinued. As the Schools are of recent date, it is not yet time to hear much of the progress of the pupils in learning; but the representations of the Brethren are encouraging.

It has before been mentioned, that, at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended: it is gratifying to state here, that, in one of the Free Schools for Heathen Children, there had been, some time, more than twenty Jewish Children; and that there should be a School principally for Jewish Children, the Brethren, more than a year ago, considered as being, for several reasons, very desirable. "The Jews themselves," they then wrote, "have solicited it. They are very poor, and but few of their children are at present taught to read and write. In such a School, the Boys could be taught, without any scruple, in the Scriptures of the Old Testament at least. A number of Heathen Boys would belong to the School; who, of course, would be instructed, free from idolatry, in the knowledge of the true God. It would

also lead to such an intercourse with the Jews, as would be favourable to their instruction in the knowledge of Christ." Under these impressions, they resolved on establishing such a School, as soon as they could engage a suitable Teacher. In the course of the last Spring, a Jew, of considerable attainments, and well acquainted with the language of the country, offered himself for the service. The School was, accordingly, instituted. It consisted in May, soon after its establishment, of about forty Jewish Pupils, who are instructed to read and write both Hebrew and Mahratta. "We think this," say the Brethren, "an interesting School; and cannot but hope, that it will be the means of doing something toward bringing these ignorant wandering Israelites to the fold of Christ." In this opinion, and this hope, all Christians will deeply participate.

Your Committee are persuaded, that it will be the delight of this Board and of the Christian Public, to gratify, to the greatest possible extent, the benevolent desires of the Missionaries, in regard to the establishment of Schools. Twelve hundred dollars for this object were sent out for Bombay, about eight months ago: another remittance of dollars was sent about three months since; and large remittances will be forwarded for the same object, by the Missionaries now soon to depart.

An important consideration, in reference to this branch of beneficent exertion, is, that there is no limitation to the field now opened for the moral culture of children. All the charitable feelings of the pious and liberal can here find ample scope for exercise. It is to be observed, however, that some care is necessary, lest a peculiarly pleasing and popular kind of charity should so engross the feelings of the liberal, for a short season, as to leave other equally important objects unprovided for. Schools are a delightful and promising branch of Christian Charity; but, unless Missionaries are supported, Schools cannot be properly superintended.

#### PROPOSED MISSIONS TO WESTERN ASIA.

Amid their numerous and urgent labours and cares, the Brethren at Bombay have looked abroad upon the Heathen World with expanded feelings and views. They have collected and communicated much information, im-

portant particularly in Missionary respects, concerning the different parts of India, Persia, Arabia, Syria, Palestine, and Egypt; in all which countries they believe that Missionary Stations might be established with fair prospects of success. They have proposed various plans for the advancement of the general cause: and, from the shores of India, their voice has been heard in this country and in Europe, calling upon all Christians to engage in the heavenly design of imparting the blessings of the Gospel to the Heathen. *The liberal deviseth liberal things; and by liberal things shall he stand.*

On this subject we shall extract, in addition to the preceding passage of the Report, some remarks made in a Letter of the Missionaries to the Secretary, dated July 6, 1816.

Placed as we are, in a situation peculiarly favourable, we feel compelled, both by duty and inclination, to be continually collecting all the knowledge we can, and to communicate our views to the Board. We have already written, at considerable length, respecting Western Asia. There we see a field, vast in extent, urgent in its claims, encouraging in its prospects, and almost untouched by Missionary hands.

We have conversed with intelligent men, who have visited Alexandria, Cairo, Constantinople, the shores of the Red Sea, Palestine, Syria, Bussora, Busheer, and other parts of Persia and Arabia. All that we have been able to collect, from every quarter, has only served the more to convince us of the PRACTICABILITY and IMPORTANCE of Missions to Arabia, Persia, and the Eastern Provinces of the Russian Empire, bordering on China.

Translations into the Persian and Arabic Languages seem to promise more usefulness than translations into almost any other Eastern Languages. The reasons are obvious.

The Board, being a FOREIGN BIBLE SOCIETY, as well as a Missionary Society, has peculiar advantages for taking up these languages. It has the money, and can procure ABLE MEN; and such men are peculiarly desirable in those fields. How easily four Missionaries might be

sent to prepare for translating into each of these languages, in the first instance; and immediately too, if so many suitable men could be spared for these purposes. For the Arabic, four; two to Calro, and two to Bussora: for the Persian, four; two to Busheer, Shiraz, or Ispahan, and two to the north-western parts of Persia, now under the Russian Government.

There can be no reasonable doubt, that Missionaries might securely remain at all these places; at least so long as they were quietly learning the languages, and translating the Scriptures. And while they were executing this very important work, they would be under the highest advantages for ascertaining what further Missionary Establishments would be expedient or practicable, and for promoting the cause generally, as LITERARY CORRESPONDENTS. This last consideration is, of itself, in the view of the late Dr. Buchanan and of the Church-Missionary Society, sufficient to justify similar establishments. Besides, these languages being spoken to a great extent, and by many Christians as well as Mahomedans, should the Missionaries, after translating the Scriptures, find it necessary, they might remove to some other region where the languages are spoken, and where they might preach publicly, without apprehension of evil.

There are two considerations, which give a very great importance to the

Eastern Provinces of the Russian Empire. They offer Stations on the borders of Thibet and China; Stations, which may afford a very intimate connexion and intercourse with that supposed inaccessible quarter of the globe.

It will be proper to apprise our American Friends, that the British and Foreign Bible Society and the Church Missionary Society are taking measures, in conjunction, to furnish a supply of the Scriptures, in Arabic and Persian, and also in Hindoostanee.

At no very distant period, therefore, it may be hoped that Missionaries, in all quarters where the Arabic, Persian, and Hindoostanee Languages are understood, will be furnished with the Scriptures in those widely-extended tongues.

The Church Missionary Society has also prepared and stereotyped various Tracts on Religion and Education, in Arabic and Persian; and purposes to prosecute this object to a great extent. In the preparation and circulation of such Tracts, adapted to local circumstances, Missionaries to any of the above-mentioned countries would find their first and most useful occupation.

#### CEYLON.

##### ARRIVAL AND STAY OF THE MISSIONARIES AT COLUMBO.

The Report states the arrival at Columbo, on the 22d of March, 1816, of the Missionaries Poor, Richards, Bardwell, Meigs, and Warren; and their very friendly reception by the persons in authority, and by the different Missionaries in the Island. It then adds:—

The Brethren sojourned at Columbo about six months. A considerable time was requisite, for the purpose of obtaining, by correspondence with the Brethren at Bombay and other Missionaries in different parts of India, such information, as would enable them to determine, agreeably to their instructions, on the Stations best for them to

occupy; and, after they had come to the determination, it was several weeks before the Monsoon would allow of their departure to the places of their destination. During their stay, however, they were neither idle, nor uselessly occupied. Soon after their arrival, at the instance of the Hon. and Rev. T. J. Twisleton, they took charge of the instruction of several young Natives, designed for the Christian Ministry; and as soon, also, as conveniently they could, they opened an English School.

In the Fourth Report of the Ceylon Bible Society, made about a year ago, notice is taken of the particulars now stated, in the following terms.

“In the beginning of last May, eleven young Cingalese, of the Vellale Caste, and four Malabars, were placed under the tuition of the American Missionaries, for the purpose of being

instructed in the principles of theology and the doctrines of the Christian Religion, as they are most of them intended for the profession of the Church. They are from fourteen to twenty-four years of age; and were all brought up under Mr. Armour, at the Seminary, where they learnt to read and write the English Language. They receive also, from one of the American Missionaries, regular lessons in Geography; a science which is utterly unknown to the Natives, and deserves a particular attention in the plan of their education, as it is certainly well calculated to enlarge their minds, and remove many of the prejudices under which they labour. These young men were placed by the Hon. and Rev. T. J. Twisleton under the American Missionaries, who give them daily instruction, without any pay or remuneration. The American Missionaries have, besides, a School consisting of twenty-six European Children of both sexes; for they are in this department assisted by their wives, who are well qualified for the superintendence of female education."

With these statements, the accounts of the Missionaries themselves perfectly accord.

Besides the attention given by them to the youths and children under their care, they afforded assistance to the English Missionaries at Columbo, and in the vicinity, by preaching on the Sabbath and other days, from three to six Sermons a week. It is gratifying to notice the harmony and brotherly affection which subsisted there between Missionaries, not only of different nations, but also of different religious denominations.

In a joint communication, the Brethren say, "We have the satisfaction to believe that the time which we spent at Columbo was not lost to the Missionary Cause. By our preaching in English, the Missionaries there were enabled to devote more attention to that part of their work which relates to the Natives: by imparting instruction to those of whom our Native School was composed, we used the most appropriate means for promoting the object of our Mission: by our European School we did something toward defraying the expenses of the Mission, and, we hope, rendered some assistance to the children of those parents by whom the School was supported: by residing at the seat of

Government, we experienced but few of those evils, arising from false reports and groundless suspicions, to which foreigners are generally exposed; and we may hope, that the acquaintance which we formed with the principal characters at Columbo will prove to be of lasting utility to us, and to our Mission."

The result of their inquiries, in regard to the Stations to be occupied, was, that Mr. Bardwell should go to Bombay, and, if permitted, settle with the Missionaries there; that Messrs. Richards and Meigs should attempt an establishment at Batticotta, and Messrs. Warren and Poor at Tillipally, both in the province of Jaffna, in the northern part of Ceylon.

This district was visited by Dr. Buchanan, in Sept. 1806; and by our Missionary, Mr. Newell, in July 1813; and, by both of them, it is represented as peculiarly interesting, in a Missionary point of view. Mr. Newell, in his Journal, says, "In case of our settling in Ceylon, the province of Jaffna seemed to be the most eligible spot for us. It is near to the continent; and the Tamul, spoken at Jaffna, is the language of eight or nine millions of people, separated from Jaffna only by a narrow channel." In this opinion of the eligibility of Jaffna, the principal gentlemen at Columbo, the Chief Justice Sir Alexander Johnston particularly, who expressed himself at large on the subject, and the Missionaries generally, were fully agreed. And in this eligible province, Tillipally and Batticotta are considered as decidedly the best Missionary Stations.

#### FIXED AT BATTICOTTA AND TILLIPALLY, IN JAFFNA.

Having settled their determination, and obtained the permission of the Governor, the Brethren judged it advisable that Mr. Warren should go by land to Jaffna, without delay, for the purpose of making some preparatory arrangements there; and that the rest should take passage, with their effects, by water, as soon as the Monsoon would permit. Accordingly, Mr. Warren left Columbo on the 1st of July, and arrived at Jaffnapatam on the 11th. Mr. and Mrs. Poor took their departure, by water, on the 20th of September, and arrived at Jaffna on the 26th; and

Messrs. Richards and Meigs, with their wives, followed on the 24th of the same month, and arrived, after experiencing some dangers, on the 1st of October.

In a joint letter, bearing date Jaffnapatam, Oct. 9, 1816, the Brethren say:—

“ We have visited the places in which we hope to spend our lives, in opening the treasures of the Gospel to the Heathen. Tillipally is situated about ten miles north, and Batticotta six miles north-west, of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the estimates that have been made, 1200 or 1500 dollars would be necessary to make such repairs, as a prosperous Mission at these Stations would require.”

Both Tillipally and Batticotta are represented as being places of great amenity and salubrity. The glebes and buildings mentioned by the Brethren are the property of the Government. The Churches and mansion-houses were built by the Portuguese, in the sixteenth century: they are chiefly of coral stone; and the churches are so large, that, when repaired, two-thirds of each will be amply sufficient for the purposes of Public Worship, and the remainder will afford good accommodations for Schools. Of the fruit-trees, about fifty on each glebe are palmyras; of which tree the timber is much used in buildings: the leaves serve to cover the roofs of their houses, and form the olas, so generally used in the East instead of paper; and the fruit constitutes the principal food of the Natives for more than one half of the year. Thirty or forty good palmyras, it is said, will, for that season, support a family of Natives.

The Brethren have been officially given to understand, that these glebes and buildings cannot be permanently secured to the Mission, until the pleasure of the British Government at home shall be known; yet they have thought themselves warranted, in entering upon the premises, and making such repairs as may be made with little expense, and as will render the buildings fit for temporary use; leaving the question of more thorough repairs to be determined hereafter. At Tillipally, the repairs were in such forwardness, that Messrs. Warren and Poor took up their residence there, about the middle of October: but, at Batticotta, the requisite repairs

could not be made before the rainy season came on; and Messrs. Richards and Meigs, at the latest date, 20th of Jan. 1817, remained at Jaffnapatam. There they were employed in studying the Tamul Language, preaching occasionally in English, and getting forward, as the season would permit, the preparations for their residence at Batticotta.

Since fixing their residence at Tillipally, Brethren Warren and Poor have regularly, on the Sabbath, preached by an interpreter there; and also at Mallagum, a place about two miles distant. Their congregations have varied from thirty to eighty persons. No females attended. They have every day, also, at the time of morning prayers, an exercise of religious instruction, at which a considerable number of persons are usually present. Early in December, they established a School for the instruction of the Native Youth and Children, both in English and Tamul; and another at Mallagum: and, at their last dates, they were making preparations for establishing a third School at Milette, and a fourth at Panditrepo, places in their vicinity.

#### STATE OF THE PROVINCE OF JAFFNA.

In the province of Jaffna, there are some relics of the Roman-Catholic Religion, which was introduced, two or three hundred years ago, by the Portuguese; some traces of religious knowledge, afterwards communicated by the Dutch; and some decaying fruits of the labours of the Missionaries, Christian David, Mr. Palm, and others; yet the great mass of the people are Pagans. In the other provinces of Ceylon, the Paganism is of the Budhist Form, the same which prevails in the Burman Empire; but in Jaffna, it is Hindoo, the same with that which prevails on the neighbouring peninsula of India. In this district, however, the people generally, and even the Brahmins, are less devotedly attached to their idolatrous rites, have feebler prejudices against Christianity, and are more easily accessible by Missionaries than in almost any other part of the Pagan World. They are particularly fond of having their children instructed; and our Missionaries represent, that there will be no difficulty in establishing Schools among them, to the extent of the means which shall be afforded for the purpose; and that something towards supporting the Schools

may even be expected from the people themselves.

WANT OF THE SCRIPTURES AND OF SCHOOL-BOOKS.

They also represent, that there is urgent want of Bibles and of School-books. There is a good translation of the Scriptures into the Tamul, the language of the province, made by the Danish Missionaries, in the last century; but copies of the Tamul Bible are extremely scarce. A considerable number of the people can speak, and some of them can read, English; and many of them are particularly desirous of having their sons taught the English Language: but the English Bible is also scarcely to be found; and the country, in a word, is almost entirely destitute of Books. Our Missionaries had applied to the Columbo Auxiliary Bible Society for some Tamul Testaments for their Schools, and were in expectation of receiving a few; but they saw no prospect of a supply of books from any quarter, until they could be printed in Jaffna; and there is no printing press in the district. They therefore express an earnest desire to be furnished, as soon as possible, with a printing establishment, and with hands and means for putting it into vigorous operation. Whether it will be best to order to Jaffna the press already sent out, and intended for Bombay, or to send out another directly from this country for Jaffna, your Committee have not determined; but it will, doubtless, be the pleasure of this Board, that the desire of the Missionaries should be accomplished, and their means of usefulness enlarged, with the least unnecessary delay; and it is to be hoped, that the friends of the Bible in our country, extensively, will display a liberality toward the object here presented, in some proportion to its evident and urgent claims.

It is not in the district of Jaffna only, that Bibles and other books might be advantageously distributed. The Island

of Ceylon, at large, is in a state of peculiar preparation for the means of Christian Instruction. It is blessed with a Government of most benign influence, which lends countenance and aid to every benevolent design; and upon its population, extensively, a very considerable impression has been made by the operations of Missionary and Bible Societies. To this impression, the Chief Justice, Sir Alexander Johnston, a most distinguished and enlightened friend of mankind and of Missions, in a communication which he has done us the honour to make to this Board, expressly attributes the very interesting fact, that a plau, which he has had long at heart, for the Abolition of Slavery in the Island, has lately been adopted with wonderful consent. As so important an effect has been produced by means in which this Board and this Christian Community have had a share, the benevolent Chief Justice entertains the hope, that from us, in this country, aid will also be received, toward the improvement of the large numbers of Children, who, in consequence of the Abolition, will be placed in circumstances peculiarly interesting to public charity.

Nor should it be overlooked, in this general survey, that the language of the province, in which our Missionaries are stationed, is also the language of eight or nine millions of people on the neighbouring peninsula; and that the intercourse is such, that, from Jaffna, Bibles and other books might with ease be extensively distributed in India.

Hitherto our Ceylon Mission has been marked with signal favour; and its present prospects are most rich in promise. The field is white already to the harvest; and most active exertions, with humble dependence on the Lord of the Harvest, are evidently and urgently demanded. The feelings and views of the Missionaries appear to be such as every friend to the cause would wish them to cherish.

AMERICAN ABORIGINES.

Attention is now to be devoted to objects nearer home. The General Plan of the Committee for Civilizing and Christianizing the Pagan Tribes of American Indians, has been fully submitted to this Board; and, at the last Anniversary, measures preparatory to an establishment in the Cherokee Nation

were reported. Your Committee have now the satisfaction to state, that those measures have gone into effect in a highly gratifying manner.

The Rev. Cyrus Kingsbury, the Missionary of the Society, made his first visit to the Cherokees in

September, 1816, and was very favourably received. He purchased, in consequence, a plantation at Chickamaugah, well adapted to his object.

On this subject the Committee remark :—

As the design is to form the Young Indians to the habits of civilized life, as well as to impart to them the knowledge of Christianity, it is necessary to take them from their connections, and place them entirely under the direction and influence of their Instructors. As they thus constitute not only a School, but a great family, means must be provided for their support, and for their employment. Land, therefore, not merely for the accommodation of the requisite buildings, but for all the purposes of rural and domestic economy, is evidently essential to the plan : and, though the expense may be considerable in the outset, it may reasonably be expected, that, when the establishment shall get well into operation, it will go far towards supporting itself.

Mr. Kingsbury was joined, in February, 1817, by Messrs. Hall and Williams, two young men who were to follow him as Teachers.

The Report proceed :—

Mr. Kingsbury is confident that it would be highly gratifying to the Cherokees to have more Schools established among them, and expresses a strong hope that the Board will soon be able to establish more. Should a considerable part of the nation, in consequence of the arrangement recently made for an exchange of lands, remove to the west of the Mississippi, the event, he thinks, should not be regarded as inauspicious ; as a Missionary Establishment in that more distant region would be highly important, and would furnish many facilities for extending the Gospel over an immense wilderness.

But the Cherokees are not the only tribe of Pagan Aborigines which demands benevolent attention. Such information has been received, as strongly impresses the belief, that establishments, similar to the one now reported, would be very acceptable to the, Choctaws, Chickasaws, and Creeks. Indeed, an ardent desire has been expressed by Chiefs of these several tribes, and by  
*March, 1818.*

Government Agents in them, that Schools might be established among them. And it is peculiarly gratifying, that your Committee have it in their power to state, that the General Government regards this design with highly propitious dispositions ; that the officers of Government are particularly desirous that the instruction of the Four Nations now named should go on at the same time ; and that official assurance has been given, that the same patronage will be extended to any establishment made within those nations for the objects stated, as has been given to the establishment, for similar purposes, made under the direction of Mr. Kingsbury in the Cherokee Nation. The limited appropriations for the Indian Department will, for the present, preclude the Executive Government from extending more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable.

Encouraged by this enlightened policy of the Government, and the favourable disposition of its officers and agents, the Committee have come to a solemn resolution, that they “ will take and perseveringly pursue measures for the establishment of Missionary Stations and Schools in the Choctaw, Chickasaw, and Creek Nations, as soon and as fast as Providence shall open the way and supply the means.”

The Committee, indeed, (it is remarked,) have a strong and animating persuasion, that the time has come for a great and vigorous effort for bringing up, in part, the long and heavy arrears of our country to those poor and diminished tribes of our fellow-beings, whose fathers once called their own the widely-extended territories over which our prosperous dwellings are now spread and continually spreading : and they cherish the hope, that all classes of the community will feel the generous impulse, and give, with sacred emulation, their heart and hands to the beneficial work.

Besides the Cherokees, Choctaws, Chickasaws, and Creeks, there are other tribes of Pagan and savage Aborigines ; some in different states and territories on this side the Mississippi, and many more in the vastly-extended wilds beyond. While, therefore, the counsels

and labours and funds of this Board are bestowed upon the Four specified Nations, and they are regarded as especially our field, there is yet ample room for the benevolent exertions of other Societies. And if different Societies occupy different fields, unpleasant interferences and collisions may be avoided,

and all may co-operate in the great and good work, with harmony of feeling, and with the fairest prospects of success.

After stating the progress of the Foreign Mission School, which we recorded in our last Number, the Report proceeds to the subject of

#### NEW MISSIONARIES.

Our Missionaries at Bombay, in Ceylon, and in the Cherokee Nation, all express an earnest desire that more labourers may be sent over to help them in their great work. Not only, indeed, is it evidently of high importance that the several Stations already occupied should be strengthened, but other fields are opening, with inviting prospects and urgent claims; and the harvest truly is plenteous. It must, therefore, rejoice the hearts and excite the gratitude of all the friends of the Cause, to know that new labourers are coming forward.

of middle age, and highly esteemed for his talents, prudence, and piety, has devoted himself to the service of the American Indians. His son, a Member of Princeton College, and his two daughters, had all manifested strong desires to be sent to the Heathen, before there was any thought of their father going. Mr. W. Chamberlain, a young man, preparing in Mr. Hoyt's family to go to the Heathen, will accompany them.

The Report then states the ordination, in Boston, as Missionaries under the Board, of Messrs. Allen Graves, Elisha P. Swift, John Nichols, Daniel S. Butrick, and Levi Parsons.

The Report adds, on this subject—

Of these Missionaries it is said—

There are known to your Committee five or six young men, now in a course of preparation for the Ministry, who hold themselves devoted to the service of Christ among the Heathen, and intend ere long to offer themselves in form to the patronage of this Board.

Messrs. Graves and Nichols are destined for India, to strengthen our Stations there; and are expected to take their departure in two or three weeks: Mr. Butrick is soon to be sent to one of the Indian Tribes in the south-western part of our country: Mr. Swift holds himself in readiness for the Eastern or Western Service; to be sent forth as soon as certain particular contingencies will enable your Committee finally to decide on his destination: and Mr. Parsons is intended to be employed, for some time, as an agent for promoting the objects of the Board at home; and afterwards to be sent forth, to any field to which Divine Providence may direct.

In no instance have the Committee sought for Missionaries, or used solicitations or persuasion with an individual to engage in the service. All who have been received under the patronage of the Board, have offered themselves, and not till their course of preparatory studies for the Ministry was completed, or nearly completed; constrained, as they have thought, by the influences of divine grace, and esteeming it the highest privilege to be employed in making known the way of life to the perishing Heathen. Nor have they been received, until the Committee have obtained satisfactory evidence of their essential qualifications.

The Rev. Ard Hoyt, a Minister

#### FUND 2.

Aware that the extended plans of the Board could not be carried into effect without ample means, the Committee have employed one Minister as a regular Agent in augmenting the Funds, and have re-

ceived much local and occasional assistance from others.

The following enumeration will shew to what extent an interest in the cause of Missions has been already excited:—



Within the past year, Donations have been received from *forty-seven* Foreign Mission Societies; *one hundred and sixteen* other Societies, under different names, principally, however, denominated *Cent Societies*; and *one hundred and thirty-six Associations* for the education of Heathen Children and Youth; making about *THREE HUNDRED* in the whole. Of these Societies, *eighty-one* consist of males only, *one hundred and seventy-three* of females only, *twenty* of persons of both sexes; the remaining *twenty-five* not being distinguished (whether composed of males or females, or of persons of both sexes) in their communications to the Treasurer.

Though many of these Societies remit but small sums, they exhibit most pleasing evidence that a multitude of hands are already employed in this work of the Lord; and they furnish a rational prospect, that donations may be greatly increased, if the knowledge of the Christian Public advances, and the zeal and activity of the friends of Missions are augmented. As Auxiliary Societies are multiplied, as new fields for Missionary Exertion are opened, as new and urgent calls are made upon Christian Benevolence, the Committee feel the necessity of a more constant intercourse with the various Patrons of the Board, than has hitherto subsisted. Such an intercourse, by means of the press, is easily practicable, if the functionaries of the Board can command the time requisite for it.

The Donations to the Board during the year past have somewhat exceeded **TWENTY-SEVEN THOUSAND DOLLARS.**

To the numerous friends of this Board, in the different parts of our country, associated and unassociated, male and female, who, by their liberal benefactions, active exertions, or their efficient influence, have aided its general design or its particular objects, every Member will concur with the Committee in feeling and expressing the liveliest gratitude. The true friends of Missions are one body, having one common object, one common interest. There are many Members, but they are all necessary. If this Board is necessary, its various Auxiliary Associations are also necessary; and so, too, are the Individuals, even to the widow of two mites, who contribute to its funds, and labour and pray for its success. This sentiment should be deeply and mutually felt. It should be felt and acknowledged tha

the smallest contribution of the humblest friend of the Cause is as really a service to it—as really, though not in the same degree, necessary to its advancements—as the munificent donation of its most opulent benefactor, or the ardent labour of its most important functionary. With this sentiment it is devoutly to be wished that the whole Christian Community may be inspired.

Though, in the course of last year, many new Associations have been formed, and many new contributors have come forward, and the amount of contributions and donations has been more than double that of any former year; yet there is need, most urgent need, of increased activity—of more enlarged liberality—of greatly multiplied numbers—of vastly augmented funds.

If the income of the Board has increased, so also has the expenditure. Our expenses the last year, for Missions, Schools, and Translations, at Bombay and Ceylon, amount to almost 11,000 dollars; those for the various purposes of the Cherokee Establishment, to almost 2600; those for the Foreign-Mission School at Cornwall, to about 5000; and those of various contingencies, to about 1700: making a total of somewhat more than 20,000 dollars.

This augmented expenditure, considering the objects to which it has been applied, will be matter of devout joy and thankfulness to all, who, with singleness of heart, seek the enlargement of the Redeemer's kingdom, and the best interests of mankind. It has been applied for the support of Eight Preachers of the Gospel to the Heathen—for the employment of many Teachers of Schools in Heathen Lands—for the instruction, directly, of four or five hundred\* Youths and Children, Heathen and Jewish—for the founding of Establishments, designed for the unlimited benefit of Heathen Nations—and for the Translation, into various Heathen Languages, and the dispersion among millions of Heathen People, of the Lively Oracles, given from Heaven, to turn them from their vanities unto the living God, and to raise them from their wretchedness to immortal glory.

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\* While this sheet was partly in type, intelligence was received from Bombay, which authorises us to say, *Seven or Eight Hundred*, instead of *Four or Five Hundred.*—*Note by the Committee.*

An urgent appeal is then made to the gratitude and liberality of Christians:—

If, during the last year (it is said), a year of uncommon and almost unexampled scarcity and embarrassment in our country at large, our more than double expenditure was met with more than double receipts, what may not be reasonably expected for the ensuing year, now that the Lord has opened the windows of heaven, and poured out a blessing on the land, so that there is scarcely room enough to receive it! Will not this exuberance of the Divine Goodness flow, through the various recipients, to thousands and millions who are famishing for the bread of life?

Trusting in God, this Board may, and must, *Go forward*. We have the high commission of the ascending Redeemer. We have the command of the Everlasting God. OUR OBJECT IS SECOND TO NONE UNDER HEAVEN. *For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, BY THE FOOLISHNESS OF PREACHING, to save them that believe.* The translation and dispersion of the Scriptures, and Schools for the instruction of the young, are parts, and necessary parts, of the great design. But it must never be forgotten or overlooked, that the command is, *To preach the Gospel to every creature*; and that the preaching of the Word, however foolish it may seem to men, is the grand means appointed by the wisdom of God for the saving conversion of the nations.

It is therefore matter of devout gratulation, that the Missionary Spirit is continually rising and spreading. And though this Board is not limited to any

geographical division of our country, or to any denomination of Christians, yet it will gratefully hail other Societies, formed for the same general object; welcome them to a share in this great work of beneficence; and reciprocate with them every affectionate and friendly office. The field is wide enough for all. Let all, who will, come forward to the work. We cordially bid them God speed!

The true Missionary Spirit is the spirit of love—of that *Charity*, which *seeketh not her own*, which *envieth not*: and it is not the least among the blessed effects to be expected from the diffusion of this spirit, that, in so far as it prevails, it will break down the barriers of party, destroy invidious distinctions, and unite the hearts and hands of Christians in one glorious design, the spread of the *common salvation*. The prophetic word is sure. When the earth is to be *filled with the knowledge of Jehovah as the waters cover the sea*, then *Ephraim shall not envy Judah, and Judah shall not vex Ephraim*. Happy day!—Blessed consummation! Heaven will look down with delight; and united Zion, in all her dwellings, shall hear the majestic voice, *Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee.—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together: they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shall thou see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

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## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### REDUCTION OF PRICES.

THE price of English Bibles and Testaments having been reduced by the Universities and the King's Printer, and the stock which the Committee had laid in at the former prices nearly exhausted,

they have given notice, that, from and after the 31st of this month (March), the books issued by the Society, at cost prices, will be lowered according to the present scale of prices from the Printers.

The Committee have further "Resolved, that, in order to encourage, as far as possible, the circula-

tion of the Holy Scriptures in this country, Subscribers have the privilege, from the above period, of purchasing Bibles and Testaments at a reduction of 25*l.* per cent. from the cost prices, in lieu of 20*l.* per cent. as heretofore; and that Auxiliary Societies be supplied with such Bibles and Testaments as they may require, FOR THEIR RESPECTIVE SUBSCRIBERS, upon those terms."

IMPORT OF THE WORDS "WITHOUT NOTE OR COMMENT."

The Rev. W. Milne, Missionary at Malacca, desirous of ascertaining "the real import and utmost extent of the Society's Motto—'Without Note or Comment'—" requested answers to the following Questions:—

1. Does it preclude various Marginal Readings?
2. Does it preclude a Marginal Explanation of Terms which cannot be rendered in the text without circumlocution?
3. Does it preclude notes marking the Scriptural Chronology, as in our large English Bibles?
4. Does it preclude the Explanation of Proper Names, e.g. פִּינְס, which, in the margin of our Bibles, is rendered "forgetting;" (see Gen. xli. 51) or any other such names?
5. Does it preclude the Explanation of such Words as אבאלון, אבאלון, or Jewish or Roman coins?
6. Does it preclude the Contents of Chapters?

On these questions the Committee have published the following decision:—

The Committee having taken the above inquiries into consideration—

Resolved, That it being the object of the British and Foreign Bible Society to restrict itself to the circulation of the Holy Scriptures, the terms in which the restriction is expressed, (viz. "Without Note or Comment,") must be construed to exclude from the copies circulated by the Society every species of matter but what may be deemed necessary to render the version of the Sacred Original intelligible and perspicuous. The latter appearing to be the sole and exclusive

design of the queries proposed by the Rev. Mr. Milne, nothing contained in them can be considered as precluded by the prohibition of *Note and Comment*.

While the Committee give this opinion, and express their high approbation of the conduct of Mr. Milne, they recommend to his attention, and that of translators in general, the *English Version, with marginal renderings and references*\*; as affording a correct example of that sort and degree of explanation, which it may be permitted to introduce into those copies of the Bible which answer to the Society's definition and requirement, of their being *without Note or Comment*.

Extracted from the Minutes,

JOHN OWEN,	} Secretaries.
JOSEPH HUGHES,	
C. F. A. STEINKOPFF,	

CHURCH MISSIONARY SOCIETY.

ILLNESS OF NEW-ZEALAND CHIEFS.

WE are concerned to state, that Tooi and Teeterree, the two young Chiefs from New Zealand, whose arrival we mentioned in our last number, have both been unwell. Teeterree, in particular, has been attacked by the pulmonary complaint which so commonly affects Asiatics and Africans on coming into colder climates. The foundation of this appears to have been laid some time before his arrival. It will probably be requisite for them to return to their own country by an early opportunity.

The hopes of the Society respecting the visit of these young men to this country are thus likely to be, in some measure, frustrated: not, indeed, wholly so; as they will carry back to their own country a more enlarged view of our character and our designs. The Rev. Samuel Lee (Mr. Lee having been admitted to Holy Orders) is also availing himself of the intelligence of Tooi, and of his knowledge of the two languages, to fix the spelling,

\* The authorized Version and marginal renderings and references are here intended.  
EDITORS.

pronunciation, and construction of the New-Zealand Tongue on just principles; and has no doubt but that he shall be able, with the aid of Tooi, to form a Vocabulary, Spelling-Book, and Grammar, and to translate considerable portions of the Gospels into the language. Mr. Lee will thus be enabled, from his philological knowledge and experience, to improve on what Mr. Kendall has so meritoriously begun. Were no other object attained by the visit of these young men to England, this may be justly considered as one of great importance.

But the state of these young men's minds lies much on the hearts of those who are daily conversant with them. Their countryman Mowhee had the benefit of early religious instruction; and its influence was felt, by the blessing of God, in his dying hours. Simeon Wilhelm too, the African Youth who accompanied the Assistant Secretary from Sierra Leone, and died happily in the House of the Society,\* had been many years a Scholar in the Bashia Schools. But Tooi and Teeterree grew up to manhood in the Heathenism of their country; and the readers of the Memoir of Duattera, given in the Appendix to the last Report of the Society, have seen how closely its superstitions clung to the last, even to his enlightened mind. Tooi and Teeterree conform to the outward profession of Christianity, and are endearing in their tempers and manners: may it please the God of all Grace to open their understandings, by the teaching of the Holy Spirit; to lead them to behold, in faith, the Lamb of God which taketh away the sin of the world; and thus to prepare them for His service on earth, or for the eternal enjoyment of Himself in Heaven!

\* We shall shortly present to our Readers an affecting Memoir and Obituary of this young man.—EDITORS.

INTELLIGENCE FROM THE REV. JOSEPH FENN.

Letters have been received from Mr. Fenn, dated at Sea, lat. 4 N. Jan. 29, 1818. The Moira had proceeded thus far in her voyage, all well; though she had encountered much rough weather. Mr. Fenn had been on board four Sundays; on the first of which he was too much indisposed to be able to preach; but on each of the succeeding Sundays he had preached, either in the mess room or on deck, to an attentive audience. At the date of his Letters, the Moira was proceeding with a fair wind, at the rate of 120 miles a day.

LEICESTERSHIRE ASSOCIATION.

*Close of the Fourth Report.*

At the close of the Fourth Report of this Association, the attention of the Members is directed to the following general conclusions; a practice which would be likely to have an advantageous effect in awakening a deeper interest in the Society's Proceedings:

The last Annual Report of the Society's Proceedings fixes our attention especially on the following observations—

1. There is an increasing SPIRIT OF ATTENTION in our Established Church to the cause of Missions. From one end of our island to another, contributions to its cause are supplied.
2. BRITISH LABOURERS ARE NOW MADE WILLING. Nearly fifty offers of service have been received, which it was necessary to reject, principally for want of funds.
3. Loud cries are heard from all parts of the Heathen World, "COME AND HELP US!"
4. The Gospel is ACTUALLY PREACHED to the Heathen.
5. Zealous and able CO-OPERATORS are found in every Station, which has been considered as desirable.
6. NEW TRANSLATIONS of the Scriptures and other valuable works—as our Liturgy—are in preparation, or in actual circulation.

Much is done—ininitely more might

be done.—Want of pecuniary supplies is manifestly the most effective hindrance.—That it may please God to give the heart and the power to contribute these! —ARE WE SURE THAT WE HAVE DONE WHAT WE COULD?

*Resolutions at the Fourth Anniversary.*

With the same view of creating and cherishing an intelligent interest in the Society's plans and proceedings, the following Resolutions, among others, were brought before the Meeting:—

That this Meeting unites in cordial congratulations to the Church Missionary Society, on its increased and increasing patronage and influence, and on its general prospects of enlarged success.

That this Meeting rejoices in the firmness with which the Church Missionary Society has persevered in her anxious endeavours to promote the cause of the Gospel in Africa; is by no means insensible to the difficulties which still attend that enterprise; but is cheered in having reason to know that there are also grounds of encouragement.

That this Meeting is indulging eager expectations of the success, which, under the blessing of God, seems likely to await the efforts of the Church Missionary Society in the East; more particularly from the great increase of British and other Missionaries in that quar-

ter, and from the many encouraging circumstances which have arisen in her several Stations, of Calcutta, Agra, Ceylon, Travancore, and Madras.

LONDON MISSIONARY SOCIETY.

QUARTERLY PAPERS.

In our last Volume, pp. 331 and 332, we noticed the Annual Reports and Sermons, Quarterly Transactions, and Monthly Chronicle, of the Society. The Directors have now adopted the plan of Quarterly Papers, with a Print illustrative of some Missionary Subject, for gratuitous distribution among the Weekly Contributors. They may also be purchased at 1d. each, or 5s. per hundred.

DEPARTURE OF MISSIONARIES.

Seven Missionaries, five of whom are married, sailed, in February, for different Stations:—on the 6th, Mr. Mercer, in the *Britannia*, Capt. Irwin, for *Trinidad*; on the 9th, Mr. Thomas Bevan and Mr. David Jones, in the *Swallow*, Capt. Oliver, for the *Isle of France*, in their way to *Madagascar*; and, on the 17th, Messrs. Samuel Milton, Thomas Beighton, Robert Fleming, and John Ince, in the *General Graham*, Capt. Wetherhead, for *Madras*, in their way to *Malacca*.

## Foreign Intelligence.

MALTA.

CHURCH MISSIONARY SOCIETY.

MR. CONNOR'S JOURNEY THROUGH FRANCE.

WE stated in our last, p. 74, the arrival of the Rev. James Connor, at Malta; and now proceed, as we proposed, to mention some particulars of his Journey through France.

Mr. Connor having had the advantage of an Introductory Letter from Professor Macbride to Baron Silvestre de Sacy, at Paris, was received by the Baron, and treated,

during his stay, with the greatest attention and kindness. The Baron engaged, with the utmost cordiality, to correspond with Mr. Jowett and Mr. Connor; and furnished Mr. Connor with much important information and assistance, relative to the intended researches in the Mediterranean.

A passage from a Letter of the Baron, to Mr. Connor, will manifest the zeal with which this distinguished Scholar entered into his views.

I transmit to you Letters for M. Rousseau and M. Gabriel Taouil, at Marseilles; and for M. Asselin, at Caïro. M. Rousseau will be able to give you information of the state of Christianity, at Aleppo and in part of Syria. M. Taouil, formerly Pastor of the Franks at Caïro, will give you useful information with regard to Egypt and Damascus. I think he could give you Letters to the *Religieux* of Caïro, and to the Monasteries of Mount Lebanon. M. Asselin appears to me to be a man very capable of assisting you in your researches in Egypt. He will be able to introduce you to Egyptians, Abyssinians, and Syrians, of different communions.

The Letters to MM. Rousseau and Taouil secured the most friendly attentions from those gentlemen. Mr. Connor writes from Marseilles—

Baron de Sacy had given me Introductory Letters to this place: one to M. Rousseau, formerly French Consul at Aleppo and Bagdad; and another to M. Gabriel Taouil, Professor of Modern Arabic, and for many years Pastor of the Franks at Caïro. Both these gentlemen received me in the most friendly manner, and have promised me Introductory Letters—M. Rousseau, to Aleppo; and M. Taouil, to Alexandria, Damietta, Caïro, St. Jean d'Acre, Damascus (where his brother resides, and holds some distinguished station), and Mount Lebanon. He has written to his friend at St. Jean d'Acre (I believe) to introduce us to the Prince of the Druses. M. Rousseau himself expects to depart for Aleppo, in March, to resume his office of Consul: in which case, we shall feel the benefit of my previous acquaintance with him. He will, however, furnish me with Letters, lest circumstances should prevent his arrival there before us.

The path for our future researches seems thus providentially opening and clearing before us.

The British and Foreign Bible Society had placed 100 French Testaments at Mr. Connor's disposal, for distribution as he passed

through France. By the assistance of some pious Protestants in Lyons and Avignon, to whom M. Treuttel, Bookseller in Paris, recommended Mr. Connor, these Testaments were distributed with great advantage. Wherever Mr. Connor had an opportunity of observing, they were received with the most lively expressions of gratitude.

#### VISIT TO EGYPT.

Mr. Jowett, under date of January 10th, after expressing his joy at the arrival of his fellow-labourer, writes—

The state of all these surrounding countries is, indeed, most affecting: and now that the Society has sent Two Missionaries, we crave for more.

We propose to leave Malta, direct for Egypt, in a short time. Meanwhile, I am endeavouring to cement together the various parts of the Mission which I have begun to build up, so that they may not be scattered during our absence.

There are certainly strong reasons for my staying in Malta, but stronger still for quitting it for a time. Among these, there is one that particularly weighs with me. Before the Mission can be established on a large and permanent scale, your Resident Referee in Malta should have made himself master of the chief languages; and still more of the mental idiom and characteristic customs of those countries, in which your ulterior agents will act. I am now young, and my family small: this, therefore, is the season for journeys of this nature.

#### INDIA.

##### CHURCH MISSIONARY SOCIETY.

##### MADRAS.

*Letter of Sandappen to the Rev. Mr. Rhenius.*

IN our last Number, pages 74—78, we introduced Sandappen to our readers. The following Letter from him to the Missionary Rhenius, dated March 10, 1817, will shew his manner of dealing with his countrymen.

The humble Address of Sandappen, of Vadadelli, (after reverently worshipping the Most High God, with clasped hands,) to the Minister of the true Church and Garden of Paradise.

After I took my leave at your house, and arrived at my own village, while I conversed with the Brahmins and other inhabitants about their superstitions, they asked—"Do you make us believe that yours is the True Religion? Is there no particular ceremonial observance, and are there no distinctions of castes, in that religion?" Then I opened at the Fourteenth Chapter of the Epistle to the Romans. I read it, and shewed it to them, and explained the matter of it, and told them the true doctrine: how that, according to Our Lord's declaration, a man is not defiled by the meat which he eats, or the not washing of his body; but that, by obscenity, hatred, lust, concupiscence, covetousness, and other such passions, which arise out of the hearts of men, a man is defiled, and becomes abominable in the sight of the Lord who created him.

Furthermore, I said, "It is said in your Puranas, that your Lords and your Gods, in days of yore, did eat in this manner, without being blamed; and that they ate, and drank, and married, and enjoyed themselves among all sorts of people;" and I quoted to them several passages to this effect: and afterward, when they insisted on there being a distinction of castes, I told them the true doctrine, how that all the various castes in the world were descended from one man and one woman, whom the Lord, in the beginning, created. I also shewed them several places in the Poems left by the Antients, when such and such things were said. I repeated some of the verses to them, and explained them. Whereupon, they consented to what I said. And thus, in my various conversations with them, I have continued answering their questions, by quotations from the True Religion, and from facts of such of their own religious books as are wisely composed.

But, as the Lord said, *I will reveal my secrets to babes and the unlearned*, I hope He will convert those to zeal, who now oppose these things; and will fulfil His will among these foolish  
March, 1818.

people. If you would bestow on this place one-eighth part of the labour which you undergo for those Charitable Institutions at Madras, great things might be done. The Lord himself says, that *it is easier for a camel to go through the eye of a needle, than to call a rich man to a change of heart*.

I have paid to the Schoolmasters, whom, by your favour, I established in this place, the three pagodas which you have given me for their salaries; one of which you gave into my own hands, on the 15th of February; and two of which you have now sent by Christian: altogether, three pagodas.

Last Wednesday, Christian came, and inspected the Schools; and paid a visit to the Retties of the villages. On Saturday Morning, he set out to return to Madras: but I stopped him, saying, that the next day being the Sabbath, it would be best that we should perform Divine Service, and sing a Hymn, and afterwards he should go. And so, having laid down in writing the necessary Regulations for the Schoolmasters and Children, on Sunday Evening, by the Lord's Blessing, he set forward on his journey to Madras.

As for myself, I have carried forward, with increased diligence, the services which you gave me in charge; and have prepared a place for one more School. I built the School, and got it ready; and am now inquiring for a Schoolmaster. When I have found a fit Schoolmaster, I shall establish the School, and send you word. Christian agreed to all these things, and was with me and finished them.

P.S. About ten hours' journey to the east of my town, there is a town called Periapollum. A Brahmin came hither from that town. After I had conversed with him about certain matters, he pressed me greatly to come to that town. I shall go thither; and afterwards inform you of what is going on there. I have sent by Christian a Petition, which the inhabitants of Tumberamoodu have written to you:

In Mr. Rhenius's Letter to Mr. Thompson (see the last Number, p. 75) he mentions two Petitions also for Schools, from Peroondoor and Alagadipettah. It seems pro-

bable that these Petitions, with that from Tumberamoodu, were drawn up by Sandappen, at the request of the people; but that they were adopted and addressed by the Petitioners themselves. We give the following as a specimen:—

*Petition of the Inhabitants of Alagadipettah.*

The Inhabitants and Headmen of Alagadipettah, in the Talook Tamalavar, viz. Rettiyappah Rettiar, and Mootoo Vengada Chettiar, present the following Petition to the very Honourable Society teaching the way of truth, and bounteous in bestowing charity:

We have heard that you establish Charity Schools here and there, and give the Children knowledge and understanding. We hope you will do this great favour to the poor Children in this place also, that they may become learned; and we beg the same of you. If it please you to extend this charity to our village, we shall with pleasure give a place for the Children to learn in, and for the Schoolmaster to dwell in; and shall send our Children to the School, according to your desire. This we shall do: the rest must remain yours.

RETTIYAPPAH RETTIAR,  
MOOTOO VENGADA CHETTIAR.

Jan. 23, 1817.

TRAVANCORE.

Under the heads *Allepie*, *Cotym*, and *Travancore*, in the List of Missionary Stations in the Number for January, with pp. 37 and 38 of that Number, the Reader will find a sufficient introduction to the following communications.

*Mr. Norton's Reception by the late Metropolitan of the Syrians.*

Mr. Norton, on his way to Allepie, where he is now settled, was received with great kindness at Cochin; and at Quilon in the most friendly manner, by the Resident, Colonel Munro.

Of his reception by the late Me-

tropolitan, he thus writes, under date of Allepie, October 14, 1816—

While I was at Quilon, the Resident sent for the Metropolitan of the Syrian Churches, that he and I might form some acquaintance with each other, and come to a right understanding with respect to the footing on which I should stand connected with him. I had, in consequence, several interviews with him. It appeared that some apprehensions existed in his mind, and much more in the minds of the Clergy and people, lest we should innovate, and endeavour to do away with some of their legitimate rites, and bring them under English Ecclesiastical power. Indeed, this fear so possessed the minds of a few, that they have actually left the Syrian, and joined the Romish Church; intimating, that the Bishop was about to betray them to the English. I endeavoured, therefore, in the first place, to convince the Metropolitan, in the presence of several of his Casanars, that we had no other object in view than the benefit of the Syrian Church; and assured him that it was our sole desire to be instrumental, by the divine assistance, in strengthening his hands for removing those evils which they had derived from the Church of Rome, and which he himself lamented, and to bring them back to their primitive state, according to the purity of the Gospel, that they might again become a holy and vigorous Church, active and useful in the cause of God. I have reason to be thankful, that, after a little conversation, I succeeded; and he received me, as he expressed himself, as sent by the Lord to be their deliverer and protector, and prayed that God would bless my efforts among them. He scarcely knows how to express his gratitude sufficiently for my arrival. Oh that it may please God to make me useful among them!

My dear Sir, let us continually and fervently wrestle with God, that he may pour down his Holy Spirit, in all his saving influences, abundantly upon this people; and then we shall have a Church of God in a Heathen Land, capable of sending forth Missionaries and Ministers, far and wide, proclaiming the glad tidings



of Salvation to their Pagan Neighbours in their vernacular tongue.

*Celibacy of the Syrian Clergy relinquished.*

Among other erroneous practices which the Roman Church appears to have imposed on the Syrian, was the injunction of celibacy on the Clergy. A happy beginning has been already made in the removal of this evil, as our readers will learn from the following extracts of Mr. Norton's communications.

In my conversations with the Metropolitan, one topic on which we touched was that of their Clergy not marrying. The Bishop saw the evil of this practice, and wished to remedy it. One reason, among others, that was urged in its favour, was their poverty: they were too poor to maintain a wife and family. To obviate this difficulty, the Resident immediately offered to give 400 rupees to the first Priest that would marry; and promised so to arrange matters, that the Clergy, in general, might marry and support their families.

The Metropolitan, a short time after, issued a Circular Letter to all the Churches; in which he stated the prohibition of sacerdotal matrimony to be, not of the Church of Antioch, but of the Church of Rome; and desired that the Clergy would take the matter into consideration, and comply with the ordinance of marriage, when convenient. Two of the Clergy were, in consequence, soon after married; and forty more have entered into bonds, that they will marry as soon as some provision shall be made for the support of their families, should they have any.

At present, the subject of Casanars marrying is so novel, that the people hesitate at giving their daughters to them in marriage. This hesitation will, doubtless, be removed in a little time.

Thus, Sir, there is cause of gratitude to our gracious God, who has succeeded our endeavours so far, in doing away with that which has been, among the Syrians, as well as in the Church of Rome, a prolific source of immorality.

In August, Mr. Norton writes—

There are now forty-one Casanars who have engaged to marry. Of these, ten, having property of their own, will not need assistance. The thirty-one are too poor to maintain families. I was commissioned to ascertain their circumstances, and what would suffice to their probable future support. The Resident made an offer of 150 or 200 rupees, to each of those that might need this assistance. I acquainted the Bishop with this; but he feared this plan of giving so much at once would not answer the end designed: some, who understood how to make the best of the money, would be benefited by it; but others, through ignorance and mismanagement, would spend it in a year or two, and be in a worse state than at present. He wished the Resident could obtain a small monthly allowance for each. He thought ten rupees per month (about 15*l.* per annum) would be sufficient for each. I doubt the practicability of this arrangement; for, although this would be but a mere pittance for an individual, yet for the whole it would amount to a considerable sum. I suggested to the Resident, that this assistance would, perhaps, not be needed for a very long period; as we might hope that the minds of the people would become so far enlightened, as to esteem their privileges in having Christian Ordinances. At present, they have not any idea of supporting their Ministers, and scarcely of doing any thing towards it: and I presume never will, till their hearts are affected by the truths of the Gospel, when they will be convinced of the value of the means of grace, and will duly appreciate a Christian Ministry, and, according to their ability, support their Ministers.

Mr. Norton writes again—

I am informed, by a letter from the Metropolitan, that two Casanars are married; and that fifteen others, possessing some property, have engaged to marry. This is good news. Is it not a turning point?—the commencement of a blessed era to this people!

*Account of Allepie.*

Mr. Norton gives the following account of this place:—

Allepie is situated about 60 miles north of Quilon, and 120 of Cape Comorin. It is the principal, if not the only place, at which the East-India Company's ships call to take in pepper and other spices. The soil is a deep bed of sand; occasioned, as it is supposed, by the sea retiring, which it does very fast. It has retired several yards within the last four or five months. Indeed, the whole of the coast, from Quilon to Cochin, is a kind of narrow island, separated from the main land by what is called the back-water. There is no harbour; but a mud bank, of about ten miles in length from north to south, and extending three or four miles out to sea, protects the anchorage. It is said that a vessel may lie at anchor the whole of the monsoon, without danger.

The inhabitants of Allepie are numerous: some say between 13,000 and 14,000; others, many more. Allepie itself, therefore, appears to be a fine field for usefulness; especially when we consider that its inhabitants consist of Moormen in general, of Parsees, Gentoos, and Roman Catholics.

Roman Catholics are numerous, especially among the half-caste Portuguese.

Colonel Munro remarks on this subject—

Allepie is quite central with respect to the Syrians and the Roman Catholics. It is a large commercial place, inhabited by men of all countries and religions, and there are scarcely any Brahmins or Pagodas.

Mr. Norton adds—

Of itself, therefore, it affords room for Missionary Labours; the good effects of which may be extended, far and wide, in various directions. Some of the inhabitants read and speak Arabic; so that a few Arabic Bibles will be serviceable; and particularly as the Arab ships, from the opposite coast of Arabia, are in the habit of calling here, on their way to and from Bengal. I hope to see a Church built, and many poor Pagan souls, with Heathenish Papists, born of God here! I long to see streams of salvation copiously flowing through this sandy desert!

*Commencement of a Mission at Allepie.*

Mr. Norton's communications from this place, from September 1816 to February 1817, of which the following are Extracts, will shew the steps taken in the commencement of the Mission.

On Sunday, October 27th, I commenced preaching in Allepie. The service was performed in the house of Mr. Wolcott. The company was small, being but nine persons. I preached from Luke xiii. 18, 19; being part of the Second Lesson, and applicable to our circumstances. It was, I trust, a profitable season, and made the Lord's Day appear as such. Our friends were much pleased, and remarked that it was the first time that any thing of the kind had ever been at Allepie.

A Church is much wanted here. It would be a great blessing to the few English, as well as to others who understand English. They say they would attend. It would be setting an example of Christianity before the Natives, and could not but attract their attention, and lead them to reflection. It would shew the Portuguese that Protestants are Christians: for it seems that their Padres give them to understand the contrary. A Parsee Merchant has promised to subscribe, being sure it will be for the good of the people. I long to see a house built for God here, and the glad tidings of Salvation made known in this benighted region.

My Teacher assures me, (I wish he may speak true) that I shall soon be able to preach in Malabar.

On the subject of a Church, Mr. Norton afterward writes—

Something has passed between Colonel Munro and me concerning a Church. I hope we shall accomplish this object in a very little time. I first mentioned it to Mr. Wolcott, who is a liberal subscriber of 120 rupees annually to our Auxiliary Society at Madras, by way of proposing it on a small scale; but he expressed his wish for a Church, well and substantially built by subscription: and, as a proof of his sincerity, has put down his name for 100 ru-

pees, and intends giving a quantity of large bricks for the foundation. Two other European Gentlemen have also put down their money, one for 100, and the other for fifty rupees; and two Parsees have done the same, for fifty rupees each. This, for Allepie, is a good beginning.

The Resident has promised that the Church shall be commenced as soon as possible, that it may be covered in before the next rainy season, which will be in May or June. He consulted me concerning the spot, wishing it to be in the most public situation for the Natives. I therefore proposed the ground in which our house stands; as it is very public, and sufficiently large for the Church, and for a burying-ground to be attached to it, of which there is none at present for Protestant Christians. We hope to set a School on foot shortly. The Resident wishes the Church to be a good respectable Church, equal or superior to any of the Portuguese Churches in the country. Having so solid a foundation for my hopes, I have written to Mr. Thompson to supply us with whatever necessary extras may be required. As singing is so important a part of public worship, and I purpose teaching the Children a few European Tunes, I solicit your kindness to send us an organ.

I have distributed several English, Portuguese, and Tamil Bibles and Testaments, to persons that were desirous of them. This has excited a spirit for reading them; and the result is, that the Roman-Catholic Clergyman has taken the alarm, and a few Sundays back prohibited the reading of the Scriptures, on pain of excommunication publicly in the Church. I have heard of but one that has been deterred. He is very desirous of reading the Scriptures, and intends writing to the Bishop of Virapoli for permission.

Colonel Munro writes to Mr. Thompson, under date of January 22, 1817—

Our object is, to establish, on sure foundations, what I may term the Head-quarters of the Travancore Mission; and I think that Allepie is, in every view, the best place for the purpose.

A large House and Garden, occupied by the Missionaries, have been presented to the Mission, as a free gift in perpetuity, by the Government of Travancore. I am very desirous that a respectable Protestant Church should be erected in the garden, where there is ample room for it; and a burying-ground appropriated. I have put a Subscription in circulation, in order to obtain funds for building the Church. I have obtained, from different sources, about 1500 rupees; and this sum, with such further aids as we may procure, will provide for the erection of the Church.

A School has already been opened by the Missionaries; and, in a few months, we shall have at Allepie a good Church and School, and, in fact, all the foundation of a Mission.

At this place, and also, perhaps, at Cotym, I propose that all the new Missionaries, who may arrive, shall fix their residence; and prosecute their studies, until they learn the language. It is also necessary that an English Missionary should be fixed at Cotym, and put into efficient superintendence over the Syrians and the College.

In a Letter of March 15, 1807, the Resident writes—

I expected to realize a sufficient sum by subscription to build a Church at Allepie, but we obtained only 1500 rupees; and this amount is not enough to meet the expense of erecting a Church at Allepie, and a house for Mr. Bailey at Cotym. I believe, that, in order to provide for the execution of both these objects, about 2000 rupees more will be required; and I trust that this amount will be supplied by the Society to which the Mission belongs. It is of importance to establish the Mission at Allepie, without delay, on a solid and satisfactory footing; and I venture to hope, that the aid which I have stated will be granted.

It was at first intended to make the body of the Church eighty feet by forty; but the subscriptions not coming in so freely as was expected, the scale has been reduced to sixty feet by thirty, with a viranda, which will make the whole ninety feet by sixty.

*Interview of Mr. Norton with the Bishop of Calcutta.*

Mr. Norton writes—

*Thursday, Oct. 10, 1816.*—By the Resident's desire, I went yesterday to Cotym, to request the Metropolitan to send some Casanars to meet me at Cochin, in order to their being introduced to the Bishop of Calcutta.

*Wednesday, Oct. 16.*—Yesterday the Bishop of Calcutta arrived at Cochin. I waited on his Lordship in the morning, and introduced the Casanars. Some interesting conversation passed with them, on the ritual and ceremonies of their Church. I dined with his Lordship and the Archdeacon of Bombay. This morning he took leave of us, for Columbo. I accompanied him to the beach; when his Lordship advised me to write to the Archdeacon of Madras, and to propose myself a Corresponding Member of the Society for Promoting Christian Knowledge, of which a District Committee was lately formed there, and desired me to make use of his name to the Archdeacon. By this I shall be supplied with Bibles, Prayer-books, &c. which I trust will prove a blessing in this neighbourhood.

*Syrian College at Cotym.*

About the middle of June, Mr. Norton went to Cotym, by desire of the Resident, in order to examine the progress of the College. He writes—

The Metropolitan received me in the most friendly manner, and took me over the whole of the building. It is a large and handsome structure; and is situate in a pleasant, open spot, on the bank of a fine river. The surrounding country is very beautiful. The Bishop expects it to be completed in about six months. There are twenty-five pupils already, and many more are expected. They were reading Syriac. I could not but look at them with earnest prayer, that it might please God, by the grace of his Holy Spirit, to make them true ministers of Jesus Christ, and send them throughout the Syrian Churches. Then would that poor people experience a resurrection, from their present lamentable lethargy, to a life of communion with God and of activity in His service; and would, doubtless,

become greatly instrumental in evangelizing the benighted Pagans around them.

In consequence of the interest which Colonel Munro takes in them, they are the objects of much opposition and ill-treatment from the Nairs: but I hope that, in time, the horns of the wicked will be broken.

The Bishop shewed me the Pentateuch and New Testament in Tamul, which Dr. Buchanan presented to them. The sight of his name in them affected me. Little did I think, when reading his *Researches* in my native land, that I should be intimately associated with the friends of that great man in this part of the world; sit in the rooms, and at the table, where he had sat; live in the house where he had lodged; cross the same river, and for the same purpose, as he did; and tread thus in his footsteps.

In August, Mr. Norton again visited the College, in order to confer with the Metropolitan on a System of Education. There were then Thirty Students and Two Teachers. The Translation of the Scriptures into Malayalim was just begun.

Of the Syrian Church at Cotym, he says—

It is an ancient building, with a front of stone that has looked well, but is now in a very decayed state; particularly the top, which last year was struck by lightning. This Church will contain about 500 people. It has much the appearance of an English Country Church; and has a gallery over the front door, capable of holding 150 or 200 persons.

The Syrians have their altars and their crucifixes, after the manner of the Roman Catholics. I did not observe that they paid any respect to their crucifixes, which the Romans never fail to do whenever they approach them. A light is continually burning in front of the altar. There are no pulpits, but they adopt the ancient mode of sitting when they address the people.

Under date of Feb. 28, 1817, Mr. Norton writes to Mr. Thompson—

I have proposed to the Metropolitan, that a few of the young Syrian

Pupils, intended for Casanars and Schoolmasters, should come to Allepie, to be instructed in English; and that they should then be sent to the Seminary, to teach English, as a necessary part of Education, to all that may be admitted into it; and should do the same, in the several towns and villages, to the people in general. When a number have sufficiently learned to read, a suitable library should be placed in the College, for public use; which would open to them a vast fund of knowledge, from which they are at present necessarily debarred; and would be of essential service to them, in enlarging and raising their minds from their contracted and grovelling state. The Resident highly approves of this design, and begs it may be commenced immediately, and recommends apartments to be prepared for them. This I propose to do without loss of time. The Metropolitan also is desirous of seeing this plan put into execution. They want to be acquainted with English, that they "may learn," as they say, "to be wise."

**The Resident writes—**

I propose that no Casanar shall hereafter be appointed to Churches, unless previously educated and examined at the College; and I hope to be able to establish a kind of Parish School at each of the Syrian Churches.

Our own Government will, I trust, grant some allowance for the support of these establishments.

*Arrival of the Rev. Benjamin Bailey.*

**Mr. Norton writes—**

Mr. and Mrs. Bailey arrived at Cochin on the 16th of November, where I found them the following morning, being Sunday. He was much indisposed, by the long journey from Madras; but recovered sufficiently to set out for Allepie on Monday, when we took leave of our hospitable friend, Mr. Schules, and reached home at three o'clock next morning.

This, Dear Sir, is a joyful event to me; and I cannot but adore the gracious providence of God in sending him hither, altogether without my having any hand in it. May He, who

has brought us together, keep us in the spirit of love, and enable us to co-operate in so important an undertaking with a sincere eye to His glory! I had been long wishing for his aid: and, as by this time you know, had written for him; but had not the least idea of his joining me so soon.

*Death of the Metropolitan, Mar Joseph, and Election of Mar Philoxenus.*

In the Number for January, p. 38, we stated the appointment of Philoxenus to the office of Metran, or Metropolitan, of the Syrian Church. This appointment was spoken of there as of a Bishop; but it will appear, by what follows, that he already exercised the Episcopal functions.

Mr. Norton writes to Mr. Thompson, under date of Dec. 14, 1816—

You will regret to hear, that the good old Metropolitan is dead. He died on Sunday the 24th of last month. He had been ill several months: but, when I last saw him, he was apparently much better. His death, therefore, rather surprised us. He was upward of seventy years of age. The Casanars speedily acquainted me with it; and requested me to inform the Resident.

There is, in the neighbourhood of Calicut, a Syrian Bishop, who consecrated the late Metropolitan, but who is himself without any jurisdiction. He prefers a retired life. The Resident is desirous of his appointment to the office of Metran; and, according to the little that I have seen of him, he is a very suitable person. He appears to be a man who fears God. The Syrians speak of him as such. Nearly all the Casanars are well affected toward him, and wish to have him over them. Who can tell, Dear Sir, but God is about to effect a change in the state of this people, by bringing in a man, as their leader and ruler, whom he will endow with much of His Spirit, and render a lively and zealous servant in His cause?

Mr. Norton writes in a subsequent Letter, dated Feb. 28, 1817—

You will have heard from the Resi-

dent, that we have a new Metropolitan. I hope he is one who will warmly coincide with us, in all that we deem necessary for the revival of these waste places of Zion, over which he is providentially placed. I had seen him at Cotym, prior to the late Metropolitan's decease. The whole of his demeanour pleased me much; and, without the least idea of losing the venerable Metropolitan so soon, I spoke to him on the propriety of his coming forth into public life, and to lend us his exertions for the good of the cause in which we are engaged. About six weeks after this, unexpectedly by us all, as we supposed him considerably better, the Metropolitan died. I lost no time in going to Cochin, to communicate the intelligence to the Resident, and recommended Philoxenus to him as successor. The Resident having known something of him, wished it also, and directed me to consult him on the subject, and, if agreeable to the Casanars in general, to propose him to them. The Casanars made no objection, but rather wished for his appointment; and speaking very highly of him, said, "He is a man of much prayer." This confirmed me in the conviction, that Philoxenus is the man who would consult the real good of his Church. According to the Resident's direction, I requested him, therefore, to come to Allepie, that we might confer together on the subject. He did so, on the 2d of January.

Knowing that he would come in his episcopal attire, with all the corresponding insignia and attendants, I considered it our duty to receive him, in our clerical vestments, with all possible respect; which we did at the front door, at the top of a walk arched over with the branches of cinnamon-trees, growing on each side. Glad, Sir, should I have been for you, and our friends in England, to have witnessed the scene; for, indeed, it was most solemn and interesting. When I inquired whether he was willing to take on himself the office of Metropolitan; and, if so, whether he would unite with us in adopting whatever measures might be deemed necessary for the prosperity of the Church over which he would preside; he consented to accept the office, if appointed thereto, on condition that

we, with the Resident, would give him our assistance, as we had done to the late Metropolitan. Of this, on the authority of Col. Munro, I assured him. With regard to his co-operation with us, he gave himself to us most unreservedly, and would consider it his duty to comply with our request. A few days after, we went to Cotym, to arrange some matters at the Seminary. When on the eve of our return, as we were in the boat, just about to put off, we were informed that the Metropolitan's confirmation in his office was arrived, and that the Dewan, or chief officer of the Itajah, had proclaimed him. We went back to congratulate him on the event, and expressed our hopes that God would graciously afford him every assistance in his momentous undertaking. He thanked us, and professed himself unreservedly at our service; and, taking each of us, one after the other, round the waist, he said, "We three go together, and visit all the Churches, and see what can be done for their revival."

I cannot but bless God, that he hath pointed out this man to us, and succeeded our endeavours in bringing him forward into a public sphere of action; and particularly as he was not himself in the least inclined to it, preferring a retired life, to which he had for some time devoted himself. I hope he will prove a blessing to the people.

#### *Preparation for a Mission at Cotym.*

It has been intimated in the preceding Extracts, that there was an intention of establishing a Mission at Cotym, with a particular view to the benefit of the Syrian College.

The Resident writes on this subject to Mr. Thompson, dated Jan. 22, 1817—

You will have heard from Mr. Norton, that the Bishop Joseph died some time ago, and has been succeeded by a Bishop, named Philoxenus. The new Bishop manifests the best dispositions, and is anxious for the co-operation and assistance of the Missionaries. I propose that Mr. Bailey, as soon as he can speak Malayalim

shall be fixed at Cotym; and I have made arrangements for building a house at that place for his accommodation.

Among the other objects which Mr. Bailey will have in view, Colonel Munro writes—

Above all, he will exert himself to forward, by every possible means, the translation of the Scriptures into the Malayalim Language. This is an object of the first importance to our plans, and will be of the greatest utility to their execution.

Of the Mission at Cotym, Mr. Norton writes, Feb. 28, 1817—

You will have learned that the Resident is anxious for Mr. Bailey to reside at Cotym. Orders are given for a house to be built there for him. The spot selected is a fine hill, having a good command of the country round, and bids fair to be very healthy. It is, in every respect, the most convenient spot that we could find. It is surrounded by Christian Churches and Heathen Pagodas. The house is to consist of a hall, twenty feet square; and, at each end, a veranda. The garden is to be at the foot of the hill. The expense is calculated at about 500 rupees. Mr. Bailey will, perhaps, go to Cotym in about a fortnight, that he may superintend the building of the house, which will hasten it, and save considerable expense. Till this house is ready, he will live in the Seminary, where temporary apartments are preparing for the purpose.

*Excursion of Mr. Norton up the Country.*

Mr. Wolcott, Assistant Superintendent of Forests, having occasion to go up the country, invited Mr. Norton to accompany him. This gave him an opportunity of seeing the manners of the Heathen Inhabitants, and of visiting several Casanars who dwelt among them, and of inspecting their Churches. He met unexpectedly with some copies of the Gospels in Malayalim: the work of translation, therefore, into

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that tongue, will be much facilitated.

We extract the following passages from Mr. Norton's Journal of this excursion, the chief part of which was made up the Mootapilly River.

Aug. 26, 1816. *Monday.*—At nine in the forenoon, we set forward, but did not complete our first stage, of about forty miles, till nine at night, owing to the strength of the current in the Mootapilly. This gave us, however, an opportunity of seeing more of the country. Though little else than what is called a jungle, it must be considered fine. The soil is said to be very rich, and has the appearance of being so. Nothing is wanting but industry, and encouragement for cultivation.

Our quarters for the night were at Pilymungam, in, I had almost said, a mere shed: but it was not to be compared to an old English shed; being nothing but an elevation of earth, about a yard above the surface, with a covering of dried cocoa-nut leaves, supported by four small pillars. It is used for the purpose of collecting duties on the river, and may be termed a custom-house. The natives brought an old dirty couch, on which I placed my bed. Mr. Wolcott made the earth his pillow. To keep off the wind and rain, we placed around us what mats we could find.

Aug. 27. *Tuesday.*—Awoke at six, from sleeping as soundly as though I had been in the best-furnished bedchamber. After breakfast, we set out for Mootapilly, which we hoped to reach by four in the afternoon; but the stream being strong against us, we made but slow progress.

The country improved as we advanced. Every now and then a beautiful rising ground opened to view; such as, in England, would have been occupied by a magnificent mansion, or a gentleman's country-seat. Fine trees are numerous and various. Great numbers of them are truly majestic. The Bamboo is an amazing thick bush, that rears its lofty head sixty and seventy feet. If benighted, it is said to be the safest refuge from snakes and wild beasts. Monkeys are very numerous. We

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were much amused, in the evening, with a family (two old ones and three young ones) sitting on the branches of a tree by the river side, apparently taking an evening view before they retired to rest.

Night coming on, and finding that we were not near our desired place, we began to look out for a lodging for the night. About eight o'clock, we found a small avenue; and pushing into it, went on shore in search of a hut. After knocking a considerable time, a poor old woman came to the door, full of alarm; either at our white faces, the like of which, I should imagine, she had scarcely ever seen; or at our numbers, about a dozen—boatmen, writers, and servants. We asked her for a lodging; and Mr. Wolcott, to silence her fears, gave her a few chugrams, which she could scarcely pluck up courage to take, and dropped some in doing it. After recovering, she civilly shewed us part of her hut, built with clay, and got us a couple of couches. Our accommodations, bad as they were, were preferable to those of the preceding night, as we were sheltered on all sides from the weather.

Aug. 28, 1816. *Wednesday*.—We set forward at six o'clock, in the hope of breakfasting at Mootapilly: but nine o'clock being come, and no appearance of the place, we went ashore, and found a clay hut, in which were a woman and a boy or two. At the sight of us, the boys fled, and the woman was exceedingly alarmed. Having deserted her cot, the servants took possession. We could obtain neither eggs nor milk, and this is generally the case where there are no Christians. These people live in a complete jungle; their huts widely scattered one from another. Their state is miserable and abject. May the time hasten on, when they shall feel the influence of divine truth in meliorating their outward circumstances, and shall experience all the blessings of Salvation!

After breakfast, Mr. Wolcott, wishing to give the woman a few Chugrams, had to chase her round the hut, to make her take them: after which, she completely took to flight, and we prosecuted our voyage.

Going up the river, which is fine, the country is truly grand. At times,

we were so encircled with lofty trees and high hills, that, to all appearance, there was no possibility of proceeding by water, the river being very serpentine. The Pagodas on the banks are numerous.

At half past one we reached Mootapilly. It is a large place, the houses very straggling, and all in a sad state of desolation, bearing the marks of oppression and idleness, the baneful concomitants or effects of Paganism. Here Nature flourishes with all her vigour; but, for want of the hand of Industry, she wears a most disorderly and tattered attire.

We set forward about five o'clock, for Ghodemungum, ten miles distant, overland. I rode on a curious machine, striding it as I would a horse. It was carried by four palanquin-boys. On this kind of wooden horse, Mr. Wolcott ranges the forest; the thickets being so close, and the paths so narrow, that a palanquin could not pass through. We went through many paddy fields. The paths were so narrow, that, in many places, they would scarcely admit one person. We frequently went through water. The bridges are exceedingly narrow and bad, and, at times, very dangerous: it is with great care only that you can avoid falling into the water. The soil, in general, is of a loomy nature. In many parts, it is a kind of red, soft stone, of which they make their bricks. They dig their bricks the size which they would have them: these bricks are not burnt, but are fit for use as soon as dug; and will last, it is said, a century or two, even when the wall is not very thick\*. In other parts there is an amazing quantity of stone. The rocks are very large; and, if worked, would doubtless form extensive quarries. The whole of the country, even in its wild state, is fine; and the nearer you approach the Ghauts, or Hills of the interior, the more the country, if cultivated, would bear the aspect of many cultivated parts of England, particularly the west of Yorkshire. We arrived at eight o'clock.

Aug. 29. *Thursday*.—Ghodemungum is a good-sized village, situated

\* I have seen old walls, of one brick thick, pulled down, in which the bricks were so consolidated, that it was with difficulty they could be demolished.



on a rising ground; and surrounded with hills, which are well covered with trees of various kinds.

I observed the Bazar to be much cleaner, in neater order, and with much better houses and shops than in any other place. This, I am told, is universally the case where the Christian Religion prevails; which thus betters the circumstances of a people, even though it be in a very low and languid state, as it is here.

At the end of the Bazar, we saw three Churches: one belonging to the Syro-Romans; and the other two to the Nazarenes, or Schismatics, as the Syrians are termed.

One of these is a noble building; and the inside very clean, and in good order. Some Casanars soon came about us, with whom I entered into conversation. They perform Divine Service morning and evening; and, on Sunday Morning, expound the Epistle for the day. Their people had fallen off greatly of late. They were much gratified by our visit, and inquiries after their welfare. They brought us the New Testament in Syriac: it was in manuscript, as all the copies were which I had seen. They shewed us also, to our surprise and pleasure, a copy of the Gospels in Malayalim; as we were not aware that there was a line of the Word of God in that tongue. These copies are to be found, however, only in some of the Churches, for public use; while the people are destitute of them. The other Syriac Church is not quite so large, but is a good substantial building. It wants repairs, which may easily be effected, and I hope will be, ere long. It appears never to have been finished. The Casanars complained of the people being frightened away by the wild elephants, which are numerous on the skirts of the forest; and this occasions their congregations not to be so large as formerly. Here, also, we saw a copy of the Gospels in Malayalim.

At six o'clock, the bells of the three Churches struck out for Evening Prayers. The Churches, in general, stand on high ground. This is the case here; the situation commanding an extensive view of the surrounding country.

The Syro-Roman Church is considerably smaller than either of the

others. It is under the Bishop of Verapoli. The priest appeared to be a pleasing, open man.

August 30. *Friday*.—Before seven, we set out, on our return; and reached Mootapilly by ten. Many persons were ploughing with buffaloes. At one place, the people deserted their ploughs and fields at our approach, and hid themselves in the jungle. Having the stream in our favour, we came back very rapidly, and reached home a little before eleven at night.

In reference to the discovery which he had made in this excursion of the Four Gospels in Malayalim, Mr. Norton writes—

I wish we could supply copies to those who can read them, till we may be able to put the whole of the Word of God into their hands. I hope we shall not stop, till we have filled the whole country with Bibles.

#### *The State of Cochín.*

In our Volume for 1816, p. 454, something is mentioned of Cochín, as a promising Missionary Station. Mr. Norton arriving here in May, 1816, in his way to Allepie, was much urged to render assistance to the Protestant Inhabitants, which he has done, by frequent visits to them from Allepie. The distance is nearly forty miles, and requires a good boat, as the passage is by water. Mr. Norton has preached there, to attentive and increasing congregations. The people very thankfully acknowledged his kindness, in coming to minister among them, often under great difficulties in the rainy season. He prepared, also, the young people for receiving Confirmation from the Bishop of Calcutta.

October 14, 1816, Mr. Norton writes respecting Cochín—

The moral and religious condition of this place is most lamentable. The Church has been a noble building, but is now in a ruinous state, consisting of nothing but the bare walls and roof. All the internal parts are totally decayed. Here is no

School, nor are there any means of mental improvement. There are several Portuguese Churches in the neighbourhood: two may be said, indeed, to be in Cochin; one on the border of Jew Town, and the other on the opposite side of the harbour. Most of the Cochin Inhabitants are becoming Roman Catholics, for want of Protestant Ministers. As they had no Missionary of their own, to marry them and baptize their children, they applied to the Roman Catholics, who refused to perform these offices for them unless they would profess the Catholic Religion. Hence you may, very early on the Lord's Day Morning, see these Churches thronged with Natives and Half-caste Europeans: but their minds are as ignorant of the truths of Christianity, those of the Malabars themselves.

On December 14, 1816, Mr. Norton adds—

I have the pleasure of telling you that the Church at Cochin is about to be repaired; and what renders it the more pleasing is, that the inhabitants will do it by subscription among themselves. I was informed the other morning that they had already collected 400 rupees. Another hundred which they expect to raise, will make it a good church. This is an evidence that they value the ordinances of the Gospel, which have been once more established among them. I pray God to accompany these means of grace by the influence of His Spirit. Their almost continual cry is for a School for the instruction of their Children: it is very grievous that we cannot meet with a suitable person for a Schoolmaster; but, with Mr. Thompson, I am not without the hope of supplying this and other places, from Cotym Seminary.

*Mr. Dawson's Passage from Madras to Quilon.*

Under the head of *Travancore*, in the List of Stations in the Number for January, it has been already stated, that Mr. and Mrs. Dawson proceeded to Travancore, by sea, from Madras. They embarked at Madras, on board the schooner *William*, of sixty tons

burthen, Jan. 27th of last year; and landed at Quilon, after a difficult passage, usually performed in ten days, on the 17th of February.

An extract from his Journal of the voyage will shew somewhat of the state of the Natives:—

Soon after we embarked, the sailors began to make a noise at the head of the ship. On going to see the cause, I found that they were addressing themselves to their god.

In this ceremony, they first clean a place for their purpose. They then rub it over with holy ashes, as they call them; that is, a little burnt cow's dung. A number of leaves are, after this, laid on the place; and, upon these, the offerings; which consist of rice, sugar-candy, cocoa-nuts, plantains, &c. A smoke is then made to the god: for which purpose a segar is fixed upright on the consecrated spot, and lighted at the upper end. While the smoke is ascending, the worshippers stand round, and, in reverence of the deity, place both hands before their faces, and offer their prayers to him in this posture. When the ceremony is ended, they sit down and eat the offering.

In order to deal with them in the most simple manner, which is alone suitable to this people, I asked them where their god was, and of what he was made. They replied, "He is in the temple at Nagore, and is made of gold." I asked, whether they believed that a piece of gold in the temple at Nagore could help them here, and govern these waves and the wind. They replied, that he was wherever they thought he was. I shewed the chief of them a gold pagoda, which has the image of a god on one side; and desired him to put that in ten different places at one time, without dividing it. He was silent a moment; and then said that it was not a god, but only the image of one. I replied, it was as good gold as his god, and equally able to be in many places at the same time.

In the course of our conversation, they had hinted at a Supreme God, which now led me to inquire where they supposed HIM to be. They answered, "He is invisible." I urged on them, that, in confessing the True

God to be invisible, they owned all others to be but idols; and repeated some denunciations of Scripture against idolatry, assuring them that these were the words of the True God. They began to apologize for their worship of idols, by alleging that they worshipped them because they did not know the True God. I pressed on them also their sin, in ascribing omnipotence to their idols, which was the prerogative of the True God. They seemed to spend a moment in serious consideration, and then acknowledged that this was sinful; and declared, that if they could find any one to teach them the things which I had told them, they would leave their idols, and become Christians.

I could not but consider this as a call to our countrymen—*Come over, and help us!* Truly we are debtors to India. May it please God to enable us to discharge this debt!

*Mr. Dawson settled in Travancore.*

On Mr. and Mrs. Dawson's arrival at Quilon, they were very hospitably entertained by Captain Bowes; and, a few days after, proceeded to Allepie, with Mr. Norton and Mr. Bailey, who had come for them from that place.

At Allepie, Mr Dawson was to stay some time, in order the better to prepare him for proceeding to the southern part of Travancore. A School of eighty or ninety Children was there waiting his arrival; and Converts were continually gained to Christianity, from among the Hindoos, chiefly by means of the dispersion of Tamul New Testaments.

Mr. Dawson had taken under his charge, by desire of Mr. Thompson, a very promising youth, Samuel Sawyer, son of a worthy man lately deceased at Palamcotta. This youth is to be educated for the Society's service. He reads, writes, and speaks, both English and Tamul.

*State of the Syrian Church.*

It may be gathered from the preceding extracts, that the pre-

sent state of the Syrian Church is very low. It appears to have the form of Christianity, but little of the power. We shall not wonder at this, however, when we consider its history, and the circumstances in which it has been placed; but shall rather be led to thank God for the readiness with which it offers itself to our friendly care.

We have every reason to hope (Mr. Norton writes), that when our faith and patience have been tried, it will please God to pour down the influences of His Spirit; and then the work will be accomplished, and nothing shall hinder. They want the love of Christ in the soul, to constrain them, as the main spring. This would impart life and energy, and set all in motion.

In conversation with one of the Casanars, I found him very ignorant of the nature of the Gospel. He held the doctrine of atonement, or of being saved through the Saviour; but had very little other idea of Him, than as an example and lawgiver. It would not have been wise to push things too far. I exhorted him to give himself to the searching of the Scriptures, and to look to God for Divine teaching. He was very thankful; and wished I could preach in his church. For this I earnestly long, as I shall then have a great sphere of action, and I hope of usefulness. He has lately opened a School in his parish, has twenty Scholars, and expects more. I gave him four Tamul Testaments for their use, out of fifty which Colonel Munro sent me.

Another Casanar told me that he had no copies of the Scripture, but such Syriac Copies as were used in the Public Service; and no book, except his Prayer-book, for his private use. Even Ministers of the Church have not a page of the Scriptures for private study and devotion. May the time be hastened, when this shall be a land of Bibles! I gave him a Tamul Testament, which he promised to learn to read; and a Copy of St. Matthew in Syriac. For these he was very thankful.

The people have but little idea of doing any thing for the support of their Ministers, who are, in consequence,

extremely poor. In all probability, this will be the state of things till the attention of the people is roused by a lively and faithful preaching of the Gospel, their understandings enlightened, and their hearts affected by its truths. This will lead them to value Christian Ordinances, and will excite them to industry for the support of their Ministers.

I have full liberty to preach in their Churches, as soon as I may be able. When I have acquired the Malayalim, I shall immediately visit and preach in their Churches.

Their indigent and lifeless state, instead of discouraging us, should and must rouse us to action in their behalf. Here are Churches built, and many of them fine noble structures—Christian Bishops and Ministers, with the Syriac Scriptures in their hands, who need only to be roused from their present lethargic state. Here is the body—let us beg of Him, who commanded life into Lazarus, to command the spirit of life into these men! Is it not indicative of great things, that when we stretch out a hand to help, they stretch forth theirs to receive us? A large field is open before us; and this Mission must be strengthened, that, by the grace of the Holy Spirit, it may be productive of extensive good.

Thus far has God helped us. A good foundation is laying for an extensive and useful Mission. Let us entreat you to send forth more labourers. We want them in abundance. Here are Ministers, and numbers of the Laity, willing to hear; and, according to what I have seen of them, ready to hang on the lips of those who will teach them—nay, the Bishop himself will gladly sit at their feet, and learn of them the Sacred Truths of the Gospel. But they must be humble, zealous, self-denying men. They must not mind, what may be termed an unsettled life. They must travel much; often sleep in their clothes; frequently almost, if not quite, in the open air; and, at times, while encountering much fatigue, they must run the risk of enduring hunger. But let not this discourage us. Enough has been done for us, to warm and gladden our hearts, with holy gratitude, that it has pleased God to open before us such a door of usefulness. Who

would have thought, seven months ago, of so much being done in so short a time! There is no room for regret, but abundance for thankfulness for all that is past, and for encouragement to go on our way.

LONDON MISSIONARY SOCIETY.  
MALACCA.

*State of Malacca and Penang.*

MR. Milne has communicated the following intelligence, under date of Dec. 31, 1816, respecting the state of Malacca and Penang.

The situation of Malacca affords frequent opportunities of communicating with all the other Settlements in the Archipelago, where the Chinese reside. To each of these I have sent copies of the Sacred Scriptures. In the course of every year, there are opportunities of communicating with three provinces of China; viz. Canton, Fo-Kien, and Quang-see; and also with the various ports of Cochinchina and Siam, where multitudes of Chinese are settled.

Thus, though we are not at present allowed to settle in China itself, a variety of channels are opened to us in the good providence of God, through which the Sacred Scriptures may be introduced. Several China-men and Merchants have readily sent parcels to their friends and correspondents in other places; and have brought their acquaintances, when passing from port to port, to converse, and get books.

In June 1815, the registered number of Chinese in the Island of Penang, (Prince of Wales's Island), was 7241. From the numbers that have gone thither since, I suppose there are now at least 8000. In point of education and morals, I think them considerably behind their brethren in Java and Malacca. The settlement of Penang is comparatively new. In Java and Malacca, Chinese have been settled for hundreds of years, and there are many families of long standing.

A very large proportion of the Chinese in Penang are merchants, mechanics, and day labourers, who have gone thither with no other view than that of making a little money in a few years; after which they intend to return to China, and then set up in life. There is a much smaller proportion of Schools for youth among the Chinese in Penang, than among

their countrymen settled in the other parts of the Archipelago. In distributing the New Testaments among them, when I visited that island, I observed the same rules to which I adhered in Java, in 1814. All the largest Chinese Families in George's Town have a New Testament; and, in the course of distribution, I did not meet with a single Chinese who did not thankfully receive it; and, in conversing with them, I found them all disposed to listen. The words of eternal life are now in their hands.

I feel grateful to God, and to the Bible Society, for the opportunities afforded me of putting the Sacred Scriptures into the hands of a people who never before had heard of them.

I have opened two Schools in Malacca, for Chinese Children; in which the average number of Boys who have attended is about 45; some of whom have learned to repeat portions of the Word of God. At seven o'clock every morning, they all, together with the Schoolmasters and other Chinese, attend prayer, and reading the Holy Scriptures.

#### NORTH AMERICA—UNITED STATES. UNITED FOREIGN MISSIONARY SOCIETY.

##### FORMATION OF THE SOCIETY.

The cause of Missions to the Heathen is rapidly gaining ground in the United States. A new Institution has been formed there, with the above designation. It unites the Three Denominations in America, who are allied to one another by the form of their Ecclesiastical Government, as well as by a Common Faith. The Presbyterians, the Reformed Dutch Church, and the Members of the Associate Reformed Church, have united, with entire harmony and under the sanction of their highest judicatories, in the establishment of an Institution, which they have denominated THE UNITED FOREIGN MISSIONARY SOCIETY. This event took place in the city of New-York, on the 28th of July, 1817—"a day," say the Board of Managers, "second to none which this city has ever seen, except that which gave birth to the AMERICAN BIBLE SOCIETY."

It will be remarked, with great pleasure, by our readers, that Mexico and South America, in particular, are objects of the Society's attention and concern.

##### BOARD OF MANAGERS.

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<i>Vice-Presidents:</i>	<i>Managers:</i>
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	Mr. A. Foster, and
	Mr. Samuel Boyd, Esq.

##### CONSTITUTION.

The Constitution, which consists of the following Eight Articles, was formed by a Joint Committee of the Three Judicatories, and afterwards approved by the Judicatories themselves.

I. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of THE UNITED FOREIGN MISSIONARY SOCIETY.

II. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the Heathen and Anti-Christian World.

III. The business of the Society shall be conducted by a Board, consisting of a President, Six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and Twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

IV. The Board shall present their Annual Report to the highest Judicatories of the Three Denominations, for their information.

V. Any person paying three dollars annually, or thirty dollars at one time, shall be a Member of the Society.

VI. The Annual Meetings of the Society shall be held in the city of New York, on the Wednesday preceding the second Thursday in May.

VII. Missionaries shall be selected from the Three Churches indiscriminately.

VIII. This Constitution may be altered by a vote of two-thirds of the Members present at an Annual Meeting, with the consent of the highest Judicatories of the Three Denominations.

#### ADDRESS OF THE BOARD OF MANAGERS.

The following admirable Address has been circulated by the Board. It cannot fail to animate and invigorate every Christian Reader.

The Board of Managers beg leave to call the attention of their Brethren of the Three Denominations to the great object of their appointment. They extend their Address no further, because they are unwilling to thrust themselves into the field of another: but they are happy to state, that the Society which they represent is open to individuals of all denominations who may choose to join them. To their own Brethren they appeal with confidence; and congratulate them most sincerely, that now at length a Treasury is opened, to receive the charities which they may design for the Heathen and the Destitute. We have been too tardy in this matter. We have suffered other denominations to run before us in this work of the Lord. For more than twenty years, Christians in Europe have been setting us a noble example. They have shed a light through Asia and Africa, and taught untutored lips to sing the songs of Salvation in the islands of the Southern Ocean. Our brethren in New-England have lately made an honourable beginning. They have done much to redeem the American Character, but their exertions could not supersede the necessity of ours. A small section, containing scarcely more than a fortieth part of the territory belonging to the United States, could not be expected, however populous and respectable, to manage the Missionary Concerns of the whole. These Three Denominations, who hold so conspicuous a standing on all the ground south and west of that single section, could not answer it to

God or their consciences, should they relinquish this work to others, or leave it altogether undone. The Indian Tribes lie within our own borders, and are fairly cast upon our care. As soon as the southern forests yield to the hand of cultivation, our limits will extend to Mexico; and the whole region of death, from the river Del Norte to Cape Horn, including more than one quarter of the circumference of the globe, will reach from our own door. Who on earth, rather than ourselves, are the people to pour the river of life through that desolate region? On what plea can we turn off this honourable toil upon others? Can we allege poverty? We own a large share of the property of the whole country, and are daily advancing in wealth with unparalleled rapidity. A small part of what is rusting on our hands would be sufficient to convey the Gospel to every cottage and every aching heart in America.

Dear Brethren, with no ordinary pleasure we acknowledge the zeal and liberality with which you have lately come forward in support of Bible Societies. In this you have done well; and some of you may be tempted to think that you have done enough. But suffer us to say, that one thing more remains to be done, to give efficacy to your benevolent exertions. The Bible will have little effect among rude Nations without a living Preacher. Your efforts thus far have supplied materials for a Missionary Society to employ: support Missionary Institutions, or your labours will be half in vain. The American Bible Society will soon furnish editions of the Spanish and Portuguese Scriptures for Mexico and South America; in vain, unless you raise Missionaries to carry them forth, and to explain and inculcate their sacred contents. With what prodigious influence these two Institutions may aid the operations of each other! With both, the whole system is complete: with one alone, it is defective, and will prove ineffectual. If you are friends of the one, be the supporters of the other.

Brethren, have you considered the extent of the Divine claims on your charity? Have you studied the laws given to the Hebrews on this subject? It has been affirmed, that, with the rates fixed in the statutes of that nation, and

with the free-will offerings required, a generous and conscientious Hebrew would not get through the year without giving away one half of his income. We shall not stop to settle proportions, but we are persuaded that the extent of God's demands has not been sufficiently studied. The age is opening, when this subject is to be better understood; and when Christians will look back to the contractedness of former years, as we now do to the ignorance of the dark ages. Let those who wish to please God begin the examination at once, and anticipate the wisdom and holiness of their posterity.

Dear Brethren, you have surveyed the greatness of the work which the providence of God has cast upon your hands. There are in the world, at the lowest calculation, 550 millions of Pagans and Mahomedans, comprehending more than two-thirds of the Human Family. Besides these, there are 100 millions attached to the Church of Rome; and many millions more, belonging to other Christian Communions, who are sunk in deplorable ignorance, their knowledge in many instances scarcely transcending that of the Heathen. The Protestant World, on which devolves the chief labour of enlightening 700 millions of benighted beings, is comparatively small: and, when the calamitous state of many of the Protestant Churches on the Continent of Europe is considered, a very large part of that body in which dwells the spirit of efficient Missions is really found in the United States. If the thirty millions on our own continent who are sunk in pagan or papal darkness, were assigned to our Three Denominations, it would not be one half, probably not one quarter, of what would fall to our lot in a fair division of the world among the sound and active parts of the Protestant Church.

Brethren, we have slept too long over this immense interest—this mighty task laid upon us by the plain direction of Heaven, and we just preparing to begin the work! By all our tears we cannot recall the years that are past; but if the love or fear of God be in our hearts, we must strain every nerve to redeem the time that is lost. It is calculated that 20,000, of those who have come

*Murch, 1818.*

to years of discretion, die daily from the Pagan and Mahomedan World; beside the vast numbers which die in Popish Countries, and other benighted regions nominally Christian. It is not for us to limit the operations of the Divine Spirit, and pronounce that none are saved without the Gospel; but, from the concurrent voice of Revelation and modern travellers, we are compelled to believe that the mass of the Heathen live and die grossly wicked. Such a current constantly discharging itself into the burning lake, and one half of Christendom asleep! *Oh that our heads were waters, and our eyes a fountain of tears!* In the name of God, Dear Brethren, awake! By the blood and tears of Calvary, by the sorrows of a soul that has no God, we beseech you, Brethren, awake!

We entreat you also, by the value of your own spiritual interest and that of your children. Of all the means of exalting and ennobling the human character, these benignant exertions for the salvation of others are among the most effectual. Why should these Three Denominations, raised to heaven in other respects, lose so inestimable a means of advancing the holiness and happiness of themselves and their posterity?

Our long slumber over this infinite concern has too much resembled the sleep of death. Is it not high time for us all to awake together? Without this we must still resign the mass of the Heathen to everlasting despair. What will avail the tears and struggles of a few? There is need of a general and simultaneous motion through all our Churches. Has not that hour come? Will you not all rise up to the work as one man? Will you not without delay cast in your prayers, your counsels, and your contributions? Will not the Societies formed among you to support Foreign Missions become auxiliary to this? Will not your Associations for the education of Pagan Children, remember the children on their own continent and cast in their offerings here? Will not new institutions, expressly in aid of this, be raised up in every town and village within our bounds? Shall not every individual who has a soul to save and an account to render, feel that he has a part to act in this

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great concern? Will not our mothers and sisters come forward to a work so suited to their tenderness and benevolence, and so fitted to spread a new loveliness around the female character? Will not the generous emulations of the young be awakened? Shall not our dear children learn in this school the noblest of all lessons—to relieve the miserable, and please their Saviour—and acquire the richest legacy that we can leave them, the habit of doing good? Shall not our whole population thus combine in one great and continued effort to give the Gospel to a perishing world?

By order of the Board,

STEPHEN VAN RENSSELAER, Pres't.

PHILIP MILLEDOLER, Cor. Sec'y.

New York, August 6, 1817.

\*.\* The Ministers of the Three Denominations are respectfully requested to read the above Address from their pulpits, to introduce the subject into their Sermons, and to take such measures to rouse and combine the people as their wisdom may suggest.

#### BOARD OF FOREIGN MISSIONS.

##### EIGHTH ANNIVERSARY.

HAVING already given the Report of the Committee delivered at the Eighth Anniversary, we shall state the other principal occurrences which then took place.

This Anniversary was held at Northampton, in Massachusetts, on the 17th, 18th, and 19th days of September, 1817.

On the 18th, Dr. Appleton preached the Annual Sermon, from 1 Cor. i. 21. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

The usual business of the Board was transacted. The Committee were authorised to take such measures as they might judge expedient, relative to a Missionary Chapel and School-House at Bombay. The Board approved of their proceedings in reference to the

Stations to which Missionaries had been sent, and in which Schools had been established; and sanctioned the proposed extension of Schools to other Indian Tribes, under the patronage, or in concurrence with the authority, of the Government of the United States.

The next Annual Meeting was appointed to be held in the Philosophical Chamber of Yale College, in New Haven, on the Thursday next succeeding the second Wednesday of September, 1818; the Rev. Dr. Spring to preach; or, in case of his failure, the Rev. Dr. Payson.

#### THE MISSIONARY HERALD.

Our readers will have observed, with pleasure, from the preceding Report of the Board, that the same just estimate of the value and importance of the aid of the humblest fellow-labourer in the Missionary Cause prevails among American Christians, as is felt in Britain and on the Continent. The PENCE of the pious Englishman, the CENTS of the American, and the KOPEKS of the Russian (see p. 57 of our last Number), not only swell, by their multitude, the Treasury of Charity, but will be likely to give energy to its operations, and to draw down on them the Divine Blessing, by the spirit of piety and of prayer in which they are given.

We may remark also, with much satisfaction, that, in America, as in this country, the benevolence of the great mass of the Christian Community toward the Heathen is excited and maintained, by the diffusion of intelligence among them respecting the awful condition of guilt, and folly, and misery, in which the Heathen Nations are perishing.

In pursuance of this design, a Periodical Work has been set on foot in Boston, entitled the "Missionary Herald," to be "exclusively devoted to such religious in-



telligence, and such miscellaneous matter, as seem adapted to promote the cause of Missions."

One great object of this work is, "that a suitable publication, directly and solely devoted to the Missionary Cause, may be furnished to the American Board of Commissioners for Foreign Missions, for the purpose of maintaining a constant intercourse with the Auxiliaries of the Board, and with the friends of Missions generally."

The following extract will shew that the efficient Plans of Christian Societies become, with advantage, a kind of common property to the whole community.

The Committee offer a copy of the *Missionary Herald* to every Society or Association, which shall pay Twelve Dollars Annually into the Treasury of the Board; and to every individual, who shall either give himself, or collect from others, and pay over to the Treasurer, Twelve Dollars Annually.

In making this offer, the Committee follow the example of the Church Missionary Society in Great Britain; a Society, whose affairs appear to be conducted with great practical wisdom, as well as with animated zeal and enlarged benevolence.

The copies of the *Missionary Herald*, thus distributed, will diffuse that information which is absolutely necessary to the prosperity of the great Religious Charities now in operation.

Every Christian who can afford the expense, and there are comparatively few who cannot, should be constantly supplied with some publication, which shall keep him well acquainted with the movements of the religious world, and the wants of the ignorant and the destitute—of Jews, Mahomedans, and Idolaters—of Nominal Christians and benighted Pagans.

Can any Christian, at this period of the world, and in this age of religious exertion, remain contentedly ignorant of what God is doing for His Church, and of the peculiar duties which are now imposed on all the followers of Christ? Such contented ignorance can only be imputed to a deplorable want of Christian instruction, or a more deplorable disregard of Christian practice.

The *Missionary Herald* will contain all the Official Papers of the Board of Foreign Missions, all the most interesting transactions of the Missionaries in the service of the Board, and a complete List of Donations to its Treasury; so that contributors may have before them the evidence of the reception, application, and effects of their charity. It will also contain summary accounts of the proceedings of all the Bible and Missionary Societies in Christendom, so far as these accounts can be obtained and abridged.

Obituary Notices of Missionaries, and other distinguished friends of Missions, with general religious intelligence, will add variety to the contents of this publication.

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## Miscellanies.

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### WEST-AFRICAN SUPERSTITIONS.

In the *Journal* of the Assistant Secretary of the Church Missionary Society, given in our last Volume, there are frequent references to the Superstitions of the Africans. On the accompanying Plate some of these superstitions are delineated. At pp. 104, 105, 106, and 168 of the last Volume, will be found explanations of most of these Figures. We here subjoin a few particulars.

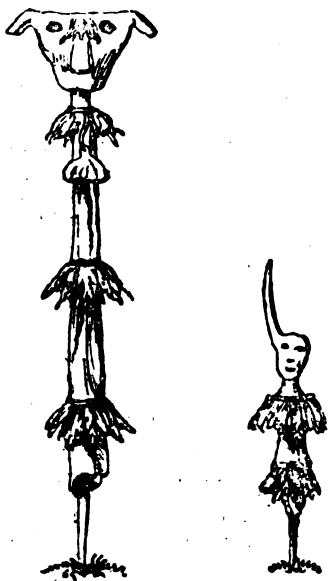
On an island at the mouth of the Rio Pongas is a small town, named Debora, inhabited by people of the Bagoë Nation. In this town Mr. Bickersteth met with more marks than usual of superstition.

There were houses for the worship of the Devil, or of Departed Spirits, as is customary in the Native Towns; and several images of Devils, to which they offer sacrifices. Besides these, there were

Gregrees, or superstitious charms, on every house.

The first Figure on the Plate represents a house in this town. At the end of the pole, in the front, is a Gregree, which the inhabitants suppose will protect their dwelling from evil. Under the piazza, against the wall of the house, are two figures of Evil Spirits, the largest about a yard high.

These figures are here drawn larger, that it may be the better seen how disgusting are those idols which these people worship.



And what kind of worship can it be imagined that they pay to these figures?—The face of the larger figure was defiled, when Mr. Bickersteth saw it, with the juice of the Kolah, a native fruit, which after having been chewed had been spit upon the face of the idol—the inhabitants thinking this an acceptable sacrifice! Tufts of grass are tied round, in different parts, of both figures; and a bag is hung in front of the larger. The horn which lies before it, is an offering. The smaller figure seemed to represent an inferior Deity.

The Natives have other superstitions connected with the Worship of Spirits.

The House of Spirits, or Devils' House, which is found in every town, consists of a small hut, three or four feet high, raised on posts, and thatched with straw, far meaner than the poorest hovel. Beneath this roof is a nest of termites, or large ants; or there are sticks set upright. On the top of the nest or sticks are placed stones; and there are generally by the side a broken plate and a broken jug or bottle.

Figures of two of these Houses are given on the Plate.

Before these Houses the blood of bulls, goats, or cocks, is sprinkled; and a libation of palm-wine is poured out, and an offering of fruits or rice occasionally made.

The posts, of which figures are also given, are each about a yard and a half high. On the top of one is fixed the bottom of a broken bottle: in the hollow of the bottle are a few stones, which serve as another representation of the Spirits whom the Natives worship: the fixing of one of these posts is another method of defending their towns. Into the head of the other a small axe is stuck: the Natives take hold of the handle of the axe, and repeat a form of words, in order to procure from the Spirits a prosperous day! This was seen among the Bulloms.

So degraded are these people in their notions of God and of his worship!

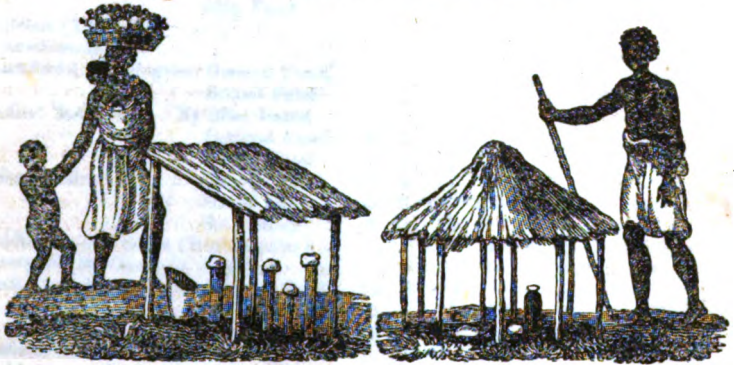
Yet they are very kind and hospitable; and, if the Slave Trade, carried on among them by Europeans, did not set one man against another, they would soon gladly open their Towns for the preaching of the Gospel, as the Missionaries have found by experience, and our readers have already seen.

When Mr. Bickersteth visited the Bago Town, where the House stood of which a representation is here given, the people were very kind. They brought fish and a cock, as presents; and, in order to get some palm-wine for him and the Missionary Nyländer who accompanied him, a man quickly mounted a high palm-tree, by the help of a hoop which goes round the tree, and against which he presses his back, as represented in the Picture. In this manner they mount very rapidly, and fetch down the wine, which has distilled from gashes or holes which they make in the head of the tree, into a bottle placed to catch it.

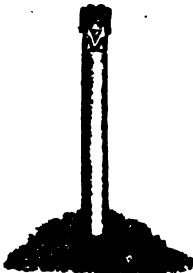
WEST-AFRICAN SUPERSTITIONS.



A NATIVE HOUSE WITH IDOLS AND GREGREE.



DEVILS HOUSES, OR HOUSES OF SPIRITS.



POST, WITH BOTTLE AND STONES.



POST, WITH AXE.



CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From February 21, to March 21, 1818.

		Present.			Total.				
		L.	s.	d.	L.	s.	d.		
ASSOCIATIONS.									
Basingstoke . . . . .		28	4	10	...	86	13	6	
Bedfordshire . . . . .		19	5	6	...	390	11	7	
Birmingham . . . . .		50	0	0	...	2000	0	0	
Blackfriars . . . . .		2	18	0	...	325	13	8	
Blandford . . . . .	General Fund, 50 0 0	}	55	0	0	...	346	1	6
	School Fund . 5 0 0								
Bodmin . . . . .		25	13	6	...	25	13	6	
Bradford (Yorkshire) . . . . .		25	0	0	...	696	5	6	
Carlisle . . . . .	General Fund, 110 7 3	}	115	7	3	...	809	6	4
	School Fund . 5 0 0								
Chatteris . . . . .		8	0	0	...	225	0	5	
Chelsfield and Farnborough (Kent) . . . . .		1	12	6	...	1	12	6	
Christchurch, Newgate Street, School Fund . . . . .		5	0	0	...	154	8	1	
Chobham, and its Vicinity (Surrey) . . . . .		13	8	4	...	72	3	2	
Clapham . . . . .		164	1	6	...	831	0	4	
Colsterworth (Lincolnshire) . . . . .		8	8	0	...	24	17	0	
Devon and Exeter (from Teignmouth Branch) . . . . .		9	2	0	...	412	6	9	
Guildford . . . . .		30	0	0	...	108	8	9	
Harwell (Berks) . . . . .		4	1	2	...	64	0	0	
Hereford . . . . .	General Fund, 51 3 9	}	52	0	9	...	441	12	0
	Ship Fund . . 0 17 0								
HISERIAN AUXILIARY									
Hull . . . . .	General Fund, 150 0 0	}	182	7	0	...	2717	19	1
	School Fund . 25 0 0								
	Ship Fund . . 7 7 0								
Ingleton (Yorkshire) . . . . .		2	12	8	...	2	12	8	
Knaresborough . . . . .		35	0	0	...	536	11	10	
Latchford & Warrington: General Fund, 52 15 0		}	62	15	0	...	139	5	0
	School Fund . 10 0 0								
Ladies' Association . By Miss Gason :									
	General Fund, 48 8 0	}	63	8	0	...	1020	6	7
	School Fund . 15 0 0								
Leicestershire . . . . .	General Fund, 287 0 0	}	300	0	0	...	2442	7	8
	School Fund . 10 0 0								
	Ship Fund . . 3 0 0								
Liddington and Stoke (Rutlandshire) . . . . .		35	6	2	...	125	8	11	
Liverpool (St. George's, Everton) . . . . .		16	0	0	...	146	18	0	
Lock Chapel . . . . .	General Fund 32 5 0	}	39	5	0	...	739	19	4
	School Fund . 5 0 0								
	Ship Fund . . 2 0 0								
Madeley (Shropshire) . . . . .	School Fund . . . . .	10	0	0	...	24	13	5	
Meldreth and Melbourne (Cambridgeshire) . . . . .		15	0	0	...	105	16	0	
Nazing (Essex) . . . . .		5	0	0	...	37	17	0	
Nuneham and Baldon (Oxfordshire) . . . . .		1	0	0	...	24	3	0	
Olney . . . . .	General Fund 26 2 0	}	31	2	0	...	230	18	9
	School Fund . 5 0 0								
Ossett (Yorkshire) . . . . .	General Fund, . 9 8 4	}	19	8	4	...	65	15	1
	School Fund 10 0 0								
Pontefract (Ditto) . . . . .		80	9	6	...	80	9	6	
Saffron Walden (from Dunmow Branch) . . . . .		10	16	9	...	170	16	9	
Serlby (Nottinghamshire):									
	Benefaction by Lord Galway, 15 0 0	}	31	11	8	...	192	2	11
	Contributions . . 16 11 8								
Sheffield . . . . .	General Fund . 3 5 0	}	8	5	0	...	403	12	7
	School Fund . 5 0 0								
South Collingham (Nottinghamshire) . . . . .		23	3	10	...	69	13	0	
Suffolk . . . . .	Ipswich Ladies 27 14 11	}	32	8	11	...	1635	15	10
	Assington Branch, 4 14 0								
Tamworth . . . . .		23	19	4	...	626	18	10	
Tunstall, Whittington, and Casterton, (Lancashire) . . . . .		11	17	4	...	89	17	2	
Tutbury (Staffordshire) . . . . .		18	10	8	...	98	19	11	

120 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.		L.	s.	d.	L.	s.	d.
Walton-upon-Trent		4	0	0	82	19	1
West Bromwich (Staffordshire):							
	General Fund, 57 11 11}	62	11	11	140	7	8
	School Fund . 5 0 0}						
COLLECTIONS.							
By Mr. John Agg, Evesham		9	14	6	9	14	6
By Rev. Dr. Babington, Hawksworth (Notts.)		9	4	0	26	4	0
By Mr. H. M. Bulmer, Pentonville		2	14	0	18	9	6
By Miss Chambers, Hackney		3	19	0	64	3	3
By Mrs. Dancer, Burton-on-Trent		3	0	0	36	4	0
By Mr. Dillon, Walthamstow		4	1	6	4	1	6
By Mrs. Elston, Giltspur Street		4	2	0	12	14	0
By Rev. Philip Filleul, Jersey		6	1	10	31	1	10
By Rev. J. B. Graham, Lichfield		7	10	6	11	1	6
By Rev. J. Hatchard, from Wolverly, near Kidderminster,		5	12	0	5	12	0
By Rev. John Hill, Oxford		19	12	2	200	0	0
By Miss How, Whistler's Court		2	11	0	7	6	6
By Mr. Samuel Jenkins, Craven Street, City Road		3	5	9	10	10	1
By L. W. T.		0	18	2	0	18	2
By Miss Lanfear, Wooley, Wantage		1	13	0	1	13	0
By Miss Lock, Oxford		2	8	3	5	10	9
By Mrs. Suter (from Children), 80, Cornhill		1	0	0	2	13	0
By Mrs. Watson, North Brink, Wisbeach		5	0	0	20	0	0
BENEFACTIONS.							
A Friend to Missions					50	0	0
L. Y.					5	5	0
Rev. W. B. Hayne					10	10	0
Mrs. Heming, Stanmore					10	0	0
Mr. Samuel Martin, ditto					10	10	0
Mr. Robert Saunders, Poets' Gallery, Fleet-street					10	10	0
Capt. Frederick E. Vernon, R. N.					5	5	0
Mrs. Alice Vivian, Pelvalenceck, near Truro, Cornwall					10	0	0
SCHOOL FUND.							
By Anonymous	for Andrew Couper	}	(third year)	10	0	0	
	Millicent Beattie						
By Blandford Association	for Charles James Howe		(second year)	5	0	0	
By Carlisle Association: from a few Friends at Carlisle, as a mark of respect for Rev. S. W. Hartley	for Samuel William Hartley		(first year)	5	0	0	
By Christ Church (Newgate Street) Association: from the Teachers of the Sunday Schools	for Samuel Crowther		(first year)	5	0	0	
By Hull Association	for John Boufflower	}	(third year)	25	0	0	
	Thomas Dikes,		(fourth year)				
	James Stillingfleet,		(fifth & sixth year)				
	Samuel Knight		(fourth year)				
By Latchford and Warrington Association,	for Catharine Margaret Allen	}	(third year)	10	0	0	
	Edward Hathern Phillips		(third year)				
By the Ladies' Association	for Martin Luther		(second year)	15	0	0	
	Lucy Sophia Gason	}	(fourth year)	15	0	0	
	Emily Augusta Gason		(fourth year)				
By Lock Chapel Association	for Caroline Smith		(first year)	5	0	0	
By Madeley Association	for George Mortimer	}	(first year)	10	0	0	
	Mary Mortimer						
By Olney Association	for Henry Gawnlett		(third year)	5	0	0	
By Ossett Association	for Edward Kibington	}	(first year)	10	0	0	
	Matthew Powley		(second year)				
By Sheffield Association	for Rowland Hodgson		(second year)	5	0	0	
By West Bromwich Association, for Mary Jesse	(first year)			5	0	0	
SHIP FUND.							
Clifton Association				150	0	0	
Hereford Association				0	17	0	
Hull Association				7	7	0	
Leicestershire Association				3	0	0	
Lock Chapel				2	0	0	





**MOWHEE,**  
*A YOUNG NEW ZEALANDER,*  
**WHO DIED DEC. 28, 1816, AGED ABOUT 20 YEARS.**



# Missionary Register.

APRIL, 1818.

## PORTRAIT OF MOWHEE.

A MEMOIR and Obituary of this Young Man were given in the Number for February of last year; and have been since published, in a separate Tract. Teeterree, one of his countrymen lately arrived, has much of the same cast of countenance. Too's face is of a different character; and is, in part, tattooed, which is not the case with Teeterree's. Our Readers have already seen somewhat of the firm aspect of these Islanders in the bust of Shuanghee. This countenance is of a milder character.

## Reports of Societies.

### REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL:

DELIVERED FEBRUARY 20, 1818,

(*Treasurer—Charles Bicknell, Esq. Spring-Garden, Terrace.*);

UNDER the head of "Home Proceedings" will be found, in a subsequent page, some account of the Annual Sermon before the Society; and a very gratifying statement of the Proceedings of the Board at some late meetings. Our Readers will participate in the pleasure, which we derive from witnessing the rapid increase of Missionary Exertions in the Church of the United Kingdom.

#### RECEIPTS AND DISBURSEMENTS.

The Benefactions, Subscriptions, Dividends, &c. of the year have produced the sum of 4608*l.* 15*s.* 8*d.*; and the Parliamentary Grant, in aid of the expenses of the Society in the North-American Colonies, has been 8126*l.* 5*s.*; amounting, together, to 12,735*l.* 0*s.* 8*d.*

Of this amount, the sum of 9734*l.* 6*s.* 11*d.* has been expended in Salaries and Gratuities to Missionaries, Catechists, and Schoolmasters; and in Exhibitions to Scholars at the College in Nova Scotia.

#### MISSIONARIES.

In Newfoundland, the Society has five Missionaries, at annual salaries of 200*l.* each; and eleven Schoolmasters, at salaries amounting together to 160*l.*

In Nova Scotia—one Missionary at 400*l.*, sixteen at 200*l.* each, four Stations vacant, and one Assistant at 100*l.*; with eighteen Schoolmasters, whose salaries together amount to 275*l.*; and five Schoolmistresses, whose stipends amount to 45*l.*

In New Brunswick—eight Missionaries at 200*l.* each, one Station vacant, and one Minister at 100*l.*; with ten Schoolmasters, whose salaries amount to 130*l.* and one vacancy; with one Schoolmistress at 10*l.* per annum.

In Cape Breton—one Missionary at 200*l.* per annum.

In Upper Canada, the Missionaries, &c. remain as last year. See our volume for 1817, p. 321.

In Lower Canada—one Missionary at 215*l.*, four at 200*l.* each, and one vacancy.

On the Gold Coast, in Africa, the

Rev. W. Phillip, Chaplain to the African Company, has a salary from the Society of 50*l.*, as Missionary, Catechist, and Schoolmaster to the Negroes.

In New South Wales, two Schoolmasters have stipends of 10*l.* each; and, in Norfolk Island, a Schoolmaster and a Schoolmistress have each 10*l.* per annum.

From the Annual Abstract of Proceedings we select some particulars:—

#### ILLNESS OF THE BISHOP OF NOVA SCOTIA.

The severity of the climate had affected the Bishop of Nova Scotia's health to such a degree, that it was deemed absolutely necessary for his Lordship to leave the province during the winter months, in the hope that his native air would so far restore his constitution that he might return to his Diocese in the spring. Previously to his embarkation for England, his Lordship had the satisfaction of meeting his Clergy; when, with the utmost difficulty, he performed the offices of Visitation, Confirmation, and Ordination.

#### STATE OF THE ACADEMY AND COLLEGE AT WINDSOR.

Upon his Lordship's recommendation, the Society have extended the number of exhibitions at the College of Windsor to six, and that at the Academy to eight. Great advantages have already been derived from the establishment of these Scholarships: both to the parents of the young men, who have thus been enabled to meet the expenses of education; and to the religious state of the country, in the supply of Clergymen to the vacant Missions. This infant establishment has already sent forth three valuable young men, who are now discharging the important duties of Christian Ministers; and the Society look forward, with the utmost confidence, to the provision which has thus been made for a constant supply of able and learned Missionaries.

#### PROGRESS OF THE MADRAS SYSTEM.

It is with singular pleasure and satisfaction, that the Society have heard of the complete success with which their exertions in the introduction of the Madras System of Education into the North-American Colonies have been crowned. Mr. West's character, skill, and dili-

gence, have fully justified the high recommendations which he brought with him; and the arrangement of his School, and the progress of his Scholars, have already exceeded the expectations that were indulged.

A very liberal subscription has been raised, under the patronage of the Earl of Dalhousie and the two Houses of Assembly, amounting to more than 1000*l.*; and a School-room of considerable dimensions was immediately begun. Great progress had been made in the works; and expectations were formed that it might be opened early in January, 1818. Between two and three hundred Scholars attended regularly.

It had been deemed expedient to extend the instruction given, to Grammar, Geography, and French; as children of the first respectability, whose parents were desirous of benefitting by the establishment, frequently applied for admission under a moderate charge. This extension of the branches of education has not been found to interfere with the principal object of the Institution, the gratuitous education of the lower orders.

Schools upon the National System have been formed at Bishouche, Kitchibigwalk, Aylesford, Wilmot, and Annapolis; and the several Masters have received their proper instructions from Mr. West.

To render the measure, which has been adopted with so much success, completely effectual, the Society have agreed to allow a salary of 50*l.* for a Schoolmistress; that the female part of the population might derive the same benefits that had already been bestowed on the male. Under this encouragement, the Committee at Halifax have placed a highly respectable woman, Mrs. Allan, and her daughter, under the tuition of Mr. West; and it is expected that the Female School will open in February 1818.

The Society, in thus fostering with a liberal hand the laudable exertions of the people at Halifax, in establishing a National School for the education of the children of the lower orders of both sexes, have not only had in view the great advantages which will be derived to the younger part of the population of that town, but have been prompted to the measure in the hope of introducing the system to the whole province in the most favourable colours, by securing to the infant establishment the zeal and abilities of one of the most promising Mas-

ters that the Parent School of Baldwyn's Gardens has ever sent forth. At the same time, they are not insensible to the protection which the National School has enjoyed from the most distinguished characters at Halifax. His Excellency the Governor, at the request of his Grace the President of the Society, has merited the thanks of every well-wisher to the religious establishments of his country, by the warm patronage and liberal support which his Lordship has repeatedly manifested towards the Institution. The Bishop of the Diocese, under the heavy calamity of a long and painful illness, has cherished it with all the influence of his venerable name; and the Ecclesiastical Commissary has spared no time or labour to impress the people with a sense of its importance, to excite the warmest interest for its welfare among people of all ranks, and to watch over its progress with unceasing activity.

The manifest superiority of the National System of Education, as exhibited at Halifax, under the instructions of Mr. West, had created such a sensation throughout the two Provinces of Nova Scotia and New Brunswick, that applications had been transmitted to the Committee from all quarters, for permission to send the several Schoolmasters to Halifax to acquire a sufficient knowledge of the plan, for the introduction of it into their respective Schools.

It appeared to be peculiarly desirable to form a similar establishment at St. John's, New Brunswick; and the Rev. George Pidgeon, Missionary at that place, informs the Society, that, under the patronage of his Excellency the Governor, great exertions have been made, and considerable subscriptions have been raised, for the erection of a School-house, and the support of a Schoolmaster of adequate abilities, to form a Central Institution for the example of the surrounding districts. The Society view with satisfaction the rapid progress of this powerful instrument for the religious education of the lower orders;

and have not hesitated to encourage the undertaking, by an adequate supply of books, and by an engagement to allow a moderate salary to the Schoolmaster.

#### MOHAWK INDIANS.

Upon the application of the Rev. George Stewart, Missionary at Kingston, he has been furnished with a considerable supply of Indian Prayer-books, for the use of the Mohawks. A Version of the Gospel of St. Mark into that language has been for many years bound up together with the Common Prayer; and expectations have been raised that the remaining Gospels will shortly be translated. The Society have warmly expressed their readiness to encourage so laudable an undertaking, and they entertain great hopes that no impediments will be allowed to interfere with the prosecution of this important object. The congregation at Kingston continues to increase. The Reader and Catechist to the Indians do their duty to his satisfaction.

#### NEW CHURCHES.

The principle on which the Society tenders its aid is expressed in the following extract:—

At Cumberland, Parrsborough, and Sackville, New Brunswick, there appears to be every disposition among the people to exert themselves in erecting new Churches, or in repairing old ones; provided they were encouraged in the hope that their wishes would be attended to. The Society willingly lend themselves to these pleasing expectations; and have given the strongest assurances, that they will meet the proposals from every part of the country, with a disposition to furnish the people with Missionaries: but it is expected, that some proof of their desire for religious instruction should be manifested, by their readiness to contribute in some measure towards the accommodation and maintenance of their Minister.

### REPORT OF THE WESLEYAN MISSIONS,

FROM MIDSUMMER 1816, TO MIDSUMMER 1817.

(Treasurers, Thomas Thompson, Esq. M. P. Hull; and Rev. James Wood, 12, Bow Street, Bloomsbury.)

WE regret that our last Volume contained no Report of these Missions. The Report of their progress from Midsummer 1816 to Midsummer 1817, has just reached us; and we take the earliest opportunity of laying before our Readers such of its contents as come more immediately within

the design of our work, and have not been noticed by us in the List of Stations given in the Number for January. To that List we refer the Reader, as it contains an outline of the latest information up to that period, and has anticipated some parts of the present Report.

#### INTRODUCTION.

Charged as the Committee have been with the direction of one of the most important and extensive Missionary Institutions of the present day, they feel themselves bound by their responsibility to the Conference and to the Public, as well as by justice to that cause which has been confided to their management, to present in their Report, details, as ample as its limits will admit, of their own proceedings, and of the present state and prospects of the different Missions, to the support of which the benevolent zeal of the Methodist Societies and Congregations, and of the religious public at large, has been directed with increasing interest and liberality.

One of the first labours which devolved upon the Committee, was the sending out to their respective appointments, the additional Missionaries appointed by the Conference of 1816; and to this they advert with lively feelings of pleasure and gratitude. The prayers of the pious, who, affected by the dark and vicious condition of the world, had earnestly entreated the Lord of the Harvest to send forth more labourers, were in this respect answered.

The accession of so great a number of qualified men enabled the Committee to open several important new Stations; and to reinforce the Missions in other places, where the provision was inadequate to the exigence of the case, and where the calls of the people, desiring to hear words by which they might be saved, were the most pressing. Six additional Missionaries were sent to Newfoundland, three to Canada, three to Nova Scotia, one to the Bahamas, one to Jamaica, four to Antigua and other British Islands in the West Indies, two to St. Domingo, one to Sierra Leone, and three to Ceylon; making, in the whole, twenty-four Missionaries, appointed and sent out in the last year.

The Committee speak in warm terms of the characters and qualifications of these Missionaries; and state, that others, of equal promise, have offered themselves.

After reporting the state of the Missions at Gibraltar, in France, and at Brussels, the Committee proceed to

#### CEYLON.

We shall extract the greater part of what relates to this important Island.

#### *State of the Heathen Natives.*

The Mission to this island continues to present the most cheering hopes of great ultimate success; and in no place is success more ardently to be desired. The new and more correct information of the moral condition of its inhabitants, which has been lately communicated, will be felt greatly to increase the obligation of Christians to continue and to augment the means of their conversion to the elevating and pure faith of Christianity.

The religion of the Pagan part of the population of this island is, at once, the most cheerless and the least influential of any of those forms of Paganism, which have changed the glory of the incorruptible God, and wrested from man his best principles and most-inspiring hopes. The first tenet of the religion of Budhu is Atheism; a First Cause and a Creation being denied. Despair rivets the chain of vice, by subjecting it to necessary and unavoidable punishment in almost endless miserable transmigrations; while virtue has no other motive, its reward being no higher in the creed of Buddhism, than for the human soul to be eternally deprived of consciousness.

In just accordance with a religion, which on system excludes all notion of a God, of providence, of atonement, of pardon, and of hope, is the state of feeling among the Cingalese. "There are no people," says a writer in his account of the island, "who are more under the influence of superstitious fears. The frequency of thunder-storms they consider as a proof that their island is abandoned to the dominion of Devils. The fiends whom they conceive to be hovering about them are without number." Thus they are in

*bondage all their life-time, through the fear of death; and the worship of Devils, from this principle of fear, is a fact which, though formerly discredited by some in this country, is now established by the concurrent testimony of all the Missionaries. Their minds, indeed, are seldom free from the terror of Demons. Every sickness and adversity is attributed to them; and, in all such cases, they attempt to appease the Devil by sacrifices and offerings, through an order of priests employed for that purpose.*

The following extract from Ward on the Hindoos is given in a Note, and presents an affecting view of the silly notions of the Pagan Natives.

“The Budhus do not believe in a First Cause. They consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works, merit, and demerit; that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates, till the universe itself is dissolved. They suppose, however, that there is always some superior Deity, who has attained to this elevation by religious merit, but they do not regard him as the Governor of this world. To the present grand period, comprehending all the time included in a *Kulpu*, they assign five Deities, four of whom have already appeared, including Goutumna, or Budhu, whose exaltation continues 5000 years, 2386 of which had expired A. D. 1814. After the expiration of the 5000, another Saint will obtain the ascendancy, and be deified. Six hundred millions of Saints are said to be canonized with each Deity; though it is admitted, that Budhu took only 24,000 devotees to heaven with him.

“The lowest state of existence is in hell; the next is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness, up to demi-gods, &c. which are states of rewards for works of merit. The ascent to superior deity is from the state of man.

“The Budhus are taught, that there are four superior heavens, which are not destroyed at the end of a *Kulpu*; that below these, there are twelve other heavens, followed by six inferior heavens: after which follows the earth; then the world of snakes; and then thirty-two chief hells, to which are to be added one hundred and twenty hells of milder torments.

“The highest state of glory is absorption. The person who is unchangeable in his resolution, who has obtained the knowledge of things past, present, and to come, through one *Kulpu*; who can make himself invisible, go where he pleases, and who has attained to complete abstraction; will enjoy absorption.

“Those who perform works of merit, are admitted to the heavens of the different Gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual.”

On this subject Mr Clough has given much information:—

“The Gospel has been preached among them, in one way or another, for the last 200 years. Thousands and tens of thousands of the inhabitants have been baptized, and call themselves Christians; and, if we choose, we might soon baptize half the people in the island. They have no objection to be Christians; for they imagine it to be part of the government regulations, and yet, I had almost said, to a man they remain the same idolatrous people. In their souls they are married to the priests, the temples, and the idols. We have spent much of our time conversing with the most learned priests we could meet with. We have gone to their temples, and inquired into the genealogy of the images with which they are crowded. But as yet we find ourselves almost where we began; for they carry us through such labyrinths of confusion and nonsense, that we are sometimes ready to despair of effectually succeeding: so that at present I cannot give you a systematical account of the religion we have to contend with. They deny altogether the existence of one supreme God. They believe there is no Creator; that all things existed from eternity; that matter and spirit, soul and body,

men and things, animals and the world that supports them, are all the same in reality; and that the differences of all things we see are only so many modifications of the same substance or uncreated matter; and that these changes are effected by its own inherent laws.

"In respect to futurity, we find them equally confused. They believe in future rewards and punishments: not that they conceive these to be equally distributed to every man, by a just and Supreme Being; but that virtue and vice, of necessity, reward and punish themselves. Their greatest punishment is an almost endless transmigration, through the bodies of beasts, birds, fishes, and reptiles. In this transmigration, the soul, they think, undergoes a purgation or preparation for that state of existence, if such it can be called, which is the summit of all their wishes, viz. Nerewaana. Their descriptions of this place are almost endless. It is a place without wish, or desire, or want of any kind. Indeed, all they say respecting it amounts to this; that the inhabitants of Nerewaana become nothing; and the consummation of all their wishes is to be annihilated, which can be effected the sooner by a virtuous life in this world.

"The fact is, it is the most perfect system of Atheism that perhaps the world ever saw; and every priest, that has any knowledge of it, is an atheist in the strictest sense of the word. And it is a singular fact, that when they are reasoning concerning the matter, either disputing the truth of the Bible, or defending their own religion, they make use of the same arguments that some of our philosophers in Europe do, to defend the same atheistical cause.

"These few observations will give you some faint idea of the nature of those materials which we have to work upon; and in all our intercourse with them, the same comes over again: so that, at present, I sometimes think we are all like boys at school, constantly repeating the alphabet. However, we have no doubt but the case will alter soon; since, in consequence of the conversion of one of their greatest priests; and the conduct he at present pursues, together with a number of other things of a similar nature that lately occurred, a general alarm has been sounded through the island.

"Like all other idolatrous nations,

they believe in the existence of the Devil, and think he has great power over the bodies and circumstances of men. They have temples and priests dedicated to the Devils. The former they call *Dewalays*, and the latter *Cappoas*. Though this is altogether distinct from Budhuism, and though Budhu forbade the worship of Devils, yet the whole of the Cingalese Inhabitants are most awfully devoted to it, priests as well as people. In some districts it prevails to a most shocking extent. They dedicate their children, when born, to the Devil, and many of them before their birth. In cases of affliction or distress, they use extraordinary means. They send for the Cappoa to the house of the patient. He first endeavours to find out by what Devil the person is afflicted: then the supposed image of that Devil is brought to the house, large presents are set before it, lights are hung all round it, and the patient is brought and placed at the feet of it. Then the Cappoa begins his intercessions to that Devil in a very loud tone of voice, accompanied with the most curious gestures and antics, all of which are timed by a tom-tom or native drum, and a bell. These ceremonies he will continue for ten or twelve hours. During the whole time he waves a lighted torch in one hand, and a bell in the other; and, at intervals, quantities of a compound, something like gunpowder, are discharged over the image of the Devil, either by the patient or an assistant. When a patient is pronounced incurable, or when the Cappoa says the Devil will not accept of the offerings and heal the man, then, in order not to have their houses polluted, they carry the poor wretch out into the jungle, dig a hole, and leave him by it until he expire: then they put him in, if he is not previously worried and eaten by the jackals or tigers, which is commonly the case. Many of these miserable creatures are carried out perfectly sensible; and, when they see themselves about to be removed, terrified with the idea of their awful doom, they shriek and pray, and catch hold of every thing that comes in their way, to avoid their fate; and, in one district, where I was very lately, I was informed, if a person happen to die in a house, it is either immediately pulled down, or abandoned for ever. These are things which call aloud for Missionary Exertions; and could the

people of England witness scenes of this kind, how it would make them prize their lot! They would bless God for having given them an existence in a land where *life and immortality are brought to light by the Gospel*. I am sure they would exert all their powers to assist a people in such a state.

*State of the Christian Natives.*

The Report observes, on this subject—

The moral state of those of the Cingalese who profess the Christian Religion unhappily is not, in any great degree, generally superior to that of the Pagans. They are, for the most part, through long neglect, deplorably ignorant of not only the doctrines, but the principal facts of Revelation; and, though maintaining the profession of Christianity from motives of worldly interest, are too often, in heart and secret practice, wedded to their Pagan Superstitions. But even Nominal Christianity has been for many years greatly on the decline, especially in the province of Jaffna, where the success of the Ministers appointed by the Dutch Government was most eminent, and presents an affecting proof of the consequences of the neglect and supineness of European Christians; whose influence, had it been employed by fervent and persevering zeal for the cause of Christ, might have ripened the promising commencement of the success of Protestant Missionaries, into the universal diffusion of a pure form of Christianity through the island.

On this subject, which appeals so forcibly to every feeling of shame for past neglect, and jealousy for the name and honour of Christ, the Wesleyan Missionaries have lately published an interesting pamphlet, chiefly translated from the work of Baldus, formerly an eminent Dutch Minister in Ceylon, containing an account of the state of religion in the province of Jaffna, in his time; to which they have added remarks on its present state, and given a list, of distressing magnitude, of the number of Heathen Temples built in that province since the time of Baldus, now crowded with worshippers of idols; whilst the Christian Churches, for the most part, lie in reprovng ruins. From this account it appears, that, owing to the disregard and su-

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pineness of European Christians to this part of the Lord's Vineyard, so great has been the decay of Christianity, and so vigorous the revival of Paganism, that not fewer than 329 Heathen Temples have been erected in Jaffna since the time of Baldus.

In June, 1816, two of the Missionaries (Lynch and M'Kenny) made the tour of the province, with a view of ascertaining its present condition. In this journey they were accompanied by the Rev. Mr. Glewie; and they would have added their journal to the work in question, but that it was, in fact, but a mere repetition of the mournful record, that here and there were the mouldering remains of a forsaken church or house, inaccessible from the surrounding jungle, and now become the undisturbed abode of howling animals and noxious reptiles. In most cases, only a ruinous pillar or a desolate wall presented itself, over which the aged ivy had spontaneously risen, as if to bespeak the attentive inquiries of those who might pass by, and to stamp undoubted marks of antiquity upon the decaying remains of ancient piety, on which the moderns for so long a time have continued to look with neglect, inattention, and unconcern. They met now and then with a solitary individual who professed himself a Christian, though surrounded by hosts of images, mosques, pagodas, and Brahmins; and were fully persuaded that a plentiful supply of faithful Missionaries, zealously labouring throughout the province, would, with the blessing of the great Head of the Church, be followed, in a very few years, by the most pleasing results.

Such is the condition of the Cingalese Natives, whilst thousands of the descendants of the Portuguese, Dutch, and other Europeans equally need the faithful and zealous application of Christian Instruction to give them a character worthy of the Christian Name.

It will give pleasure to all who sigh over the desolations of Zion in Ceylon, to learn that some of her waste places are likely to be built up, and that the voice of joy will again be heard in them; the local government having, with its usual regard to the interests of religion, informed Messrs. Lynch, Squance, and Carver, in answer to an application from them, that any of the old churches were at their service, on a lease of seven years, rent free.

Mr. Carver writes—

“As we had established ourselves at Point Pedro, which is distant from Jaffnapatam about 21 miles, it became very desirable to have the church at Pultoor, nearly midway between the two places; because in this climate it is highly injurious to health, either to be exposed to the chilly dews of the night, or the insufferable heat of the sun by day. On the road to Point Pedro, there have been six churches, at Nallour, Copay, Pultoor, Atchavelly, Uddepetty, and Kattavelly, mostly distant from each other three, four, and five miles. Nallour and Copay have little remaining except the foundations, which mark the place where once they stood. At Pultoor and Atchavelly we are fitting up Schools. Some of these are very extensive buildings, from 100 to 140 feet long, and 40 or 50 broad, some built of brick, others coral rock.”

The Report adds—

To effect the christianizing of Ceylon, and the revival of pure religion among those who bear its name only to present a more affecting contrast to its spirit and practice, the only efficacious means are, the preaching of Christ, the circulation of the Scriptures, and the establishment of Schools; and, in all these departments of Christian Piety and Zeal, the Committee are happy to state, that the Missionaries appointed by the Methodist Conference are actively engaged, and are thus co-operating with the excellent Chaplains of the Establishment in that Colony, and the Missionaries of other denominations, equally interested in the religious interests of the island, and contending only who shall be foremost in communicating the *faith delivered to the saints*, to those who are ignorant of its nature or distant from its influence.

#### Preaching.

The direct and proper work of a Missionary, to *preach the unsearchable riches of Christ among the Gentiles*, has, in the case of the Wesleyan Missionaries, till of late, been in some degree impeded by the smallness of their number; the delay occasioned by the acquisition of new languages, and the occupation of their attention by the formation of Schools, and the erection of places of worship in some of the principal places where they have established themselves. They have been

labouring, for the most part, in preparation; but the reinforcement of their number, and the acquisition of some of the languages by those first sent, will now enable them to direct more of their attention to the Heathen, and to organize an extensive system of itineracy among the Natives\*.

The imperfect manner in which they have been able to preach in the languages of the island has, however, been accompanied with an encouraging success. It has excited attention, placed the doctrines of Christ in contrast with the absurdities of Paganism, and has had its seal in the conversion of several of the Buddhist priests†, now themselves employed in communicating the pure faith of Christ to their brethren. Their preaching in English and Portuguese has also been the means of awakening a religious concern in the minds of many Europeans, and among that numerous class who are descended from Europeans of different nations.

In speaking of the appointment of Mr. Lalman, a promising young man of Swiss extraction, to be an

\* We are happy to find, that all the Brethren appear impressed with the necessity of adopting this mode of seeking out the neglected Natives. “I am not an advocate,” says Mr. Fox, “for our being much in towns. Our business is with the Natives. Colombo doubtless forms an exception, and other places may, but I am doubtful whether Galle does. The Natives of the different Castes will not come into our chapels; we must find them in the tops of their cocoa-nut trees. The Galle Brethren, however, itinerate much, and are sometimes for nine days out among the Natives; and I have reason to believe these travels are not in vain.”

† Of Petrus Panditti Sekarras, who is employed chiefly in the business of translation by the Colombo Bible Society, we have the following pleasing testimony from Mr. Fox. “Of Petrus’s conversion, in the proper sense, I have no doubt at all. I have had much conversation with him.”

Of the conversion of George Nadoris, the most eminent priest of the island, an interesting account is inserted in the Methodist Magazine for October and November, 1817. This proud and acute opposer of the Truth, and advocate of Budhu Atheism, was only driven from the strong holds of his errors by a long and patient discussion of several months, conducted by the Clergy and the Wesleyan Missionaries. He is under the direction of the Clergy; and his conversion must have produced a powerful effect upon the Pagan Cingalese throughout the island.

Daniel Alexander, another priest, was baptized at Galle by Mr. Erskine. He is now attached to the Matura Station, assisting Mr. Callaway. The Committee have a letter from him, written in a very pious strain.

Besides these, there are some young men, formerly designed for the Buddhist Priesthood, under instruction. In one priest, some high hopes were entertained by the Brethren; they have been disappointed. It does not, however, appear that he has relapsed into Paganism.



Assistant Missionary, it is observed—

This case warrants the expectation, that not only will the Converted Heathen furnish a supply of Missionaries, but that it may please God to raise up from among the youth of European Descent, many of whom are well educated, suitable instruments for the diffusion of Christianity among the Natives, acquainted from childhood with their language and manners, and with constitutions suited to the climate. Receiving their first spiritual good from a Missionary Ministry, from the dawn of their religious life they will imbibe the Missionary Ardour; and thus every person brought to God by the labours of the Missionaries now employed, will, whether he be called to the ministry or not, be made more or less useful in the furtherance of the common design.

A pleasing indication of what may result from the revival of religion among Nominal Christians, in multiplying the instruments for the instruction of the Heathen, is given in a letter from Mr. Clough. By the conquest of the kingdom of Candy, an opportunity is now afforded for the introduction of Christianity into the interior; and though of the fourteen Missionaries at present employed in Ceylon, none can be spared for that enterprise, yet, indirectly, the effects of their labours on the coast are beginning to be felt among the Candians.

Mr. Clough refers here to the circumstance of a number of young men, country-born, who are gone into the interior as Government Clerks, and took with them Cingalese Testaments and Tracts, with which they are endeavouring to do good among the Natives.

#### *Schools.*

In addition to their proper work as Ministers, the Missionaries have directed a considerable share of attention to the establishment of Schools, and have already commenced some very promising institutions of this kind.

Sunday Schools have been established at Columbo, in the garrison, and at the populous town of Negumbo. This last is conducted by

a respectable young man, a Native Cingalese.

Of the Negumbo School it is said—

In this School there are more than sixty boys of different classes, Dutch, Portuguese, Malabar, and Cingalese; most of whom, if not all, were ignorant of the alphabet when they were admitted, and can now read in the New Testament. "I went out early this morning," says Mr. Clough, in a recent letter, "to see them; and was greatly surprised, after having heard them their lessons, to find with what readiness they could answer questions out of an English Catechism. I do not know how to account for it, that I find the children in this country will learn any thing much quicker than English Children; but we have, in all the children under our care, a strong proof that much is to be done among the rising generation in India. Most of the boys speak two or three languages each, besides the English, which they are acquiring; and what may we not expect from such a number of youths, thus educated in the knowledge of Christianity?"

Besides their Sunday Schools, the Missionaries have at Columbo, Galle, Jaffna, and other Stations, Day-Schools under their care, which give encouraging promise of usefulness. Mr. Erskine, speaking of that at Galle, says, "There are here more than seventy Children under our care, to whom we preach every Saturday. Some of them coming to our School, though sixteen or seventeen years of age, I have found so ignorant as not to know the difference between good and evil—nothing of God—nothing of eternity, or of the soul!" But the Brethren feel that the efforts which they have already made in this department of benevolent labour, bear little proportion to the real wants of the country, or, indeed, to the opportunities which Providence has placed within their reach.

At Colpetty, a populous village in the suburbs of Columbo, they have a very promising School of 158 Children, boys and girls, who are daily instructed in English and Cingalese, by a pious young Native. The inhabitants of other villages

are earnest for the establishment of similar Schools; and suitable teachers are offering themselves.

On the importance of Schools it is observed—

Nothing in the experience of Missionaries has been found so useful an auxiliary to the preaching of the Gospel among the Heathen, as Schools; and their efficiency has nowhere been more fully proved than in Ceylon. By them the Dutch greatly promoted Christianity in that island; and, when they were neglected, its influence declined. The Wesleyan Missionaries have been so convinced of the importance of these institutions, as not only to increase their labour by undertaking the superintendence or reformation of some of the Government Schools, but to press upon the Committee, in the most earnest manner, for the means of establishing others in various places to which they have access, and where a large and constant supply of scholars can be obtained. Among the nominal and half-pagan Christians of Ceylon, the education of Children will be the means of reviving the knowledge and influence of true Christianity, both of which, among those Natives who still profess the Christian Name, are almost entirely lost; and great advantages will be obtained from communicating the knowledge of true religion to the Children of the Pagan part of the population, from the readiness with which many of their parents suffer them to be instructed by the Missionaries, and the Schoolmasters whom they appoint.

Our Native Schools promise, beside all other advantages which the People will derive from them, to raise up an army of Native Preachers, who will carry the Gospel over every part of the island.

The following Summary of the Schools belonging to the Society is given in a Circular Paper—

In the Columbo Station, there are eight Schools, and 697 Children; in the Galle Station, one School, and forty Children; in the Matura Station, six Schools, and 234 Children; in the Jaffna Station, three Schools, and sixty-six Children; in the Trincomalee Station, one School, and forty Children.—Total, Nineteen Schools, and 1077 Children.

#### Stations.

The first Conference of the Wesleyan Missionaries in Ceylon was held July, 1816, when ten Missionaries were present, and appointments were made to the following Stations: three Missionaries to Jaffua, one to Trincomalee, one to Batticaloe, two to Columbo, two to Galle, and two to Matura; leaving an additional preacher to be sent to Trincomalee and Batticaloe. On the chief Stations thus selected as the scene of their labours, it may not be deemed improper for the Committee to make some observations.

Columbo is to be considered as the principal Station of the Wesleyan Mission in Ceylon; both as it is the seat of Government, and because the first establishment of a Mission-House, Printing-Office, and Chapel, has been effected there. Independent of these considerations, it is a place which opens a wide field for Missionary Labour.

We refer to the article CEYLON, in the List given in the January Number, for various particulars respecting Columbo, which are mentioned in the Report.

It is added—

The printing-presses have been for a considerable time employed in giving the Scriptures and useful Tracts to the inhabitants, in the Cingalese and other languages spoken in the island. The Brethren have engaged to print the Scriptures for the Columbo Bible Society; and it is with the greatest satisfaction that the Committee learn, that Mr. Harvard's knowledge of the process of printing and of casting types will enable that excellent institution, which is conducted with the most praiseworthy zeal by the Clergy, the Members of Government, and others, to print the Versions which they intend to circulate, at a rate much lower than formerly, and with greater expedition. On this subject the Committee refer to the Fourth Report of the Columbo Bible Society.

We have already given, under the head *Ceylon* in the List, some account of the labours of the Missionaries in printing. They are extensively engaged in preparing Tracts in the Native Languages. On this subject they remark—

"The avidity with which such small books are received by the reading part of the Natives is most pleasing. We often have numbers at our doors, applying for them; and as we always make them read a part of them, to ascertain whether they are proper objects to receive the gift, our yard sometimes puts on the appearance of a Native School."

Application has been made to them from Madras, to print the Old Testament in Tamul. This is, we presume, the revised edition which Mr. Rhenius has had for some time in preparation.

Of their labours in preaching at Columbo, it is stated—

"Every week we preach twice in English, once in Portuguese, and occasionally in Cingalese. On the Saturday Evening we hold a public meeting. This, in the first place, was designed as a prayer-meeting; but the state of our congregation, particularly the Cingalese and Portuguese people, rendered it necessary for us to convert it into a kind of public catechising meeting. On these occasions, many, both old and young, attend; and, in order to accommodate it to all classes, we conduct it in the English, Portuguese, and Cingalese Languages; and this meeting promises very pleasing things, both among the young and aged inhabitants.

"Our English Congregation is, in general, pretty large and respectable: it consists, however, principally of young men who are employed as Clerks to Government, in the different offices; as few besides these understand English.

"Our Portuguese Congregation is the largest. This gives the females and many of the aged men an opportunity of hearing the Gospel, who understand no other language; unless, in a very few instances, a little Dutch be spoken among them: and from among this class of people we hope soon to be able to communicate very pleasing intelligence."

Three Missionaries are appointed to *Jaffna*, a greater number than to any other Station; and they will probably be reinforced by one or two of the Brethren lately sent out; a measure recommended by the Committee. For this extraordinary attention to the province of *Jaffna*, the extracts before given from the work published by the Missionaries on the

present state of *Jaffna*, where Christianity had its most splendid triumphs, and where it has suffered, through the faithlessness of its friends, the most painful apostacies, will be a sufficient reason. But the Committee were also urged to it by the affecting representations of the Missionaries themselves, and by the application of Sir Alexander Johnston, a gentleman equally alive to the interests of humanity and religion; by whose exertions the system of Domestic Slavery, which had existed in Ceylon for upwards of three centuries, has been brought to an end, with the full consent of the proprietors of slaves themselves. Extending, however, his benevolent care beyond the interests of the body and of time, he expressed his earnest wish that this class of persons might be made the special objects of Missionary care and instruction in the province of *Jaffna*. That gentleman writes—

"There is one circumstance in particular, which makes it very desirable that no delay should take place in establishing a Mission in the province of *Jaffna*: it is the deplorable state of the persons who belong to the three Castes known by the name of the Slave or Coria, Palla, and Nalua Castes: these persons form by far the most numerous class of inhabitants in that province: they are considered by the rest of their countrymen as slaves, and are kept by their Native Masters in the most abject state of degradation; they profess the Hindoo Faith, but have little or no real sense of religion: their habits are consequently depraved; and they are concerned in most of the offences which are committed in their province. The misery to which they themselves are doomed, and the alarm which their depredations frequently create in the country, have for many years rendered their situation a subject of my anxious consideration. Having made myself thoroughly acquainted with the origin of the Castes to which they belong, the tenures upon which they are held, and the different laws which have from time to time been passed for their protection, I have submitted a plan to Government, by which the present generation, as well as their descendants, may be completely emancipated. An attentive observation of the measures which have been adopted by the Wesleyan Missionaries for the purpose of

civilizing the slaves in the West Indies, has afforded me much information on the subject; and leaves no doubt on my mind, of the advantage which the province of Jaffna would derive, were Missionaries of the same connexion to undertake the moral instruction of the Slaves of that province."

These representations were seconded by the letters of the Brethren; one of whom says, "There are more than forty Christian Temples lying in ruins in the province of Jaffna, and twenty Preachers might there only make ten Circuits, and itinerate among the Natives."

Though such a call could not be fully complied with, the Committee felt that the least they could do was to recommend that as much of the attention of the Brethren as possible should be directed to a wilderness which had once flourished as the garden of God: Mr. Lynch has taken measures to erect a Chapel and to establish a printing-office in the town of Jaffna, which will be the centre of the operations of the Missionaries through the province.

*Trincomalee* is a new Station of rising importance, containing a large and increasing population, with numerous Heathen Temples, Mahomedan places of worship, and Catholic Churches, but entirely without a Protestant Church.

*Negumbo*, where the School mentioned above has been lately established under a Wesleyan Schoolmaster, loudly demands a Missionary; it has 90,000 inhabitants, and the access to it is clearly open.

*Rammisseram* is another Station which the Brethren, at their Conference, took into serious consideration, and were only prevented from making an appointment to it by the want of additional help: in the mean time, Mr. Lynch is occasionally to visit it.

#### *Concluding Remarks on Ceylon.*

After this brief view of the Mission to Ceylon, the Committee cannot refrain from congratulating the friends of the Methodist Missions on the gratifying prospects of ultimate success which it presents, in a quarter of the world which exhibits so many scenes of vice and wretchedness to Christian Commiseration. The union of the Wesleyan Missionaries with all who in that island interest themselves in the cause of Christ, still continues. After long and difficult preparations, they are entering more fully upon their great work; and they are entering upon

it with such impressions of the value of immortal interests, and with such views of the only means by which the ends of their ministry can be attained, as give encouraging pledges of their accomplishment. They have shewn themselves willing to labour, even to the injury of their health: they have placed themselves in the most important stations of usefulness, and amidst the widest scenes of exertion; and nothing now remains but for their friends to aid them with their prayers, and to say, *Let Thy work appear unto thy servants, and Thy glory to their children; and let the beauty of the Lord our God be upon them, and establish thou the work of their hands upon them; yea, the work of their hands establish thou it.*

The Committee, however, would not attempt to excite inordinate expectations. Much has been done by the Brethren in the short time since their first appointment; but it is chiefly in preparation, and those preparations may yet require a considerable time to mature themselves. A country so deeply fallen, so alienated from even the knowledge of God, presents a field—wide, but barren: Almost all the properties of fertility are to be brought to the soil, and scarcely any are found within it. Patience is here called to have its perfect work. Steady and constant industry are the duties to which the first labourers are eminently called: but it may be theirs to direct the plough and scatter the seed, and for others to reap the full harvest. The elements of knowledge and piety which they prepare, may be combined only in their full extent in a future generation: but that seed is sown, which God himself has promised to raise and ripen; and that morning is spread on the mountains, which must shine to the perfect day. The work is ours; but *the times and the seasons the Father hath put in his own power.*

The Mission has been, and must remain, an expensive one. This arises from the heavy charges of passage and outfit for so distant a voyage; the erection of buildings necessary to the convenience and conduct of the Mission; printing-presses and materials; the high rate of living in that country; and various other circumstances connected with the first entrance of the Missionaries upon a new station in which they had no experience, but which, for that reason, are presumed not likely to recur. The Committee have not, however,

remarked, from the accounts which they have yet received, any item of expenditure, which, in the consideration of all circumstances, can be considered imprudent; and they have entire reliance upon the professions of anxiety made by these excellent men, to conduct the Ceylon Mission in as economical a manner as its real necessities will permit. In the extent and importance of such a Mission, all considerations of the expense which it must necessarily involve will vanish before the mighty interests which it appears commissioned to advance in time and eternity.

## MADRAS.

Mr. Harvard was appointed to this Station by the last Conference; but his remaining at Columbo was thought indispensable by the Brethren in Ceylon, both from the unfinished state of the Mission Premises there, in the erection of which he had taken a principal part, and because the concerns of the Printing-office devolved upon his management. His remaining was also strongly urged by the Committee of the Columbo Bible Society. The Ceylon Conference, therefore, re-appointed him for Columbo, and referred their reasons to the Committee. The Committee, from a consideration of all the circumstances, have confirmed the appointment; and Mr. Lynch was requested by the Ceylon Conference to visit Madras, and to make such stay there as he might think necessary to regulate the discipline of the Society. It is probable that one of the Brethren lately sent out to Ceylon may proceed to this Station; but if not, the Committee recommend it to be filled up as soon as a suitable person can be appointed.

## BOMBAY.

Mr. and Mrs. Horner arrived safely at Bombay in September, and the day following were kindly received by Sir Evan Nepean, the Governor. On the same day he waited upon the Bishop of Calcutta, who was pleased to express his good opinion of the zeal and conduct of the Wesleyan Missionaries in Ceylon, and wished Mr. Horner equal success at Bombay. On his arrival, Mr. Horner immediately applied himself to the study of the Mahratta Language, under the tuition of a Brahmin. Till he had in some good degree made himself acquainted

with that, he could not enter upon his Missionary Labours. The access which this Station gives to an immense number of Pagan Idolaters, and to the Native Portuguese, more immoral than even they, affords a hope of pleasing intelligence from this quarter, and that the work will soon demand another Missionary. "As yet," says Mr. Horner, "it is the day of small things: the arm of the Lord has not yet been made bare in the sight of the people; but every promise still unaccomplished strengthens my hope, and is an incitement to diligence in my high, holy, and awful calling as a Minister of the Gospel, and an ambassador of Christ to the Heathen."

After recording the openings for usefulness among the Settlers and Convicts in New South Wales, the Report proceeds to Sierra Leone. Its chief communications on this Mission will be found under the heads of *Free Town* and *Leopold's Town*, in our January List; as will those respecting South Africa and Madagascar, under the heads *Namaqualand* and *Madagascar*.

## WEST INDIES.

*Summary View.*

The West-India Mission has for its principal object, the instruction and conversion of the Negro Slaves and Coloured People of the Islands, who are chiefly in a state of Paganism. Its success, since its establishment in 1786, has been so great, that more than 20,000 persons, chiefly Negroes, are now members of the Methodist Societies, exclusive of the Children under instruction, and the regular Hearers.

The principal details of the Report respecting the various Stations in the West Indies have been already given by us in the January List, under the names of the respective islands.

We shall extract from the Report the chief passages relative to the

*Mission to St. Domingo.*

The intelligence from the two Missionaries sent out since the last Con-

ference to the republican part of the island of St. Domingo, is of a very interesting nature. Their first impressions on entering a country where the superstitions of Popery had been merely superinduced upon the ignorance of Paganism, without being accompanied with a just knowledge of Christianity, were somewhat discouraging; and especially as, for a few of the first weeks they spent in the island, they were disabled, by attacks of fever, from entering on their work\*. Their recent letters are, however, written under cheering anticipations of being able to effect, in some good degree, the great objects of their Mission.

The freedom of religious worship guaranteed by the laws, the respect paid by the people to every form of religion, and the earnest and attentive manner in which the congregations listen to the preaching of the Word of God, are all encouraging circumstances; and warrant the hopes which the Committee have indulged, that Divine Providence may make use of the Brethren there to communicate the important blessings of religious knowledge to a people, whose civil condition is rapidly advancing, under a liberal government and an enlarging commerce. "Our congregation," says Mr. Brown, in a letter dated Port au Prince, May 30, 1817, "fills the house, and covers the pavement before it; and if sighs, tears, and groans are marks of their being affected, these we witness. Very often they respond to what we say in our Sermons. Two or three Sundays ago, preaching on Luke xxiv. 46, 47, towards the close, wishing to rivet the Word on their minds, I addressed them: "Do you think, my friends, that we have come hither to publish a lie?" Instantly, "No, no!" echoed from every quarter. Taking advantage of this declaration, I proceeded

\* Mr. Brown writes, "We first set foot on this ground February 7, 1817. Port au Prince covers, as near as I can guess, about a square mile. The inhabitants may amount to about 20,000. Many of them do not know what a New Testament is; and others, the more sensible, seem to have no idea that it is a divine book, and contains the words of eternal life. They have public market on Sundays, plays, &c. Marriage is neglected; fornication and adultery are common, and the place is noted for thieving; yet I have hardly conversed with any who would not assert and maintain, '*Je suis bon Chrétien, bien bon Chrétien.*' Popery has reigned in this place undisturbed. The people have been trained up in its mummeries; and whatever their actions may have been, after confession, doing penance, repeating prayers, &c. they look upon themselves as immaculate."

to insist on our total depravity and guilt; on the absolute necessity of repentance and remission of sins; and pointed them to Jesus Christ as the only Saviour; whilst, "Yes, yes!" was reiterated at the close of almost every sentence.

A large place has now become necessary. We have one in view, and have been considering how to meet the additional expense. This is the plan we propose: 1. To beg among the gentlemen here for money to fit it up, for the two-fold purpose of a School and Chapel. 2. To found a School on the Lancasterian Plan.

By the laws of the Republic, no WHITE can own property, or exercise any office. We thought it necessary to lay our proposals before the President. We insert his answer.

"Port au Prince, May 27, 1817.

"Alexander Petion, President of Hayti, to Messrs. John Brown and James Catts.

"Gentlemen—

"I have received your letter of the 14th inst. requesting my permission to establish a School here on the Lancasterian Plan, and to receive for that purpose those contributions which the inhabitants of this capital are disposed to afford you.

"Agreeably to your desires, I hasten to grant you the authority you request; and I shall witness with pleasure your project crowned with the success which it merits; being fully convinced that education raises man to the dignity of his being, and contributes to render him happy in society.

"As to the exercise of your religion, the 49th Article of our Constitution provides for freedom of worship; and, therefore, nothing will prevent you, while acting in conformity to the law established for all, from discharging the pious duties of the Mission committed to your trust. I shall willingly do all that lies in my power, Gentlemen, to prove to the honourable Society whose Missionaries you are, how much I am flattered by the selection which it has made of you, and how much I desire to concur with them in promoting the happiness of my fellow men.

"Apply to me with confidence on all occasions in which I can be of service to you; and receive the assurance of my perfect consideration. PÉTION."

The Committee have reason to expect an equally favourable opening to another part of this important island, which they have resolved to embrace as soon as suitable persons can be obtained.

The Report proceeds to state the Opposition and Difficulties that have been encountered in the West Indies; and concludes with a state-

ment of the Funds, and an appeal in behalf of the Society. We regret that we must defer these subjects till our next Number.

## Home Proceedings.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### ANNIVERSARY.

THE Annual Sermon was preached before the Society, by the Lord Bishop of Peterborough, on the 20th of February, at the Parish Church of St. Mary le Bow, from 1 Tim. ii. 4, 5, 6.

The Annual Meeting took place in the Vestry Room, after the Sermon; when the usual business was transacted.

#### EXTENDED PLANS OF THE SOCIETY.

Our Readers will rejoice to learn, that the Society is enlarging its sphere of operations; and is about to avail itself of that influence which it may extensively exert over the Members of the Established Church, to call their resources into action in support of Missions to India.

Several Special Meetings have been summoned, within the last few weeks, to deliberate on these subjects. These Meetings were attended by the Archbishops of Canterbury and York; the Bishops of London, Salisbury, Norwich, Exeter, Ely, Peterborough, Gloucester, Oxford, and Landaff; the Bishop of Nova Scotia; Lord Kenyon; the Deans of Westminster and Chester; the Archdeacons of London, Middlesex, and St. Alban's; Drs. Gaslin, Wordsworth, and Mant; the Rev. Messrs. Hamilton, D'Oyley, Woodd, Norris, London, and other Gentlemen.

We shall take an early opportunity of reporting the proceedings on this interesting subject.

### CHURCH MISSIONARY SOCIETY.

#### FIFTH ANNIVERSARY OF THE BRISTOL ASSOCIATION.

SERMONS were preached, on this April, 1818.

occasion, by the Secretary and Assistant Secretary of the Parent Society, and by the Rev. J. W. Cunningham, the Rev. John Kempthorne, the Rev. John Storer, and the Rev. Daniel Wilson.

The Annual Meeting was held in the Large Room in Queen Street, on Thursday the 2d of April; Arthur Foulks, Esq. Treasurer, in the Chair. The room was entirely filled. About sixty Clergymen attended the Anniversary.

An unusual degree of interest attached to this Meeting, in consequence of the opposition which had been manifested toward the Society in Bristol and its vicinity, and the secession from the Association of some of its former supporters: but the Christian Spirit manifested in the Report, and maintained throughout by the Speakers, was worthy of that cause in which the Association is engaged; and must have shewn most forcibly, to any adversary that might have been present, that the Society and its friends, while they steadily pursue their object even through *evil report*, are determined to *shew all meekness to all men*.

The Chairman opened the Meeting by an Address of great feeling, and in a most Christian Spirit. The Report having been read by the Secretary of the Association, the Rev. Fountain Elwin, various Resolutions were moved and seconded, respectively, by the Secretary of the Parent Society, and Mr. Sheriff Hilhouse — by the Rev. James Vaughan, and Charles Phillott, Esq. — by the Rev. William Day, and the Rev. J. W. Cunningham — by the Assistant Secretary of the Parent Society, and Major-General Prola — by the Rev. Thomas

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Methuen, and the Rev. John Kempthorne — by the Rev. John Richards, and Edward Brice, Esq. — by the Rev. T. T. Biddulph, and Isaac Cooke, Esq. — by the Rev. T. B. Simpson, and the Rev. John Storer. The Meeting was closed by an Address from the Rev. Daniel Wilson.

We regret that our limits will not allow us to give a detailed account of the Speeches on this occasion; as they were, generally, of unusual excellence.

Some judgment may be formed of the spirit which pervaded the friends of the Society, from the following Advertisement, which announced the result of the Anniversary:—

*Bristol Church-Missionary Association.*

The Committee beg to offer their sincere thanks to the Friends of this Institution, for their liberal support at its FIFTY ANNIVERSARY, held last week.

The various Sums received by the Treasurer of the Association, are as follow; viz.

	L. s. d.
Collected at Anniversary Meeting	181 16 1½
Ditto in Donations and Subscriptions at same time	19 8 0
Congregational Collections	301 4 1½
Benefactions received in Committee Room	631 8 1½
Received by the Secretary	364 10 0
	46 15 6
	L. 1843 17 9

*The Amount of the Collections this year exceeds that of last year by the sum of 514l. 6s. 7d.*

FOUNTAIN ELWIN, *Secretary.*

The sum collected at the Meeting is the largest that has been collected at any Meeting connected with the Society.

The Contributions in the Committee Room and by the Secretary, amounting, as above stated, to 411l. 5s. 6d., were provided by the zeal of some friends, in order to cover any defalcations that might arise in consequence of the attacks which had been made on the Society. The Report announces, however, that those defalcations, so far as had then appeared, amounted to but Four Annual Guineas!

Beside this sum of 1243l. 17s. 6d. contributed at the Fifth Anniversary, the Association had raised 1858l. 10s. 11d. during the preceding year, amounting very nearly to the sum of THREE THOUSAND GUINEAS contributed by this noble Association to the great cause of Church Missions, in little more than twelve months!

FORMATION OF THE FOREST-OF-DEAN NORTH-EAST BRANCH ASSOCIATION.

The Assistant Secretary proceeded from Bristol, after the Annual Meeting. He preached at Weston-under-Penyard, on Friday Evening, April 3d; and at the New Church of the Holy Trinity, in the Forest of Dean, on Saturday Morning.

A Meeting for the purpose of forming a Branch Association to the Gloucestershire, was held, immediately after the Sermon, in the adjoining School Room; the Rev. Robert Strong in the Chair. The room was completely filled, chiefly with the Foresters and their families. The Meeting was addressed by the Rev. Messrs. Strong, Berkin, Bickersteth, and others.

It was highly interesting to see so many of those men, who, till a year or two since, had no Church themselves, now so impressed with the value of the truths which they had heard, as cheerfully to come forward and assist in making them known to Heathen Nations.

The Collections amounted to nearly 25l., and many names of Subscribers were received.

About thirty Collectors of fifty-two shillings a year have already joined the Association.

*President*—The Rev. Robert Strong.  
*Treas.*—Messrs. Newman & Pritchard.  
*Secretary*—The Rev. Henry Berkin.

FORMATION OF THE HEREFORD ASSOCIATION.

Contributions have been raised in Hereford, for several years; which were begun by a zealous Lady, who laboured almost alone. The Rev. Henry Gipps has, since his residence in that city, greatly



aided the cause of the Society: but no regular formation having been given to the Association, the Secretary and Assistant Secretary of the Parent Society proceeded thither from Bristol, in order to render assistance at a Meeting to be held for that purpose.

The Assistant Secretary preached, on Sunday, April 5th, in the Morning, at All Saints' Church; and, in the Evening, at St. Peter's: Mr. Gipps preaching at St. Peter's in the Morning. The Secretary left Bristol on Monday Morning; and, having preached at Newland in the Evening of that day, proceeded to Hereford on Tuesday Morning.

On that day a Meeting was held in the Nisi Prius Court of the New Shire Hall; the Rev. Henry Gipps in the Chair. The Meeting was addressed by the Chairman, the Secretary and Assistant Secretary, and the Rev. Messrs. Berkin, Mountfort, Bagge, Rogers, and others. In the Evening, the Secretary preached at St. Peter's.

Nearly 450*l.* had been previously paid to the Church Missionary Society from Hereford; and between 80*l.* and 90*l.* was added on this occasion.

#### SECOND ANNIVERSARY OF THE COLCHESTER AND EAST-ESSEX ASSOCIATION.

Sermons were preached at St. Peter's Church, on this Anniversary; by the Rev. Legh Richmond, on Sunday Morning and Evening, April 12th, and by the Rev. W. Marsh, in the Afternoon; by the Secretary

of the Parent Society, on Monday Evening, for the School Fund; and by Mr. Richmond, on Tuesday Evening, for the Ship Fund.

On Tuesday, April 14th, the Annual Meeting was held, at the New Room, in the Lion Walk; the Worshipful the Mayor of Colchester in the Chair. It was very fully attended.

The Chairman opened the business by a very suitable Address. Mr. Newell, one of the Secretaries, having read the Report, the various Resolutions were made or seconded by the Rev. Messrs. Ward, Pratt, Newman, Torriano, Nottidge, Marsh, Richmond, Bull, Trash, Brett, and Burgess; by J. Bawtree, Esq. jun. and by the Hon. Lieutenant-Colonel Gardner.

The Collections at St. Peter's Church, with some that were brought from the country, and 35*l.* 17*s.* 10*d.* collection at the Meeting, amounted to 235*l.* 1*s.* 7½*d.*

An excellent spirit prevailed throughout the whole.

#### VISIT OF THE ASSISTANT SECRETARY AND OTHERS TO IRELAND.

From Hereford, the Assistant Secretary set out for Holyhead, for the purpose of proceeding to Dublin; there to join the Rev. Dr. Thorpe, who was to go direct from London; and the Rev. Thomas Dikes, who had set out from Hull. They met in Dublin, in the beginning of the following week. We shall lay the particulars of their visit before our readers.

## Foreign Intelligence.

### WESTERN AFRICA.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

*Arrival of Messrs. Collier and Decker.*

WE mentioned, p. 474 of our last Volume, the embarkation of Messrs. Collier and Decker, with Mrs. Collier, Mrs. Decker, and John Maxwell, on board the Preston, on the 19th of November. By letters, just received, we hear that they arrived

safely on January 24th. They encountered much bad weather in the mouth of the Channel, and had afterwards rather a tedious passage.

The arrival of these friends awakened the liveliest feelings of joy in Mr. Garnon; who was anxiously looking out for more help, in the great work which is opening before the Christian Labourers in the Colony.

## RUSSIA.

## LONDON MISSIONARY SOCIETY.

## IRKUTSK.

*Interview of Messrs. Stallybrass and Rahmn, at Moscow, with the Emperor.*

UNDER the head *Irkutsk*, in the January List, we have already stated the appointment of the Rev. Messrs. Stallybrass and Rahmn to that Station. On their way to their destination, these Missionaries were honoured by an interview with his Imperial Majesty, at Moscow, on the 5th of January. Under that date they write—

We have, this evening, had the honour of an interview with his Imperial Majesty. He received us without the forms and ceremonies which are usual at Courts. He inquired particularly respecting our object. We told him, it was to translate the Holy Scriptures into the Mongol, and, if possible, into the Mandshur Languages. He spoke of the difficulty of our undertaking, the privations which we must endure, and his wish to make our arduous work as easy as possible. He expressed his pleasure, that God had raised up instruments for such a work; and his opinion, that nothing but a pious hope in the promises of God, and grace and strength from Him, could enable us to execute our intentions. With eyes sparkling with joy, and with an animation which nothing but a feeling sense of the subject could excite, he spoke of the promises made in the Word of God, respecting the circulation of Divine Truth; and of the pleasure which he felt, and which every believer in them must feel, at this singular period, in seeing so many of them fulfilled. He expressed his firm conviction, that they will all be fulfilled, because made by a faithful and powerful God. He regretted, that he was able to speak so little upon these great subjects, in the English Language. He assured us of the pleasure which he should find in affording us every assistance and encouragement in his power; both on our journey, and also for the promotion of our object, when arrived at Irkutsk. He told us, he had given most positive orders, and should still give them, that every facility should be afforded us; and, above all, he assured us, that his prayers should

ascend to God on our behalf, that the important work which we had undertaken, might be accomplished.

What will not be accomplished, under the favour, and in answer to the prayers, of such an Emperor!

## UNITED BRETHERN.

## CONVERSION OF TWO MONGOLIAN NOBLES.

THE Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer of the Bible Society at Petersburg, has transmitted to the Elders' Conference of the Unity, a very remarkable account of the manner in which the study of the Gospel of St. Matthew was, under the Divine Blessing, made the means of conversion to two Saisangs, nobles or princes; of the Mongolians.

This account is dated March 7, 1818. We give it at large.

Having finished printing the First Edition of the Gospel according to St. Matthew in the Calmuc Language, copies of it were sent to Siberia, to the civil Governor of Irkutsk, Nicolai Iwanovitch Treskin, a counsellor of state to his Imperial Majesty; which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorianian Burats. The Burats, dwelling to the north of Lake Baikal, and adhering to the Shamanish Superstitions, have not yet the art of writing; the use of letters having been first invented during the reign of the Chinese Emperor Chuwilay Zazen Chan of the Mongol Dynasty, with a view to propagate the Shakdshamunish Superstitions (or the Religion of the Lamas); for which purpose, the writings of the Indian and Thibetan Authors, treating of these doctrines, were translated into the Mongol Language, and written with Mongol Characters.

As the above-mentioned Governor, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it, they took all possible pains to understand its contents; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but

formed after the pattern of the Mongol Letters; whereas the other Mongol Tribes have retained the ancient characters, which have also been the original of the Mandshurish Letters.

It happened providentially, that a well-known book on Religion, in the Calmuc Language, was found in the Mongol Horde, which had belonged to a Saisang (nobleman), who had accompanied the Torgot Horde, and died on the road, when they emigrated from the River Wolga to China.

The commission to decipher the Gospel was now given to two Saisangs of the Chorinian Buräts; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the Mongols, Bandida Chambo Dansang Gowang Tuki Dschamzu, and the Prince of the Chorinian Buräts, Galsang Marday, each among his own people, of their own accord, made a collection, amounting to upward of 11,000 rubles, (550*l.*), which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with; and, at length, the matter being referred to a Sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Buräts, to undertake the work; which being unanimously approved, Prince Galitsain sent a requisition to this effect to the civil Governor at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nomtu, chief of the Tribe of Chuwahsay, of about 3000 males; and the younger, Saisang Badma, chief of the Charnagay Tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese Frontier for St. Petersburg; and arrived here in the beginning of December, 1817. Passing through Moscow, they had the honour to be presented to the Emperor, who encouraged them, in the most condescending terms, to proceed in

the work. Here, the Bible Society furnished them with a suitable lodging; and the care of them was committed to me. They likewise brought recommendatory letters from the upper Chiefs to me; expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their new situation, they commenced their labours with unbounded zeal. Before they began their translation, they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God, by the power of the Gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a-week, always bringing their work with them; and, at each visit, I perceived their progress, not only in the knowledge, but also in the personal application of the Gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed, with delight, their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of Scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares His readiness to receive sinners, inviting the weary and heavy-laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder, who hired labourers into his vineyard, giving to those who came in the evening, the same wages as those received whom he had hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the

world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago, they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time, they spoke as follows: "We have been zealous followers of the doctrines of Shakhshamuni, and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus, we observe the reverse: for the more we meditate on His words, the more intelligible they become; and, at length, it appears as if Jesus Himself were talking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversations with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked, that there seemed to be something upon their minds, which they were on the point of disclosing; but that they always suddenly checked themselves, and entered upon other subjects. A short time ago, they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying: "Well, my friends, what have you to say to me to-day?" Upon this, the elder of the two, after an evident conflict with himself, expressed himself thus: "We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakhshamuni" (the Fo of the Chinese) "without finding rest. By God's mercy, we have been chosen to translate the Gospel of His Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other:

we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian Faith. What advice would you give us?" The younger Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as demonstrating the power of that Gospel: but I asked them, if they had duly reflected what was required of a disciple of Jesus; that Christ does not promise His followers earthly happiness and honours, but rather reproach among men; and that He calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming His entire property; for that He, who, in order to redeem fallen man, in mercy, offered Himself as a sacrifice once for ever, and who thereby purchased us unto Himself by His bitter sufferings, bloodshedding, and death, could not accept a heart devoted half to Him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's Family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus Himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matth. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what He says of Himself—*The foxes have holes, and the birds of the air have nests, &c.* But they declared, that it was their firm determination to be followers of Jesus, and to share in His reproach, if that

were their lot; though they, at the same time, did not deny their wish, that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the Gospel, might turn to Jesus: that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence: for that their nation imagined, that, as soon as they became Christians, they must become Russians (of which both they and the Calmucs have great horror): that this idea was dreadful even to *тѣмъ*, personally; for they did not wish to forfeit their nationality. They therefore hoped, that the Emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the Gospel; and, more especially, that faithful Teachers might be sent to their nation, to point out to them the Truth, and to guide them in the way of Salvation.

I approved their plan; but begged them to be quite passive, and to take no steps on their part; but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the Teachers whom they wished to have employed among their nation, measures would be taken to procure them: but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed His voice in all things; and who would find means to remove all external difficulties, if it were His will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian Faith. These conversations gave them great pleasure: but they inquired, why I had not told them all this sooner. I answered; "You are, as yet, but babes in Christ; and, with such, the pure milk

of the Gospel agrees best: as you grow in grace, you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again: if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be, in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol Language.

According to my insight and knowledge of the language, their translation is the best that can be procured: No European could have executed it so well; nor will any one be able to do it, for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases to me, in a way which I have sought for in vain, among the Calmucs; but they are well versed in the language of Thibet, and can read the Thibetan Characters with as much ease as the Mongolian. They immediately understood me, when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

[Here follow several examples, and an account of some valuable manuscripts, which they had presented to Brother Schmidt.]

I conclude my Report with that fervent wish, that this nation, and especially these two awakened Saings, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my Brethren and Sisters, to whom the extension of the Redeemer's Kingdom is precious. The harvest in the immense regions of

the Russian Empire is truly great, but few, very few are the labourers. Surely the fervour, which fills my soul, while I am writing this, will likewise inspire those who read the Report.

I. J. SCHMIDT.

*St. Petersburg*, { Feb. 23, } 1818.  
 { March 7, }

In a Letter accompanying this Report, Mr. Schmidt adds—

What I have written is most conscientiously according to strict truth, without the least amplification. I have rather avoided quoting many expressions flowing from the fulness of the hearts of men truly awakened, partly for want of room, and partly not to say too much at once; as I intend, at a future period, to describe to you more traits of the state of mind of these men, during this visitation of Grace; trusting, that, by the Lord's mercy, His Spirit's work will continue within their souls.

According to their spontaneous declarations, they were already under strong convictions of the truth, while they were deciphering the Calmuc Translation of the Gospel of St. Matthew, in their own country; insomuch that they had to hear from relations and superiors many severe and bitter remarks. The father of the younger Saisang addressed him, at taking leave: "I perceive already, that you are spoiled for our religion: beware that you be not seduced!"

O how happy should I be, if it were in the power of our Church to send Missionaries to this people; since, by God's Providence, they have been first led to us. These two men seem indeed not far from the kingdom of God, and ripe for reception into the covenant of His people. I therefore feel much concern, that the fulfilment of their ardent wishes seems yet at so great a distance. Often have they requested me to come and dwell among them, and be their Teacher. This is impossible, at present, as you know: but I have sacredly promised, that I would use my best endeavours to obtain that favour from the Brethren's Church. Most gladly would I devote myself to this service, and feel deeply the unmerited favour to be used in bringing the Gospel to a Mongol Tribe; but circumstances prevent my removal: nor do I count myself worthy to be thus employed.

This period of my life will never be forgotten by me.

With the translation of the Gospel according to St. John into the Calmuc Language, I have only proceeded to the Seventh Chapter; and my friends the Saisangs are most impatient to see it finished, the first chapters having excited within them the greatest possible interest. I commend myself, and my dear Buräts, and the important subject which I have brought before you, to your prayers and kind remembrance; and remain, &c.

ISAAC JACOB SCHMIDT.

The preceding communication must awaken the gratitude of every Christian Reader. In the following article it will be seen that an opening into Thibet is offering in another quarter. Mr. Schroeter, in the pursuit of his important object, the translation of the Scriptures into the language of Thibet, may probably find effectual assistance in such men as these Mongolian Nobles.

#### INDIA.

##### CHURCH MISSIONARY SOCIETY. TITALYA.

UNDER this head, in the January List, will be found an outline of the information which we have now to communicate. The details will be read with great satisfaction by all who watch the various indications of the growth of Christ's Kingdom in the world. Titalya, a Station in the northern part of Rungpore, opens a favourable access into Bootan, Thibet, and even to China.

##### *Importance of Titalya as a Station.*

Captain Barrè Latter, the Commanding Officer on this Station, speaks strongly on this subject in a Letter addressed to a Member of the Corresponding Committee at Calcutta, of which the following are extracts.

Owing to a particular chain of events, it has so occurred, that I have obtained a great degree of influence over a number of tribes, hitherto unknown to us, but who possess a de-

gree of knowledge that has surprised me. I am desirous that this influence should be directed in affording facilities to the diffusion of the Gospel among them.

If a Missionary could be fixed here for a few months, I should have it in my power to establish him in such a manner, that he would be able to maintain his ground. I could also procure Interpreters for him; and, in a great measure, transfer my influence to him. Besides which, a great deal of prudence and moderation will, at first, be required, to gain the goodwill of all the different tribes. In this respect, my advice, if attended to, will be of great use to any Missionary.

The advantages to be expected from having a Missionary here, are, that he will be enabled to become acquainted with languages hitherto unknown, but current among extensive nations, who have presses for printing, which alone affords a great facility for circulating the Scriptures.

The countries I allude to embrace a portion of the world that has hitherto been considered as a blank. It may be supposed that the Residency at Catmandoo might afford a more favourable means of communication, than any from this quarter: on the contrary, political circumstances will render that almost impracticable; and every obstacle will be thrown in the way by the Nepaulese.

*Mr. Schroeter proceeds to this Station.*

The Committee, feeling the importance of these suggestions, agreed that Mr. Schroeter should proceed to Titalya. As the Rev. Mr. Robertson was about to pay a visit to Captain Latter, for the recovery of his health, Mr. Schroeter availed himself of the opportunity to accompany him.

Some extracts of a Letter of Mr. Schroeter's to the Secretary, dated Titalya, January 13, 1817, relate the circumstances of his journey.

From the 2d of July to the 8th of September, 1816, I resided at Kidderpoor, about five miles from Calcutta, together with my Brother Greenwood. My chief employment was then the learning of the Bengalee Language. But, on that day, I was

*April, 1818.*

called on by our friends to go up to Titalya; Captain Latter having requested them to establish a Mission there for Bootan. They had hired a great boat for that purpose, in which I took up my abode on the day following. The Rev. Mr. Robertson, who was about to undertake a journey for the recovery of his health, was so kind as to accompany me. We left Calcutta on the 10th of September. The sudden separation from my Brother Greenwood at first rather dejected me, especially as mutual love had subsisted between us.

On our voyage, which proved very tedious, as the wind in this season of the year blew the greater part against us, nothing peculiar happened. We witnessed the heathen abominations.

This voyage afforded me an opportunity of seeing a good part of the province of Bengal. It is, indeed, a fine country; but I think Europe excels it in natural scenery. The windings of the Tellinghy and Mahanuddy Rivers are extensive and frequent, which renders the distance from one place to another very great. Certain tracts of land on both sides of the Mahanuddy River are yearly four months under water, and others are overgrown with reed-grass. The land cultivated is chiefly planted with indigo and rice, and the towns and villages are built of mud and straw. The Natives have very seldom a chair or table in their huts, but sit on the ground. They use neither knife, nor fork, nor spoon, at their meals; but eat with their fingers.

For want of sufficient depth of water, we were obliged to leave the boats in Kishengunge, and to proceed the last forty miles to Titalya by land. Mr. Robertson having gone on before in a palankeen, apprised Captain Latter of my arrival: he had the goodness to send some elephants, on which I followed, with the baggage.

It was the 29th of October when I arrived; and was most cordially received, both by Captain Latter and his family.

The country hereabouts is bare, and little cultivated. The soil is sandy: toward the north lies a chain of hills, beyond which the Himmala Mountains raise their heads. The wind blows at this season of the year pretty sharply from thence, so that

I can make use of my European winter-clothes.

I shall go with Captain Latter into the mountains of Bootan, as soon as the season of the year shall be favourable. The inhabitants of these mountains speak a language with which the Europeans are as yet but little acquainted. I got the alphabet from some men who were sent down on an errand to Capt. Latter, in the learning of which I found no difficulty: but the reading of their language seems to require great attention, as their spelling appears to be quite different from the pronunciation.

It has been observed, that they acknowledge no Castes; which may facilitate the reception of the Gospel among them. The greatest difficulty lies, at present, in the acquirement of their language, which, at the commencement, cannot but be tedious. If it be, however, the will of God that His Word shall now be translated into this language, He will give health, wisdom, faith, and patience. He taught us to sum up our petitions, and to say, *Thine is the Kingdom, and the power, and the glory.* With God, all things are possible. May, then, my whole dependence be on Him! May I ever feel that He is with me; and be enabled to say, *I can do all things through Christ which strengtheneth me.*

*Proceedings of Mr. Schroeter.*

On the 24th of February, Captain Latter writes—

Mr. Schroeter is evidently not calculated for rough or hazardous work: but he has an uncommon talent in acquiring languages. He is indefatigable in his application, and has the cause sincerely at heart.

I do not think he could possibly be employed more advantageously than at present. His talents are admirably adapted for the work in which he is now engaged; and what he is accomplishing will greatly facilitate the labours of any future Missionary.

We are treading upon very tender ground, and a great deal of prudence is requisite in the outset. Hitherto, through the blessing of God, every thing has succeeded to the utmost of my wishes. We have got the Alphabets in the Umin and Uchen Characters of the Thibet Language; and

also the Lepcha Alphabet, which is a perfectly distinct character.

I have lately had a very favourable opportunity of introducing Mr. Schroeter, **AVOWEDLY** as a Minister of the Christian Religion, to several Hill People of consequence, and to some Lamgs who are at the head of numerous Monasteries; and Mr. Schroeter is now going into the Hills with Lieutenant Treston, who is employed, under my directions, on a survey. This will enable him to see a good deal of the country, and to increase his knowledge of the language.

I must beg of the Committee, for the present, not to remove Mr. Schroeter; because we should lose all that has been gained. But should circumstances arise so as to prevent Mr. Schroeter's being usefully employed here, I think Malda would be the best place for him to go to: and it may be as well for him to go down to Mr. Ellerton for a few months, whenever he may not be required here. My object in this is, that he should perfect himself in the Bengalee, under Mr. Ellerton's tuition, when not employed in the more important occupations of the Bootan Mission.

On the 24<sup>th</sup> of March, he adds—

Since I last wrote to you, we have equipped Mr. Schroeter for a trip to Himaas, upon which he has set out with Lieutenant Treston. We have furnished him with abundance of warm clothing, so that there is no fear of his perishing from cold; and he has excellent guides, so that I hope he will not be buried in the snow.

The following is an extract from a Letter which I received yesterday from Lieutenant Treston.—“Mr. Schroeter is coming on admirably. He began talking to the people as soon as we arrived. They brought him a book, and were quite delighted to find that he could decipher; but when he began spelling it, they were really amazed. He is now seated on the ground, in the sun; with a dozen men round him, reading away. He gleans from every one that comes near him, and they seem quite pleased. They are in and out of the tent continually.”

I have to day written a Letter to the Rajah, introducing Mr. Schroeter as



a Minister of the Christian Religion, to whom I am desirous that he should pay particular attention; and informed him that he is learning the Thibet and Lepcha Languages. All this I hope, through the blessing of God, will smooth the way for a permanent Missionary Establishment in this quarter. We must go on gently, at first; availing ourselves of every opportunity that may offer.

Captain Latter proceeds, under date of the 12th of May—

Mr. Schroeter returned about six days ago from his trip into the Hills, and is much pleased with his excursion. He has laid a good foundation for acquiring the Thibet Language: but what, in my opinion, is of more immediate consequence, he has, under the most favourable circumstances, made himself known to the people as a Missionary—as a Preacher of Righteousness. He was everywhere received with attention and respect; and there appeared no unwillingness in the people to instruct him in the language of the country. They were very desirous that he should, in return, teach them English. This shews an inclination in them to be instructed, which we may afterwards turn to great advantage.

Notwithstanding all these favourable circumstances, I do not think that the time is yet arrived for a Missionary to be fixed in the Hills. His proper post, at present, is at this place. Mr. Schroeter is not yet sufficiently hardened to bear the deprivations to which he would be subjected, if left to himself among a strange people. He seems to me in a situation peculiarly adapted to his particular talent; and it is impossible for a Missionary to be more usefully employed than he now is. He is prosecuting his studies in the Bengalee and Hindoostanee Languages, and will no doubt prove a very zealous and useful labourer in the Lord's Vineyard.

#### *On Books and Schools.*

Captain Latter has made some remarks on the Books best adapted for Schools, and on the conduct of Education, which deserve serious attention.

Our School requires books. The Gospels in Deo Nagree are much sought after: pray send me some as soon as they are printed. Our Church Liturgy, in Hindoostanee, is greatly wanted: so are Bengalee Scriptures, Tracts, &c. in Deo Nagree would be extremely useful.

These books are not wanted merely for circulation, or to give away; but for the use of those who can read them well, and have had the Scriptures explained to them.

Can you inform me whether the Hindoo College lately established in Calcutta intends to print any Elementary Works in Geography, Natural History, &c. Maps are much required, to give the Native Boys some knowledge of the different Countries of the world; and we are thinking of getting some prepared, by having a blank map (as it is called) filled up with the names in Hindoostanee, and then sent home to England to be engraved, and printed on common coarse paper.

With regard to your inquiry whether an edition of the Hindoostanee Gospels or New Testament, printed in the Roman Character, would be useful; I certainly think it would, in some respects: but many works of much greater utility might be undertaken, at a less expense and labour.

Elementary Books for Schools are much wanted; indeed, no progress can be made without them. I mean books inculcating Christian Principles, such as Mrs. Sherwood composed; or those by Mr. Corrie and Mr. Martyn; as the Scripture Characters, Abridgment of Scripture History; and Mrs. Sherwood's Geography, which, in my opinion, is an inimitable work: I never met with one more likely to be useful to Native Children. The quotations from Scripture are remarkably beautiful; and it is in this respect that I admire it so much. An abridgment of the Church Liturgy in Bengalee is much required. Several of the Cheap Repository Tracts might be translated. I inclose one, as a specimen of the kind which I would recommend. In fact, every word, if possible, should be Scripture. When the same labour will teach the Native Children the Scriptures, to make them wise unto Salvation, why fill their minds with idle stories?

I am a great advocate for Schools; but would never support one in which the Scriptures were not introduced. I hope that the Scriptures will soon be taught in every corner of our streets.

I know the objections that will be urged against my view of the subject, and I am aware that the Schools will at first fall off; but let us persevere, and we need not fear the issue. In my plan, it is indispensable that the Children at first should be instructed gratuitously, and the books be furnished free of expense. For instance, let a School be opened for the instruction of Children. The Native Master is to be paid for his attendance; but such books only are to be introduced as the patron chooses. Such Children as choose to come, read them, and have them explained at the regular examinations. At first, perhaps, only five or six Boys would attend; but the number would gradually increase. The seed of the Word is thus sown; and we may be assured it will, in the end, bring forth fruit, some thirty fold, some sixty, and some a hundred.

If this plan be stedfastly persevered in, I am certain it will succeed; and when no longer a new thing, all objections will vanish. You have, no doubt, greater difficulties to encounter in Calcutta, than any where else; but they might, in progress of time, be overcome.

I really think it is a subject worthy of deep reflection, how far a Christian in this country, and especially a Missionary, is justified in supporting or superintending a School in which merely reading and writing are taught, under an avowed apprehension of the Scriptures giving offence. It is, I know, urged, that if Children are once taught to read, they may be induced to read the Scriptures: but may they not equally read the writings of their own Pundits? and, if we are afraid of opposition to the Name of Jesus, who know that *neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved*, is it likely that the Children, who are ignorant of this, will take up the stone which has apparently been set at nought of the Builders? If the Children taught in our Schools perceive that we are afraid of the Cross, it is not to be

supposed that they will be more intrepid.

*Prospects of the Mission.*

In the Letter, before quoted, of Feb. 9, Captain Latter writes—

I have been intending, for some time past, to write you concerning the Missionary Prospects that are opening upon us in this quarter; but wished to delay my Letter, until I had something certain to communicate.

A number of the Hill Chieftains have come down to me on public business, which affords me an opportunity of introducing Mr. Schroeter to them, and of preparing them hereafter to receive a Missionary.

I do not think it would be practicable, at present, permanently to establish a Missionary in their country; nor could it be of any use, until the language is acquired: though there is no doubt but this object may, in the course of a short time, be accomplished, and that a very favourable introduction will be afforded to any Missionary fitted for the Station. The intercourse which I continue to hold with the Lamas of the most considerable Monasteries, will, I trust, under the blessing of Divine Providence, be the means of preventing any opposition on their part, and may tend to facilitate the object in view.

It is probable that Catmandoo may afford a better opportunity, at present, of acquiring the Thibet Language, than this place: because there must be many people in Nepal, who are acquainted both with the Hindwee and Thibet Languages; whereas the people who have come down to me have only one or two interpreters among them, just with sufficient knowledge of Hindoostanee to enable me to transact what business I have with them. But this quarter, when the language is once acquired, will afford a most promising opening for the exertions of a pious and zealous Missionary. I can almost answer for his meeting with a favourable reception; and that he will be able to hold a friendly communication, not only with the principal Sirdars, but with the superintendents of the chief Monasteries in the country.

When this is once established, a Missionary fitted for the situation might maintain an intercourse with Bootan

(i.e. the Deb Rajah's Country), and in a manner perfectly unobjectionable. I do not think it would be practicable for a Missionary to get a footing in Bootan, except through Thibet, or the Sekhan Rajah's Country; for all the Soobahs who command the chief Passes into Bootan from Bengal are extremely suspicious, and unfriendly to any communication being opened on our part. They are afraid that their own importance and consequence would be lessened, if a free communication existed; and therefore throw every possible obstacle in the way.

The view which I have now taken is extensive, but not more than we are justified in taking; for we are assured, that *the earth is to be filled with the knowledge of the glory of the Lord, as the waters cover the sea.* Still, all this cannot be accomplished at once: it will be the work of time. But the Mission ought to be undertaken with extensive views; and all the means that may be in our power, ought to be directed to the great and glorious end of preaching *good tidings of great joy* throughout the whole of Thibet and Bootan, even to the borders of China. We should not, at the same time, neglect one single opportunity of doing good, however vast the ultimate design may be.

In a subsequent Letter, of June 26, 1817, Captain Latta thus addresses the Secretary of the Corresponding Committee—

In reading the Sixth Report of the Calcutta Bible Society, I observed that the Rev. J. Parson, in his Letter to you, notices the vast efforts which the Russian Bible Society is making, for circulating the Holy Scriptures throughout the whole of that extensive Empire; and, at the same time, mentions that it was in contemplation to send Missionaries from Petersburg to the frontiers of China, under the protection of the Emperor of Russia, for the purpose of obtaining a knowledge of the Mandshur Language, which is supposed to have some affinity to the Mongolian or Calmuc. Mr. Paterson also expresses a wish, that a translation of the Scriptures might be made into the language of Thibet.

You are already aware of the faci-

lities which have lately been afforded us in this quarter, toward acquiring a knowledge of the Thibet Language: and I trust that the Church Missionary Society will continue to turn its attention to this object, by allowing Mr. Schroeter to stay at Titalya, so long as an adequate field for usefulness shall remain open to him.

I am however desirous that the Society should take into consideration all the circumstances attending Mr. Schroeter's labours. They are, at present, those of the closet: and he is indefatigably employed in acquiring the rudiments of a language hitherto almost entirely unknown to Europeans. In this arduous task, it must be expected that he will meet with many difficulties; but these, his ardent zeal and peculiar abilities are well calculated to overcome: but there is an inherent modesty in his nature, which will prevent him from blazoning forth his own exertions.

If it be the wish of the British and Foreign Bible Society, or of the Church Missionary Society, to which Mr. Schroeter belongs, that a translation of the Scriptures should be made into the Thibet Language, it can only be accomplished by availing ourselves of the opportunities afforded by Divine Providence, and by a steadfast perseverance in the use of such means as are at our disposal. The edifice intended to be raised is of great magnitude; and much labour must be employed in laying the foundation, if it is wished that the building may be permanent.

I do not think it possible for the Society to employ Mr. Schroeter in a manner more suitable to his peculiar talents, or more likely to be of ultimate advantage to the Missionary Cause, than to allow him to continue studying the Thibet Language; for every step that he gains in it, facilitates the progress of future Missionaries. I am very apprehensive, indeed, that his constitution will not bear incessant application; for he is evidently wearing himself out by too great mental exertion: and I have urged him to relax a little in his studies, though it will be difficult to prevail on him to do so.

In your last Letter, you express a wish that he should be engaged in

establishing Native Schools. This has already been done, to as great an extent as practicable; and his superintendence is not required. It would be taking him from a work that few except himself are capable of performing, and employing him in a line for which he is not at present calculated.

The present state of affairs in this quarter will enable us, I think, not only to co-operate with the Russian Bible Society, in translating the Scriptures into the Thibet Language; but also in circulating the Word of God among several of the Tartar Tribes bordering upon China, and in the western part of that Empire.

Several of the Lamas, who have shewn the most friendly disposition toward the British Government, are of Calmuc Origin; and though nominally dependent on China, possess an influence beyond the controul of that Power, of which we may avail ourselves, not only for the purpose of acquiring the language, but for circulating the Scriptures among them.

I have some idea that the Mandshur Language, mentioned by Mr. Paterson, is spoken in some parts of Thibet with which we have lately had communication; and I am extremely desirous of procuring a copy of St. Matthew's Gospel in the Calmuc or Mongolian Language, to ascertain whether it is known among the Tartar Tribes to which we have access from this quarter. I hope you will be able to send me up a copy of it; as I wish to forward that and some other Versions of the Scriptures to some independent Chieftains, in return for the books which I am receiving from them. I have told their Lamas, that if they will let me have their religious books, I will send them mine in return; at which they are well pleased: and I have already received some, with a promise of more.

The object which I have in view, in this measure, is to ascertain the languages with which they are acquainted; and I am in great hopes that a very extensive field will soon be open to us for circulating the Scriptures. If it can once be ascertained that they are desirous of receiving them, our supplying them with the Word of God can never be

objected to. As printing is known throughout Thibet, in the same manner as it is in China, we may hope, if the Scriptures are sought after by the inhabitants, that they will multiply copies themselves; and this ought to be an inducement with us to ascertain, as speedily as possible, the language in which a Version of the Scriptures will be most generally acceptable. At present, it can be attempted only through the means of the inhabitants themselves: it would not be prudent to give a forced circulation to the Scriptures. We ought to be prepared to supply them, to any extent, if required: and it is our duty to seek for opportunities of making known the glad tidings of great joy to every nation, and kindred, and tongue, and people.

I shall at all times be happy to give every assistance in my power towards establishing a Mission in Thibet; but, if undertaken, more aid must be granted. It would require another Vanderkemp to be placed at the head of it. Let us pray that God, in his own good time, will be pleased to raise up proper instruments for the work. We may, perhaps, *labour in vain, and spend our strength for nought and in vain: yet surely our judgment is with the Lord, and our work with our God.*

Under the heads of *Palamcotta* and *Tellicherry*, in the January List, and at pp. 29 and 30 of that Number, our readers will have been prepared for the following communications.

#### SCHOOLS AT PALAMCOTTA.

The Rev. James Hough, the Chaplain at this Station, which is in the south-western part of the Peninsula, about 400 miles from Madras, has undertaken to promote there the object of the Society. In a Letter addressed to the Corresponding Committee at Madras, dated March 13, 1817, Mr. Hough communicates encouraging intelligence respecting the progress of education. Of this Letter the following are extracts. ;

I found this place but ill provided

with the means of instruction, either in English or Malabar, for the Youth that crowded the Bazars and other places of public resort.

The first object, therefore, that demanded my attention, was the supply of this want. Hearing that a person, named Robert Graham, had been employed here in the capacity of English Teacher, and that he had been obliged to quit his unprofitable occupation, and was then at Madras in quest of employment, I invited him to return to Palamcotta; offering him ten Pagodas per month, the sum which he had formerly received, together with the appointment of Clerk to the Church, at a salary of five Pagodas more. He readily accepted the invitation; and, after attending some time at the Male Asylum at Madras, in order to learn the System of Education adopted at that Institution, he returned to this Station.

We have now 33 Scholars; some of whom pay for their instruction, according to their ability. Our first Class is reading in the New Testament; and it is delightful to think that Hindoos and Mussulmen are perusing the Oracles of Truth. To lead them to this is all that we can do; except, indeed, that we may intreat the Author of that Sacred Volume to convey His Heavenly Light to their benighted souls.

Our object in establishing the English School, was, to instruct the European and Half-caste Children; and also to qualify some of the Natives for the Public Service.

I cannot close this account of the English School, without mentioning the application of a Young Brahmin to be admitted as a scholar. He had a noble and interesting appearance; and I question whether of the two was the better pleased, he that craved the favour, or he that granted it.

In the Malabar School, the number of Scholars is increased to near 70 Christians and Heathens. We have sent a Youth to Tranquebar, to learn the Society's Plan of Instruction. He is the son of an old Catechist, who was formerly at this Station; and he himself officiated in that capacity, a short time after his father's decease.

We are badly provided with school-room; but I hope soon to be better

accommodated, as we are building two School Rooms, adjoining our own premises. The ground on which they are to be erected is given us by an old Mussulman; and our Collector, unsolicited, has very kindly taken his signature to the Grant, to prevent his troubling us at any future period, should he be so disposed.

I am happy to say that some of the European Gentlemen here approve highly of what we are doing; and nothing like opposition has yet appeared. The Natives also, of which there are several of some respectability, both here and in the neighbourhood, regard our proceedings as favourable to them, and seem disposed to take advantage of the opportunities now afforded.

By the following extract of a Letter to a Relative in London, of a later date than the preceding, it will be seen, with pleasure, that the number of Scholars was increased from 103 to 189; and that the Schools receive countenance and support from Mr. Hough's Congregation.

We are doing a little here, in furtherance of the noble object of our Missionary Society—the erection of Christ's Kingdom in the world. For the Natives we have established three Schools: one for English, which has fifty-four Scholars: the other two for Tamul. One of these, within the Fort, has seventy-five Boys; and the other, adjoining our garden-wall, has sixty. In these Schools we use the New Testament and other Religious Books. I know not how the boys or their friends like this; but “it is the Padre's orders,” (meaning myself,) and they comply without a word. We are pretty well provided with Schoolmasters. Our European Congregation consists of about fifty persons, and those chiefly of the first respectability. You will be pleased to hear that they have come forward, UNSOLICITED BY ME, to subscribe to the Schools. They have collected 800 rupees (100*l.*) already; which sum will pay for the two new Schools that we have built, and will support them for a year!

## SCHOOLS AT TELLICHERRY.

At this Station, which is on the western coast of the Peninsula, the Chaplain, the Rev. Francis Spring, superintends the plans of the Society. The communication, of which the following are extracts, was made by him to the Madras Committee. It is dated March 11, 1817.

In speaking of Baptiste, of whom we have given some account, pp. 29 and 30 of the Number for January, Mr. Spring writes—

I have reason to expect the most beneficial result to the common cause of Christianity, from his appointment as a Schoolmaster of the Society. I have been astonished at his proficiency in the knowledge of the Scriptures, as much as I have been pleased with his modesty and humility. His character is allowed to be irreproachable, even by those who are most offended with his Protestantism. Out of between 20 and 30 boys and young men, who have applied to me for Testaments within the last three weeks, and whose good acquaintance with the English Language I was surprised at, I found that they had all been pupils of Baptiste.

In my opinion, no measure would better prepare the way for the reception of Christianity, under the blessing of God, than the appointment of Baptiste as a Missionary Schoolmaster, under my superintendence. He is well acquainted with Malayalim, Portuguese, and English. But I must leave this to the judgment of the Committee. I cannot, however, too strongly recommend the measure.

The Committee will be pleased to learn, that there has been considerable stir here since my arrival. I have had continual applications for Testaments. All that I had, about twenty or thirty, Portuguese and English, are distributed; and I have been obliged to turn away many applicants. On Sunday last, I gave eight English Testaments to as many Boys, on condition that they should come and read to me twice a week. These were sons of Portuguese.

What is still more pleasing, two Nair Boys, of high family, who daily

attend on me as my Assistants in attaining Malayalim, and who know much more of English than they can speak, asked me for Bibles this morning; and have promised to come and read them to me twice a week, and that with their parents' full permission.

The Roman Padre is violent, though he bears himself toward me most respectfully. Last Sunday he ordered our Ayah (a female servant) to remove her child from Baptiste's School; which she could not do, his schooling being paid for by the kindness of her former master.

I was agreeably surprised to hear, about a fortnight ago, of a Native Christian who was publicly preaching to a small Congregation of Natives in the Company's Chapel at Cannanore. He is a Native of Trichinopoly, at which place he was brought up in a Christian School. His name is Jacob Joseph. His father and grandfather were Christians. About a year ago he came to Cannanore, to see his brother, a private in a regiment then stationed there. He found a few who wished for Christian Instruction, and that their Children should be educated. He remained, therefore, at Cannanore, keeping a School during the week, which consisted of seven pupils; and on the Sunday and evenings, teaching about thirteen Natives the Christian Religion. He earns by his School about three or four rupees a month, upon which he subsists, apparently well contented. He has a great number of Tamul Books, consisting of Prayers, Catechisms, Bible, Sermons, and Pilgrim's Progress, which, by their appearance, seem to have been well studied. He is a young man, and unassuming in his manners. So far as I can judge, he has a single eye to the glory of God; and appears to be an *Israelite indeed, in whom is no guile*. Many of his Congregation are desirous of being baptized. I told him that I should be happy to baptize them; but could not do it without previous examination. I exhorted him to go on, in the mean time, in building them up in the faith.

If the Committee could spare me a supply of English and Portuguese Testaments it would be very accepta-

ble. School-books and Summaries of Christianity would be useful.

It gives me great pleasure to assure the Committee, that the prospect on this coast is very good. Much, however, remains to be done. There are many obstacles. A great desideratum is, a good version of the Scriptures in the Malayalim. I look forward with anxiety to the time, when I may be of some assistance in this way.

ACCOUNT OF APPAVOO, A NATIVE CHRISTIAN.

In a Letter of Mr. Rhenius to Mr. Thompson, dated March 13, 1817, he gives the following account of Appavoo.

You will recollect that I formerly communicated to you two Letters from a Native Christian, Appavoo; who was attached to us from the beginning of our being in Madras, and often manifested a real care for the salvation of his soul, and love to his Saviour. By my recommendation to Mr. Mortlock, and his kind recommendation to Mr. Campbell, he got afterwards into the office of Colonel M'Kenzie; who, placing confidence in him, has sent him now into different parts of the country, to search after antiquities. Though diligent in this, his duty; yet, as you will have seen from those Letters, he did not forget, as a Christian, to make known the saving name of the Lord Jesus to Heathens and Roman Catholics, wherever a fair opportunity offered. He was not ashamed of Christ and His Gospel. You will be happy to hear, that he continues in this desirable frame; yea, that he increases in zeal for the Kingdom of God.

The inclosed Letters will inform you of some more particulars. They contain very encouraging information. My soul has been greatly refreshed by them; and I thank the Lord, that He thus awakens men from among the Natives themselves, to become proclaimers of the Gospel. We have often prayed for such displays of His mercy. Is not this an answer to our prayers? We have a Christian—we have a Sandappen—we have an Appavoo! Let us trust that He will further hear our prayers, and give us more.

I may mention here, by the way, that being very anxious for our youths'

growing in knowledge, and becoming more fit for instructing others, I have begun this week to form a small Seminary with nine of our young men, who assemble as often as my engagements permit. These youths consist of four Protestants, three Roman Catholics and two Heathens. Unite in my prayers, that the Lord may prepare their hearts.

The Letters of Appavoo contain further, as you will see, important hints with regard to our operations. How pleasant it is to think that the Jaina High Priest, and some of his principal men, read the Word of Truth! May it bring forth fruit abundantly!

JOURNEY OF APPAVOO.

Appavoo has communicated to Mr. Rhenius the particulars of the journey which he has taken. There is an intelligence and feeling in these Letters, which cannot fail to gratify the Christian Reader.

From Conjeveram, about 46 miles south-west of Madras, he writes, under date of October 25, 1816.

My master appointed me to take a long journey; in which I have explained the truth of Christianity to some of my friends. Some of them much desired of me the Sacred Scriptures. I replied, that those volumes will be given to them by benevolent Societies, which are formed in different places. They expressed their joy, and said, that they should be ever obliged by such valuable books. I promised to get them such, as soon as possible; and, in the mean time, I have explained to them some passages out of my own book. They are all well satisfied.

Conjeveram is very ancient. There are two pagodas, which have marks of great antiquity. There are now many hundred inhabitants, whose hearts are wholly darkened with gross superstition. About their religion, they entertain an opinion of it as of the highest antiquity. I pity to see so many hundred souls perishing for lack of knowledge. Many hundred children are neglected in their religion and learning. Here the Christians are much despised. Not a single soul of this description in this populous City! Here, without a suitable Esta-

blishment, Christianity cannot be introduced in the hearts of this people. School Establishments are much required in this place. I humbly call the attention of the Society, that they may establish here some Free Schools for teaching the neglected poor Children. Here I have made friendship with some persons, to whom I expressed the design of the benevolent Gentlemen. They replied, that they are willing to promote the object, so far as may be convenient. Sreenivas Moodelly, and his brother, say that they are ready to undertake the employment of Schoolmasters in this place: therefore, if it please you, the Schoolmasters' wages will not exceed two or three Pagodas. In doing this, the contempt of Christians will be rooted out, and the foundation of a Christian Church will be easily laid here; and thus the benevolent design of the Society will be accomplished.

From Chittamboore, a few miles from Conjeveram, Appavoo writes thus to Mr. Rhenius, under date of January 8, 1817—

I am happy that the Lord opens a way to sow the good seed of the Gospel among my deluded nation.

After having addressed you from Conjeveram, I travelled, by the direction of my master, from one place to another, in quest of antiquities. Everywhere I was surrounded by multitudes of Brahmins, and other classes of people. On their request, I explained to them the particulars of our religion. They say that they never knew of the Protestants, but only of the Roman-Catholics. Many of them express, that the religion of the English is the true one; but to enter into it they are afraid, on account of the differences of the castes. Some Brahmins have entertained conceits of the very high antiquity of their religion. At last, on my reasoning, they all were ashamed.

Some who are of the same caste with me, made friendship with me, after they had entirely lost the fear of my authority. They asked me why I had spoiled my head caste among the Soudras, by entering into the religion of the English, who eat beef. Upon which I proved to them, from the different authorities of their ancient

Sages, that there is not any difference in men who were created by God. They all were much satisfied at my reasoning from their own books.

Many people, at different places, requested me to get them Tamul Books, in which my religion is plainly declared. I am sorry that I have not brought even some Tracts of my late Rev. Father John. Some of these people desire to receive the Sacred Scriptures. I told them that many charitable Gentlemen are formed into a Society, in order to furnish them with such valuable books. Some Gentoo Roman-Catholics, whom I found, are very desirous of seeing the Sacred Scriptures. They say they have never seen such valuable treasures in their life-time.

As I was directed by my master to inquire into the Jain Religion, I have arrived at this Chittamboore. Here is a Jain Temple, which has marks of very great antiquity. This religion is the very ancient and first religion of the Hindoos. It is said that it was the religion that was professed by the Ancient Britons.

In this place there are many learned people, and Shastres, among them. There is a High Priest. He is like a Bishop; and is much revered by all the Jaina People, like a God. He is seated on a silver-plated throne. On my approach to him, I made my compliments. He desired me to sit down. On my friendly intercourse with him, he found that I was of a foreign religion, and asked me what religion I professed. When I told him that I was a Protestant Christian, he and his disciples surrounded me, and requested me very earnestly that I would be pleased to tell them about my religion. I took the opportunity of relating to them, from the Creation to the Redemption, and about Doomsday. They were all much surprised. The talk which I continued put them at last in terror. Many learned people requested me very earnestly to get them the books of my religion. I promised to send them four copies of the Sacred Scriptures, from the stock of the Society. To this High Priest, I promised to try to get him the whole Bible.

I beg that you will be pleased to send some copies of the Sacred Scriptures and Tracts by the bearer of this,



one of the Jaina Mén. I will give hem to the people, that these books may be useful to many villages. About the School Establishment I will write as soon as possible. I will use my utmost endeavours to cultivate my nation.

From Arcot, about seventy miles south-west of Madras, Appavoo writes on the 3d of March, 1817—

I acknowledge the receipt of your most kind Letter, dated the 14th of January, together with a parcel of sacred treasures. Those sacred treasures were duly distributed amongst the poor Jaina People, who are well accomplished in their Shastres.

One copy was presented to the High Priest, another to a celebrated Jain Poet, a third to a Scholar well versed in the Shastres, and two more to Jain Brahmins.

All of them (Appavoo adds) express their utmost gratitude to their benefactors, for having presented to them the Sacred Books of the Christians, of which they hitherto were quite ignorant. They say, that teaching the Children, and giving useful books to enlighten the people, are duties of the first importance in their religion. For this they explained to me a Sanscrit Verse, that such benefactors will be placed on most elevated seats, after their demise in this world. I was very happy to hear such expressions from their mouths. As they are people who have good knowledge in good learning, they make use of these books very profitably. As long as I staid there, I often saw them read these sacred volumes with some people very attentively.

In my frequent conversations with Jain People and Brahmins, I found many of them well convinced of their folly and ignorance: some resist, like the hard Jews, and on an opinion of the very high antiquity of their religion and castes. Some of them freely give it as their opinion, that the English are attached to the true religion and laws; but that the Hindoos will not be able to act according to it. Many were well satisfied of the propriety of my answers to all their questions.

As there are not any Protestants, many supposed that we are also the same people who worship images. All who see me, find out that Roman Catholics are quite another people. I am happy, however, to see the Roman Catholics in the country, with the name of Christians, though they are idolatrous worshippers.

At Chittamboore, I staid about a month, in quest of antiquities for my master, and in happy conversation on the Word of God, with all such as pressed me to state to them its contents.

I have mentioned your kind intention to the High Priest, with your compliments, with which he was much satisfied; but he answered, that, as it is not allowed to a Jain High Priest, by the laws of Jain, to approach the Europeans or other nations, he could give me a proper answer on my return to this place. As he loved me much, he always entertained me with all kinds of greens which he used to eat, during my residence at that place.

On my way to Arcot, every where I explained, to all that inquired after it, my true religion; and told them, that the God of Heaven and Earth, who has created us all, wills not that they should remain in ignorance and perish, but that they all should come to the knowledge of the Truth, and be reconciled unto Him, by the death of the Lord Jesus Christ, who came into the world to save sinners. Some desired me to get them books, for this information. I promised to supply them with books shortly. Many are willing to hear the Word of God, and wish to see Christian Teachers.

If Christian Readers or Catechists, like the faithful Abdool Messeeh, were sent into these countries with the sacred volumes, certainly I fully hope, that many Heathen would be converted from worshipping dumb idols unto the living God. I beg you, very ardently, that you would be pleased to recommend this case to the serious consideration of the Church Missionary Society, that they may be pleased to send Missionaries, and to supply Readers and Catechists, and to erect Christian Churches, in every principal Station in this part of India. I hope all the prophecies, which are

anted in the Scriptures, are very near to be fulfilled.

Erecting Churches in every principal Station, and sending faithful Teachers, will be the grand means of converting souls from destruction. The people in this part of the country are not so bigotted and unreasonable in their superstition as in Bengal.

On my arrival at Arcot, I had the blessing of meeting the Rev. Mr. Smyth. He was much satisfied at the sight of me, when I told him the object of my travel, and the good opportunity which I have to spread the Word of God to my nation. He was much rejoiced, and said that is the grand object, above all other. He inquired about the Jain High Priest, and about my explaining to the Heathen. I was very happy in relating this to him. As soon as I requested New Testaments, he gave me immediately the only four which he had in his possession; three of which were duly distributed among the Arcot People: one I kept for the remembrance of his name. He was very happy to see me now and then, in my leisure hours. Twice he gave me tea and bread, as you have done at your table. Twice I attended the Evening Divine Service in his Chapel: always he preached on repentance, in an impressive manner. His house is open to all people who are willing to come to him. I found him exactly like my late Rev. Father John. I found also Mrs. Smyth to be a kind mother towards Christians. She unceasingly attends in her works. As you have recommended me to the blessing of such a pious Minister, I am bound in the highest obligation for your kindness. I have advised with him about the School Establishment in Conjeveram. He gave his opinion,

that it will be expedient to keep there a Reader, a Catechist, and a Schoolmaster, as it is a populous city.

Arcot, likewise, is a populous city, where many Roman Catholics are seen. It is also a place in which the Society might establish a Church. If you make a journey to the region about Periapollum to Vadadelli, certainly it will be of great use. I am very happy to hear that you are to build a Church in the middle of Madras.

I wish to know much about your new congregation. I wish to serve under the Society, as a Reader; but, as my master loves me entirely, I will never part from him. I am going on with all the intelligence I can, in the business of my master. I have made a great number of collections.

Be pleased to supply the Rev. Mr. Smyth with sacred books, especially the Tracts of my late Rev. Father John, and Bible Histories, that they may be useful in my travel, to distribute among the poor Heathen, who desire them very much. I hope one day the reading of these books will produce in them good effect.

I hope soon to have your answer. I beg much that you will be pleased to give me the last two volumes of the Missionary Register. I am collecting for you the images. I beg that you will be pleased to write about me to the Rev. Mr. Schnarrè, and assure him of my humble respects. I wish to know about the Christian Missionaries who came lately, where they are. As the limits of my letter are very short, I beg to conclude, and beg pardon for my boldness and trouble.

Rev. and very kind Sir,

Your very obedient Servant,

T. N. APPAVOO.

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## Miscellanies.

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### HINDOO SUPERSTITIONS.

THE Journal of the American Missionaries at Bombay contains the following narrative, which will be read with commiseration and prayer by every sincere Christian.

We have witnessed a horrid specimen of the Hindoo Religion. It was at a village called by the Natives, Kamatapoor, i. e. the town of the Kamatees, who are a

Telinga People, from the opposite side of the Peninsula. The affair took place at the temple of Kandoba, or Kandah Roe, an incarnation of Mahadave in a human

form, in which character he destroyed the demon Manimal. To this God, two persons, a man and a woman of low caste, made a vow. The man, as was said, made his vow, and performed it, for the purpose of obtaining greater bodily strength and vigour, and the woman that she might obtain an offspring.

The vows were performed by making offerings to the idol, and by torturing themselves before the temple. The affair began with music and dancing before the door of the temple; or rather by a barbarous jangle of harsh-sounding drums and pipes, and by a sort of beastly play, somewhat resembling the plays of dogs or monkeys.

After this, the offerings were made. They consisted of a small quantity of boiled rice, a few small cakes, several kinds of colouring stuffs or sacred paint, burning of incense, and a drink-offering of *toddy*, an intoxicating liquor taken from the palm-tree, besides a number of other things; which were all placed on a little spot of ground, previously figured by red lines variously intersecting one another.

After these offerings were made, the sacrifice of a kid was performed. The person who principally officiated at the sacrifice, was an old man, almost naked, with long black hair hanging frightfully over his shoulders and face, around his loins a broad belt strung with a number of bells, also bells around his ankles, and a heavy hempen rope for flagellation in his hand; making altogether a very horrid appearance. The kid was brought, and waded around the spot where the other offerings had been made. It was then seized by that demon-like man, who began to run round the car, which was the engine of torture; and, at the same time, to tear open with his teeth the throat of the kid, and to suck its blood. While he was doing this, the clang of music, the yell of the people, the crowding, howling, and pushing around him, exhibited a horrid and diabolical scene. After the monster had thus torn the kid and drunk its blood, he was caressed and revered by the people, as a superior being; and they were as eager to touch him, as though the touch of him was sufficient to communicate some invaluable blessing.

The car just mentioned consisted of two cart-wheels, upon the axis of which was perpendicularly erected a pole, ten or twelve feet in length. On the top of this perpendicular pole, another pole, of about twenty-five feet in length, was so fixed, horizontally, that, by means of ropes fast-

ened to one end of it, the opposite end might be let down to the ground, or elevated at pleasure to the height of about twenty feet. Near the end of the pole to be thus elevated, was fastened on it a cloth, or a kind of canopy; and directly under this canopy was fastened a rope for suspending the person voluntarily devoted to torture.

All things being made ready, a young man, loaded with red and yellow paint, came forward. Preceded by musicians and followed by a train, he began to circumbulate the temple, making a circumference of about thirty rods. After going round the temple several times in this way, two iron hooks, having each two prongs thrust through the skin and principal muscles on the small of the back, were made fast to the end of the pole which was let down near the ground. Instantly the ropes at the other end were pulled, and the poor frantic creature was drawn up to the height of about twenty feet, and there fastened. The music struck up, and a noisy group seized the ropes fastened to the car, and drew it six times round the temple, making the circumference as before mentioned; the man at the same time scattering the dust of chunda-wood on the crowds under him. When he was let down, the people manifested the same eagerness to touch him, as they did before to touch the monster who had sucked the blood of the kid.

After this man had performed his vow, a female was suspended on the hooks, and drawn round in the same manner. She seemed to manifest greater fortitude and contempt of pain than the man; for, while the weight of her body was entirely suspended on the hooks in her back, she voluntarily flung herself about by a variety of action, which must have greatly augmented her sufferings.

After she had been drawn five times round the temple, she was let down, and led away amidst the congratulations and applauses of the multitude. Thus the scene closed. Several others, it was said, stood bound by their vows to the same Idol, to inflict the same tortures on themselves in the course of a few days.

Here the Christian may behold something of the degraded, deplorable, perishing state of the Heathen. How hard their bondage to Satan! How wretched their present condition! and, alas! what must soon be their condition in eternity, unless that Gospel is preached to them, which is able to make them wise unto salvation, through faith in Christ Jesus.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21, to April 21, 1818.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Bath (from Chippenham Branch, 15 7 6;—20l. having been collected there by the Secretary)		15	7	6	256	2	5
Bentnck Chapel		110	0	0	3140	15	9
Bewdley		66	0	0	320	19	2
Birmingham	General Fund . . . . . 88 19 8 Scol Fund . . . . . 5 0 0	93	19	8	2093	19	8
Blackfriars		6	19	6	332	12	2
Blackheath Ladies		64	9	10	213	13	5
Bristol	General Fund . . . . . 598 10 11 School Fund . . . . . 260 0 0	858	10	11	9278	10	11
Bromsgrove	General Fund . . . . . 7 2 0 School Fund . . . . . 10 0 0	17	2	0	55	12	2
Broadway Church, Westminster		60	3	9	269	16	2
Cambridge Ladies		21	1	3	638	12	8
	Gentlemen . . . . .	87	1	6	467	9	0
Christchurch (Newgate Street)		41	2	6	193	10	7
Clerkenwell		118	6	4	616	17	5
Clewer (Berkshire)		9	0	0	215	10	11
Derbyshire	General Fund . . . . . 317 10 3 From Brailsford Branch 1 12 1	319	2	4	1212	16	2
Devon and Exeter (from Hatherleigh Branch):	General Fund . . . . . 25 18 3 School Fund . . . . . 5 0 0	30	18	3	443	5	0
Dorchester		12	19	4	186	9	5
Falmouth		59	9	11	205	12	2
Gainsborough		14	12	2	152	18	6
Glasbury (Brecon)		18	10	6	378	15	1
Gloucestershire	General Fund . . . . . 163 7 10 From Campden & Vicinity 22 17 2	186	5	0	777	13	6
Guildford		8	2	6	116	11	3
Halifax		34	14	0	182	16	0
Hastings and Oare		53	13	6	216	0	2
Helston and Marazion		48	1	6	112	1	0
Hereford		80	0	0	521	12	6
Huddersfield		140	13	3	984	12	9
Hull	School Fund . . . . .	10	0	0	2727	19	1
Islington Ladies, General Fund	15 14 5	20	14	5	56	1	8
	School Fund . . . . . 5 0 0						
Kendal		40	7	8	452	5	5
Kettering		16	13	0	200	16	9
Leeds	General Fund . . . . . 240 0 0 School Fund . . . . . 20 0 0	260	0	0	2411	6	11
Liverpool (Seaforth)		20	0	0	57	3	6
Mark, near Axbridge		8	10	0	33	7	6
Micheldever and Stratton (Hampshire)		24	0	0	47	0	0
Newcastle-upon-Tyne		75	0	0	395	0	0
Northampton		86	12	0	354	0	8
Penrith		36	0	0	100	1	0
Percy Chapel		29	12	6	1245	3	10
Plymouth Dock		50	0	0	515	1	11
Portsea	General Fund . . . . . 23 2 11 Ship Fund . . . . . 0 9 4	23	12	3	582	19	0
Queen Square Chapel, General Fund	21 6 0	26	6	0	435	14	1
	School Fund . . . . . 5 0 0						
Romsey		9	0	0	70	16	6
Rotherham		22	7	6	337	5	5
Shaftesbury		40	0	0	60	0	0
Sherborne		6	6	0	48	17	2
Shropshire (including 26l. from Ludlow Branch)		300	0	0	715	7	2
Silk Willoughby and Quarrington (Lincolnshire)		2	0	0	7	9	6
Southwark		90	0	0	1277	17	2

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 159

ASSOCIATIONS—continued.		L.	s.	d.	L.	s.	d.
Sowerby Bridge (Yorkshire)		14	0	9	18	10	0
St. Antholin's, Watling Street		6	2	9	168	15	9
St. John's Chapel, Bedford Row		203	0	9	2030	15	2
St. John's, Horsleydown		5	13	8	61	6	5
St. Swithin's, London Stone, Sunday School		4	9	3	33	0	8
Tamworth . . . General Fund . . . . .	28 19 8	38	19	8	665	6	6
School Fund . . . . .	10 0 0						
Wells (Somerset)		32	10	4	111	11	9
Wellington (Somerset)		5	0	0	97	7	6
Winkfield (Wilts)		13	2	9	22	15	4
Wooborn		25	5	0	145	6	6
Worcester		17	16	2	298	9	8
York . . . General Fund . . . . .	392 8 9	407	8	9	1260	19	2
School Fund . . . . .	15 0 0						

COLLECTIONS.

By S. Bellbrook, Esq. (a few Gentlemen by him)	100	5	0	501	0	0
By Miss Berridge, Kidderminster	13	2	6	32	2	0
By Mrs. Bishop, Maidenhead	10	0	0	10	0	0
By Rev. A. Brandram, from Bromley and Beckenham	39	2	0	39	2	0
By Rev. William Ellis, Doncaster	5	0	0	5	0	0
By Mr. Harris, Poplar	0	13	0	3	5	0
By Miss Hooper, Reading	22	9	0	58	14	6
By Miss Maberly, Reading, from the Penny Society	14	0	0	88	3	2
By Miss Murray, Chelsea	1	1	0	11	19	5
By Mr. Poole, Homerton	2	16	0	2	16	0
By Mrs. Scott, Chelmsford	0	15	2	0	15	2
By Mr. Seaward, from the City Sunday-School Children	0	12	6	0	12	6
By Miss Skynner, Melmouth Cottage, Cookham, Berks	2	12	2	2	12	2
By Mrs. Sykes, from Hollyport and Bray, Maidenhead	2	0	0	4	0	0
By Mr. Tomlinson, Leadenhall Market	3	7	2	26	2	6
By Mr. Walker, Chester	20	8	5	20	8	5
By Rev. Roger Carus Wilson, from Preston	8	0	0	8	0	0
By Rev. R. O. Wilson, from Broughton, Yorkshire	13	10	3	13	10	3

BENEFACTIONS.

Rev. C. De Coetlogon, M.A. Godstone, Surry	5	0	0
J. F. Hanson, Esq. Little Tower Street	10	10	0
G. Milner, Esq. Comberton, near Cambridge	5	0	0

SCHOOL FUND.

By Bromsgrove Association, for { William Wilkins Sarah Wilkins }	(third year)	10	0	0
By Birmingham Association, for Edward Burn	(fourth year)	5	0	0
By Devon and Exeter Association: From Hatherleigh Branch, for Cradock Glascott	(second year)	5	0	0
By Hull Association . . . for { John Scott John Clarke }	(fourth year)	10	0	0
By Islington Ladies' Association: for Mary Ann Hopson	(first year)	5	0	0
By Mrs. Johnson . . . — Anna Benigna Johnson	(fifth year)	5	0	0
By Leeds Association . . . for { Miles Atkinson Miles Jackson Robert Cholmely }	(third year)	20	0	0
By Rev. Thomas Puddicombe, for { Eliz. Newell Warren Nicholas Warren }	(second year)	10	0	0
By Queen-Square Chapel Association: for John Shepherd	(fifth year)	5	0	0
By Tamworth Association . . . for { Ann Artless Francis Blick Elizabeth Walbridge }	(second year) (second half) (of first year)	5 10	0 0	0 0
By Mrs. Warren . . . . . for Thomas Puddicombe	(second year)	5	5	0
By York Association . . . for { George Perrott William Richardson John Graham }	(fourth year)	15	0	0

160 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

SCHOOL FUND—continued.

By the Younger Females of a Family	} for James William . . . . .	(second year)	5	0	6
By Anonymous . . . . .	for { John Thomas Nottidge } { Thomas Beachcroft }	(for three years)	50	0	0
By Anonymous . . . . .	for William Glover (third year)		5	0	0
By Bristol Association:					
Miss Chapman . . . . .	for Margaret Tucker	} First Year.	35	0	0
Some Young Ladies . . . . .	— Hastings Elwin				
Mrs. Harford . . . . .	— John Howard				
Admiral Wolley . . . . .	— Thomas Lampleigh				
C. L. S. . . . .	— John Calvin				
Some Young Friends to Africa	— Jane Elwin				
Mrs. W. Brice . . . . .	— John Wickliffe				
C. L. S. . . . .	for { Anne Hensman } { Charlotte Wilton } { Robert Morrison } { Thomas Ridley }				
A Friend . . . . .	for Conolly Cowan				
G. A. . . . .	— Hananiah Marsh				
J. J. . . . .	— Buchanan Pratt	} Second Year.	115	0	0
C. L. S. . . . .	— Hester Crossman				
Miss Coote . . . . .	— Anna Maria Coote				
A Friend . . . . .	— Nathaniel Bridges				
P—h . . . . .	— Christmas Ransom				
	{ Theodosia Hamilton } { Thomas Cranmer } { Hugh Latimer } { John Frith } { Leopold Butscher } { Matthew Blakiston }				
C. L. S. . . . .	for { Lewis Way } { Charles Hawtrey } { Catherine Nison } { Garrat Neville } { Garrat Sheares }				
J. A. . . . .	— Emily Corrie				
Lady Southampton . . . . .	for Daniel Corrie				
Miss Hensman . . . . .	— Elizabeth Corrie				
A. H. . . . .	— Abdool Messeeh				
Some Young Friends . . . . .	— Martin Buchanan				
Misses Stackhouse and Scott	— Thomas Spencer				
A few Friends at Bath . . . . .	— Charlotte Storer				
Miss Chapman . . . . .	— Mary Fletcher				
C. L. S. . . . .	— Sarah Sheares				
Captain Flemyng . . . . .	— Benjamin Latham	} Third Year.	100	0	0
Sir Mathew Blakiston . . . . .	— Robert Rockford				
Lady Blakiston . . . . .	— Lucy Mann				
T. Blakiston, Esq. . . . .	— Henry Ryder				
Some Friends . . . . .	— Gerard Noel				
Sir William and Lady Barker	— Sarah William				
Dowager Lady Blakiston . . . . .	— Hannah More				
R. B. Blakiston, Esq. . . . .	— Cecilius Cyrtian				
Mrs. and Miss Lee . . . . .	— John Hensman				
C. L. S. . . . .	{ John Newton } { David Brainers } { Christian Fred. Spang }				
A Mite of Gratitude, for great spiritual benefit received through the medium of the Church Missionary Society			5	0	0
Mrs. Jane East, for School Fund			5	0	0
	SHIP FUND.		260	0	0
By the Clifton Association			53	10	6
By the Portsea Association			0	9	4

# Missionary Register.

MAY, 1818.

## Reports of Societies.

### FOURTEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

DELIVERED MAY 6, 1818.

(Treasurer—John Thornton, Esq. King's Arms Yard, Coleman Street.)

THE distribution of copies of this Report immediately after the Annual Meeting, enables us, thus early, to lay an abstract of its contents before our Readers.

To our abstracts of the Twelfth and Thirteenth Reports, we subjoined a Compendium of the Society's Proceedings. The last Compendium issued is carried to the 24th of April. It follows the present abstract.

From the "Monthly Extracts" published by the Committee, and from other sources, we have already given some of the most important documents on which the Report is founded: by referring, therefore, to these documents, we shall be able to give our abstract of this Report in a smaller compass.

In conformity with the plan adopted in preceding Reports, a course is pursued, in selecting the most important particulars from the mass of materials, as nearly geographical as circumstances would allow.

#### WEST AND SOUTH OF EUROPE.

The general state and proceedings of the Societies formed in the West and South of Europe are detailed in the following order:—United Netherlands; Hanover; Brunswick; Prussia; Hamburg; Altona, Lubeck, and Bremen; Mecklenburg; Frankfort; Hesse-Darmstadt; Hesse-Cassel; Nassau; Waldeck and Pyrmont; Saxony; Saxe-Weimar; Würtemberg; Switzerland; Valleys of Piedmont; France; Italy.

For particulars, we refer to the Compendium subjoined; but shall here extract a few circumstances respecting these Societies.

Of the Netherlands Society it is said:—

Among the objects in which this Association is engaged, one is, an edition  
May, 1818.

of the Malay Bible in the Arabic Character. With a view to encourage a work so much needed by the Malay Population of the East, who are chiefly Mahomedans, your Committee arranged for such an extension of the proposed Impression, as would allow for 5000 Bibles, and 5000 extra Testaments, to be placed at the disposal of your Society.

The want of the Scriptures at Hildesheim, the Report remarks,

may be inferred from the statement of a respectable Parish Minister; that, on his first settlement among his charge (five years before), NOT A SINGLE COPY OF THE BIBLE WAS TO BE FOUND IN THE VILLAGE, THE CHURCH, OR THE SCHOOL. How acceptable, under such circumstances, this supply must have proved, it will not be difficult to imagine; and your Committee could not, without emotion, hear themselves thus addressed, by the Rector of the Protestant Grammar School of St. Andrew, on receiving  
Y

for his disposal, 100 copies of the Bible:—

“Do not despise the thanks which we offer you, with pure hearts. This donation shall stimulate us afresh, to watch over the best interests of our youths; and, by the public reading and expounding of the Scriptures, to kindle the flame of Religion in their hearts, and thereby render them truly wise and virtuous.”

After such a representation, it will be heard with pleasure, that a Bible Society has been recently formed at Hildesheim.

The Committee of a Society at Cologne, auxiliary to the Central Prussian Society, represent the desire to possess the Scriptures, particularly among the Roman Catholics,

to have become of late so eager, as to fill them with astonishment: and, they add, “While formerly we were reminded of those words, *He came unto His own, and His own received him not.*” we may now appropriate that more consolatory declaration, “*To as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His Name.*”

Of the Frankfort Society it is stated—

The progress made by the Bible Society in the free city of Frankfort, on the Maine, is truly gratifying, and has drawn from the Emperor of Russia a strong testimony of his commendation and friendship.

The influence of this Society has extended to many of the neighbouring parts: and the demand for the Scriptures has increased, in a degree which has surprised, and, from the narrowness of their means, even embarrassed, the Managers of the Institution. “My room,” says the Secretary, “was often, on Sundays in particular, so crowded with people, that I was obliged to confine myself to one of the corners of it.”

These applicants were, chiefly, day-labourers from Fulda, Hesse-Cassel, Bavaria, &c.; and not more desirous of the Scriptures, than sensible of their value; but, from the smallness of their earnings, unable to give more than a trifle, and some not even that, for a Bible.

In reflecting on these circumstances, the Secretary adds—“As the desire after the Word of God manifests itself in so marked a manner in these poor people, and frequent proofs encourage us to cherish the pleasing hope that the Lord will make them rich in faith, by the communication of his Word, the Committee will joyfully lend their assistance to the furtherance of this work:” nor can it be doubted, that, in this pledge, every Member of the British and Foreign Bible Society will very cordially unite.

The Würtemberg Society has exerted itself with the most beneficial effect.

The Clergy, in the country places, have very zealously co-operated. On announcing their design, not only the rich, but even some of the most indigent of their parishioners, have come forward with contributions, in proportion to their respective circumstances; and “many who had not had a loaf of bread in their houses for weeks together, were not behind others” in offering their mites, that they might obtain possession of a Bible. The distribution of Bibles which took place on the festival of the Reformation, while it gratified many, must have excited, in not a few, a desire to possess this Holy Book; and, as the obstacles in the way of supplying them are great, the assistance of the British and Foreign Bible Society will still be required, to enable the Würtemberg Bible Society to surmount them.

In Italy, the Reports states,

Editions of the Catholic New Testament, of Martini, without note or comment, have been printed both at Turin and Naples: and many channels have been found, through which copies could be circulated without impediment, and with the prospect of being very thankfully received.

Of the formation of a Bible Society at Malta, and of the important sphere of its operations, we gave some account in our last Volume, pp. 351, 352.

On this subject the Report states—

This active Institution, for the encouragement of which your Committee



voted 500*l.* has opened a correspondence with places of considerable importance; and is using every exertion to render its advantageous position conducive to the dissemination of the Scriptures, along the shores of the Mediterranean, and even in the interior of Asia.

*Distribution of the Scriptures among Roman Catholics.*

In speaking of the facilities which the Committee have formed for this purpose, it is said—

Your Committee are compelled to admit, that such facilities have not been universal.

In some of the countries of Europe, professedly Catholic, difficulties have arisen, which have caused a temporary interruption to the progress of Bible Societies, and to that circulation of the Holy Scriptures, which it is their sole and exclusive object to promote. Such has been, particularly, the case in Austria and Bavaria: in each of which, Edicts have been published, forbidding the establishment of Bible Societies; suppressing those already in existence; and actually prohibiting the receipt and possession of copies of the Scriptures, printed in foreign countries, though furnished only to the Protestant Population.

Your Committee have, however, the satisfaction to state, that, in various parts of Catholic Germany, notwithstanding the opposition which has been made to the free circulation of the Scriptures, a wide and effectual door for their entrance has been opened. Several versions of the New Testament, executed by Catholic Clergymen, continue to be most eagerly inquired after, thankfully received, and attentively read; the more so, as they have obtained the sanction of several episcopal authorities.

In particular, the Catholic Professor of Divinity at Marburg, Leander Van Ess, has persevered in his illustrious career of printing successive editions of his German New Testament; and distributing them, through a variety of important channels, among the members of his own communion.

Encompassed with difficulties, he has been neither intimidated in his resolution, nor obstructed in his work.

In our last Volume (pp. 444, 445, and 512 to 515), we gave various important documents on the sub-

ject of the Professor's exertions. Of the journey which it is there stated that he was about to undertake, it is said—

In the course of the last autumn, the Professor, though greatly exhausted by incessant exertions, undertook a Biblical Tour through some of the Provinces by which the place of his residence is surrounded. "My aim," said the Professor, "will be, to strengthen and confirm many friends of the Bible, to reconcile enemies, and to scatter the blessed seed of the Word, on the right hand and on the left." In this spirit he performed the journey which he had projected; and returned from it considerably strengthened, both in his determination to disperse the Scriptures, and in his means of accomplishing their dissemination.

Your Committee, regarding the circumstances of the Professor as particularly advantageous, and desirous to avail themselves of the opportunities which his zeal and activity afforded them, answered all his applications by the most liberal grants; and, in the course of the year, have supplied him with funds to the amount of 5000*l.*

An account of their expenditure has been regularly transmitted; and your Committee owe it equally to the Professor, and to the Members of the Society, to say, that the statements have, on every occasion, been most minute and satisfactory.

NORTH OF EUROPE.

Returning to the North of Europe, your Committee will commence their account of the transactions in that large and interesting portion of the Biblical Field, by observing, in general, that the conduct of their excellent and indefatigable agents, the Rev. Dr. Paterson, Mr. Pinkerton, and Dr. Henderson, (the last of whom they have the happiness of seeing among them, on this Anniversary,) has continued to be characterized by that diligence, zeal, and propriety, which justify the confidence reposed in them by your Society, and have endeared both their persons and their services to the Patrons and Directors of the Continental Bible Societies with which their labours are connected.

The state and progress of the Societies in Denmark, Iceland.

Sweden, and Norway, are then reported.

Reference is made, with just approbation, to the Address of the Landgrave Charles of Hesse, delivered at the First Anniversary of the Sleswick-Holstein Bible Society, which was printed at p. 511 of our last Volume; and to his Letter to the Dean of Sleswick, printed at pp 55 and 56 of the present Volume.

Several important testimonies are borne to the religious influence of Bible Societies on the mass of the people.

A Society at Rendsburg states—

“The establishment of Bible Societies has evidently had the most beneficial influence in reviving Christian Principles in the minds of men, in this time of infidelity and contempt of religion.”

The Committee of the Gottenburg Society observe, that

“They have good reason to believe, that the increased call for Bibles proceeds from an awakened seriousness in the people; which will not allow them, any longer, to do without this most important necessary of life for their souls.”

In our last Volume, pp. 96 and 97, we printed an Address of the Archbishop of Upsala to the Clergy. The Upsala Bible Society

is stated to have been “greatly assisted in its progress, by the Archbishop's impressive Circular, so becoming the head of a great diocese; which received unqualified approbation, and produced good fruit both at home and abroad.” Similar testimonies are borne to the superior ecclesiastics in other Societies; and of those in Wexio, Carlstadt, and Herno sand, it is emphatically recorded, that, “in all three, their Bishops have taken the lead, with a character and zeal well befitting Ministers of the Most High.”

#### RUSSIA.

We have already given some important documents respecting this Empire, now occupying so conspicuous a station in the dissemination of the Scriptures. We refer, in

particular, to our last Volume, pp. 442—444, and; 515—519; and to our present Volume, pp. 56—59.

The following is the summary view given in the Report.

Your Committee now proceed to Russia: and here they feel equally at a loss to express their astonishment at the prodigious operations, in furtherance of the general cause, which are going forward in that extensive Empire; and to exhibit any thing like an adequate representation of them, in the columns of this Annual Record.

Fostered by the paternal care of His Imperial Majesty, Alexander, the Russian Bible Society has, in the course of the past year, enlarged very considerably the field of its exertions; and strengthened itself by various newly-formed and promising Auxiliaries, in different parts of the Empire. The following are the principal Stations which they respectively occupy:—Penza, Kostroma, Tobolsk, Kief, Orel, Vladimer, Irkutsk, Kazan, Simbirsk, Pskoff, Minsk, Bialastock, Grodno, Posen, Besarabia, Tahanrog, Tscherkask, and Twer. In the Stations thus enumerated, (the last nine of which were among the places visited by Mr. Pinkerton, in his memorable tour,) the Russian Bible Society has made very important acquisitions; and, whether considered with respect to the rank of the places in which they are seated, the population which they comprehend, or the patronage, civil, ecclesiastical, and military, which they have obtained, these Auxiliaries must be regarded as powerful instruments for promoting the influence and the utility of the general Institution.

Nor ought those efforts, which are making on a small scale, to be overlooked. For, not only whole governments, but also departments, towns, and even single villages, have formed, within their own circles, either Branch Societies or Bible Associations, according to their circumstances and means. Of the latter, many have been already established; and plans have been formed for multiplying their number. So greatly, in fact, has this expedient for bringing the cause of the Bible Society home to the bosoms of the poor, been approved, that there seems little room to doubt, that its adoption will be general; and that,

ere long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies; and the institution of the former be co-extensive with the establishment of the latter.

Of the efficiency of the Russian Bible Society, in the prosecution of its object,—the preparation and distribution of the Holy Scriptures—some judgment may be formed, by the interesting facts,—that, within four years after its establishment, the Society had either published, or was engaged in publishing, not fewer than FORTY-THREE editions of the Sacred Scriptures, in SEVENTEEN different languages; forming a grand total of 196,000 copies:—that the issue of Bibles and Testaments, in the fourth year, fell little short of what had taken place in the three preceding years, while the increase of the funds had been in nearly an equal proportion:—and, moreover, that preparations were making, at the close of that year, for stereotyping the Scriptures in FIVE different languages; versions were going forward into the common Russian, Tartar, and Carelian Languages; and measures were adopting for procuring translations into the Turkish-Armenian and Buriat-Mongolian. When, to these particulars, it is added, that, within a month after the Anniversary at which they were reported, SIXTEEN WAGON loads of Bibles and Testaments were despatched from the capital for different parts of the Empire, nothing further needs be said, to demonstrate the effective exertions of this zealous and enterprising Institution.

As it would be impracticable to detail the proceedings of the Russian Bible Society, either as carried on at St. Petersburg, or by its Auxiliary Societies in different parts of the Empire, your Committee must satisfy themselves with subjoining to what has been thus generally stated, a few brief particulars; referring, for more copious and distinct information, to the documents contained in the Appendix.

The progress of the Bible Society in Finland, under the direction of the Archbishop and the Governor-General, corresponds with the expectation which its first promise excited. While the printing of the quarto Finnish Bible is going forward at Abo, arrangements have been made for the establishment of Auxiliary Societies, and eventually, it is hoped, of Bible Associations, throughout the province, in order to render the

Finnish Bible Society (the earliest establishment of the kind in the Russian Dominions) more complete and effective.

The Auxiliary Bible Societies in the East-Sea Provinces, of Esthonia, Livonia, and Courland, are among those of the Russian Provincial Establishments, in which the warmest zeal has been evinced for the distribution of the Scriptures, and the strongest testimonies have been given of advantage from their perusal. The several districts in these provinces, as well as in the Island of Oesel, are rapidly covering with local Associations; and many instances are reported of zeal and liberality among all classes of people, (the lowest not excepted,) which afford "honourable proofs of their reverential attachment to the Word of God, and their deep conviction of its beneficial tendency."

But, of all the Auxiliary Societies, that at Moscow is (as, from the rank of this ancient capital, might be expected) the most splendid and efficient; and, as well in the zeal of its supporters, as in the scale of its operations, is inferior only to the Parent Society at St. Petersburg.

On the recent celebration of its FIFTH Anniversary, (which Mr. Pinkerton describes, as, in point of interest and splendour, surpassing every meeting of the kind which he had ever yet seen in Russia,) Prince Galitzin, the President of the Russian Bible Society, adverted, in the most impressive manner, to the fitness of this ancient metropolis, from its hereditary dignity, its central position, its signal deliverance from the enemy, and its restoration to more than its pristine elegance and grandeur, to become the centre of the common operations for disseminating the Word of the living God. "The importance of this Station" (observes the Prince) "has not escaped the penetrating eye of our most pious Monarch; ever watchful over the spiritual interests of his subjects, and sincerely desirous that all men may drink of that living water, which springeth up into everlasting life. His Imperial Majesty, in consideration of the vast number of Bibles sent from this place, and of the hourly augmentation of the Committee's labours, (which also requires an increase of means for transacting its business absolutely necessary,) has been most graciously pleased to present this Society with a large stone house,

Thus, the good will of the King of Kings towards the cause of the Bible Society is conspicuously revealed in the liberal aid which this cause receives from our most gracious Sovereign; who, having resolved to rule, live, and act, according to the doctrines of Christ the Saviour, and having bound himself to this in the most solemn manner before the face of all nations, invites to this celestial light those nations also whom Divine Providence has intrusted to his care. And thus is fulfilled that which was foretold by the Prophet, *The Gentiles shall come to thy light, and Kings to the brightness of thy rising.*

In what degree these multifarious exertions have produced their intended effect, it might, in this stage of their operation, be premature very strictly to inquire. It may suffice, in this place, to observe, that the zeal of Christians has been greatly stirred up; Jews have been awakened to a concern for studying the Christian Scriptures; and Mahomedans and Heathens been brought to desire and peruse, in their own tongues, the sacred oracles of truth and salvation.

Among other circumstances illustrative of this statement, there is one fact, which, from its striking peculiarity, and the consequences with which it seems pregnant, deserves to be specially noticed.

The fact here referred to, is the conversion of the two Mongolian Nobles, of which we gave an ample detail in our last Number.

To this subject the Report thus adverts:—

The tribe of Buriats, inhabiting a distant quarter of Siberia, having been particularly struck with some sheets which they had received, of the Gospel of St. Matthew, in the Calmuc, despatched two of their Native Chiefs, persons of high family, and very intelligent and inquisitive, to St. Petersburg, in order to obtain a translation of the New Testament into their own, which is a kindred dialect. On this translation they are now occupied: and such was the almost immediate effect of what they expressively called “the beautiful sayings of Jesus” on the minds of these heathen inquirers, that they acknowledged, when they afterwards turned to pray to their idols, as usual, they felt an internal disquietude, of which they

never before had been conscious: and they requested to be more perfectly instructed in the nature of the Gospel. “What a striking example” (exclaims His Excellency Mr. Papoff) “of the life-giving influence of the Word of God on the hearts of the simple; seeking after truth, though they be Heathens!”

This circumstance unites with numerous other incidents of a similar character, to mark the present as an extraordinary era; and seems to point to the exertions in Russia as designed, in the ordination of Divine Providence, to forward the accomplishment of that prophecy which gives to the Saviour the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

Your Committee cannot take leave of Russia, without bearing their testimony to the energy and harmony which characterize all the proceedings of the Committee of the Russian Bible Society. Indeed, your Committee cannot but attribute a large proportion of the success on which they have had occasion to expatiate, to that spirit of unanimity and concord which has animated all orders of the Russian People. The Clergy and the Laity, through their different gradations, appear to have emulated each other in copying the example of their beloved Emperor, and in endeavouring to give effect to his designs for the spiritual welfare of his dominions.

After quoting the close of the Emperor Alexander's Declaration, printed at pp. 516, 517 of our last Volume, it is added—

With this declaration, so worthy of the Sovereign of a great Empire, and so consonant with the spirit of the British and Foreign Bible Society, your Committee will conclude the European Division of their Report.

#### THE EAST.

In the East, the object of the Institution continues to be prosecuted with great zeal and diligence, by its several Auxiliary Societies and Agents, in that interesting portion of the world.

#### Calcutta.

At the head of these stands the Corresponding Committee at Calcutta.

In addition to the Grants annually made to this Committee of 2,000*l.* (one

moety of which is appropriated to the Translations going forward by the Baptist Missionaries at Serampore), 1000*l.* have been voted for the special purpose of aiding the printing and distribution of the Chinese Scriptures, translated by Dr. Marshman. And further, with a view to afford a more effectual encouragement to the translation and circulation of the Scriptures in India, the Corresponding Committee have been authorised to appropriate the sum of 500*l.* to the first thousand copies of every approved translation of the New Testament into any dialect of India, in which no translation has previously existed. The Resolution on which this procedure has been adopted, was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute twenty-six Versions on those moderate terms, and desirous to excite increased attention to this subject, presented the Society with the sum of FOURTEEN HUNDRED and SEVENTY-FIVE POUNDS, as an offering from certain "friends to the translation of the Scriptures into the vernacular dialects of India."

The Committee, regarding this addition to their funds, and the principle on which it was made, as a call to special exertion, lost no time in conveying to their Corresponding Committee at Calcutta the instructions before described; and they trust, that the plan which they have adopted, will be found, in the event, to realize their own expectations, and the benevolent intentions of all who desire the universal dissemination of the Holy Scriptures, in the languages and dialects of India.

In appreciating the labours and fruits of the Calcutta Auxiliary Bible Society, during the SIXTH year of its establishment, due regard must be had to the nature of the undertaking, and the circumstances in which the Institution is placed. "If," as its Sixth Report observes, "little altogether new had been undertaken during that period, and if the actual issue from the press had been less considerable than in former years, it must be remembered, that two editions of the entire Bible, the Armenian and Roman-Malay, were far advanced; that no time had been lost, or exertion spared, in expediting the progress of

these large works, during the whole of 1816; and that the completion of both was to be confidently expected in 1817."

To this general statement, it may be proper to add, that 1000 copies of the octavo Roman-Malay Testament, together with an equal number of copies of the Book of Genesis, had, within that period, been despatched to Amboyna; where both the wants and the desires of more than 30,000 Native Christians would render such a temporary supply, however inadequate, particularly seasonable. From more recent intelligence, it appears that 3000 copies of the Arabic-Malay had been completed, and were to be despatched by the first opportunities. The Roman-Malay Bible would also (it was expected) be finished before the close of the year: and when to this shall be added the edition of 5000 Bibles, and 10,000 extra Testaments, now printing under the direction of your Committee, some justice will, it is hoped, be done to the inhabitants of the Moluccas, who, through their Auxiliary Bible Society at Amboyna, have already remitted nearly 1000*l.* to the Parent Institution.

Of the other works, on the execution of which the Calcutta Society is intent, the Hindoostanee New Testament, in the Nagree Character, was considerably advanced, at the Sixth Anniversary, in February 1817: and an engagement had been entered into, to print, at the Hindoostanee Press, an edition of 2000 copies of the Four Gospels, in the vernacular language of Bengal; partly with a view to meet the increasing demand for the Scriptures in that language, but particularly for the purpose of supplying the Schools lately established.

The supplies from London, united with those produced from the presses in Bengal, having formed a considerable stock, a Circular was issued, to ascertain the existing demand for the Sacred Volume; announcing it as the determination of the Calcutta Society, to furnish with a copy, either by sale at a reduced price, or by gratuitous distribution, every person in the country, who might not otherwise be in a condition to procure one. As a consequence of this measure, copies of the Scriptures, to a large amount, in fourteen different Languages, (of which nearly 3000 were English), were despatched,

In the course of 1816, from the Calcutta Depository to twenty different Stations in India.

Nor are these operations going forward without the prospect of good effects. Many of the natives of India (Mahomedans, as well as Hindoos) evince not only a willing, but a solicitous disposition to receive and peruse such versions of the Holy Scriptures as are intelligible to them: and so strongly has this disposition been manifested, in the reception given to the Rev. Henry Martyn's Hindoostanee Testament, that, of the 5000 copies printed, in 1814, at the expence of the British and Foreign Bible Society, so few remained undistributed at the close of 1816, as to render it necessary for the Corresponding Committee at Calcutta to order another edition, of the same extent.

#### *Madras.*

At MADRAS, although no Bible Society has hitherto been established in that Presidency, yet, principally through the activity of the Rev. Marmaduke Thompson, one of the East-India Company's Chaplains on that Station, respectable contributions are annually made to the funds of the Calcutta Auxiliary Bible Society, and much continues to be done towards aiding the translation and distribution of the Scriptures.

By a recent communication from Mr. Thompson, it appears that the Syriac New Testaments, printed by the Society, under the care of the Rev. Samuel Lee, had reached Madras; and would be speedily put into a train of discreet distribution, under the judicious and friendly superintendance of the Resident in Travancore, Colonel Munro, aided by the Church Missionaries settled in that neighbourhood. In the mean time, as the Syriac is chiefly confined to the PRIESTS, it is gratifying to learn, that the translation of the whole Bible is rapidly going forward, into the Malayalam, the language of the PEOPLE. At the date of Mr. Thompson's Letter, the first Seven Books of the Old Testament, and the Books of Psalms and Proverbs, were finished; the first of Samuel and Isaiah considerably advanced; and, of the New Testament, the Gospels, the Acts of the Apostles, and the first six Epistles, were ready for the press. A version of the Tamul also is proceeding at Madras, which, when completed, will

be a very valuable addition to the Oriental Versions.

This is rather a revision of the existing translation of the Tamul Old Testament. It is in the hands of the Rev. C. T. E. Rhenius, Missionary of the Church Missionary Society; and is proceeding with as much expedition as his other laborious occupations will allow. See p. 338 of our last volume, and p. 193 of the present.

Our readers are already acquainted with the Native referred to in the following passage of the Report, by the communications respecting him in the last Number. In a future Number we shall lay before them the Letter, of which an extract is given in the following passage.

An incident has occurred, which, in its consequences, is likely to open important channels for its circulation.

A very intelligent and truly Christian Native, Appavoo, having been employed by the learned and industrious Colonel M'Kenzie to collect antiquities for him, in aid of a great work in which he is engaged, undertook to distribute some Tamul New Testaments, in the course of his journey. Among the happy results with which this procedure of Appavoo has been already attended, the deposed Rajah of Travancore has been so impressed with the Bible, that he has directed a chapter to be read to him daily; and the High Priest of the Jains has desired a visit from the Rev. Mr. Rhenius, who sent him the Tamul Bible, to explain the Gospel more perfectly to him and his people. Under the impression made by these and other interesting circumstances, the Christian Native writes:—

“While we have time, let us sow the good seed of the Gospel: the God of Heaven will shower on it his Holy Spirit, that it may bring forth good fruits.” And he adds, in a strain of interesting simplicity, “In every age there have arisen some alterations in their superstition. Inquiry is made into their own Vedam, to find out the good way. I am sure, very soon, God Almighty will enlarge his kingdom; and the venerable benefactors who exert themselves in this

desirable cause, will be rewarded a thousand fold."

*Ceylon.*

The Columbo Auxiliary Bible Society continues to manifest a laudable anxiety to give effect to the design of its institution.

An event has indeed occurred—the lamented decease of Mr. William Tolfrey—which, while it deprived the Society of a most able, disinterested, and indefatigable co-adjutor, threatened to involve its translation business in inextricable perplexity. At the time of his dissolution, and as a principal cause, it is believed, of that premature occurrence, Mr. Tolfrey was engaged in revising the translation of the New Testament into Cingalese, and making an entirely new translation of it into the Pali Dialect. With Mr. Tolfrey, it was to have been apprehended, that these two works, so important to the propagation of Christianity in the island, would have fallen to the ground; but, through the good providence of God, such an evil was averted. In the Rev. Messrs. Chater and Clough, and Mr. Armour, persons were found on whom these undertakings might be devolved; and there is reason to hope, that, by their united exertions, (with the aid of the learned Native employed by the late Mr. Tolfrey,) they will be correctly and satisfactorily completed.

In the mean time, 400 extra copies of St. Matthew, in the Cingalese, of the New Version, have been dispersed; together with Bibles and Testaments in the Tamul, Dutch, Portuguese, and English Languages\*.

This distribution has ascertained, in some degree, the value of the new translation of the Cingalese Testament, now in hand; the learned Natives having pronounced it greatly superior to the old, in "clearness, purity, and perspicuity of style."

The introduction of the Scriptures among the prisoners in the jails, through the instrumentality of the Wesleyan Missionaries, has been attended with the happiest success. When Mr. Lynch first visited the jail of Jaffna, he found

only two of the prisoners who could read; and he gave to each a Testament, which they promised to read to their fellow-prisoners. In the course of a short time, one of them had read the whole to several who were anxious to hear it. The jailer reported, that, since this humane attention had been shewn to the prisoners, the prison was no longer disturbed with the same drunken noise, and gambling, which, before, too frequently prevailed. A similar reform is stated to have followed the employment of the same means among the prisoners in the jail at Point de Galle. This reform was characterized, among other things, by a particular respect for the Sabbath. "They were formerly," observes the relater, "in the habit of cleansing out the jail on Sunday morning; but now they work after their usual hour on Saturday evening, to avoid breaking the fourth commandment." Such results, while they evince the power of the Divine Word, and that under very unfavourable circumstances, demonstrate, at the same time, the seasonableness and utility of those exertions by which its dissemination is promoted.

On the bulk of the ignorant and uneducated Natives it were premature to expect that any considerable impression should yet have been made. It does, however, appear, that, in several parts of the island, the Scriptures, both in the Tamul and Cingalese Dialects, have been sought for with great avidity: copies of the latter have been eagerly received by the intelligent among the Cingalese, and even by several of the Buddhist Priesthood, who have, of late, in some places, been roused to an uncommon degree of inquiry on the subject of the Christian Scriptures. This disposition has been greatly confirmed by the examples of certain Natives of high rank and superior information, who, under the influence of Divine Grace, have been brought, chiefly through reading the Scriptures, to renounce their idolatry, and make a public profession of the Christian Faith. The influence of these events has been widely propagated; and not only the superstitious Budhists, but the haughty "Mahomedans, have begun to manifest an inclination to receive instruction themselves, and to permit their children to partake of the benefit of an improved education."

*Note.* The following P. 8. is added at the end of the Report:—"By a recent despatch from Columbo, a copy of the Cingalese Testament, completed, has been received, together, with intelligence, that the Old Testament also has been commenced." EDITORS.

It only remains to observe, that the assistance granted from the Parent Society, both in printing-paper and books, to the Columbo Auxiliary, has been beneficially felt, and gratefully acknowledged. In the mean time, the contributions derived from the inhabitants, (always respectable,) have been considerably augmented by the services of an Auxiliary Committee at Jaffna; and also by a very liberal donation from the Archdeacon of Bombay, during a visit which he made to Columbo, in company with the Bishop of Calcutta. It is a gratification to add, on the authority of the Secretary, that both the Bishop and the Archdeacon "expressed great satisfaction at the religious exertions that are making in the island."

*Bombay.*

The Society at Bombay has, in the discharge of its duties, paid equal attention to the distribution of the Scriptures already in its possession, and to the procurement of such new translations as are required by the nations inhabiting the shores along which it is expected its operations will be extended.

It having been discovered, that the want of the Scriptures among the soldiers and poorer British inhabitants was greater than had been supposed, a depository was opened for the sale, at reduced prices, of the Old and New Testaments, in several European and Native Languages. By this means, the reading of the Scriptures has been facilitated among all classes; and there is reason to hope, that this measure will be productive of good effects: as even among the military a promising spirit is said to have been awakened; and, among the lower orders in general, the neglect of the Bible is considered to have arisen more from the want of means and opportunity of reading it, than from any indifference to the Word of God.

Beyond the immediate precincts of Bombay, the Society has endeavoured to extend its good offices to the Christians at Surat, at Kaira in Guzerat, and at Serour in the neighbourhood of Poonah; at each of which places English Clergymen are now stationed.

To the southward of Bombay, on the Malabar Coast, the Committee have sent, for distribution, some copies of the New Testament, in Portuguese, for the use of the Native Christians at Cananore; in French, at Mahé; and in

Dutch, at Cochin. In the last of these places, (the most interesting of all within the reach of this Society,) its Committee have presented to the Syrian Churches those copies of the Syrian Gospel (edited by the late Dr. Buchanan) which had been forwarded to them from London for that purpose. This supply, though inconsiderable, proved most acceptable to the Syrian Bishop and his Clergy; who expressed satisfaction with the manner in which the printing was executed, and their most earnest desire to receive the whole of the Old and New Testament printed in the same manner. This desire will have been, to a certain extent, gratified, by the receipt and perusal of the entire New Testament; copies of which (as has been stated under the head of Madras) are now in circulation among them.

From the Coast of Malabar the Bombay Bible Society has endeavoured to extend its influence to the distant shores of the Persian Gulph; and it has there distributed several Arabic Bibles, partly through the means of the British Resident at Busorah.

"A connexion," as its Committee observes, "seems thus to be immediately formed with the Parent Society in London: which, by the numerous Societies in Russia and Germany, in the Crimea, and even in Georgia; by its correspondence, at Constantinople; in parts of Asia Minor; and, lastly, with the British Resident at Bagdad; has established a connexion throughout the vast continent of Europe and Asia, from the banks of the Thames to the regions of the Ganges."

*Java.*

The Java Auxiliary Bible Society, at Batavia, formed under the auspices of Sir Thomas Raffles, and eminently indebted to his friendship and exertions, has found, in the new Governor-General of that Settlement, Baron Van der Capellen, a President, from whose attachment to the Institution and attention to its proceedings, well-founded hopes are entertained of its prosperity and success.

By the latest accounts, the large supplies of printing-paper sent by your Society, for an edition of the Scriptures in the Low Malay, had been safely received; and the translation into that dialect was proceeding in a very satisfactory manner, when the premature



death of its most assiduous and indefatigable Secretary, the Rev. Mr. Supper, threw a gloom over the affairs of the Society, and occasioned the most painful and distressing embarrassment. From this state of perplexity, which overtook the Directors in April, 1817, they would, however, it is hoped, after a short interval, have recovered; and, in the mean time, it is pleasing to hear them state, that, although, "in consequence of the restoration of the island to its mother country, they had united themselves with the Netherlands Bible Society, they intended to continue their correspondence with the British and Foreign Bible Society, and not to lose sight of the relation in which they stand to the Parent Institution, with which they were at first connected."

#### *Ambogna.*

The Auxiliary Bible Societies at Ambogna and Penang (or Prince of Wales's Island), as also the Branch at Malacca, are, according to their respective means and opportunities, assisting to impart the Holy Scriptures, in the native languages, to Christians and Heathens.

The want of the Scriptures at Ambogna may be painfully inferred, from the fact of a Malay Bible having, in November, 1816, fetched, at a public sale, 46 Spanish Dollars, (upward of 10*l.* sterling.) What provision has been made, both in London and Calcutta, for remedying this want, has already been stated.

#### *Penang.*

The Penang Bible Society commenced its proceedings, by ordering a supply of the Scriptures in the English, Portuguese, Dutch, Malayan, Bengalee, Telinga, Persian, and Tamul Languages, from the Depository of the Calcutta Auxiliary Bible Society; with which Institution it was more particularly formed to co-operate, in order the better to realize its design of rendering the Island of Penang the medium of distributing the Holy Scriptures among the more eastern islands and nations of Asia.

#### *Malacca.*

From Malacca, the principal intelligence respects the printing and distribution of the Chinese Scriptures.

The Rev. Dr. Morrison, early in last year, directed 9000 copies of his Chi-

nese Translation of the New Testament, together with certain portions of the Pentateuch, translated by himself and the Rev. Mr. Milne, to be printed at Malacca; not considering it prudent to print them at Canton. Of the preceding editions, Mr. Milne had made a very extensive, and, in many instances, successful distribution; particularly in Java, Penang, and Malacca.

In Penang, Mr. Milne estimates the number of Chinese Settlers at 8000; and he observes, that, in the course of his distribution, he did not meet with one who did not thankfully receive a New Testament from his hands.

In Malacca, Mr. Milne has found many openings for putting the Chinese Scriptures into circulation. By the communication which it maintains with those places in the Archipelago, where the Chinese reside; with various parts of Cochin-China and Siam, where multitudes of Chinese are settled; and even with three provinces of China itself; opportunities occur, of which Mr. Milne has diligently availed himself, and by a due use of which much good it is hoped may hereafter be accomplished.

To forward an object of such magnitude and interest, your Committee have granted an additional 1000*l.*; and they feel persuaded, that, in so doing, they shall obtain the hearty concurrence of every Member of the Society.

#### NEW SOUTH WALES.

To these Asiatic details your Committee have the satisfaction to add the pleasing and memorable fact, that a Bible Society has been formed at Sydney, in Port Jackson, under the designation of "The Auxiliary Bible Society of New South Wales." At the institution of this Society (which took place on the 7th of March, 1817), His Excellency the Governor, who presided, explained, to a numerous assembly of Officers, Gentlemen, and private individuals, the nature of the proposed establishment, which he thought himself bound to support, "as a man and a Christian." The Rev. Samuel Marsden, Senior Chaplain, His Honour the Judge Advocate, and other respectable individuals, took part in the proceedings; and the formation of the Society was followed by some practical arrangements for carrying its object into effect, as well as by a liberal subscription of more than 300*l.* Of this

sum, 150*l.* have been remitted to your Society, accompanied with a respectful communication from His Excellency, Governor Macquarie; acknowledging the receipt of 4000 Bibles and Testaments, sent out by your Society for the use of the Colonists, "which," adds the Governor, "they stood greatly in need of, and will be most thankful to receive on any terms." His Excellency gives, at the same time, an account of the judicious measures which he had adopted for effecting their proper distribution. On the whole, when it is considered under what circumstances, and for what end, this remote Settlement was formed, the degree of prosperity which it has attained, and the geographical position which it occupies, your Committee cannot but regard the establishment of the New South Wales Auxiliary Bible Society as an event of considerable moment; and anticipate, from its future operations, great moral benefit, not only to the Colony itself, but to the other parts of New Holland, and the adjacent Islands, with which it may hereafter cultivate a friendly communication.

## AFRICA.

Africa, though, from the peculiar circumstances of that Continent, requiring, more than almost any portion of the globe, the sort of instruction which the Scriptures are designed to convey, has hitherto derived little benefit, comparatively, from the institution of Bible Societies. By that at Sierra Leone, your Committee have reason to believe, as much has been done as its situation and circumstances would allow: and it is some consolation, in the dearth of materials from that Continent in general, to be able to state, that a contribution in gold-dust (amounting in pecuniary value to 103*l.* 14*s.* 7*d.*) has been transmitted from the Officers of the African Company, on the Gold Coast, to promote the objects of your Society.

Encouraged by these appearances, in concurrence with the sure word of prophecy, your Committee will cherish a hope, that the day may not be distant, when the light, now hovering on the borders of this vast Continent, will penetrate into the interior; and dissipate the awful delusion under which nearly one hundred and fifty millions of

human beings do homage to the grossest idolatry, and the most demoralizing imposture.

We would remind our Readers of the encouraging communications which our pages have contained on this subject. On its Northern, Western, Southern, and Eastern Shores, the morning is beginning to spread on its mountains.

The Report does not notice the prospect which the Society has obtained, during the last year, of speedily accomplishing the most important object in which it has yet engaged, with respect to Africa—the supply of the Scriptures to the Abyssinian Nation. Our Readers are already informed (See Vol. 1817, pp. 501—504) that an invaluable MS. copy of the First Eight Books of the Old Testament, in the Ethiopic Language, is come into the possession of the Church Missionary Society; and that the use of this MS. has been tendered to the Bible Society, with the services of Mr. Lee. We are happy to add, that the work is in successful progress. The MS. is in the hands of a very competent Scholar at Oxford, who is transcribing it for the press. Types have been ordered from Frankfort on the Main, to be cast from the matrices formerly belonging to Ludolf, and now in the Public Library of that city; permission having been granted for that purpose. It is well known, that the form of these types is highly approved by the Abyssinians. In the mean time, inquiries have been made at Paris, by the assistance of Baron Sylvestre de Sacy and Professor Kieffer; the result of which is, that the MSS. in Paris, together with the printed and MS. portions to which access may be had elsewhere, will enable the Society to complete nearly an entire copy of the Scrip-

tures. The visit of Mr. Jowett and Mr. Connor to Egypt will probably enable them to make arrangements for obtaining copies of such portions as may be wanting.

#### AMERICA.

In America the cause continues to flourish; and the Correspondents of your Society report, from time to time, such particulars, as evince that the Scriptures are rising in estimation among a great proportion of the inhabitants of the northern division of that vast Continent, and its contiguous Islands and Settlements.

#### *United States.*

In the United States, the Philadelphia Bible Society perseveres in maintaining its independence of the National Society; and therefore communicates, as heretofore, with your Society, on subjects of mutual interest. In consequence of a representation from its Treasurer, stating the want of the Scriptures in the Spanish and German Languages, and the impracticability of obtaining from Saxony (the usual source of supply) any copies of the latter, your Committee presented the Society with 500 German Bibles, and the same number of Testaments, together with 1000 Spanish Testaments; requesting that these last might be distributed in channels distinct from those of the Louisiana Bible Society. This request has been complied with: 500 copies have been forwarded from Philadelphia, for distribution in South America, in February last; and the remaining 500 were waiting an opportunity for being sent to the same destination, but in a different direction. On this intelligence, your Committee despatched another 1000 copies; that every use might be made of so advantageous a mode of distribution.

The Louisiana Bible Society continues also to occupy its separate sphere, with laudable activity; and, it is believed, with very useful effects. The channel opened through this Society for introducing the Scriptures among the Spaniards, having induced your Committee to make a second grant of Spanish Testaments for that purpose, they were gratified by receiving from the Secretary of the Louisiana Bible Society the following account:

“The first 1000 Spanish New Testaments were just distributed, as the second donation arrived. Within the last two months I have had numerous applications from Spanish captains of vessels, crews, and others, for the Testament; a few copies of which have been taken by almost every vessel that has sailed for a Spanish Port. From frequent inquiries, I believe the Spaniards are much pleased with reading the Testaments: but they very often inquire, if the whole of the Bible will not be printed and circulated among them; and express a wish to have the Old as well as the New Testament.”

But it is to the American Bible Society, as combining nearly all the Local Institutions in one grand Association, that your Committee must principally look, in order to ascertain the progress made by the common efforts in the American Union.

“The formation of this Society,” to use the language of its Committee, “was hailed as a great and glorious era in the history of the country; and its means of accomplishing the important end of its formation have been increased with more than ordinary rapidity.” In justification of this statement, it may be observed, that, at the close of its first year, it numbered more than Eighty Auxiliaries: and how greatly that number must have increased, may be inferred from intelligence received in September last, purporting, that new Societies were constantly forming, and that the number in existence at that time was believed to exceed 200.

The desire of this National Institution to establish an intercourse of friendship and co-operation with the British and Foreign Bible Society, had been notified, immediately on its formation, by its venerable President, Dr. Boudinot; and replied to, by a congratulatory Letter, and a grant of 500*l.* on the part of your Society. This disposition was still further evinced, by the more particular expression of it through the Secretary for Foreign Correspondence, the Rev. Dr. Mason, on his recent visit to this country. How well qualified that gentleman was to be the medium of such a communication, those who had the satisfaction to hear his eloquent, liberal, and most impressive address, at the last Anniversary of this Society, will not need to be informed.

Your Committee were not backward in availing themselves of the favourable opportunity afforded by Dr. Mason's presence among them, to testify, through him, their high respect for the American Bible Society, and the deep interest which they continued to take in every measure that might conduce to its success. The sentiments expressed in the First Report of that Society are so congenial with those of your Committee, that, in concluding this article, they cannot refuse adopting them as their own.

"No glory is comparable to that of doing good to our fellow-men: and, of all the various kinds of good that we can do to each other, none is comparable to that which has a respect to the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world. --- They are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit, to his own glory, and the salvation of myriads of our fallen race. The Word is gone out of the mouth of Him who cannot lie, that in every place incense shall be offered unto his Name, and a pure offering: and the zeal of the Lord of Hosts will perform this promise."

#### *British North America.*

To the Auxiliary Bible Societies, previously existing in British North America, the following have been added, since the last Report:

1. The Auxiliary Bible Society of Niagara, in Upper Canada.

Among the Resolutions passed at the formation of this Society, (which took place at a meeting in the Church, the Rev. Robert Addison in the chair,) it was specially determined, "that the Committee request the Board of Education to direct the master of every Parish School in this district to examine how many of the inhabitants, where he teaches, are in possession of Bibles and Testaments, and to report the same to this Committee; and that a Bible Association be promoted, wherever there is a School."

The establishment of this Society may be hailed as a useful opening for the entrance of the Scriptures into a quar-

ter where they are much needed: there being "reason to apprehend," as the Society itself states, "that a large majority of the Back Settlers are without the Sacred Volume."

2. The Prince Edward's Island Bible Society.

3. The Midland District, Upper Canada, Auxiliary Bible Society.

The District from which this Society derives its name, and in which it is designed to operate, is one of the ten Civil Divisions of Upper Canada. It extends from the north-eastern extremity, or outlet of Lake Ontario, south westerly, about half the length of the Lake, and comprehends one of the most populous portions of the province.

The seat of the Society is Ernest Town, situate on the Lake shore. It is a port of entry and clearance; has a church, an academy, and a post-office; and is rising in commerce and navigation; with a fertile, and, comparatively, populous back country round it. From the deficiency of accommodation for public worship, (service being performed in the Episcopal Church, upon an average, not more than twice in the month; and, in other places of worship, only occasionally,) the inhabitants are often obliged to spend their Sabbath at home; and, therefore, stand peculiarly in need of books suitable to read on that day; "and none," it is well observed, "can be so proper as the Bible." Of this, accurate and well-printed copies are very difficult to be procured.

"To supply this defect," the Committee observe, "and to correct these local evils, is one immediate object of our Association; but, although our means are small, our wishes are co-extensive with the cause of Christianity itself."

#### *Newfoundland.*

From St. John's, Newfoundland, satisfactory accounts have been received, of the distribution of the Scriptures, sent out by your Society for the inhabitants of that island.

#### *Labrador.*

The Moravian Missionaries on the Coast of Labrador are proceeding diligently with the completion of the translation of the New Testament into the Esquimaux Language. In the mean time, the parts already printed (the

Four Gospels, and Acts of the Apostles) are perused with great interest and thankfulness, by the Christian Esquimaux. Of this, a very gratifying assurance was received from two of the Missionaries (one of whom had ministered more than thirty-one years in Labrador) who attended your Committee, by desire, in the costume of the Natives, and expressed the gratitude of their Esquimaux Congregations, with great simplicity and feeling.

#### WEST INDIES.

In the Islands of Antigua and St. Christopher, copies of the Scriptures, furnished by your Committee, have been distributed among an eager and a thankful people. "Several pious Blacks," writes a correspondent, "came from Barbuda, an island a short distance from Antigua, to request that a few Bibles and Testaments might be given them: for these they begged in a very affecting manner. I gave them two dozen Testaments. On receiving the rich treasure, their joy was inexpressible, as might be seen by the tears which flowed down their sable faces."

Similar accounts have been received from Berbice and Demerara; from the latter of which places, the Distributor writes:—"I had no just idea of the number of Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation and every quarter."

Similar accounts have been transmitted from New Providence, where Whites and Blacks emulated each other in expressing their thanks for the Bibles and Testaments received, and in petitioning for further supplies. So great was the demand for Spanish Testaments, that 48 were sold in a day, for half a dollar each.

#### Hayti.

Your Committee will only add, that the 500 Bibles, and 1000 Testaments, in French and English, sent to Cape Henry, in St. Domingo, have been received; and Count Lemonade, in acknowledging the receipt of them, adds,—“His Majesty has caused them to be distributed in the Schools and the Army, for the propagation of the truths of the Holy Scriptures.” 1000 copies of the Four Gospels and Acts of the Apostles, in

French and English, in parallel columns, were also despatched to that quarter, early in the present year; and (the edition being finished) they have since been followed by 3000 entire New Testaments, together with the second part of what had been previously forwarded. The particular object of this impression, executed at the express request of the King of Hayti, is, to facilitate the acquisition of the English Language among the population subject to his authority.

#### DOMESTIC OCCURRENCES.

The Domestic Occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the Members of your Society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

#### *Increase of Auxiliary Societies.*

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered, that the number of Auxiliary and Branch Societies, in Britain alone, amounted, at the close of last year, to nearly 500, independently of Bible Associations, and that scarcely a county in the island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure, that your Committee are enabled, on the present occasion, to report so respectable an addition to their number.

#### *Merchant-Seamen's Society.*

Of those which will appear in the general List, your Committee regard it as their duty to specify, with particular commendation, “The Merchant-Seamen's Auxiliary Bible Society.”

The object of this Institution, (which was formed on the 29th of January last, in the Egyptian Hall, at the Mansion House, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen, and Merchants, of the first consideration,) is, “to provide Bibles for at least 120,000 British Seamen, now destitute of them:” and with so much vigour and judgment have its proceedings been commenced, that, within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the

Society's Agent, Lieutenant Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the Commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls!" The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed! We pay a great deal of money for God's Book in my country." And while the Captain of a French vessel was reading the Testament which he had received, his crew were observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant-Seamen's Auxiliary Bible Society.

On the importance of this Establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or connection, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

#### *Ladies' Bible Associations.*

Another source, from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the FEMALE part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the Regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable in giving to that class of exertions a prudent and useful direction. The model suggested in the Circular referred to, has, with few exceptions, and those arising altogether, it is

believed, out of local peculiarities, been generally adopted; and the effects already produced, encourage the expectation of the most pleasing and beneficial results.

#### *Liverpool Ladies' Bible Society.*

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its Ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley essentially contributed,) the zeal, the talents, and the influence of more than 600 Ladies, embracing many of the most respectable and pious females in Liverpool and its vicinity, were called into exercise, under the patronage of the Countess of Derby, and other Ladies of rank. The union, harmony, and co-operative spirit which characterized the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having, within three months, obtained 729 $\frac{1}{2}$  Subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging Females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

#### *Suggestions to Auxiliaries and Associations.*

Of the Auxiliary Societies and Bible Associations in general, it is pleasing to observe, that, notwithstanding the unfavourable circumstances of the country, (now happily indeed improved, and improving,) and the fluctuations incidental to all charitable establishments, they have continued to justify their claim to the respect and gratitude of the Parent Society. Your Committee take this opportunity of suggesting, as the result of their experience, that, in order to render these Institutions prosperous and effective, it will be necessary that their Committee Meetings be as frequent as local circumstances will admit, and that their operations be conducted throughout

with that regard to system which is essential to the accomplishment of every undertaking.

*Exertions of Mr. C. S. Dudley.*

In adverting to the Auxiliary System, it would ill become your Committee to pass over in silence the advantage derived, both to its extension and invigoration, from the personal exertions of Mr. Charles Stokes Dudley. At the request of your Committee, Mr. Dudley has kindly co-operated with the Secretaries in this department of their duty; and when it is stated, that between the 31st of March, 1817, and the 31st of March, 1818, he travelled in the service of the Society more than 4500 miles, attended 107 Committees, and 128 General Meetings, (59 of which were for the establishment of new Societies or Associations,) nothing which your Committee might add, could strengthen his claims to the grateful acknowledgments of the British and Foreign Bible Society,

*Funds.*

At the end of the Report is given the following Abstract of the Cash Account, for the year ending March 31, 1818.

Total Net Receipts, exclusive of Sales . . . . .	L.	s.	d.
	68,359	10	9
Of which sum 55,857 <i>l.</i> 7 <i>s.</i> 5 <i>d.</i> was contributed by Auxiliary Societies.			
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations . . . . .	18,620	0	2
	86,979	10	11
Total Net Payments, 71,099	1	7	

It is added—

The Society is under Engagements for various Money Grants, to promote the object of the Institution in Foreign Parts; for Returns of Bibles and Testaments to Auxiliary Societies; and for Bibles and Testaments, and Printing Paper ordered; to the extent of about 42,000*l.*

On the state of the Funds it is remarked—

The returns satisfactorily prove, that the liberality of the Members of the Auxiliary Societies has in no degree relaxed; and the enlarged proportion of their contributions, UPON WHICH NO RETURN IS REQUIRED  
May, 1818.

in Bibles and Testaments, affords a gratifying testimony, that the poor in our own country are either already supplied with the Holy Scriptures, or are obtaining that supply through the medium, and at the charge, of Bible Associations; and that the Auxiliary Societies, aware of the extent and importance of the foreign operations, have determined to allot as large a sum as practicable, to the general purposes of the Parent Institution.

Legacies, to the amount of 3903*l.* 9*s.* 9*d.* are enumerated; and two Benefactions, one of 500*l.* and the other of 100*l.* both anonymous.

*Issues of Bibles and Testaments.*

After stating the various places, both at home and abroad, where copies of the Scriptures have been distributed, the following general summary is given—

The number of copies issued in this manner, and to Subscribers, &c. at cost and reduced prices, from the 31st of March 1817, to the same period in 1818, is,  
89,795 Bibles,

104,306 Testaments;

making, with those circulated at the Society's expense, from different presses on the Continent, the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

It is added—

From a desire to facilitate the domestic distribution in general, your Committee have made a further reduction in the scale of prices; and have resolved to recommend to Auxiliary Societies, to permit Institutions for Charitable Education to purchase copies of the Scriptures at Subscribers' Prices.

*Works completed during the Year.*

Among these, your Committee have the satisfaction to mention the Irish Bible, 8vo. in the Roman Character, 5000 copies; the Dutch Bible, 8vo. 5000 copies, and 5000 extra Testaments; the New Testament, in French and English, in parallel columns, 5000 copies; and the like number of Martini's Italian Testament, for the use of Catholics; besides various editions of the English Scriptures in different forms. The last have all been

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printed, as usual, at the authorized Presses.

*Works now in the Press.*

Of these, besides English Bibles and Testaments, the principal are :

1. The German Pocket Testament, 10,000 copies.
2. The Portuguese Bible, from the Version of Joam Ferreira de Almeida, printed at Batavia, 5000 Bibles, and 5000 extra Testaments.
3. The Malay Bible, in Roman Character, 5000 copies, and 10,000 extra Testaments.
4. Hindoostanee New Testament, by Martyn; and Book of Genesis, translated by Mirza Fitrut, and collated with the Hebrew, by the late Rev. H. Martyn.
5. The Syriac Old Testament, 4000 copies, 4to. to accompany the New.

The last three are proceeding under the care of the Rev. Samuel Lee, whose services in editing the Syriac New Testament have been already commended.

6. The Arabic Bible.

A correct and acceptable Version of the Bible in Arabic, is, after all which has been attempted and executed, a desideratum in Biblical Literature. This work has been consigned to the Editorship of Dr. Macbride, Professor of Arabic in the University of Oxford, and to the Rev. Mr. Lee; the former of whom has kindly engaged to prepare the copy from the valuable Manuscripts contained in the Bodleian Library. From the union of talent, learning, and zeal for the propagation of the Holy Scriptures, possessed by each of these Editors, the Society, as well as the vast population for whose use the work is preparing, has every thing to expect.

To these must be added,

7. The Turkish Bible.

The lamented decease of the original Editor, Baron Von Diez, at a time when the work had not advanced quite through the first four Books of Moses, rendered it necessary to look out for a suitable person to undertake its completion. Such a person was found in Mr. Kieffer, Professor of the Turkish Language at Paris, and Interpreting Secretary to the King of France. With the permission of his Government, Professor Kieffer attended in London, to confer with your Committee; proceeded to Leyden and Berlin, to

arrange and superintend the removal of the manuscript, paper, and types, to Paris; and, after effecting these objects, and concluding a negotiation with the King's Printer at Paris, is now employed (with the advice, on all doubtful questions, of the learned Orientalist, Baron Sylvestre de Sacy) in editing the Work at the Royal Press in that capital, and hopes to produce the New Testament complete by the close of the year.

Your Committee, while they express their high satisfaction with the conduct of Professor Kieffer, throughout the whole of this preparatory business, cannot withhold their testimony of respect and gratitude to the French Government, which not only permitted the Professor to take all the measures requisite for engaging in this work; but also, as well by allowing the entrance of paper, types, &c. duty free, as by other acts of indulgence and courtesy, has greatly facilitated its accomplishment.

Of the works above enumerated as now in hand, the Hindoostanee New Testament and Book of Genesis are printing with the new fount of rhomboidal types, belonging to the Church Missionary Society, which resemble Persian Manuscripts: Of these works, and of the Arabic Bible, that Society has undertaken to be at the charge of stereotype plates, in order to maintain a constant supply of the Scriptures in those widely-spoken languages; and it is intended to pursue the same course with respect to the Persian and some others.

*Secretaries.*

In advertng, as usual, to the services of the Secretaries, and renewing the testimony of approbation and gratitude to which they are entitled, your Committee have to mingle expressions of their sincere condolence, on the late severe illness of the Rev. Joseph Hughes, with those of their warmest congratulation on his progress toward recovery, and the restoration of the Rev. John Owen to the duties of his office. While they refer to these, and other dispensations, by which they are reminded of the frailty and the mortality of the present instruments; your Com-



mittee cannot forbear suggesting the importance of fervent prayer to the Lord of the Harvest, for a succession of suitable labourers — that the perpetuity of "this great work "may not fail in generations to come \*."

#### *House of the Society.*

Your Committee have the satisfaction to state, that the Society's Premises are now in complete occupation; and are found to answer, most effectually, the purposes for which they were provided.

To those who have had the means of observing how prodigiously the business of the Society had accumulated, and to how great inconvenience and embarrassment the transaction of it was subjected, it must have been obvious, that such an establishment as that which the Society now possesses had become indispensably necessary.

The Members of the Society will hear, with pleasure, that the change from the former to the present system, so far from entailing an additional expense, has occasioned an annual saving, amounting, in the first year, to about 300*l.*; while it has given concentration, regularity, and despatch to the business of the Society; promoted the convenience of its Patrons, Committee, and Officers; and secured to the Institution that respectability, which is due to the magnitude of its concerns, and the extent of its relations, in our own and in foreign countries.

#### CONCLUSION.

In reviewing the transactions which have thus been reported, your Committee anticipate, in every Member of the Institution, a renewal of that satisfaction and gratitude which its annual advancement has been accustomed to excite, and which every stage of its progress cannot fail to revive and confirm.

Fourteen years have now elapsed, since the British and Foreign Bible Society first announced its design of attempting, by a union of "all who profess and call themselves Christians," the universal dissemination of the Holy Scriptures. The project was, at once, so novel and so vast, that to most it appeared but a doubtful experiment; while not a few considered the attainment of its benevolent end as

altogether hopeless and impracticable. Experience has happily dissipated these doubts and apprehensions. Within the course of this short period, so much has been effected toward removing the principal obstacles to its execution, as to render the event in a high degree probable; and the mind is carried forward, by the encouragement derived from its past success, to its full and complete realization.

It is, in the mean time, a matter of real satisfaction to observe, how general has been the approbation of the Society's Plan; and how closely the exertions, of which it gave the example, have been followed up by filial and kindred Institutions, animated by the same spirit, and steadily pursuing the same object, in different parts of the world.

While the Sovereigns of the North have particularly distinguished themselves by their patronage of the cause; and, under their auspices, Bible Societies, Auxiliaries, and Associations, have been established throughout their respective dominions; and other Potentates and Princes, emulating their zeal, have adopted a similar course; few parts of Europe have been excluded from a share in the advantages arising out of the operations of the Parent Institution, and her numerous Continental Auxiliaries. Where, from local difficulties, Societies have not been formed, zealous individuals have appeared in their stead; and thus, by one or other of these means, the Scriptures have, in most places, obtained a considerable, if not an unrestricted, circulation.

In Asia, in Africa, and in America, the cause has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and, in the last of these grand divisions, more especially, your Committee feel emboldened to expect, from the newly-formed American Bible Society, a scale of operations within the benefit of which the largest proportion of the Western Hemisphere shall be eventually included.

Nor is the satisfaction reaped by the Members of the British and Foreign Bible Society confined to the mere circumstance of the dissemination of the Scriptures: they have a much higher gratification, in the knowledge, that this dissemination has been both accompanied and followed by the most pleasing indications of real and permanent advantage. For evidence to this effect, your Committee appeal, with

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\* Letter of George the First to the Missionaries at Tranquebar.

confidence, to the facts recited in this and preceding Reports; as well as to the general testimony of all who have watched the proceedings of the Institution, and its Associates, whether abroad or at home.

If to have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that Word which reveals the only way to peace and salvation—if to have supplied the ignorant and inquiring with the means of gratifying their desire for spiritual and life-giving knowledge—if to have moderated the prejudices and conciliated the affections of Christians of every denomination, and to have taught them the wisdom and the duty of *keeping the unity of the Spirit in the bond of peace*—if effects like these deserve to exalt and endear the instrument by which they have been produced, the British and Foreign Bible Society may reasonably challenge no common rank in the esteem and the gratitude of mankind.

In contemplating the range which the Society has taken, the extent to which its impulse has been communicated and its aid imparted, the good results of its influence multiply upon us in a degree which overwhelms alike computation and conjecture. The Bible is now eagerly sought for, where, before, it was neglected; and diligently read, where, till lately, its existence was unknown: and the language of grateful acknowledgment and heartfelt joy, on the receipt and possession of so rich a treasure, is echoed from the Caspian to the Mississippi, and from the recesses of Iceland to the extremities of New Holland. In describing the changes thus happily effected, your Committee adopt, with kindred feelings to his own, the very expressive words of the late venerable Bishop of Gothenburg.

“That God, who can subject all things to himself by his mighty power, has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the Living God; Jews bend their knees before the Cross; and Christians return from the error of their ways to their Father’s house, which, like the prodigal son, they had forsaken. The enemy, no doubt, is active in sowing the tares of discord, deceit, and hypocrisy; yet still, it must be admitted, that, in general, a purer seed is sown in the fields of the Church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although, in the conflict

between truth and unbelief, the success has varied; yet He, who is both *the Counsellor and the Mighty God*, continues his victorious career; and the weapon in his hand, is, *the Sword of the Spirit, which is the Word of God.*”

For a train of success so great and unexampled, the British and Foreign Bible Society is peculiarly indebted to the simplicity of its constitution, and to the scrupulous fidelity with which it has been administered. In the dissemination of the Bible alone, the principles of all Christians, however divided in other particulars, may conscientiously meet and unite; and, so long as that object is distinctly and exclusively pursued, it may be reasonably expected, that the Institution will continue to possess their affectionate attachment, and command their most liberal support.

But, while so much is allowed to the efficiency of causes purely instrumental, your Committee are deeply sensible, that all the prosperity with which the Society has been favoured, is to be ascribed to the purpose and agency of Him who gave the Word, and commanded that it should be *made known to all nations for the obedience of faith*. To accomplish this end, He has thought proper to employ, as circumstances have required, the services of an oral or a written communication. To the latter has been assigned, in the present eventful times, a pre-eminent distinction in the order of means. On the British and Foreign Bible Society has been devolved the duty of co-operating with the designs of Providence in this particular; nor is it among the least of the uses which its institution will have answered, that it prepares the way for the more effective exercise of a personal ministry, by the dissemination of that Book which contains the ground-work and the rule of every Christian Ministration.

A new era appears to have commenced; and all things seem to be working together for the universal propagation of the Gospel. Whether the accomplishment of this is near or remote; whether it is to gladden the eyes of those who now labour, or is reserved for those who are to come after them; is a consideration which may be left to the disposal, as it is known only to the prescience, of Him, in whose hands are the times and seasons which regulate the events of his kingdom. Grateful for the past and confident of the future, the Members of the British and Foreign Bible Society, and all who co-operate with them

in every part of the world, may securely commit the issue of their cause to the Author of the Scriptures; while, in the devout strains of Holy Writ, they implore his continued benediction upon it:—

*Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it.* Psalm xc. 16, 17.

COMPENDIUM.

Corrected to April 24, 1818.

AUXILIARY AND BRANCH SOCIETIES IN THE UNITED KINGDOM & ADJACENT ISLANDS.

	Auxil.	Bran.	Total.
England, Wales, and Scotland . . . . .	231	260	491
Berwick upon Tweed . . . . .	1	—	1
Ireland . . . . .	4	46	50
Isle of Man, Guernsey, and Jersey . . . . .	3	—	3
	239	306	545

There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

BIBLE SOCIETIES ESTABLISHED IN FOREIGN PARTS.

These Societies have been encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example. The Number of Copies of the Scriptures, printed or printing by them, in various Languages and Dialects, aided by Donations from the Society, is subjoined.

N. B. All Foreign Societies have purchased and distributed Bibles, some to the amount of many thousand copies, but the exact quantity cannot be ascertained.

In addition to those printed by Societies, two Catholic Clergymen have published more than 100,000 copies of the German New Testament.

Europe.

	Instituted	Bib.	Test.
1. German, at Basle . . . . .	1804		
(1) German Bibles & Testaments		40,000	15,000
(9) French Bibles & Testaments		3,000	4,000
(5) Romanese Testaments, 2000 in each dialect		—	4,000
(4) Italian Testaments . . . . .		—	3,000
2. Zurich . . . . .	1812		
German Bibles and Testaments		8,000	4,000

	Instituted	Bib.	Test.
3. Chur . . . . .	1813		
Romanese Bibles & Testaments		3,000	9,000
4. Schaffhausen . . . . .	1813		
5. St. Gall . . . . .	1813		
6. Aargovian . . . . .	1815		
7. Bern . . . . .			
8. Lausanne . . . . .	1814	6,000	—
9. Geneva . . . . .	1814		
10. Neufchatel . . . . .	1816		
11. Waldenses, at LaTour, &c.			
12. Hungarian, Presburg, 1812 Slavonian and Wendish Testaments		—	5,000
13. Koenigsfeld . . . . .	1816		
14. Wirtemberg, at Stuttgart . . . . .	1812		
German Bibles and Testaments		15,000	7,000
15. Strasburg . . . . .	1815		
German Bibles . . . . .		10,000	—
16. Hesse Darmstadt . . . . .	1817		
comprehending, among other Auxiliaries, those previously formed at Michelstadt, in the Odenwald, and at Worms.			
17. Ratisbon . . . . .	1805	—	60,000
German Testaments . . . . .			
18. Nassau-Homburg . . . . .	1816		
19. Nassau, Duchy . . . . .	1816		
20. Frankfort . . . . .	1816		
21. Berg, at Elberfeld . . . . .	1814		
with Auxiliary Societies at Solingen, &c. and Bible Associations in the Manufactories.			
German Psalters . . . . .		8,000	—
22. Cologne . . . . .	1814		
23. New-Wied and Wied Runckel . . . . .	1816		
24. Waldeck & Pyrmont 1817			
25. Lippe-Detmold . . . . .	1816		
26. Hanover . . . . .	1814		
with Auxiliary Societies at Osnaburg, Aurich, Bueckeburg, and East Frisia.			
German Bibles . . . . .		10,000	—
27. Bremen . . . . .	1815		
28. Hambro-Altona . . . . .	1814	10,000	—
29. Lubeck (City of) . . . . .	1814		
30. Eutin, for the Principality of Lubeck . . . . .	1817		
31. Lauenburg-Ratzeburg 1816			
32. Mecklenburg-Schwerin, &c.			
33. Rostock . . . . .	1816		

	Instituted	Bib.	Test.
34. Brunswick . . . . .	1815		
35. Berlin . . . . .	1805		
(1) Bohemian Bible, two editions		8,000	—
(2) Polish Bibles and Testaments		8,000	4,000
36. Prussian . . . . .	1814		
with Auxiliary Societies at Potsdam, Dantsig, Halle, Breslau, Wesel, Cleve, Stral- sund, and other places German and Wendish Bibles and Testaments . . . . .		23,000	3,000
37. Koenigsberg, 1812; en- larged . . . . .	1815	3,000	3,000
Lithuanian Bibles & Testaments			
38. Thuringian, at Erfurt, 1814			
39. Eichsfeld . . . . .	1815		
with an Auxiliary Society at Nordhausen . . . . .			
40. Eisenach . . . . .	1818		
41. Saxon . . . . .	1814		
with Auxiliaries in Leipsic, Herrnhut, &c. German and Wendish Bibles . .		13,000	—
42. Swedish, 1809; en- larged . . . . .	1814		
with its Auxiliaries at Go- thenburg, Westeras, Wisby, Lund, Upsala, Askersuud, Hernosand, Skara, Carlstadt and Wexio. Swedish Bibles and Testaments, on standing types . . . . .		27,000	62,000
43. Norwegian . . . . .	1816	—	3,000
44. Danish . . . . .	1814		
with Auxiliaries at Odensee, Aalborg, Kioge, & Lyngbye Danish Bibles . . . . .		10,000	—
45. Icelandic . . . . .	1815		
Previous to the establishment of this Institution, 5,000 Bibles, and 2,000 Testaments, were print- ed, for the use of Icelanders, by the British and Foreign Bible Society, and 2,000 of the latter by the Society at Fuhnen.			
46. Sleswick-Holstein . 1815			
with many important Auxili- aries			
47. Rendsburg . . . . .	1817		
48. Finnish, at Abo . . . . .	1812		
Finnish Bibles and Testaments, on standing types . . . . .		5,000	5,000
It is in contemplation to form AUXILIARY SOCIETIES and BIBLE ASSOCIATIONS throughout Finland.			
49. Polish, at Warsaw . 1816			
50. Russian, at St. Peters- burg . . . . .	1813		
with its Auxiliaries, at Mos- cow, Dorpat, Mittau, Riga, Revel, Yaroslaff, Arensburg, Voronez, Kamentz-Podolsk, Theodosia, Tula, Sympher- pole, Odessa, Cronstadt, Wilna, Moghiley, Witepsk, Grodno, Minsk, Kostroma, Astrachan, Pscow, Pensa, Charkow, Saratow, Simbirsk, Resan, Taganrog; Bialastock,			

	Bib.	Test.
Tobolsk, Tcherkask, Wiatka, Kiew, Pernan, Twer, and Kasan.		
These have undertaken the print- ing of the Scriptures in the eighteen following languages and dialects :		
(1) Calmuc; the Gospel of St. Mat- thew, in which language the Scriptures were never printed before . . . . .	—	3,000
(2) Armenian Bibles & Testaments	5,000	8,000
(3) Finnish Bibles and Testaments for the use of the Finnish In- habitants in the Government of St. Petersburg . . . . .	5,000	2,000
(4) German Bible, with standing types . . . . .	5,000	—
(5) Ditto Catholic Testaments . .	—	5,000
(6) Polish New Testament . . . .	—	5,000
(7) French Bibles and Testaments	5,000	1,000
(8) Slavonian Bibles & Testaments, for the use of <i>Native Rhasians</i>	30,000	13,000
(9) Dorpatian-Esthonian Testa- ments . . . . .	—	5,000
(10) Reval-Esthonian Testaments .	—	20,000
(11) Lettonian, or Lettish, Testa- ments . . . . .	—	15,000
(12) Persian Testaments . . . . .	—	5,000
(13) Georgian Testaments . . . .	—	2,000
(14) Samogitian Testaments . . .	—	5,000
(15) Antient Greek Bibles . . . .	3,000	—
(16) Modern Greek Testaments . .	—	5,000
(17) Moldavian Bibles & Testaments	5,000	5,000
(18) { Tartar Testaments . . . . .	—	5,000
{ Ditto Gospel of St. Luke . . . .	—	2,000
{ Ditto Psalters . . . . .	9,000	—
TOTAL . . . . .	270,000	262,000

The Committee of the Dorpatian Society have begun to establish BIBLE ASSOCIATIONS in the several Parishes, under the superintendance of their respective Pastors: these have been found of very great advantage among the labouring classes.

The establishment of BIBLE ASSOCIATIONS has commenced at St. Petersburg; and it is expected that the Plan will be generally adopted throughout that Metropolis.

51. Netherlands Bible Society, comprehending, among others, the following districts, viz.

- Amsterdam, Rotterdam, The Hague, Enkhuyzen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaerdingen, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud Beyerland, Zutphen, Alkmaar, Maassluys, Gorcum, Hoorn, Zwell, Zirczee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, and Tholen.

A plan has been adopted, and in a degree carried into effect, for establishing, within the City of Amsterdam and its environs, Thirty-two BIBLE ASSOCIATIONS.

Instituted  
52. Malta Bible Society . . May 1817

*Asia.*

- 1. Calcutta Auxiliary Society . . 1811  
with Branches at Malacca, and Prince of Wales's Island.
- 2. Columbo (in the Island of Ceylon) 1812
- 3. Bombay . . . . . 1813

- Instituted  
 4. New South Wales, . . . March 7, 1817  
 5. Java . . . . . June 4, 1814  
 6. Amboyna . . . . . 1815  
 7. Astrachan . . . . . 1815 } as  
 8. Tobolsk . . . . . 1817 } as  
 Auxiliaries to the Russian Bible Society.

*Africa.*

1. Mauritius and Bourbon, Isles of, 1813  
 2. St. Helena, Island of . . . . . 1814  
 3. Caledon . . . . . Dec. 31, 1815  
 4. Sierra Leone . . . . . May 16, 1816

*America.*

- American NATIONAL Bible Society, New York . . . . . May 11, 1816  
 About TWO HUNDRED exist in the United States, several of which, as well as the above, have been aided by the British and Foreign Bible Society.  
 Nova Scotia Auxiliary Society, established at Halifax, in November 1813, with Branch Societies; viz.  
 Annapolis, Antigonishe, Barrington, Douglas, Chester, Cornwallis, Cumberland, Hampshire, Horton, Londonderry, Parrsborough, Shelburne, Truro.  
 Pictou . . . . . 1813  
 Yarmouth and Argyle, January 23, 1816  
 Liverpool . . . . . 1817  
 Prince Edward's Island . . . . . 1817  
 Quebec . . . . . 1813  
 Niagara . . . . . 1816  
 Upper Canada Midland District,  
 February 17, 1817  
 Berbice . . . . . November 15, 1815

*West Indies.*

- Jamaica Auxiliary Society of the People of Colour . . . . . 1813  
 Antigua Auxiliary Society, Feb. 9, 1815

There are 580 Auxiliary and Branch Societies (or upwards) within the British Dominions.

EDITIONS OF THE SCRIPTURES PRINTED FOR THE SOCIETY,

Previous to March 31, 1818.

	Bib.	Test.
English, various Editions . . . . .	756,893	719,564
Welsh . . . . .	54,987	91,188
Gaelic . . . . .	93,000	90,000
Irish . . . . .	5,000	10,750
Manks . . . . .	—	2,750
French . . . . .	18,000	79,500
Spanish . . . . .	—	30,000
Portuguese . . . . .	—	20,000
Italian . . . . .	—	19,000
Dutch . . . . .	10,000	15,000
Danish . . . . .	500	10,000
German . . . . .	8,000	18,000
Greek, Antient and Modern . . . . .	—	5,000
Greek, Modern . . . . .	—	10,000
Arabic . . . . .	—	—
Syriac . . . . .	1,429	—
Esquimaux, the Four Gospels, and the Acts . . . . .	—	6,000
Mohawk, St. John's Gospel . . . . .	—	1,000
Rthopic Paater . . . . .	—	4,000
French and English . . . . .	2,100	—
		5,000

The British and Foreign Bible Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-SIX different languages or dialects.

NUMBER OF BIBLES AND TESTAMENTS ISSUED BY THE SOCIETY.

	Bib.	Test.	Total.
From March 7, 1804, to Sept. 17, 1805—None issued, the Universities not having completed their stereotype Editions.			
From Sept. 17, 1805, to June 15, 1808, (2 years 9 months)	32,336	74,134	106,460
From June 15, 1808, to March 25, 1809, (about 9 months)	91,387	98,820	190,207
From March 25, 1809, to Feb. 16, 1810, (nearly 11 months)	18,066	45,506	64,468
From Feb. 16, 1810, to March 25, 1811, (13 months)	33,509	69,009	102,518
From March 25, 1811, to Feb. 21, 1812, (about 11 months)	25,590	79,733	105,323
From Feb. 21, to Dec. 31, 1812, (10 months)	81,319	121,261	202,580
From Dec. 31, 1812, to Dec. 30, 1813, (1 year)	141,941	155,453	301,394
From Dec. 31, 1813, to Dec. 31, 1814, (1 year)	196,041	131,739	327,780
From Dec. 31, 1814, to Dec. 31, 1815, (1 year)	196,379	98,977	295,356
From Dec. 31, 1815, to Dec. 31, 1816, (1 year)	106,574	115,780	222,354
From Dec. 31, 1816, to March 31, 1818, (1 year 3 months)	112,523	123,990	236,513
Total issued in Great Britain in 12 years 6 months	936,461	1023,624	1870,085
Purchased and issued for the Society on the Continent of Europe . . . . .	34,200	143,800	178,000
Total issued on account of the Society . . . . .	970,661	1167,424	2048,085

N. B. In addition to the above, the Society has granted about 14,000. for distributing by Societies, and confidential Agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish Languages, the number of which cannot be ascertained exactly, but may be fairly estimated at upwards of 70,000 Bibles and Testaments.

EXPENDITURE OF THE SOCIETY.

	£.	s.	d.
First Year . . . . .	691	10	2
Second Year . . . . .	1,637	17	5
Third Year . . . . .	5,053	18	3
Fourth Year . . . . .	12,206	10	3
Fifth Year . . . . .	14,565	19	7
Sixth Year . . . . .	18,543	17	1
Seventh Year . . . . .	28,302	13	7
Eighth Year . . . . .	32,419	19	7
Ninth Year . . . . .	69,496	15	8
Tenth Year . . . . .	84,652	1	5
Eleventh Year . . . . .	81,021	12	5
Twelfth Year . . . . .	103,680	18	8
Thirteenth Year . . . . .	89,250	9	9
Fourteenth Year . . . . .	71,099	1	7
Total, from the Commencement of the Institution . . . . .	612,603	3	5

N. B. The Society is under Engagements for various Money Grants, to promote the object of the Institution in Foreign Parts: for Returns of Bibles and Testaments to Auxiliary Societies; and for Bibles and Testaments and Printing Paper ordered; to the extent of about 42,000.

## REPORT OF THE WESLEYAN MISSIONS.

*(Concluded from p. 137.)**Opposition and Difficulties.*

The state of the West-India Mission, so interesting to religion and humanity, has been a subject of no inconsiderable anxiety to the Committee, during the last year. Its successes, through the divine blessing, still continue; and every year presents opportunities for the enlargement of its ministrations to the moral wants of the Pagan Slaves of our Colonies. But, in some of the islands, it has had to contend with more than ordinary opposition; and the Missionaries, almost in every Station, have been placed in circumstances of suspicion and hazard, through the active measures of the enemies of Missions, and the effect of those publications, which, either in utter ignorance of the case, or in despite of all contrary evidence, have held up their labours as fraught with danger and mischief to the interests of the Colonies. If the probable result of this is, that the character of that Mission shall be better known and appreciated, and even this opposition shall *turn out to the furtherance of the Gospel*, in those dark places of the British Empire, it will call for new acknowledgments to Him, who *maketh the wrath of man to praise Him*, and against whom there is no knowledge nor counsel.

The activity of several publications to misrepresent the operations of Missions to the Colonies in general, and of the Wesleyan Missions in particular, claimed the earliest attention of the Committee, after they entered upon the duties assigned them by the Conference. Means were taken to collect evidence, both from those persons in England who had formerly been employed as Missionaries in the West Indies, from the Missionaries at that time employed there, and from other persons unconnected with the Mission, as to the neglected condition of the Negroes, the conduct and labours of the Missionaries, and the effects produced on the moral state and habits of the Slaves to whom they had devoted their Ministry. On these subjects the Committee themselves had no doubts to remove; but it was thought necessary that attacks so formal and

frequent should be met by explicit and direct evidence.

The result of these inquiries was given to the public; and the principal points which the Committee conceive to have been thus established, are, the gross ignorance and vicious manners of the Pagan Negro population of the British Islands; their utterly neglected state, as to religious instruction, in most cases by all, except Methodist Missionaries; and the salutary effects produced by religious instruction upon their dispositions, morals, general comfort, industry, and contentedness. Numerous facts, in proof of these particulars, are stated; whilst not a single proveable fact is adduced in support of the injurious allegations, boldly and wantonly made by those whose object appears to shut up the slave in his pagan darkness, and to deny to him, in both worlds, the consolations and hopes of a religion, which they themselves, nevertheless, strangely profess.

This investigation has also shewn, that there are in the West Indies a great number of respectable white inhabitants, owners of slaves, proprietors of estates, or connected with them, who have given great countenance and support to the Mission, from their own experience of its beneficial effects upon the Negro population: and many of them have furnished the Committee with their written testimonies on this subject; documents which have not as yet been made public, but may be published at a future time, as additional corroborations of the evidence in favour of the Mission, should circumstances render it necessary.

In some of the islands, the only effects produced, by the inflammatory and illiberal writings of the anti-mission party at home, has been to excite inquiries, not before made, into the doctrines and the characters of the Missionaries; which, in not a few cases, have issued in obtaining for them additional encouragement. In others, this party *have had their reward*: without shaking the attachment of the former friends of the Mission in any of the islands, without producing any effect upon the minds of

dispassionate and observing men, they have, however, given occasion to those who, without any inquiry, suffer their suspicions to be awakened by every passing shadow, and to those who appear to act only from motives of hostility to religion itself, to call for laws, in some instances greatly restrictive of the freedom of religious worship and the exertions of Missionaries, and in others wholly obstructive of them. To these causes jointly may be attributed the message from the Council of St. Vincent's to the House of Assembly, in May, 1816, recommending embarrassing enactments as to Methodist and other Missionaries; but which, it appears, was happily passed over in the last Session, leaving the Mission there still unfettered.

But the Committee deeply regret to state, that, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the Mission has been acquiring among the respectable white inhabitants of the Colonies, laws have been passed, by the Jamaica Legislature and the Legislature of the Bahama Islands, against certain clauses of which it has been thought necessary to petition the British Government; whose tolerant spirit, and regard to the religious interests of the Colonies, support the confidence, that, from every law restrictive of religious liberty, and opposed to the pious design of communicating Christianity to the Pagan Population of the West Indies, the Royal Assent will be withheld.

The power of suppressing all Religious Assemblies, under the undefined name of Unlawful Meetings, which the clauses objected to by the Committee in the Jamaica Act vest in the hands of Magistrates, the Committee are happy to state, have not been hitherto actually employed against the Mission there: but the state of the Societies in the Bahama Islands demands equally the commiseration and the prayers of all who know, in this favoured country, the value of religious freedom and worship. By one Act, which, however, is suspended till the Royal Pleasure be known, Missionaries are to be permitted to exercise their functions under conditions, with which none of them can safely comply; whilst a Police Act is in  
May, 1818.

immediate and strict operation, by which all meetings after sun-set and before sun-rise, that is, before six in the morning and after six in the evening, are prohibited, under severe penalties; a measure which not only utterly deprives many of the Slaves of the instruction afforded them on week-days, but in many places of all instruction whatever; the Missionaries being unable to visit many of them, except on the week-evenings only. Many strong testimonials in favour of the conduct of Missionaries there, now in possession of the Committee, shew how utterly unprovoked these arbitrary and persecuting measures have been, on the part either of the Missionaries, or of the Religious Slaves in our Societies in the Bahama Islands.

In Demerara and Trinidad, the Missionaries are placed in circumstances sometimes vexatious and troublesome, and at others difficult and obstructive of their pious exertions. In the latter, especially, the regulations of the Local Government prohibit the Missionary there, in open contravention of the laws of toleration, from administering the Sacrament of the Lord's Supper, or performing baptism or burial; and limit his performance of Divine Service to three times a-week, including Sunday; a case which is now under the attention of the Committee.

But, in the midst of these instances of intolerant or mistaken opposition, it will be the highest satisfaction to the friends of the West-India Mission, as it is to the Committee, that, in so many of the islands, and those also where the Mission has been the longest established, and where it is best known, the work proceeds without opposition; that in every island it has warm and active friends; and that it has, through the past year, been crowned with great and encouraging success.

#### *Want and Supply of Missionaries.*

For the supply of new Stations in the West Indies, and of the places of the Missionaries who have died or returned home, a considerable number of new Missionaries will be requisite; and the Committee are happy to state, that, notwithstanding the reproaches, labours, and hazards of that Mission, no failure in the supply of qualified Missionaries is anticipated. Still, through the influence of Him whose Spirit alone kindles the true flame of missionary zeal, a sufficient

number are offering themselves for this service; and others, who had served their appointed time in the islands, now in the ministry at home, have again proposed themselves to re-enter the same field, and to fill up the ranks of those who have fallen in the glorious warfare.

#### CONCLUSION.

After stating the situation of the Missions to Nova Scotia, New Brunswick, Canada, Newfoundland, and in Ireland, the Committee observe, that they—

— cannot close this brief view of the present state of the Missions committed to their management, without congratulating the friends who have so liberally subscribed to their support, on their prosperity; and calling upon them to unite in acknowledging, in their preservation, success, and extending influence, the hand of Him whose counsels alone can efficaciously direct such a work, and whose blessing alone can make it prosper.

In every Station to which the Committee have adverted, indications of advancement and progress present themselves; and equally demand a tribute of devout gratitude for the past, and afford the cheering stimulus of hope for the future. In the West Indies, our oldest Mission—a Mission equally interesting to humanity and piety—is with every year becoming more commensurate to the wants of the black and coloured population: the wilds of our American Colonies are more deeply penetrated, and the worship of God established where His Name and Sabbath had been too generally forgotten: the outcasts of New South Wales bear the voice of praise around their dwellings: Methodist Missionaries have planted themselves by the side of those excellent men, who are giving Christianity, with all its blessings, to the Pagans of Southern and Western Africa; not as rivals of their work, but as helpers of their joy: and the elements of a system of Christian Instruction, and an efficacious Christian Ministry, are prepared for the fallen Christians and Atheistical Pagans of Ceylon, which are gradually coming into more efficient combination, and more energetic results. To so extensive a Missionary System the Committee are confident the friends of religion will not become indifferent.

Hitherto they have aided it by their prayers, by their approbation, and by their support; and they will scarcely need to be reminded, that the enlarged exertions which have been made under the influence of that spirit of Missionary Zeal which they have both shared with and reflected back upon each other with increased power, will demand the persevering application of their counsel, influence, and effort. Increased vigour has been infused into the old-established Missions: but, as to many of the Stations, the work is in its infancy: the verdure only begins to gladden the surrounding desert with incipient life, and the light to break through the darkness. To them the work, begun under auspices so encouraging, must be, from time to time, solemnly committed; until the full fruit of their sacrifices, prayers, and efforts shall be reaped in the permanent and triumphant establishment of the Kingdom of Christ, in regions where His Name is not known, or known only to be degraded by the wretched fiction of a Nominal Christianity.

The increase of Missionary Zeal throughout the kingdom, and the formation of Societies in some of the Stations abroad, are acknowledged with thankfulness.

In reporting the State of the Funds, it is remarked, that—

— it is due to the liberality with which the Missions have, through the past year, been supported, to state, that the Sums received from June 24, 1816, to June 24, 1817, amount to £.17,237 4s. 3½d.—a much larger sum, notwithstanding the pressure of the times, than has been, in any former year, obtained for this interesting work.

The Committee express their gratitude to the friends who have so liberally aided the Society; and record their particular obligations to John Irving, Esq. of Bristol, for a gratuitous passage in his ships of four persons connected with the Missions.

The Committee think, however, that there is room, among their friends, for greatly increased exertions. To such friends they ad-



dress the concluding remarks of the Report :—

The prosperous or hopeful state of almost every Mission which has been attempted; the abundant opportunities of extending the work in various directions; the premature deaths of Missionaries, martyrs in the cause of benevolence and piety; the new Stations in the West-India Islands, which cannot be filled up and maintained without enlarged supplies; the important call to minister to the wants of the four millions of Pagans in the Island of Madagascar; the necessity of sending another Missionary to cheer the solitude and aid the labours of Mr. Shaw, now alone in South Africa; and, finally, the important Mission in Caylon, where we are especially called

to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the progress of Paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honour and victories of the Cross, and convey the knowledge of God and Salvation through an island, the essential principle of whose religion is to deny God, and the almost universal practice to worship Devils—these are the considerations which the Committee wish to leave on the mind: and they desire to lay this great cause before that Saviour, whose glory it aims to make known, and to the enlargement of whose Kingdom it is its office to administer. *Blessed be his glorious Name for ever! and let the whole earth be filled with his glory! Amen, and Amen!*

## Home Proceedings.

### ANNIVERSARIES.

THE whole of the present Number would not afford sufficient space for a report of the Anniversaries of the month, adequate to their importance. We are obliged to limit ourselves to an outline; and, in order even to this, we must defer such of the Home Proceedings of various Societies as are not immediately connected with their Anniversaries.

#### WESLEYAN MISSIONS.

Preparatory to the Annual Meeting, Sermons were preached on Friday, May 1st: in the Morning, at Queen Street Chapel, by the Rev. Adam Clarke, LL.D.; and in the Evening, at Hinde Street Chapel, by the Rev. Thomas Roberts, M.A. from Bath.

The Annual Meeting was held, at the City-Road Chapel, on Monday Morning, May 4th; and, by adjournment, at the same place, on the Evening of Thursday, the 7th; Thomas Thompson, Esq. M.P. in the Chair.

The Rev. Richard Watson, one of the Secretaries, on introducing the Report, remarked, that the Report of the preceding year had been so recently published, that the present might be considered as containing supplementary notices, rather than many new facts. We refer our Readers, therefore, to the full abstract of that Report, given in our last and present Numbers; and shall lay before them all the additional information of the present Report when it is published.

The income of the year had amount-

ed to upwards of 17,000*l.* but the expenses would probably be equal.

From the many powerful appeals made to the Society, we shall select a few striking particulars.

Mr. Hawtrey, of Canterbury, formerly a Military Officer, read a letter, lately received from India, describing the self-sacrifice of two Hindoo Widows, the one aged 23 and the other 17, in March, 1816, with the corpse of their husband. Every argument was used to dissuade the women from these acts of self-murder; but they were infatuated by their superstition. They were even required to ascend the funeral-pile, while it was burning; nor were the Brahmins allowed to detain them there by force. The eldest woman walked up deliberately, and laid herself by the side of her deceased husband. The younger then addressed the spectators, with great animation, to this effect:—"You have just seen my husband's first wife do her duty; and you will now see me follow her example. Henceforward, I pray, do not attempt to prevent Hindoo Women

from burning: if you do, our curse will be upon you."

In numberless instances, we know that the natural love of life has conquered, in these wretched victims, the heroism of superstition; but the case is, perhaps, even still more heart-rending, when fraud and superstition succeed in deadening the very feelings of nature.

How different the following scene! and how divine the influence which could form such a character!

Mr. Hawtreay was once stationed at St. Christopher's, where an affecting circumstance occurred. A Negro Woman appeared with her head tied up. The Preacher inquiring how she did, she replied, "Bless the Lord, my Massa, finely!" On further inquiry, he found that the woman had been greatly persecuted. Going one morning to labour, she met the Manager, who inquired where she had been. "Me come from preaching, Massa." He struck her violently on the face. She had read our Lord's words; and, understanding them literally, turned the other cheek, when he knocked her down. She had heard it was her duty to pray for her enemies, and therefore rose on her knees, and began to pray the Lord to turn his heart. He now became furious; ordered her to be flogged immediately; and, in his rage, took the whip into his own hands, and beat her, till she became insensible, and was left for dead. Being now asked if she was not afraid to come to preaching, she replied, "Me fear! Fanny no fear! Bless the Lord, Heavenly Massa take care of me."

Dr. Clarke strongly urged the duty of Christians with respect to Missions. It was always found to be God's time to be gracious, when we came forward promptly in His service.

Mr. Watson quoted a Letter from Mr. Harvard, at Ceylon, which confirmed very strongly the statement of Mr. Clough (see our last Number, p. 128) respecting the treatment of the sick by the Heathen Natives of that Island. Mr. Harvard's attention was one evening roused by a loud noise. He followed the sound, till it brought him to a shed, where was the figure of a terrific Demon, six or seven feet high, with a forked tongue.

A torch and a bell were employed to call to him the attention of the Heathen. A sick man was lying before the idol; and a lame man was chanting aloud the name of the Demon, and calling on him for a cure. The Missionary stood, at first, silent and astonished; but, when the performers began to solicit money to carry on this shocking farce, he remonstrated with them on their horrible idolatry. But it was in vain. By these means they pretend to cure diseases. If the patient recover, and pay the priest, all is well: if, however, he get worse, and the priest perceive him to be incurable, he pronounces him "unclean:" he is then carried by force into the jungle, frequently screaming and struggling all the way; and there left, a prey to wild beasts or to famine!

The Resolutions were formed on the principle, often commended by us, of bringing before the Meeting the great objects of the Society. The general success granted to the Missions, and the peculiar claims of those to the West Indies, to Africa, to Ceylon, and to Madras and Bombay, were recognised in separate Resolutions.

On these and other points the Meetings were addressed, at some length, by Mr. Hawtreay, Dr. Clarke, Mr. Davies from Sierra Leone, and the Rev. Messrs. Watson, Benson, Bunting, and others.

Dr. Clarke stated, that the Mission to Ceylon had been in contemplation so far back as the year 1788; when Dr. Coke had suggested it, and urged its adoption, as the key to Continental India. A Memorial had been, in consequence, presented to the Directors of the East-India Company; but the attempt could not be made till our Government ("Heaven bless them!" said Dr. Clarke) had thrown open the door to Missions.

The Rev. Jabez Bunting, in reference to the infant Missions to Madras and Bombay, moved a Resolution expressive of pleasure in these Missions, but considering them as by no means adequate to the vastness of the object; and pledging the Society, therefore, to furnish the means of new and enlarged exertions for the conversion of Continental India. Mr. Bunting enforced this Resolution by much powerful reasoning and illus-

tration. Among other proofs of the degraded state of the Hindoos, he noticed particularly the treatment of the lower castes by those of the higher. The Pariars, for instance, must not only keep at such a distance as not to touch the other castes, but they must not pass them on the highway; and if they happen to meet them there, they must turn out of the road, and take a circuit in order to avoid them. "It is said," Mr. Bunting remarked, "that we have as bad characters at home as there are in India. But here is the grand distinction:—In England, men sin in the face of their Bibles, and against light and knowledge; and, in that respect, their crime is greater: but, in India, their very Scriptures (as they call their Shastres) goad them on to wickedness, and make a merit of crime!"

Mr. Davies stated, that, a short time before he sailed from Sierra Leone, several hundred Recaptured Negroes had been landed, and divided between two of the Negro Towns. A report reached the Governor, shortly after, that a man had been killed and eaten among these Negroes. Some confidential persons were charged to inquire into the business. The allegation was denied; but, a Negro being observed to have something in a bag which he wished to secrete, his bag was examined, and was found to contain some part of a human body. On being threatened with death, unless he made a full discovery, the man reluctantly produced the head of his murdered companion, which is a part never eaten by them, because, as they say, "Palaver (talk, or speech) lives there;" and they think it poisonous. The head was found secreted at the foot of a tree. The instrument of murder was a knife, made out of an iron hoop. With this these poor wretches cut off the head, and then feasted three days on the body. Some attempt was made to defend this deed. The question, "Why did you kill the man?" was answered by another, "Why do you kill fat fowls?"

We shall have occasion to refer to this statement in our Report of the Anniversary of the Church Missionary Society.

Among the notices of the home concerns, we observe the arrival of two Buddhist Priests from Ceylon. They importuned Sir Alexander Johnston, who is just returned with Lady Johnston to this country, to allow them to accompany him to England for instruction.

#### CHURCH MISSIONARY SOCIETY.

##### *Eighteenth Anniversary.*

On this occasion, an able Sermon was preached by Professor Farish, of Cambridge, on Tuesday Morning the 5th of May, at the Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, from Luke xi. 2. *Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth.*

Freemason's Hall was crowded at an early hour: and though the Committee made the best regulations in their power for the accommodation of the Members of the Society, and admitted none but by tickets, yet the number of Members who sought for admission was so great, that the tickets issued were perhaps half as many more as the Hall could contain. We are happy to hear that a plan is in contemplation for the remedying of this evil, now so severely felt by this and other Societies, by the erection of a large and commodious room for the Public Meetings of Charitable and Religious Institutions. We suggested the necessity of this measure, in our Report of the last year's Anniversaries.

The President, Lord Gambier, took the Chair, at two o'clock; and opened the Meeting by an address of great simplicity and devotion, to the following purport:—

If the redemption of a lost and ruined world, purchased by the blood of the Redeemer, is the greatest blessing that Almighty God bestows on fallen man; then, surely, the most sublime and delightful work in which a human being can engage, is the diffusion to others of the light of the Gospel. This is the great and glorious work in which we are engaged: and we may justly say, *Hitherto hath the Lord helped us!* May the presence of our Blessed Lord be felt among us, and by all of us, this day! May this Meeting have, indeed, the character of a

holy assembly! May what shall be said, be spoken in godly sincerity and simplicity, with a single eye to the Divine Glory!

An Abstract of the Report was then read by the Secretary, which occupied about an hour; many of the details being reserved for the press, in order to shorten the duration of the Meeting.

Under the head of Funds, it was reported, that an increase had taken place in the Income of the Eighteenth Year, equal to the increase of the Seventeenth; having advanced, in the Seventeenth, from 17,000*l.* to 20,000*l.*; and, in the Eighteenth, from 20,000*l.* to 23,000*l.* While the income of the two years thus amounted to 43,000*l.* the Expenditure reached 41,000*l.*; that of the Seventeenth Year being 22,000*l.*, and that of the Eighteenth 19,000*l.* The average Income of the two years was thus 21,500*l.*; and the average Expenditure 20,500*l.* The Committee have, since the Anniversary, come under large acceptances and engagements to different Missions.

The state of the Missions was reported, under Seven principal Divisions:—the MEDITERRANEAN, the CALCUTTA and NORTH INDIA, the MADRAS and SOUTH INDIA, the CEYLON, the NEW ZEALAND, the WEST AFRICA, and the WEST INDIES.

From the details which the Printed Report will contain of these Seven Missions, some most encouraging particulars were brought before the Meeting respecting the influence of true piety on many of the Liberated Negroes in Sierra Leone, and the awakening among them of a Missionary Spirit, which had a great effect on the Members.

The Treasurer, John Thornton, Esq. then read the Statement of the Accounts for the Year, and made some appropriate remarks thereon.

In submitting to the Meeting the adoption of the Report, the Bishop of Gloucester addressed the Members in a manner peculiarly calculated to cherish that devotion and simplicity of spirit which the opening of the President and the statements of the Report had awakened. In allusion to some expressions of gratitude to-

ward himself, his Lordship earnestly exhorted that all such feelings should be absorbed in the sense of gratitude due to their Blessed and Glorified Saviour; and traced, in a most affecting manner, the obligations under which the Christian lies to his Saviour, under a sense of guilt and pollution in the presence of a Just and Holy God—in the varied temptations and trials of life—and in the prospect of death and eternity. In all situations, and under all circumstances, he found Jesus a friend—touched with a feeling of his infirmities, having been in all points tempted like as we are, and able, therefore, to succour them that are tempted. It was then, in the highest sense, the grateful duty of every Christian to advance the glory of his Lord; and to lend himself, with all his powers, to the fulfilment of that declaration, *Other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold, and one Shepherd.*

After enlarging very feelingly on these topics, his Lordship proposed to the Meeting the following Resolution:—

That the Report now read be received, and printed under the direction of the Committee; and that, in adopting this determination, this Meeting cannot but express its satisfaction at the statements made in the said Report, of the augmentation of the Society's friends and resources, and of the corresponding growth of its exertions: and this Meeting feels, that it has reason to be thankful to Almighty God, that, under various difficulties, prospects are opening in the Mediterranean, in Ceylon, and in New Zealand—Schools and Native Teachers are increasing in India—Education is advancing in the West Indies—and that the Society is enabled to render effective assistance to the translation and diffusion of the Scriptures, the Liturgy, and other publications—and, more especially, that it pleases God to grant such success to its exertions in Western Africa; and this Meeting feels hereby called upon to pledge itself, in humble dependence on the Divine Blessing, to pursue the great objects of the Society with renewed perseverance and zeal.

James Stephen, Esq. Vice-President of the Society, having seconded this motion, it was carried unanimously.

We would gladly insert, if our room would allow it, the whole of Mr. Stephen's appeal to the judgments and hearts of the Members. He rose, with much pleasure, to second the motion of his Honourable and Right Reverend Friend, toward whom he uttered many eloquent expressions of affection and respect, which drew forth the cordial sympathy of the whole Meeting. Mr. Stephen rejoiced thus to give an early voice to the feelings of the assembly; for he considered it impossible for any man to hear the Report read without sentiments of joy and gratitude. If there were prejudices against the Society, he was sure that it was not in the power of man to hear that Report with candour, without throwing his prejudices to the winds, and actually regretting that he had not become a Member of the Society. He was particularly impressed by the affecting statements of the Report respecting the Liberated Negroes. On this topic Mr. Stephen enlarged; and, with his peculiar energy, urged the duty of determined and persevering exertions to remunerate Africa for her enormous wrongs. He adverted, with much exultation, to the springing up of Native Missionaries, under British protection, who would tell to their various tribes the wonderful works of God: but he reminded the Meeting, in forcible terms, of the necessity of closely watching the secret workings of that spirit of cupidity, which was plotting to effect its objects by insinuation, when it could not accomplish them by open means. Among other inventions to blacken the African Character, by those who wished to maintain over the Natives a usurped dominion, they were accused of being cannibals. If they were cannibals, some evidence would be found of this among the Negroes of the West Indies: but it seemed that they had left these habits behind them in their native country\*. He trusted that the spirit which had animated

the benevolent Bishop Porteus, now in heaven, toward the Negro Race, would continue to animate the Society and all the friends of Africa. The present opportunity of improving Africa was great: if lost, it might never return. *Forgetting, then, in this race of charity, those things which are behind, and reaching forth unto those things which are before, we should go on, from strength to strength, in the name of the Lord; till, at last, that great promise would be fulfilled, I will give unto thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

Mr. Wilberforce, in moving thanks to the various friends of the Society, in which he was warmly seconded by Admiral Sir James Saumarez, adverted, with much affection, to the forcible and pathetic appeal just made by his dear friend and relative, Mr. Stephen. Among many other observations, in his accustomed style of eloquence, he remarked, that it was affecting to think that all attempts for the purpose of exploring Africa, with a view to the interests of science or of commerce merely, had failed: but he had no doubt that the Almighty would ultimately prosper those designs which had a higher end: he had no doubt, but that as Missionaries went forth with the glad tidings of Salvation, God would open their way, even to the remotest regions of that unknown land.

The Bishop of Norwich then proposed the following Resolution:—

That this Meeting, while it cannot but regret that opposition, which the Society has encountered during the last year, thankfully acknowledges the advantages derived to it therefrom; in the still warmer attachment and zeal of its Members, and in the augmentation of their number: and the Meeting witnesses, with pleasure, the rapid increase of a conviction among the Members of the Established Church, of their obligation to support Missions among the Heathen.

\* At the Annual Meeting of the Wesleyan Missionary Society, Mr. Davies, from Sierra Leone, reported, as we have mentioned in a preceding page, an instance of cannibalism recently discovered among some of the Negroes, lately recaptured, and landed in the Colony. Mr. Stephens' view is, doubtless, perfectly just, as it applies to the Negroes generally; and the intention with

which it is attempted to degrade the unhappy Natives of Africa, by fastening on them this stigma, cannot be too indignantly reprobated. But were the Africans to a man cannibals, this would furnish no excuse for usurping a dominion over them; but would supply the strongest additional motives to every sincere Christian to labour for their conversion. EDITORS.

Never, in the course of a long life, his Lordship remarked, had he felt more satisfaction than he now did in making this motion. That the knowledge of the Gospel would, sooner or later, be revealed to all the ends of the earth, was clearly taught in the Word of God; but by what means this great work was to be effected, was beyond human comprehension, till Bible and Missionary Societies pointed out the road. By their exertions, the knowledge of the Redeemer would be finally extended all over the earth. It should be gratifying to every Member of the Church, and particularly to her Ministers, that the Society was endeavouring to remove a reproach long cast upon her, of being more negligent than others in using means to propagate the Gospel. It was equally pleasing to recollect, that the Society had Missionaries, who would yield to none in zeal or discretion, but, unmindful of danger, penetrated the darkest regions of the earth. It might have been hoped, that an Institution so benevolent and scriptural would have received unanimous support; but it was opposed in a quarter where opposition should have been least expected. It was, however, the duty of the Society to meet asperity with humility, and accusation with mild argument. The angry passions would be thus sacrificed, and prosperity granted to its labours in the work of the Lord.

The Rev. J. W. Cunningham having seconded the motion of the Right Reverend Prelate, it was carried with peculiar expressions of the cordial assent of the Meeting. Mr. Cunningham's Address was entirely in the spirit of the motion. He referred, with particular pleasure, to the conciliatory temper which he witnessed in attending the late Anniversary of the Bristol Association.

Thanks were moved to Professor Farish, for his impressive Sermon, by the Rev. R. P. Beachcroft; seconded by Thomas Babington, Esq. M.P. Vice-President of the Society.

The Rev. Dr. Thorpe moved the thanks of the Society to the Noble President, the other Vice-Patrons, the Vice-Presidents, the Treasurer, and the Committee, with the appointment of a new Committee.

At the close of the Meeting, the

whole assembly stood up, and joined in singing the 117th Psalm—

“From all that dwell below the skies.”

The Collections made at the Sermon and Meeting, including several Donations of 50*l.* each, amounted to about 380*l.* One of these Donations was sent by a young gentleman, for the West-African Mission, in consequence of what he had heard at the Meeting of the state of some of the Liberated Negroes.

#### *Conclusion of the Report.*

The conclusion of the Report conveys the judgment of the Committee on the opposition recently made to the Society. As it met with the repeated and very marked approbation of the Meeting, we think it desirable to anticipate the publication of the Report, and to give here its conclusion at large, in order that the various Associations throughout the country may be put into possession, as early as may be, of the views and wishes of the Society on this subject.

In conclusion, your Committee feel it necessary to advert to some peculiar occurrences of the last year. They would willingly have omitted all reference to the opposition which the Society has met with, had it been of an ordinary nature, or temporary in its consequences: but, both in the character and the effects of this opposition, there is something so remarkable, that your Committee feel that they should not answer the just expectations of the Society, if they did not state their views on this subject.

When your Committee call to mind the late period at which they themselves and their now active co-adjutors throughout the kingdom were brought to feel the duty of taking vigorous and determined measures in attempting to diffuse the knowledge of Christ among the Heathen, they are anxious to exercise forbearance and charity toward all others who may be tardy and reluctant in admitting into their minds the full influence of this obligation. And when they see their fellow-Christians and fellow-Churchmen awakening to a sense of the necessity and duty of diffusing everywhere the Gospel of the Grace of God, they desire, without reference to any other circumstances, sincerely to congratulate and zealously to assist them in this sacred labour.

Your Committee cannot, however, be

insensible to the advantages which both the Society and the general cause of Missions, particularly Missions as connected with the Church, have derived from the talents, the zeal, and the piety, which have been called forth on behalf of this Institution. To these Friends they beg to offer, in the name of the Society, their most cordial acknowledgments.

Nor can your Committee allow themselves to pass unnoticed the trouble and anxiety which one of the Society's revered and beloved Vice-Patrons has been called to encounter. They are sure that they shall most entirely accord with the wishes of that distinguished Prelate, in avoiding every intimation of reproach, and in stifling the very feeling of resentment, for that conduct toward his Lordship, which has been condemned by the public voice of our country—a voice which soon makes itself heard, amidst any temporary clamour, to be the voice of Truth and of Justice. But your Committee cannot avoid expressing, on this occasion, the earnest wish and prayer, that the spirit which thus actuates the heads and leaders of the Society may pervade and dwell in every member of the body.

And that it does so, your Committee rejoice to report that they are daily receiving the most satisfactory testimony. The Public Meetings which have been held—at Bristol for instance, at Hereford, in Dublin, and at Colchester—since those painful circumstances took place which are here alluded to, have marked that union of Christian determination with Christian meekness, which prove to your Committee that the Society is deeply imbibing that divine feeling—*Be not overcome of evil; but overcome evil with good.*

In this spirit it is, that your Committee desire and pray that they may be enabled to persevere in their labours.

And **WHAT** are these labours!—Contemplate, but for a moment, that astonishing fact—that a TENTH OF THE WHOLE HUMAN RACE ARE SUBJECTS OF THE BRITISH CROWN!—that 80 millions or 100 millions of human beings live under our just and beneficent laws!—that, of these millions of dying but immortal men, three-fourths are deluded Mahomedans, or wretched Pagans!—that 60 or 70 millions of men, our fellow-subjects, know nothing of that *Only Name under heaven given among men whereby we must be saved!*—and yet there are not, at this hour, 200 Christian Men, Native or European, of all denominations—there are not 200 engaged in shewing to these sinners the error of their ways!

How then must the Members of this Society rejoice, as Christians and as Church-  
*Men*, 1818.

men, that the Society for Propagating the Gospel, which can exercise an extensive influence over their fellow-members of the Church, is calling forth the resources of the Church in aid of this great cause! Your Committee most heartily bid them God speed; and entreat every Member of this Society to aid that venerable body to the utmost, by his contributions and by his prayers. Your Committee augur incalculable good from these exertions—not only to the Heathen and Mahomedan Subjects of this Empire, but to those who attempt to become blessings to them. Whoever approaches this sacred cause, can hardly fail to obtain, through the Divine Mercy, a deeper sense of his own obligations to Infinite Goodness and Love.

A day will come—and who does not most earnestly long to behold that day!—when these 60 millions of our perishing fellow-subjects will no longer be left to their 200 Christian Teachers—when, in truth, 800,000 souls will appear to be far, FAR too many for the charge of one Christian Pastor. Were these 200 Teachers of British Heathen augmented to 60,000, there would even then be but one Instructor to a thousand.

Yet, when that day shall have arrived, there will still remain to the Members of our Church, and to the whole Christian World beside, the care of FIVE HUNDRED OR SIX HUNDRED MILLIONS OF JEWS, MAHOMEDANS, AND HEATHENS, OUT OF THE PALE OF THE BRITISH EMPIRE!

Oh! it needs nothing but an UNDERSTANDING of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among Christians—THAT rivalry only excepted, which shall labour most assiduously to *save souls from death, and to hide the multitude of sins!*

Blessed be God!—the miseries of the Heathen have reached our ears, and have moved our souls!—*the whole creation groaneth and travaileth in pain together until now.* But not the MISERY only, of the Heathen World—its anxieties and perturbations, its reaching forth after that which we only can render to it—THESE have cried loudly in every awakened ear—*the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

And shall we delay that manifestation for one hour? Is not the loud voice of God's providence and grace calling to the whole Christian Church—*Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee?* Who but the Christian can proclaim to the guilty and perturbed conscience of the Heathen, and to his enslaved and anxious heart—*A Man shall be as a hiding-place from the wind,*

*and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land? Nay, did not this God-Man, when Himself working out on earth the salvation of the ruined world, did He not proclaim—Come unto me, all ye that labour and are heavy laden, and ye shall find rest unto your souls? And was it not His last charge on earth to His friends—Go ye into all the world, and preach this Gospel to every creature? And will He not, at the Great Day, account every act of mercy toward the bodies or souls of men as done unto Himself? May we all hear, at that awful hour—Verily, I say unto you, Inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto Me!*

BRITISH AND FOREIGN BIBLE SOCIETY.  
*Fourteenth Anniversary.*

FREEMASONS' HALL was crowded, on Wednesday, May the 6th, long before the commencement of the Meeting. At Twelve, the President, Lord Teignmouth, took the Chair. An Abstract of the Report having been read by the Rev. Mr. Dealtry, the Meeting was addressed, in moving, seconding, or acknowledging Resolutions—by the Chancellor of the Exchequer, and the Bishop of Cloyne—by the American Ambassador, and the Earl of Harrowby—by Admiral Sir James Saumarez, and the Rev. Ralph Wardlaw of Glasgow—by the Bishop of Norwich, and the Bishop of Gloucester—by the Rev. Robert Newton, and the Ambassador of the Prince of Hesse Homberg—by Sir Thomas Acland, and the Rev. Dr. Henderson—by the Treasurer, John Thornton, Esq.—by the Bishop of Derry, and Mr. Wilberforce—by the Rev. John Owen—by the Rev. Professor Farish, and Lord Gambier—by James Haldane, Esq. of Edinburgh, and the Rev. Dr. Thorpe.

If we could find room, we would gladly give an outline of the many admirable addresses delivered on this occasion. So large a part, however, of the present Number is occupied with an ample abstract of the Society's Proceedings, that we must content ourselves, for the present at least, with referring our Readers to that abstract.

PRAYER-BOOK AND HOMILY SOCIETY.  
*Sixth Anniversary.*

On Thursday Morning, May the 7th, the Annual Sermon was preached at

Christ Church, Newgate Street, by the Rev. Edward Cooper, M. A. Rector of Yoxall, and of Hamstall-Ridware, from Heb. xiii. 9. *Be not carried about with divers and strange doctrines.* The Preacher urged the importance and excellence of the Liturgy, considered as a preservative against the introduction of false and erroneous doctrines.

At Two o'Clock, the Annual Meeting was held at the London Coffee House, Ludgate Hill; the Right Hon. Lord Gambier in the Chair.

From the Report, it appeared that the Issues of Books, during the year, had been as follows:—

Prayer-Books . . . . .	11,254
Psalters . . . . .	1,289
Articles of Religion . . . . .	979
Homilies, in Tracts . . . . .	42,186
Homilies, in the 8vo. Volume . . . . .	376
Homilies, in the folio Volume . . . . .	25

The statement of the Funds was—

Income . . . . .	2,148 <i>l.</i> 17 <i>s.</i> 7 <i>d.</i>
Expenditure . . . . .	2,048 <i>l.</i> 2 <i>s.</i> 4 <i>d.</i>

We shall reserve the other particulars of the Report till it is printed; when we shall, as usual, give an abstract of its principal contents.

The Meeting, which was numerous, was addressed by the Rev. Messrs. Beachcroft, of Blunham; Edwards, of Lynn; Simeon, of Cambridge; Cooper, of Hamstall; Cunningham, of Harrow; and Saunders, Owen, and Maddock, of London; and by Admiral Sir James Saumarez, and Mr. Wilberforce.

In the conclusion of the Meeting, the Noble Chairman read a Letter from the Rev. Dr. Morrison, of Canton; with which he had forwarded a copy of the Morning and Evening Services of the Book of Common Prayer, translated into Chinese, and printed for circulation among that people. This work had been executed by Dr. Morrison, who suggested various means whereby the Society might render further service to the inhabitants of that immense empire.

JEW'S SOCIETY.

*Tenth Anniversary.*

The First Anniversary Sermon was preached at the Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, on Thursday Evening, May



the 7th, by the Rev. R. P. Beachcroft, M. A. Rector of Blunham, from John xix. 19—22: the Second, on Friday Morning, May the 8th, at St. Paul's, Covent Garden, by the Rev. Charles Simeon, M. A. from Ezekiel xxxvii. 1—6.

The Annual Meeting, at Freemasons' Hall, took place at Two o'Clock; the President, Sir Thomas Baring, M. P. in the Chair, who opened the business of the day with his accustomed simplicity and piety.

The Report of the Year, containing much encouraging information, was read, to a very numerous Meeting, by the Rev. C. S. Hawtrej, one of the Secretaries. The Society, it appeared, is now completely set free from financial embarrassments, and is maintaining a steady economy in all its departments. The Income of the Year had been 9,284l. 17s. 6d. and its Expenditure, 8,495l. 18s. 3d. The First Edition of the Hebrew New Testament has been all circulated among Jews at home and abroad; and the Committee are preparing a Second Edition, on Stereotype Plates. They have also engaged some learned Hebrew Scholars to review the translation, in order that an edition may, at some future time, be issued, which shall commend itself even to the most learned Hebrew Critics of the Jewish Nation.

Encouraging information has been received from the Rev. Lewis Way, respecting the state of the Continental Jews; among whom there is manifestly a considerable commotion, and an earnest desire to promote a moral improvement. For other particulars, we refer to the abstract of the Report, which we shall give hereafter.

After the Report had been read, the Jewish Children educated by the Society were introduced to the Meeting, by the Rev. Basil Woodd, and sung a Hebrew Hymn, and the Hosannah in English.

Resolutions were moved and seconded, respectively, by the Bishop of Gloucester, and Sir James Saumarez—by Mr. Wilberforce, and the Rev. Robert Cox—by Lord Gambier, and the Rev. John Owen—by Mr. Robert Grant, and the Rev. Edward Cooper—by Mr. Babington, and Professor Farish.

Mr. Woodd, on introducing the

Jewish Children, availed himself of the impression which he perceived that the sight of this cheerful and healthy little band had made on the Meeting. The Members, he said, had heard a written Report, and they now saw before them a living Report. When he looked on the Meeting, he read the feelings of their hearts; and was persuaded that many prayers were, at that moment, ascending to the God of Abraham, Isaac, and Jacob, in behalf of these little ones, who were *beloved for the fathers' sakes*. Their fathers' God had taken them under His protection; and the earnest prayer of all Christians should be, that He would "number them with His saints in glory everlasting." These dear children were of the house and lineage of Jacob; and were related, as to the flesh, to Him who was *bone of our bone and flesh of our flesh*. He would entreat the earnest prayers of those who loved the Lord Jesus Christ in behalf of these babes, that they might, like the Blessed Redeemer, *increase in wisdom and stature, and in favour with God and man*. The Saviour, in the days of His flesh, held out His gracious arms to receive the young, and said, *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven*. The Society was endeavouring to imitate that blessed example, and had taken these Children under its care to bring them up in *the nurture and admonition of the Lord*.

The Bishop of Gloucester urged the commands of the Scripture, to pray for the conversion of the world, and the example of the Church, with the prominence given by her to the case of the Jews. It was a ground of self-reproach, that Christians had been so tardy in their endeavours to bless that people; and of mutual congratulation, that the work was at length begun, and, as they had seen and heard that day, was prospering. His Lordship spoke highly of the character of the Rev. Nehemiah Solomon; and had never, in the discharge of his duties, laid hands on any man with more pleasure than he did on that justly esteemed man, when he admitted him to Holy Orders. His Lordship assured the Meeting, that though his Right Reverend and Dear Brother, the Bishop of St. David's, was unavoid-

ably absent, yet his heart was with them in the great cause of the conversion of Israel.

Mr. Wilberforce congratulated the Society on having surmounted the peculiar difficulties of its infant years: and referred, with particular pleasure, to the wide dispersion of the Hebrew Testament; and to the erection of a Christian Temple, for Jews, on a spot where once the very name of that people was a bye-word and a proverb. In contemplating what it had pleased God already to accomplish, they were encouraged to hope that they should see yet greater things than these. In the Emperor of Russia, a Second Cyrus had appeared, equally ardent with him whom the Spirit of the Law had first stirred up to restore and bless his ancient people. That magnanimous Monarch employed his resources in the extension of Christianity, and was particularly characterized by a warm attachment to the interests of degraded Israel. Mr. Wilberforce exulted in the growing strength of the Society, and trusted it would be increasingly prosperous: it was engaged, however, in a work which could proceed but slowly; like the changes which take place in the natural world, where a dreary winter is succeeded by a cheerful spring, and then a warm summer, leading on to a fruitful autumn. The buds and the blades of grass were scarce in winter; but, by the genial warmth of spring, they increased and multiplied, till the earth was covered with verdure. The refreshing influence of the Holy Spirit, and the invigorating Grace of the Saviour, would descend on their labours, *like rain on the mown grass, and as showers that water the earth.*

After some warm testimonies of regard to the Rev. Lewis Way, now travelling on the Continent at his own charge, in furtherance of the Society's objects, and who is the individual referred to in the following Resolution, Mr. Wilberforce submitted his motion to the Society:—

That this Meeting acknowledges, with devout thankfulness to the Supreme Disposer of all things, the encouragements which have been afforded by the improved state of the affairs of the Society during the past year, and particularly by intelligence received from the Continent,

to proceed with new zeal in their work of faith and labour of love toward the House of Israel; and, while they desire to give the whole glory to God alone, they cannot refrain from expressing their sense of obligation to that Benevolent Individual, by whose means those communications have been received.

The Rev. Robert Cox, who had accompanied Mr. Way as far as Moscow, and was just returned, communicated, in seconding this motion, much encouraging information to the Meeting, as it proved that a spirit of inquiry and of reform was rapidly increasing among the Continental Jews. In many instances, the New Testament was read with eagerness by the Jews. In the streets of Moscow, for instance, Mr. Cox had seen a Jew reading that sacred book to a company of fifteen Jews, who were earnestly listening to him. Every thing indicated that the time of mercy toward Israel was approaching.

Lord Gambier, the Rev. John Owen, Mr. Robert Grant, and others, addressed the Meeting with much effect.

Mr. Grant, in particular, urged the powerful claims which the nation of Israel has on the gratitude of Christians. The rivers of Salvation should run back to the sea from which they came. The elder brother should be invited to enter the house, and participate in the feast which celebrated the return of the prodigal to his father and to his duty. All should be undertaken, and carried on in a spirit of conciliation. Should the Jew reproach us with the tortures which even in this country his people had been made to endure, and the painful deaths which many of them had suffered, let us take shame to ourselves: but, reminding him of the true character of that period of our history, let us assure him that what his people then endured was the work, not of Christians, but of Anti-Christians; and that it took place at a time when Christianity herself was weighed down under a load of superstition—when the Scriptures were under a seal—when the Spirit and the Bride said, "Come!" but said it to no salutary purpose; for the fountain was shut up and sealed. Should the Jew

still hold out, should he still refuse to be reconciled, let us lead him to the Holy City, and direct his eyes to Him *whose soul was exceeding sorrowful, even unto death*; but who, nevertheless, spent his last breath in imploring forgiveness on his murderers—*Father, forgive them; for they know not what they do!* Let us call his attention to the promises made unto the fathers, and especially to that Song of Mercy and Judgment, which the Lawgiver of Israel, in sight of the Promised Land, delivered as a kind of Charter, by which they were to hold that land in possession. *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.* Such was the pledge with which the charter was ratified: and the Heavens that heard it are still spread over this people; and the Earth which listened to it is still firm under their feet. *The Lord's portion is still His people; and Israel is still the lot of His inheritance: and the Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up or left.* Yes! the day will come, when *Israel shall dwell safely*; and when the Gentile shall join with the child of Abraham, shouting, *Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb, for ever and ever!* Till that glorious day arrive, let the standard of the Cross be unfurled; and let the posterity of Jacob be invited to rally round it! God will prosper these efforts; Christians will go on, *conquering and to conquer*; till, at last, their warfare will cease, merely because, like the great warrior of old, no enemy will remain to be conquered.

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NAVAL AND MILITARY BIBLE SOCIETY.

*Thirty-eighth Anniversary.*

This was held on Tuesday, May 12th, at the King's Concert Room; where the Chair was taken, at Twelve o'Clock, by the Patron, His Royal Highness the Duke of York. The Meeting was crowded to excess. Beside the Noblemen and others who took part in the business of the day, a number of Naval and Military Officers of rank attended.

After some introductory observa-

tions from the Royal Chairman, the Report was read by Major Close, the Military Secretary.

A considerable accession of patronage had been obtained, it appeared, to the Society: the Dukes of Kent and Gloucester, with Prince Leopold, having become Vice-Patrons; and the Archbishop of York, the Duke of Buccleugh, and the Bishops of Winchester, St. David's, Norwich, and Rochester, having been added to the Vice-Presidents. The Duke of Kent and the Duchess of Gloucester had become Patron and Patrons of an Auxiliary at Glasgow, which had remitted 422*l.*; of which 353*l.* had been raised by the Ladies of Glasgow. The whole income of the year had been 1510*l.* Toward this sum, the Edinburgh Bible Society had remitted 100*l.*—an Anonymous Lady had given 300*l.*—and another contribution had been made of a very gratifying nature, the First Battalion of the Royal Scottish Regiment having subscribed to the Society one day's pay, amounting to 57*l.* Other Contributions had been received from various Ships, Regiments, and Corps, amounting to 359*l.* 9*s.* 11*d.*; of which sum, 121*l.* 4*s.* 8*d.* had been remitted from Soldiers of the Army in France, in payment of Bibles and Testaments supplied to them. Forty Ships of War, and a considerable number of Garrisons and Regiments had been furnished with Bibles and Testaments; and the most happy consequences had, in many instances, followed this distribution of the Scriptures. Particular attention had been paid to the vessels engaged in the Arctic Expedition. Nearly 10,000 Bibles and Testaments had been distributed during the year; and the demand for further supplies was so urgent, that it had involved the Society in a debt of 250*l.* beside engagements to the amount of more than three times that sum.

The several Motions were made and seconded, by the Archbishop of Canterbury, and the Chancellor of the Exchequer—by the Archbishop of York, and the Bishop of London—by the Bishop of Gloucester, and Mr. Wilberforce—by the Earl of Harrowby, and the Rev. J. W. Cunningham—by Lord Gambier, and the Rev. Dr. Henderson—by Robert Grant, Esq. and the Rev. Mr. Hawtreby—by Ben-

jamin Shaw, Esq. M. P. and Captain Gordon, of the Navy.—by Admiral Sir James Saumarez, and the Rev. John Owen.

The Archbishop of Canterbury, in moving the reception of the Report, expressed his grateful acknowledgments to the illustrious Commander-in-Chief, not only for his attention to military discipline, and to the temporal comforts of the Soldier; but to his interests as an immortal being, by encouraging the distribution of the Scriptures in the Army, and providing for the due explanation of them, in the appointment of proper Chaplains. Looking beyond the uncertainties of this life, the warrior might thus be prepared, through the blessing of God, for a happy entrance into that world where none would hurt nor destroy.

The Chancellor of the Exchequer enforced the peculiar claims of the Army and Navy on the liberality of British Christians. We had heard, with delight, of their heroic deeds. The courage inspired by the Truths of Divine Revelation was best suited to the hour of battle: but, now that the conflict was passed, the Soldier was equally the object of our regard, approving himself as a good citizen, in his hamlet and in the bosom of his family: and should the day of hostility return, our hope must be placed in sending our warriors to battle armed with *the whole armour of God*.

The Archbishop of York entirely concurred in the sentiments of his friends, as did the Bishop of London. His Lordship was confident that it was not necessary for him to remind such an audience, that the only sure foundation of public morals is the knowledge, the belief, and the practice of Christian Truth; for nothing could deserve the name of morals, which did not emanate from sincere faith, and which was not closely allied to religious feeling. The Bishop enlarged, with much force, on the benefits of the Military Asylum at Chelsea; where nearly 1500 Children of Soldiers are taught to revere the Holy Ordinances of the religion of their country, and to lift up their hands and hearts to the Lord of Hosts.

The Bishop of Gloucester expressed his high satisfaction in beholding an Assembly, so numerous and respectable, convened on such an occasion.

“I delight,” said his Lordship, “to witness every accession which is made to the Kingdom of Him, *who is God over all, blessed for ever!* I cannot but congratulate the Meeting, that we have seen Members of the Royal Family coming forward in this cause. Long has the House of Hanover been endeared to us, not only by its regard to the principles of the Constitution, but by the ardour with which its members have encouraged our various Institutions for the alleviation of human misery, and the advancement of that religion which proclaims, *Glory to God in the highest, peace on earth, and good-will to men.*” After a just tribute to the Royal Chairman, as the Soldier’s Friend, his Lordship proceeded—“The Soldier and the Sailor have claims on our benevolence superior to those of any other class in the kingdom. Called by their country to defend her against the aggressions of the foreign spoiler, they are exposed to perils of no ordinary kind. To stimulate them to deeds of bravery, by elevating their minds above the dangers which they must encounter, is our high duty; but how, I would ask, can we accomplish this great purpose, but by putting into their hands the Sacred Word of Him, of whom it is emphatically said, *The shields of the earth belong unto the Lord?* Put the Bible into the hands of the warrior—present to him the glories of the Redeemer—tell him of the divine aid to which he may ever resort—assure him, through divine grace, of the hope of salvation—and you clothe him with the whole armour of God; you gird truth about his loins; you put on him the breast-plate of righteousness; you fix on his arm the shield of faith, on his head the helmet of salvation; and in his hand the sword of the Spirit. I well know the great benefits which the Scriptures must produce, when applied to the consciences of our gallant defenders by the power of the Holy Spirit. The armour of God will never fail them. Give them the Bible, and you raise them above the fear of death. There is, indeed, in many, a spirit which will lead them to display, in the hour of danger, a kind of frantic enthusiasm: but such is not the courage of a Christian. Give your warrior the Bible: he there reads, *Be not afraid of them that kill the body, and after that have no*

more that they can do: but fear Him, which, after he hath killed, hath power to cast into hell. Animated by such an exhortation, he enters the field of battle: his eyes are lifted to the God of heaven; and, in the name of that God, he lifts up his banner. Give the warrior the Bible, and he will learn obedience to his superiors. By the terror of punishment and disgrace, you may compel a man to keep to the letter of his duty; but put the Bible into his hands, and let him be brought under its influence, and he will no longer act with eye-service, as men-pleasers, but as the servant of Christ, doing the will of God from the heart." After many admirable remarks, in the same spirit, the Bishop added,—“Let us, then, exert ourselves to procure, by divine grace, a haven of rest for our warriors, after all their perils on the boisterous ocean of life. Let us furnish them with the means of securing an entrance into that city, which hath foundations, whose builder and maker is God.”

Mr. Wilberforce, in referring to the moral dangers to which the warrior is exposed, argued, that we could not better shew our gratitude to him, than by guarding him against them, and raising him above all fear, by giving him the Scriptures. Their influence had been felt among our warriors. Humanity, in the hour of triumph, was one of their many striking qualities. The British Soldier founded his claim to honour on the morality of his conduct. The Greeks and Romans had endeavoured to ensure success by inspiring their armies with religious principle; and they were followed herein by the Arabian Impostor, in the propagation of his delusions: but the British Warrior, while he was taught to regard religion as at once the ornament of his profession and the glory of his character, was inspired by the Scriptures with a hope that had defiance to danger—a hope that entered into that within the veil—that carried him forward to the rest which remaineth for the people of God.

The Earl of Harrowby entirely concurred in all that had been urged in commendation of the object of the Society; for he was decidedly of opinion, that men could only be considered truly great, in proportion as they were truly good.

Mr. Cunningham reminded the

Meeting, that it was to the moral energy by which our troops were animated, that the illustrious Wellington attributed, under the blessing of God, the success of the memorable day of Waterloo. The grand distinction between the conquering and the vanquished armies was in their principles and feelings. In the conquerors there was a real energy, founded on moral and religious feeling; while the vanquished were palsied by the principles of infidelity, and acted under the impulse of precipitation and fury. The field of battle afforded a remarkable exemplification of this fact: the knapsacks of the French Soldiers were polluted by licentious books and ballads; while numbers of those of our Warriors were enriched by copies of the Scriptures!

Lord Gambier, exposed as he had been to dangers, in his public life in the service of his country, had felt the blessed support of the Word of God; and he had equally experienced its comforts in the domestic retreat of private life. The Word of God was, indeed, his consolation and his delight in this the house of his pilgrimage. He gloried, therefore, in the object for which the Society was formed: and his earnest prayer to God would be, that it might increase more and more; and that the seed of the Word might spring up and grow, till its branches should afford a hospitable shade to the weary traveller, and fruit to the hungry and exhausted pilgrim.

Dr. Henderson rejoiced to be able to state, that the efforts of the Society had excited the approbation and called forth the imitation of other nations. He particularly instanced the case of Russia, and especially the well-known zeal of the Cossacks. And good effects had followed these exertions. He would state one: A Roman-Catholic Soldier, in writing to his mother, says, “I have derived much benefit from the New Testament. Should I ever return, you will find me, I hope, a very different son from what I formerly was; for I have learned, as a soldier, what it is to obey: and my obedience is now founded on the religious principles of the New Testament.”

Captain Pakenham looked for success to the Society's efforts, from the blessing of God promised to his

Word. He confirmed what had been stated, with respect to the battle of Waterloo. That day shewed the immense difference between Christian resolution and frantic enthusiasm. When the columns of the French rushed against our army, it stood impregnable as a rock: and while they rolled on in vast masses, shouting, with phrensy, "Vive l'Empereur!" the British soldiers met them with ardour and resolution, exclaiming "For God and our King!"

Mr. Robert Grant felt this to be an occasion that awakened every heart; for it required no personal connection with either the Army or Navy to make them dear to the British Nation, as they were one with the Nation—our protectors, our friends, our brothers! In expressing his hopes, that the Peace, purchased by the heroism and valour of our defenders, might remain, he exclaimed, "May the God of Nations continue this Peace, till the awful shock which we have witnessed shall be known only as matter of distant history, and till succeeding ages shall scarcely know what the term Battle means!"

The Rev. Mr. Hawtrej, once an officer in the army, adduced his own case as an illustration of the benefit of communicating the Scriptures to our warriors, and rejoiced to know that they were now the study and delight of many of his former associates. In lately visiting them, he had heard them testify that their best soldiers were those who paid most attention to the Scriptures. "A gallant Admiral," said Mr. Hawtrej, in reference to Sir James Saumarez, "whom I am happy to see now in the room, observed, Sir, on a former occasion, that those who read and studied the Bible were found, in the hour of danger, to be the bravest soldiers and sailors. Near the fortress of Gibraltar, Sir, has the power of his cannon been felt; and the heroism which he has himself displayed, has shewn the solid foundation of his own principles." After tracing the retributive justice of Heaven, which had placed in the custody of this nation the man who had hesitated at no measures to degrade and ruin her, Mr. Hawtrej concluded with an affecting address to the Royal Chairman.

Mr. Shaw and Captain Gordon addressed the Meeting with much effect.

Sir James Saumarez perfectly concurred in all that had been said. The Scriptures were, indeed, mighty, through God, for bringing down every high and lofty imagination; and yet were peculiarly adapted to inspire even the timid with resolution, in the hour of danger and of battle. His knowledge of the Navy enabled him to confirm the testimony which had been alluded to; and to assert, from experience, that the best and bravest sailors were those who read and studied their Bibles. Allusion had been made to a victory gained under his command; and his friends had extolled his services in a very flattering manner. He could only say, that it was from the firm confidence in God which he learned from the Sacred Volume, that he had been enabled successfully to combat the dangers before him. The victory was of God; and he would join with the holy Psalmist in exclaiming, *Not unto us, O Lord, not unto us; but unto Thy Name be all the glory!* Every ship did its duty that day: but it was in the Name of our God that we set up our banners, and He heard our prayers. To enter the conflict in an humble dependence on divine protection, and with a simple and unmixed affiance in the divine mercy, through the Redeemer—this is, and always will be, the high road to victory.

Sir James moved thanks to the Chairman; which having been seconded by the Rev. John Owen, with many fervent wishes for his Royal Highness, the business of the day was closed by a Collection at the doors, which amounted, together with some liberal donations, to upward of 200*l.*

#### RELIGIOUS TRACT SOCIETY.

##### *Nineteenth Anniversary.*

THIS was held, at Six o'Clock in the Morning of Thursday, May 14th, at the City-of-London Tavern. Notwithstanding the earliness of the hour, which is appointed in order to avoid interfering with the Meeting of the London Missionary Society, upward of a thousand persons were present.

It appeared from the Report, that the issue of Tracts, and the charge thereon to the Society, were the same as those of the Eighteenth Year (see our last Volume p. 205); the number of Tracts circulated exceeding THREE MILLIONS AND A HALF; at a charge to the Society, by the reduction of price to hawkers who send them throughout the country, and by gratuitous votes of Tracts for special purposes, of nearly 700*l*.

A great field is opening for the operations of the Society in the East, particularly with reference to China; but it has been much restricted therein by the limited extent of its Funds. Much good has, however, been effected; and the Committee hope to be enabled to prosecute their object with augmented vigour, in order to excite throughout the earth a desire to attain that scriptural knowledge, whereby alone its inhabitants can be made wise unto salvation.

Several Resolutions were carried, expressive of the satisfaction felt by the Society, and of its gratitude to God, for its increasing and beneficial operations; and one was passed, with the warm approbation of the Meeting, recommending the Committee to procure the formation of Auxiliary Societies in the principal towns throughout the kingdom.

#### LONDON MISSIONARY SOCIETY.

##### *Twenty-fourth Anniversary.*

THIS was held on Wednesday, Thursday, and Friday, the 13th, 14th, and 15th days of May.

The Directors had a Special Meeting, preparatory to the more public assemblies, in the afternoon of Tuesday, May the 13th, at the Society's Rooms in the Old Jewry.

The first Sermon was preached, as usual, at Surrey Chapel, which was crowded to excess. The Rev. Ralph Wardlaw, of Glasgow, from Acts xvii. 16. enlarged on the feelings which ought to be excited in the Christian's bosom, on contemplating the state of the Heathen World—Indignant Grief for the dishonour done to God—Amazement at the weakness and folly of the human mind—Abhorrence of the daring im-

May, 1818.

piety of men—and Compassion for human wretchedness: all which feelings should become principles of exertion; should enhance in our esteem the value of Divine Revelation; should excite delight in beholding a contrary scene; and should awaken inquiries whether the guilt of idolatry does not attach to many, even among Nominal Christians, who little imagine that they are chargeable with such a crime.

The Rev. W. Cooper, of Dublin, preached the Second Sermon, on the Evening of the same day, at the Tabernacle in Moorfields, from Isaiah lxii. 6, 7.

On Thursday Morning, the Annual Meeting of the Society was held in Spa-Fields Chapel; the Treasurer, W. A. Hankey, Esq. in the Chair.

A Resolution was carried, That, in consequence of the establishment of several Missionary Institutions since the year 1795, and the confusion sometimes occasioned by the want of a title sufficiently distinctive, hereafter, in the publications of the Institution, the title shall be expressed as follows—“*The Missionary Society, established in the year 1795, usually called The London Missionary Society.*”

For the sake of distinction and brevity, therefore, we presume that the name, which has long been affixed to the Society by similar Institutions, will be thought legitimate—“*The London Missionary Society.*”

The Report of the Directors for the past year was then read, by the Secretary, assisted by one of his sons; and contained an encouraging account of the numerous Stations under the patronage of this Society, of which we shall give a further statement in our abstract of the Report.

The several motions were made and seconded by the Rev. Dr. Bogue, the Rev. Ralph Wardlaw, the Rev. Dr. Henderson, the Rev. Jabez Bunting, and other Gentlemen.

The Rev. Mr. Johnstone, of Edinburgh, preached, in the Evening, at Tottenham Court Chapel.

The last Sermon was preached at the Parish Church of St. Bride, Fleet Street, by the Rev. Dr. Holloway, of Whitby, late Fellow of Exeter College, Oxford, from Acts xviii. 29—31.

All the places of worship were numerously attended. Sentiments of

liberality and Christian affection were manifested towards similar Institutions. The zeal of the Society appears invigorated by the success with which it has pleased God to favour them, especially in the South-Sea Islands; on account of which, special Thanksgivings were offered up to God, at Spa-Fields Chapel, and a Hymn sung, composed for the occasion, it is said, by Mr. Montgomery.

The Income of the Society for the past year, including Subscriptions, Donations, Collections, Dividends, and Legacies, was stated to be *22,132l. 1s. 6½d.* The Collections at the doors of the several Places of Worship amounted to somewhat more than 1,200*l.*

#### HIBERNIAN SOCIETY.

##### *Twelfth Anniversary.*

At Six o'Clock on Friday Morning, May 15, many Members and Friends of the Society breakfasted together at

the City of London Tavern. At Seven, the Large Room was completely filled, when the Annual Meeting was opened; the Treasurer, Samuel Mills, Esq. in the Chair.

Notwithstanding a deficiency in the Society's Funds, the Schools have increased, during the year, from 347 to 392; and the Scholars, from 27,776 to 32,516; being an addition, for the year, of 45 Schools and 4740 Scholars.

Mr. Haldane, of Edinburgh, the Rev. Legh Richmond, Mr. Robert Steven, the Rev. Robert Wardlaw, of Glasgow, the Rev. Dr. Thorpe, the Rev. Joseph Slatterie, of Chatham, and several Gentlemen from Ireland, addressed the Meeting at length; and communicated much information respecting the state of Ireland, and the prospects of the Society.

The Treasurer announced that the debt of the Society, which amounted last year to 1600*l.* was happily reduced to about 700*l.*

## Foreign Intelligence.

### GERMANY.

#### BIBLE SOCIETIES.

##### PROGRESS OF THE SCRIPTURES AMONG ROMAN CATHOLICS AND JEWS.

A CORRESPONDENT of the British and Foreign Bible Society, in a Catholic Town in Germany, writes, under date of Feb. 6, 1818—

Last month, we had to cope with a fresh class of applicants for New Testaments. The Soldiers were eagerly demanding copies, which, they said, they had such excellent opportunity of reading, in their leisure hours, in the barracks. No less than 200 applied in the course of two days. We had, at that time, no stock of bound copies: and were much concerned, lest delay should cool their zeal: when, at the very instant, there arrived from Professor Von Ess several packages, containing 150 bound copies of his New Testament, for which we had not previously made any particular request.

We have, likewise, profited by opposition. From every quarter, applications are making for Bibles. People are desirous to know what may be contained in the Forbidden Book;

and many are made acquainted with it, through their curiosity.

The Jews also request copies. We have dispersed to them upwards of fifteen. A Rabbi, whose attention I directed to the Sermon on the Mount, causing him to observe the greater purity of the moral precepts contained in it, in comparison with the letter of the Old Testament, ran joyfully away, holding his finger upon the chapter, full of zeal to communicate this discovery to his disciples. May the Lord bless the scattered seed!

Another Correspondent, on the borders of Switzerland, writes—

Several young Catholic Clergymen are zealously engaged in the distribution of the New Testament. One of them could not rest till every family in his parish was provided with a copy: part of the number he paid for out of his own purse.

### POLAND.

#### JEWS SOCIETY.

##### EAGERNESS OF THE POLISH JEWS FOR THE NEW TESTAMENT.

AFTER the preceding account of the Anniversary of this Institution



was sent to the press, the following communication reached us. It is an extract of a Letter just received from the Rev. Nehemiah Solomon, now in Poland with the Rev. Lewis Way; and cannot fail greatly to strengthen hope concerning Israel.

I am happy to tell you, that what we have witnessed among the Jews during our abode in Poland, has exceeded all my expectation; and, in some instances, quite overwhelmed me with astonishment. Their old prejudices against the very name of Jesus, which have so very long darkened their minds, and have been a bar against all inquiry or reasoning, are now marvelously dispelled; and they are now inclined, and even desirous, to speak about the Christian Religion, with every possible freedom.

It was truly pleasing to see the avidity with which they received the Hebrew Testament from our hands, and the thirst which they uniformly manifested to know its contents. Whenever one was granted them, numbers of Jews were immediately seen in the streets in rings, and one of them reading it aloud. Where we remained awhile, they used to surround me in the market-places, or come to the inn in numbers; asking explanations of some passages, and making objections to others. All were patient for an answer; and, whilst sometimes a person stood up to oppose, others heard gladly, and even manifested joy in their countenances at what I had to say to them of Christ and his Gospel.

At Minsk, above two hundred of the most respectable and learned Jews in the town assembled, to hear me speak to them on religion, at a few hours' notice. I assure you the sight of that assembly struck me so much at my entrance into the room, that I was, thank God, able to speak to them in a manner which I should perhaps otherwise not have done; and the whole inspired me with greater hopes of success among them than I had ever entertained before.

Surely the time is approaching when the Lord will have mercy upon Zion, and will yet choose Jerusalem, and make her a praise in the earth.

## MEDITERRANEAN.

## CHURCH MISSIONARY SOCIETY.

## DELAY OF THE VISIT TO EGYPT.

WE regret to learn, by recent Letters from the Rev. Wm. Jowett, that the intended Visit to Egypt has been unavoidably deferred for some time, in consequence of the indisposition both of Mr. Connor and himself.

Under date of Malta, February 27th, Mr. Jowett writes—

You will be concerned to hear of a material hindrance to our immediately pressing forward to Egypt. It is the state of Mr. Connor's health. Ever since his arrival in Malta, he has not been quite strong. He suffered fatigue from his journey across the Continent. When he arrived here, some work was ready for him, to which he diligently set his hand; but, in a week or two, it became necessary for him to relax, and he began to complain of pain in his chest as increasing. We had had, for some time, a trip to Goza in project; and this circumstance hastened it. After a fortnight's trial, however, it appeared necessary to think of some more effectual plan of relaxation, as his pain became more determinate. We consulted an excellent medical man, many years resident here, who has had experience in the army, both in Sicily and Egypt. His report, after a long and fair examination of the case, is such as to encourage us greatly. He thinks, however, that Mr. Connor's health needs recruiting, by a voyage to Sicily; or, should he choose it, to Naples. Mr. Connor very naturally pleaded that he wished to go, with as little delay as possible, to Cairo; but the Physician, though he bears testimony to the healthiness of Cairo, says that it would not be prudent for him to hasten thither just yet. On my pressing him, afterward, to name some time when it might be probable that we should go to Egypt, he very properly reserved his opinion on that point, till Mr. Connor's return from his present excursion; waiting, in fact, to see what he can bear; at the same time expressing it as his opinion, that there was no reason to believe but that his health would be

fully re-established by the excursion. Mr. Connor goes, therefore, with Mr. Childers, in the expectation of returning after two months' absence. I am very glad that he has company, as it will enliven and soothe him under what is certainly a trying disappointment; but what is, no less evidently, the will of our Great Master concerning him.

Under a subsequent date, of March 13th, we learn that Mr. Connor and Mr. Childers left, on the 3d, in a small vessel bound for Messina; and that, on the morning of that day, Mr. Jowett was affected with a spitting of blood, which is attributed to over-exertion, and to a too plethoric state of the system. The medical men attach no danger to his case; but have enjoined on him, for the present, entire silence and low diet.

We cannot refrain from quoting Mr. Jowett's reflections on his indisposition:—

How mercifully has this dispensation been ordered! It has been a warning, rather than a chastisement. Withdrawing me from more active studies, it has called me aside to ask whether I could willingly part with life in the course of my future labours—whether I will take the fearful odds that climate, pestilence, tempest, violence, famine, and drought, present to the traveller. I think, *the answer of a good conscience* in me is—that, though my nerves might shake at any moment, yet *I know in whom I have believed*. To Him I have committed both body and soul. However he may be pleased to dispose of them in this Mission, I trust to behold the glad hour when I shall rejoice in seeing that He was glorified: His sovereign will is best; and He is as merciful as He is powerful. With Him I leave my wife and my children—*a Father of the fatherless, and a Judge of the widow, is God, in his holy habitation!*

These communications will not fail to excite the sympathy of the Christian Reader, and to call forth his prayers in behalf of these servants of his Heavenly Master.

During the delay which thus occurs in the prosecution of the intended journey, we purpose giving, at the first opportunity, some extracts from Mr. Jowett's Letters and Journals, to the close of last year.

## INDIA.

### CHURCH MISSIONARY SOCIETY.

#### FURTHER ACCOUNT OF NATIVE CHRISTIANS NEAR DELHI.

THE narrative of the Visit of Anund Messeeh to Delhi, and his discovery of a body of Native Christians, given pp. 17—20 of our Number for January, has awakened much curiosity. We are happy to lay further particulars of this extraordinary people before our Readers. They were communicated by the Rev. Henry Fisher, to the Rev. T. T. Thomason, in a Letter dated Meerut, July 14, 1817, of which the following is a copy:—

My Dear Brother—

It appears that these poor Strangers who have interested us so much are called Saadhs—*i. e.* a religious or holy character; and, according to their own account, have existed as a distinct sect about 50 or 60 years; when they separated themselves from the authority and controul of the Brahmins, both in temporal and spiritual things, being disgusted by their tyranny and extortion, as well as determined to exercise their own judgment more freely in matters of religion.

This is well known to be no uncommon practice in Hindoostan; as innumerable separations have taken place, from time to time, upon the same principle. Whenever any upstart innovator chose to promulgate some new doctrine, and gather round about him his few followers, the facility with which he succeeded has been a sufficient testimony to the possibility, if not the probability, of weaning these dark Heathens from their superstitious attachments, if sufficient exertions were zealously made.

The Saadhs are in tolerable numbers, in the vicinity of Furruckabad and Mirzapore; and from their at-

tempt, though in much ignorance, to feel after and find the knowledge of the True God, is it not reasonable and scriptural to conclude that this preparation of their hearts is from the Lord? Whether or no the Furruckabad and Mirzapore Saadhs have the Scriptures, I am not prepared to say. The Delhi people, in the way which you know, have been blessed with this inestimable treasure; and, finding them in this state of simple teachableness, the Word of God is doing its own work. Previous to this providential blessing, they had a few written moral axioms and wise men's sayings, which were read and descanted on by their village readers; and this was their only means of instruction.

Does not this forcibly demonstrate the eligibility of the plan, recommended by the late excellent Mr. Brown and our lamented Buchanan, to appoint READERS, in the various populous districts, of the Sacred Scriptures? There can be no doubt but the people, in the majority of the villages at any rate, would HEAR. You know that their curiosity is insatiable: and, as a historical acquaintance with these truths became more general, I think, and am not alone in the opinion, that a more diffusive and hopeful spread of divine influence would soon manifest itself, preparatory to the Missionary labour of love.

It is worthy of remark, that the secession of the Saadhs from Hinduism was not confined to one particular caste of Natives; excepting that they were principally of the lower and poorer order: but this is no difficulty, according to our Gospel Revelation. The Brahmins have always hated them, and have persecuted them with unrelenting rigour. Even before this general determination to renounce their allegiance to those avaricious priests, their exactions were so exorbitant (often 50 rupees for a wedding, and that when the poor creatures could hardly get daily bread) as to excite continual murmurs and misery. When once the leaven of their discontent began to work, their numbers increased daily; and still the influence of their tenets continued to spread.

The particular tract of country which they occupy lies to the north-

west and west of Delhi; extending in a sort of triangular form; Delhi, Soonput, and Hansi being the three angular points.

There are five villages inhabited by these Saadhs.

1. *Rohat*: containing 150 people, about 25 coss (nearly 50 miles) from Delhi. Here they have got ten Gospels of St. Matthew, and account them more precious than gold, and would give any thing for a larger supply.

2. *Assowdah*: four small families— one Gospel of St. Mark.

3. *Rahudh*: twenty people — no Gospel.

4. *Dhoyur*: thirty families — no Gospel.

5. *Samplah*: four people can read and write, and would make desirable Teachers.—These last have one St. Matthew's Gospel.

The Nagree is the character which they understand. In this character you have only sent me St. Mark and St. Luke: with these, however, I shall take care to supply them in sufficient number; though Anund fears that some difficulty may arise from the circumstance of these Gospels being of Martyn's Hindoostance Translation, in the Nagree Character: whereas he has in his possession the whole Testament, translated (I suppose at Serampore) in a dialect more intelligible to the capacities of these simple villagers, as it does not abound with those Arabic and Persian words which captivate the ear of the more polished reader. If we had a good supply of these, they would be of incalculable benefit, and easily disposed of. The whole of the people appear hungering after instruction; betraying much darkness, as may be expected; but exceedingly teachable, and readily allowing any appeal to the Word of God as decisive.

Anund everywhere pressed earnestly upon them the importance of the Christian Sacraments of Baptism and the Supper of the Lord. Their conversation betrayed continually how much they were under the dominion of the fear of man, though but poor unknown villagers. "What will all our brethren say! What will the neighbours think!" was the ready reply to all his arguments. A sort of compromise was proposed by them. "Go you," said they to Anund, "and

preach the Messiah God to all the neighbouring villagers, and find out what they all think, and come back and tell us: and, in the mean time, we will take bread and water, and remember Christ; and, as we have no Padre, we will sprinkle our brows, and vow to believe in Jesus!"

Anund smiled often at the recollection of their exceeding simplicity; and in narrating his story, continually excited in our hearts the liveliest and most affecting emotions.

He prosecuted his tour. The villagers everywhere received him with reverence and affection—kissed his Bible—and would have prostrated themselves at his feet. On telling them that he came to teach the Name of Jesus, they readily assented to the truth of his Holy Book, and allowed that the Saadhhs were a virtuous, honest, and good people. But he seemed to think, that a good deal of worldly motive mingles with this apparent excitement of feeling. In many instances they seemed so miserably poor, that their situation defied description; and, from Anund's account, they may well rejoice in being brought to cast all their hopes and cares on God.

A great horror seems to prevail of many European customs. "We are persecuted enough already," said they: "but if we were to eat beef and pig's blood, what would become of us!"

At Rohut, the principal village, the inhabitants gather together every night into one place (a small Chophah house) when they pray extempore, each for himself, and bless and praise the ONE TRUE GOD for all his mercies. Anund said—"Do you pray in the name of Jesus, the Son of God?—for Christ said, *Verity, verity, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*" "We never have done so," said they: "but we will follow your counsel!" And, NOW, DAILY PRAYER IS OFFERED UP TO GOD BY A SET OF INDIAN VILLAGERS, IN THE PREVAILING NAME OF JESUS CHRIST.

Anund wrote out for them several copies of the Lord's Prayer, and of other Prayers from our Liturgy, which they promised diligently and regularly to use.

In none of the villages, except

Rohut, was there any thing of Congregational Worship, but all seemed to use private prayer.

A party of them agreed, if Anund will go again in November, after harvest, to return with him to Meerut, in order to consult and advise with me. Lieutenant Macdonald and I shall, however, if nothing material occur to alter our arrangements, pay them a visit. In the mean time, I shall remove Anund to Delhi, first applying for Mr. Metcalfe's sanction, that he may be secure of proper protection. If we can meet there with a suitable house, Anund can conduct his School, and the Saadhhs will visit him once a month. He, in return, will visit them at their houses, in the same regularity of order as to time: so that these people will be sure of Religious Instruction twice a month; and Anund will be under a kind, watchful, and competent eye, so long as our friend Macdonald is quartered there, to direct him, and to advise me of his proceedings.

Our first plan will be, to arrange for the due observation of the Sabbath, WHICH THE PEOPLE ARE WILLING TO ADOPT; and to place Schoolmasters in the most populous of the villages. I shall inform you how we go on, from time to time.

Let us unite in earnest prayer, dear Brother, that the God of Love may bless our interesting labour; and give us grace, zeal, meekness, wisdom, and love, to persevere for his dear Son's sake, Jesus Christ our Lord. Hallelujah.

It will be seen in our former article on this subject, that Mr. Thomson suggested a caution, with respect to giving credit to that intelligence, in its full extent, till the details were better known. In a Letter, which accompanied the present communication, he adverts to this caution; and observes, that, though this "account is less remarkable than we had been given to understand, and differs in some points from the other, it carries with it all the marks of probability, and contains much to animate and encourage us in the work of the Lord."

CALCUTTA.

*Arrival of the Rev. Daniel Corrie.*

LETTERS have been received from Mr. Corrie, of different dates, the substance of which we shall lay before our Readers as soon as practicable. The Carnatic left Madras on the 20th of August, and arrived at Calcutta on the 30th.

Mr. Corrie will be stationed, for the present, at Benares. His last Letter is dated from the River Hoogley, on his way to that place. He will avail himself of all opportunities of promoting, in that immense city, the views of the Society.

CAPE OF GOOD HOPE.

CHURCH MISSIONARY SOCIETY.

*Arrival of the Rev. Joseph Fenn.*

A LETTER from Mr. Fenn, dated off

Cape Town, March 18, 1818, announces their arrival at that anchorage, after a very pleasant, though not rapid voyage. Captain Hornblow, and all on board, had treated Mr. and Mrs. Fenn with the utmost kindness. There had been but three Sundays in which they were unable to hold Divine Service. The Sailors were very orderly: scarcely an oath had been heard for eight or nine weeks. A number of Bibles, Prayer-Books, and Tracts, with which Mr. Fenn had furnished himself, had been in requisition: every day many were employed in reading them; and some read them aloud, for the benefit of others who could not read. Many also were ready to enter into conversation with him on matters of eternal importance.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From April 21, to May 21, 1818.

ASSOCIATIONS.		Present.	Total.
		L. s. d.	L. s. d.
Bath		350 0 0	606 2 5
Blackfriars		7 1 6	339 14 8
Bedfordshire		65 0 0	455 11 7
Bentinck Chapel		90 0 0	3280 15 9
Birmingham (Ladies)		53 12 8	2147 12 4
Broughton (Northamptonshire)		3 2 0	56 3 7
Canterbury		4 1 6	70 14 1
Carshalton	General Fund	32 15 0	38 1 0 ... 171 3 3
	School Fund	5 0 0	
	Ship Fund	0 6 0	
Chatteris' (Cambridgeshire)		8 0 0	233 0 5
Clapham (Ladies)	General Fund	12 16 6	22 16 6 ... 853 17 9
	School Fund	10 0 0	
Clifton upon Dunsmore	General Fund	12 0 0	17 0 0 ... 139 19 10
	School Fund	5 0 0	
East Tytherly (Hants)		6 0 0	30 8 0
East Woodhay (ditto)		8 7 0	44 13 3
Guernsey and the Channel Islands		117 3 8	243 17 2
MILBURNIAN AUXILIARY	General Fund	580 0 0	660 0 0 ... 3176 2 5
	School Fund	80 0 0	
Lancaster and North Lancashire		100 0 0	490 17 4
Liddington cum Caldecot		2 17 9	128 6 8
Liverpool (St. Andrew's)	General Fund,	28 6 3	30 0 0 ... 308 7 10
	Ship Fund	1 13 9	
Ditto . . . (St. Mark's)	General Fund,	186 19 3	187 19 3 ... 1526 0 8
	Ship Fund	1 0 0	
Ditto . . . (Seaforth)		5 0 0	6 <sup>2</sup> 3 6
Morden (Surry)		9 5 4	9 5 4
Navenby (Lincolnshire)		3 17 6	3 17 6
NORTH WALES AUXILIARY		42 0 0	154 9 6
Nottingham		27 6 4	894 11 10
Padstow		14 4 8	81 12 5

## 208 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
<b>ASSOCIATIONS—continued.</b>						
Percy Chapel . Ladies' Committee . . . . .	40	5	4½	87	18	1 ... 1308
Gentlemen's ditto . . . . .	47	12	8½			
Ryde (Isle of Wight) . . . . .	6	0	0	...	6	0
Rugby . . . . .	32	4	0	...	149	15
Seaton (Rutlandshire) . . . . .	5	0	0	...	5	0
Sherborne . . . . .	2	0	0	...	50	17
Silk Willoughby . . . . .	2	2	0	...	9	11
Southwark . . . . .	39	9	8	...	1317	6
Suffolk . . . . .	36	5	6	...	1672	1
Tunstall and its Neighbourhood . . . . .	10	0	0	...	99	17
Wheler Chapel . . . . .	4	4	0	...	564	14
<b>COLLECTIONS.</b>						
By Mrs. M. E. Brownlie, Madeira . . . . .	8	0	0	...	15	6
By Mr. R. C. Dillon, Walthamstow . . . . .	16	1	6	...	20	5
By Mr. Erck, from Tavistock Chapel . . . . .	2	10	0	...	10	10
By Rev. W. B. Fennell, Penton, near Basingstoke . . . . .	15	8	0	...	69	12
By Miss Goode, Stockwell . . . . .	2	13	0	...	7	8
By Miss Gorham, St. Neot's, Huntingdonshire . . . . .	4	1	1	...	9	12
By Rev. Clement Leigh, Newcastle-under-Lyne . . . . .	7	16	0	...	77	12
By the Miss Owens, Fulham . . . . .	2	0	0	...	2	0
By Miss Peat, Doncaster . . . . .	1	5	0	...	11	2
By Miss Pierpoint . . . . .	2	0	0	...	12	0
By Rev. Francis Thurland, Oxford . . . . .	6	10	6	...	44	7
<b>BENEFACTIONS.</b>						
Anonymous, by Rev. Charles Simeon, Cambridge . . . . .	50	0	0	...	50	0
Josias Du Pre Alexander, Esq. 18, Hanover-square . . . . .	10	10	0	...	10	10
William Cunningham, Esq. Lainshaw, N. B. . . . .	10	10	0	...	10	10
Rob. Harry Inglis, Esq. Battersea Rise . . . . .	30	0	0	...	30	0
Produce of a Missionary Box, by Mr. Broughton, Holborn Bridge . . . . .	5	10	6	...	5	10
Mrs. Stephenson, of Bishop's Hull, Somerset . . . . .	5	0	0	...	5	0
<b>CONGREGATIONAL COLLECTION.</b>						
St. Anne's Blackfriars, Anniversary, by Rev. Prof. Parish, 161 . . . . .	0	0	0	...	0	0
Collected at Freemasons' Hall . . . . .	118	5	8	...	279	5
<b>SCHOOL FUND.</b>						
By Carshalton Association, for <i>William Rose</i> . . . . .	(second year)			5	0	0
By Clapham Association, for <i>William Dealtry</i> } <i>John Penn</i> }	(third year)			10	0	0
By Clifton-upon-Dunsmore, for <i>Mary Ann Townsend</i> . . . . .	(first year)			5	0	0
By Bristol Association: from William Fleming, Esq. for <i>Benjamin Lacom</i> . . . . .	(fourth year)			5	0	0
By Mrs. Downing, Chobham, Surry, for <i>George Downing</i> . . . . .	(for 3 years)			15	0	0
By a Friend . . . . . for <i>William Forster</i> } <i>Jane Forster</i> }	(for 5 years)			50	0	0
By a few Friends . . . . . for <i>Watts Wilkinson</i> . . . . .	(second year)			5	0	0
By Hibernian Auxiliary Association:						
Anonymous . . . . . for <i>Benj. Wm. Matthias</i> (third year)	5	0	0			
Rev. Hans Hamilton, for <i>Bickersteth Dikes</i> . . . . . (first year)	5	0	0			
Rev. Charles Moore, for <i>Charles Moore</i> . . . . . (first year)	5	0	0			
A Lady . . . . . for <i>William Stuart</i> . . . . . (six years)	30	0	0			
A. M. . . . . for <i>Eusan Bickersteth</i> . . . . . (six years)	30	0	0			
Anonymous . . . . . for <i>Mary Reeves</i> . . . . . (first year)	5	0	0			
By Mrs. Rostron, Edenfield, near Bury, Lancashire, } for <i>William Garnon</i> (second year) }				5	0	0
<b>SHIP FUND.</b>						
Miss Bellingham, Knutsford, Cheshire . . . . .				1	0	0
Carshalton Association . . . . .				0	6	0
Liverpool (St. Andrew's) . . . . .				1	15	9
Ditto (St. Mark's) . . . . .				1	0	0

### ERRATA.

Page 101, col. 2, for 1807, read 1817. . . . .	L. s. d.	L. s. d.
Page 119, Pontefract Association, instead of . . . . .	80	9
read . . . . .	85	9
Page 146, col. 2, lines 11, 36, 44, for <i>Lieutenant Treston</i> , read <i>Lieutenant Weston</i> .	6	137
	6	19

# Missionary Register.

JUNE, 1818.

## Reports of Societies.

### SIXTH REPORT OF THE NATIONAL EDUCATION SOCIETY,

DELIVERED JUNE 5, 1817.

(Treasurer—Joshua Watson, Esq. at Drummond's, and at Sikes, Snaith & Co.)

In the Home Proceedings of the present Number will be found the latest account of the state of the Society. The following is an abstract of the Sixth Report, which has just appeared.

It is introduced by a summary view of the success of the Institution:—  
“The General Committee of the National Society, in making the Sixth Annual Report of their Proceedings, have to congratulate the Members of the Society on the continued and uninterrupted success which has attended their exertions. They have the satisfaction of announcing, that the National System of Education has been gradually spreading itself through the United Kingdom, and taking deeper root in every part; that, in proportion as it has been more widely extended, a more general and full conviction of the important benefits which are derived from it has obtained; and that the result of this conviction has been increased activity and zeal on the part of the Public, in their endeavours to promote it.”

#### INCORPORATION OF THE SOCIETY.

After stating the steps which had been taken in obtaining a Charter of Incorporation from the Prince Regent, it is remarked—

Thus has the National Society obtained, under Royal Favour, a place among the great Incorporated Charitable Institutions of the Country. The fixed and permanent character which it has now assumed, will, it is confidently anticipated, prove to it the source of essential strength, and materially enlarge its means of carrying into effect its important objects; while the pleasing hope is indulged, that its continuance is now ensured, to confirm and to perpetuate to future generations those invaluable blessings, with the successful diffusion of which, to the present generation, it has so auspiciously begun.

June, 1818.

#### CENTRAL SCHOOL.

The Committee announce, with great satisfaction, “that this School continues to afford, in the same perfection as they have noticed in former years, a practical exhibition of the principles of the National System.” The Rev. W. Johnson, as Chaplain and Assistant Superintendent of the Masters, has manifested his accustomed zeal and ability. The Rev. Dr. Bell has given his personal superintendence, whenever practicable. The children have, according to custom, been twice publicly examined, before the Archbishop of Canterbury, and numerous visitors of the first rank and respectability. Of these examinations, it is said—

E R

The high state of discipline to which the Children are brought, the decorum which marks their whole demeanour, the clear articulate manner in which they read, the readiness and correctness with which they answer questions connected with what they read, and the actual degree of improvement which they have made in useful elementary knowledge, especially in the knowledge of the Truths and Doctrines of Religion, have on these, as on former occasions, excited general admiration.

The demand for the admission of Children is greater than can be complied with: the Committee have, however, by a new arrangement, been enabled to receive a larger number than before.

The average number of Boys for the whole of this last year has been 579; the number actually on the list at the present period, 634; being an increase of 71 on the number reported last year. The average number of Girls for this last year has been 273; the number actually attending the School at the present time, 340; being an increase of 98 on the number reported last year.

The Visitors to the School during the year, whose signatures appear in the Register Book, amount to 4224; being 302 more than in the year preceding.

#### *Training of Masters and Mistresses.*

The number of Masters admitted during the year, and either retained in the service of the Society, or instructed in the System on special application of Clergymen and others, has been 113; of Mistresses, 56. Boys and Girls from the Central School have organized 39 Schools in different parts of the country.

On the whole, not less than 209 Schools have, during the last year, received the National System by direct communication from the Central School; and, among the places which have thus been benefitted, are to be numbered many large populous Towns; as, Leeds, Leicester, Gloucester, Lancaster, Carlisle, Bath, and Colchester.

#### PROGRESS OF THE SYSTEM AT HOME.

The progress of the System is accelerated, the rate of it increasing from year to year. At the last Anniversary, the union of 192 New Schools was reported: during the present year, 253 have been added; carrying the total number to 1009, in which about 155,000 Scholars are receiving education. If to these be added the Children in Schools conducted on the principles of the Society, though not united to it, it will be found "that nearly 200,000 poor Children in this kingdom are at this time imbibing the elements of useful instruction on the National System."

#### PROGRESS OF THE SYSTEM ABROAD.

##### *Bahamas, Nova Scotia, and the Cape.*

The System is extending itself to the British Dependencies in the most distant parts of the world. Mr. William Cooper, formerly one of the Society's Training Masters, is successfully exerting himself in the Bahamas, in the organization of Schools for the Children of both White and Black Parents. Mr. William West, a Training Master, has been sent to Halifax, in Nova Scotia, and is vigorously introducing the System, under the patronage of the Local Authorities, into that province. The School at the Cape of Good Hope, formed by Mr. Van Wageninge, from the Central School, proceeds with great success, under the superintendence of the Senior Chaplain, Dr. Jones, notwithstanding the lamented death of Mr. Van Wageninge.

##### *India.*

To the East Indies, where Dr. Bell first proved and cultivated this system, the fairest prospect is now opening, that it will be transported back from this Country to become the instrument of the most valuable blessings. The Bishop of Calcutta, in a Letter received in May last, made a request to the Committee, that two persons, properly instructed in



the National System, might be sent out to Calcutta. The Committee accordingly have lost no time in providing two competent persons, who have gone through a regular course of instruction at the Central School, and have now embarked for Calcutta. At Bombay, a similar prospect is opening. By a Letter received from the Rev. Archdeacon Barnes at that Presidency, it appears that a School has there been opened on the National System, and most liberally supported by voluntary subscriptions. He expresses the hope, that a Master, trained in the Central School, may ere long be obtained to give full effect to the plan.

But it is not to Europeans only in India that there is a prospect of imparting the blessings of this System of Education. At Chinsurah, in the province of Bengal, and in the surrounding villages, Schools have recently been established on a plan which corresponds, in its leading features, with that pursued by Dr. Bell, for conveying elementary instruction to the children of the poor Natives. The Government of India have approved the measure, and sanctioned it with their support, with the view of extending the plan to other parts of those vast territories, on the success of the experiment being further confirmed. Thus, by opening the minds and improving the general character of the Natives of India, the period may be approaching, when, in the words of Mr. Forbes, the Commissioner of that province, "they shall derive, from their intercourse with us, benefits, which the vicissitudes of the world, and the revolution of empires, shall not be able to efface."

#### *Russia.*

Nor is the diffusion of this System from the National Society confined even to the British Dependencies: it is about to be introduced into the vast empire of Russia, under the express authority of the Emperor. In April last, His Excellency Count Lieven, the Russian Ambassador, applied, by command of the Emperor, to His Grace the Archbishop of Canterbury, for permission that four young Russians should be admitted into the Central School, to be instructed in the National System, for the purpose of carrying it into Russia. They were accordingly admitted on the 14th of April. Their attention to the business of the School, and the whole of their behaviour,

have been most exemplary; and they have, at this time, nearly acquired perfect instruction in the System. When they first arrived in England, they were wholly unacquainted with the English Language; but, in the clear articulation enforced in the National Schools, and in other circumstances connected with their mode of instruction, they have found great facilities in acquiring the language, and have rapidly improved, both in reading and understanding it, in a surprising manner.

In addition to this great design of the Imperial Government of Russia, Count Romanoff, the Chancellor of the Empire, proposes to introduce the System upon his large estates in Siberia. He has engaged an Englishman for this purpose, who is now receiving instruction in the Central School, and will shortly proceed on his destination.

On the general progress of the Institution, the Committee remark—

The interesting details which have now been given, are indeed calculated to awaken the most lively feelings of satisfaction in all who have been instrumental in furthering the great designs of the National Society. They not only prove that this Society has succeeded, beyond hope, in promoting the instruction of the Poor at home in the Principles of Genuine Christianity; but that its beneficent influence is circumscribed within no limits; that its blessings are diffusing themselves over every part of the habitable globe; and that it seems destined, under the favour of Divine Providence, to become the powerful instrument of exalting the social character of man, and promoting his lasting happiness.

#### PECUNIARY GRANTS.

The principal Grants of the year for the erection of School Rooms are particularized. These Grants have been in number, 61: of these, three have been of 200*l.*, one of 150*l.*, and twelve of 100*l.* each; and the whole amount paid under this head, as appears from the Cash Account, has been 3635*l.* 10*s.*

#### FUNDS.

A Benefaction of 100*l.* from the late Princess Charlotte, with other liberal Donations, and a Legacy of

1000*l.* 3 per Cents. by the late Rev. Dr. Bell, Prebendary of Westminster, are reported. The unappropriated sum, however, now remaining with the Society does not exceed 3000*l.* The Annual Subscriptions are insufficient to meet the annual expenses of the Central Institution, and those connected with the general business of the Society. These amounted last year to more than 2500*l.*; of which the expenses of the Training Masters and the other charges of the Central School were 1890*l.* and the incidentals 720*l.*: while the Annual Subscriptions amount to but between 1400*l.* and 1500*l.*; thus leaving an annual deficiency of upwards of 1200*l.* which, together with Grants in aid of Schools in Union, has hitherto been supplied out of the capital stock of the Society.

The Committee appeal forcibly on this subject to the Members of the Society and the Public, and remind them—

—that the sum originally contributed, amounted to about 24,000*l.*; and that, on this sum being exhausted, and a second appeal made to the liberality of the Public, a further sum of above 9000*l.* was subscribed, of which less than 3000*l.* remains at this time in hand—that, by means of the sum thus expended, the National Society has directly, by Grants of money, contributed to the erection and enlargement of above 230 Schools in different parts of the Kingdom; and has trained, in its Central School, no less than 530 Masters and above 210 Mistresses, all of whom have been employed in managing National Schools in various places.

After stating the number of Scholars as above reported, the Committee observe—

With this most satisfactory statement of all that has been done, they trust that they may justly glory in the expenditure

of their funds, and consider their present poverty as the means and the pledge of future wealth. They hope that the solid proof, which is hereby afforded of the extensive good that has been effected, will furnish the most powerful of all inducements with the Public, to maintain and replenish those sources from which it has been derived.

With these impressions, the Committee will continue, in the exercise of their best discretion, to execute the trust reposed in them; and to dispense the remaining funds of the Society in that manner, which shall appear most conducive to the great purposes for which those funds have been provided.

#### APPENDIX.

Among the various matters contained in the Appendix, we shall notice the two principal.

The usual detailed account of the State of the Schools in Union with the Society, occupies 95 pages. The statements are given in the tabular form, and shew—the Places; the kind of Schools, whether Daily, Sunday, Evening, &c.; the number of Boys; the number of Girls; the Total number; Donations; and Annual Subscriptions. By a little management, these tabular statements might be compressed, with advantage, into much less than half the space which they now occupy.

Extracts are also given in the Appendix, as usual, from the Reports of the Societies and Schools in Union. These occupy, in the present Appendix, 78 pages; and contain satisfactory details of the progress and efficiency of the System, with many useful suggestions. Under the head of Gloucester, a forcible statement is given of the benefits of Education, in an "Extract from Mr. Baron Garrow's Charge to the Grand Jury, at the Gloucester Assizes, on Monday, August 18, 1817."

## SIXTH REPORT OF THE CHURCH-OF-ENGLAND TRACT SOCIETY,

DELIVERED AT BRISTOL, DEC. 31, 1818.

*(Treasurer—William Hall, Esq. Clifton, Bristol.)*

ON the principles of their union, the Committee remark—

The changes to which the Visible Church, in common with every thing else in this world, is subject; the novelties, the almost shapeless spectres, which the vain imagination of fallen man devises, and ventures fearlessly to introduce to notice—these are circumstances which lead the serious mind to inquire for stability in the foundation on which it builds its happiness, and in the character of those with whom it connects its prospects. Under these impressions, your Committee have learned to set an increased value on the Bible, as the foundation of their faith, and on the Church of England as the sphere of their spiritual associations. That Church, on a connexion with which they daily see more reason to congratulate themselves, appears to their view, after a close examination of its interior and exterior structure, like a spacious and commodious building, raised on an immovable rock, and surrounded with foaming waves or shifting sands. Under her roof they find whatever is essential to spiritual support and comfort. Her walls have withstood the storms of ages; and thousands who have in succession found peace and security within them, have passed happily through her courts, to the house not made with hands, eternal in the heavens.

After enlarging on the benefit derived to her members from the primitive Doctrines and Discipline of the Church, it is observed—

Your Committee have not forgotten that many inestimable volumes have proceeded from the learned and pious labours of their brother Churchmen: but they recollect, that the great majority of every National Church consists of those who have neither leisure to read, money to purchase, nor indeed capacity to understand, these valuable works. The labours of your Society are of a humbler kind. Its object is—“to circulate, in a cheap form, among the poor members of the Church of England, her Homilies, the Lives of her

Reformers and Martyrs, Extracts from their writings, and from the publications of her Bishops; with short Pieces, illustrative of the Primitive History, Constitution, and Discipline of the Church.”

Since the formation of this Society, another has arisen in the bosom of our Church, which, though posterior in date, is of higher consideration, both from the character of the writings which it exclusively circulates, and also from the rank of its supporters, together with the more extensive funds which it deservedly enjoys. To “The Prayer-Book and Homily Society” your Committee not only hold out the right hand of cordial fellowship, but, though possessed of primogeniture, they gladly relinquish its claims in favour of a younger brother, to whom, as in some former instances, Divine Providence seems to have allotted the more important station. Your Committee, in mentioning “The Prayer-Book and Homily Society,” take the opportunity of assigning the reason why they have proceeded so tardily, or rather have not proceeded at all, in the publication of the Homilies. It is a branch of their original proposal which they have resigned into the hands of their friends; deeming it their duty, as this object is so well provided for, to bend their attention more particularly to the other objects of their Prospectus, as the way in which they may best promote the common cause.

The Funds have considerably improved. The Contributions, of various kinds, have amounted to 289*l.* 5*s.* 2*d.* and the sale of Tracts to 228*l.* 1*s.* 7*d.*: the Disbursements have amounted to 525*l.* 8*d.*—More than a moiety of a debt of 455*l.* 1*s.* 1*d.* has been discharged.

The Tracts issued during the year have amounted to 84,396: The present stock on hand is 418,898; the net value of which is about 1000*l.* A beginning has been made in a series of Welsh Tracts for the use of the Principality.

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

SPEECHES AT THE FOURTEENTH ANNUAL MEETING.

THE Society has circulated a Report of the Proceedings at the late Anniversary; from which we extract a few passages, regretting that our limits will not allow us to give more of the admirable statements and remarks of the different speakers.

*Chancellor of the Exchequer.*

In reference to the extending influence of the Society abroad, the Right Honourable Gentleman remarked—

While the zeal, the liberality, and the energy of this Society have, in no respect, diminished, within the British Dominions, its operations have been widely extending, and receiving the most energetic aid, among Foreign Nations. I particularly allude to what we have heard respecting the Empire of Russia, and the States of America.

Can we be too grateful to that Providence, which has touched the hearts of kings and of statesmen; and which has raised up a zealous protector and propagator of the Gospel, in the great Sovereign of the North? Can we be too grateful that those extensive dominions, stretching in a solid mass throughout the longitude of one half of the circumference of the globe, are about, in the numberless languages spoken in that vast empire, to receive the blessings of Christianity?

In the other hemisphere, the prospect is equally cheering and delightful. Happy, indeed, is the time when the two greatest maritime nations upon earth are seen uniting their numberless fleets, to circulate, universally, the glad tidings of the Gospel! If we may suppose, My Lord, that the spirits of the Just, delivered from the burden of the flesh, are allowed, on any occasion, to take a part in human affairs, with what delight must they co-operate in a work like this; when, after the lapse of so many ages, in which the cause of Truth appears rather, perhaps, to have receded than advanced, we find the ice beginning to be

melted by the beams of the Sun of Righteousness; when we see idolatry and superstition, heathenism and ignorance, everywhere yielding to the simple, the inoffensive, the benevolent exertions of the Christian Missionary! This spectacle must be viewed with delight, by those who have gone before us, and who, many of them, sacrificed their lives, and ALL offered their prayers, for such a consummation as we witness. Truly we may say, in the language of Scripture, that *many prophets and kings have desired to see the things which we see, but have not seen them; and to hear the things which we hear, but have not heard them.*

*Bishop of Cloyne.*

I rise to second the motion of the Right Honourable Gentleman who preceded me. But perhaps it may be expected that I should say a few words upon the business which calls us together. I congratulate you upon the progress of your exertions to spread the name of Christ over the world; to carry into execution, as far as you can, the great Apostolic Commission, *Go, and baptize all nations.* For how could they be baptized in the Name of Jesus, without first becoming acquainted with the fact which the Bible reveals,—that the blessed Jesus is their Saviour? That there should be persons in this country who view our proceedings with suspicion, is to me matter of surprise and concern; especially as I see, among the ranks of those who are enemies to our Society, the names of Scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment; while I claim the great right of a Protestant Minister, to consult my own.

I have, however, My Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are Members of the Establishment. At first, our opponents disputed with us: they then pitied us: and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the

Established Church. A little while after, another person went much further; for he declares us to be an Anti-Christian Association, formed for Anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons sending the Bible to different countries, and disseminating it among the Poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines, from the bottom of my heart, and I perform its functions; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, Gentlemen, because Luther differed from our Church in some respects, was he therefore no Christian? The man that first seized the torch which illumined all the West of Europe, and taught us to read and understand the Gospel, was he no Christian himself? What shall we say of the different Reformed Churches in Germany? what of the Church of Scotland—of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, Gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present: they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian Doctrines by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respectable Audience that I address, the Noblemen and Gentlemen on the platform, the Merchants of the city, the Ministers of State, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled at hearing, that they are none of them Christians? Half Europe will be astonished at the discovery, that Mr. Wilberforce is not a Christian! Gentlemen,

such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names, until he finds himself deficient in good reasons.

I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago—his Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear; but that the most baneful of all heresies is, the reading and dissemination of the Bible! So, then, to propagate that Book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the Ninth Century, but will have very little effect in the Nineteenth; and I am glad to know that we have still the countenance of many respectable men of that communion. This is not a time or place to say more; and I shall leave the subject, with one quotation from St. Paul: *I thank my God, that, after the way which they call heresy, so worship I the God of my fathers.*

Proceed in your exertions, Gentlemen: God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls, nor the great enemy of mankind, with all his arts, will be able to prevail against us.

We have given his Lordship's Speech at large, as it touches with a peculiar frankness, and strength of argument, on the hostility displayed against the Society.

*American Ambassador.*

His Excellency Mr. Rush, Envoy Extraordinary and Minister Plenipotentiary from the United States of America, after a few introductory remarks, proceeded in a manner worthy of his high office, and of the Nation which he represents.

Happily, there is a common ground

upon which all the nations of the world, who make up the family of Christendom, can associate together: and it is a still happier and more consoling reflection, that it is a ground on which they can always meet, and ought always to meet, as friends and as brothers. Kings, Emperors, Republics, whatever the grandeur or the means of their human sway, all look up to the same power, are all protected by the same almighty hand: the precepts and the truths contained in the Sacred Volume, which it is the great and the useful purpose of this Institution to disseminate, are such as command the conscientious reverence of all nations;—and why? These precepts and those truths teach the maxims of charity and love, not merely between man and man, but, taking a far more extensive range, they inculcate peace and goodwill between nation and nation. And hence, the Representative of another Nation, through a kindness so often extended to Foreign Ministers in this metropolis, is permitted to be present at such a celebration as this.

I was a listener to the eloquent reflections with which the Report concluded.—They are, they must be, true. The poets and orators of Britain may select, if they will, other topics of renown; but, in the sober records of the moralist and the historian, in the eyes of other nations, in the eyes of the great family of mankind, the establishment of the British and Foreign Bible Society will ever put forth the purest, the most incontestable titles to the first praise. I felt the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong, to which the Report also has allusion: I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt, with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished Gentleman who first spoke. May the canvas of the two countries spread more extensively over the world the riches of Christian Benevolence than it does the riches of Commerce; and henceforth, may that be their only strife!

*Earl of Harrowby.*

It is with peculiar pleasure that I seize this moment of offering myself to

your notice, immediately after the speech which we have heard from the Representative of the United States of America; because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a Foreign State. In truth, My Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be *one folk, under one Shepherd.*

My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship; a reason which perhaps reflects some degree of shame upon myself: and it is this—that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact. And what was it that first directed my attention to this subject?—It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings; yet it did strike me as a most singular circumstance, that it should be a subject of alarm to that Church, which I had always conceived to glory that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that, which was a Protestant Church, which rested its own defence of separation from the Church of Rome upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the Church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it. But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify

that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question, which was represented to me as worth reading; and the deliberate result of that investigation has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you and this Assembly. I can only speak of the general impression which it has given me. And that impression is gratifying in the highest degree: it proves, that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society; and that it has been assisted in every part of the world, by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner, in which no other Society, however respectably constituted or well conducted, could have done: no insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices—to forget for a moment, and for a moment only, their own peculiar predilections—unless we set them that example ourselves?

To return to the motion which I have the honour of seconding.—To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation: to you, I am

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persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such ever-during benefit. Others may fully partake of the pleasure arising from the general success of this Society: but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavoured to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us, may be abundantly more extended, must be the object of our wishes and our prayers, and ought also to be that of our exertions.

We have given this Address also at large: both because the personal character and official dignity of the President of His Majesty's Council add great weight to his opinions; and because we rejoice to give publicity to his Lordship's sentiments respecting the excellent Nobleman who confers honour on the Bible Society, by the wisdom, fortitude, energy, and piety, with which he has presided over its concerns, while he derives his own highest honours from his connection with that Institution.

*Rev. Ralph Wardlaw, of Glasgow.*

Among many other forcible statements and observations, Mr. Wardlaw remarks—

No feature of the present times strikes me as more interesting, than the fact, that the zeal of Christians to GIVE the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to RECEIVE it.

And that desire to receive it, appears to spring from a principle of want. There seems to be a general feeling getting abroad in the world, of the unsatisfactoriness and emptiness of the idolatry and superstition of Paganism. There seems to be an agitated state of mind, as if the whole world was saying, *Where-*

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*with shall I come before the Lord, and bow myself before the most High God? Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men whether savage or civilized; to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come, but from Him who has adapted his Gospel to our necessities? As it is appointed unto men once to die, but after this the judgment; so Christ was once offered, to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.*

I look upon the present assembly, My Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven, to accomplish. I cannot help viewing our present Meeting as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God: here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow-creatures yet destitute of the Bible, who are *living without God, and without Christ, and without hope in the world.* Here we raise our signal to the surrounding nations; and we inscribe upon it, *Glory to God in the highest; on earth peace, and good-will to men.* While it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and "distant mountains catch the flying joy."

*Rev. Dr. Henderson.*

Dr. Henderson, after detailing many circumstances of his residence in Iceland, took a view of the Russian Empire, whither he is proceeding, in order to renew his labours as representative of the

Society, in conjunction with those of Mr. Pinkerton and Dr. Paterson.

It is no less remarkable, My Lord, than gratifying, to be able to assert, that from this favoured spot, where we are now assembled, to the Capital of the Russian Dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible-Society ground. It is impossible for any friend of the Bible Society to proceed to Petersburg, either by the northern route through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the Empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different Governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures; yet, in the very centre of that almost interminable wilderness, has the *Rose of Sharon* been planted with every prospect of prolific effect.

Dr. Henderson then related the extraordinary circumstance of the two Mongolian Noblemen, which we reported in our Number for April; and thus concluded—

My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahomedan Countries. A young man lately visited Orenburg, where he received a Copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of



the Prophet, and afterward retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said, "Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity: that book is the New Testament." The copy of the New Testament, which had been put into his hands, was one of those printed at the expense of the British and Foreign Bible Society.

I cannot sit down, My Lord, without assuring you and the Meeting, of the sincere pleasure which it gives me, to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my Native Island, in furtherance of this great cause. And when, My Lord, in the course of a short period, I shall have arrived at the place of my destination, in Astrachan; or when I am crossing the vast steppes of Independent Tartary, in order to carry to distant nations the fruits of your benevolent exertions; with what feelings of gratitude and delight shall I not then be able to look back to this happy day! And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of its agents who are employed in foreign parts, that the Great Head of the Church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when *the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.*

*Mr. Wilberforce.*

Mr. Wilberforce enlarged on a variety of topics, in his usual fascinating manner. We select the following, as containing an allusion which could not be heard without much emotion.

My Lord, we may, undoubtedly, with more confidence and with the greater satisfaction, continue our exertions in

this good cause, when we consider that it is not our own wisdom in which we exult, but that it is the wisdom of Him who cannot err, and that we are proceeding in a path marked out for us by an almighty hand. Every thing of human production, we know, takes some taint of corruption and imperfection: but this great cause carries with it all the traces of a high origin; and shows, by its own native dignity, that it is derived from Heaven.

We find that there is this great difference, too, between the good which we do in this Society, and every other service of a benevolent kind, in which we are individually engaged. We do good in different ways and in different situations; and apply ourselves, as occasions occur, to the different evils that afflict mankind, during the course of our existence: but here we have the true PANACEA: here we are giving, as it were, the seminal principle of all good; and are promoting every kind and form of benefit that can accrue to man, either here or hereafter.

And I cannot doubt, for my own part, that this is a work in which not only we, but, as was said by a dear friend who preceded me, the spirits above will take their part also: the only thing I object to in the statement of my friend, the Chancellor of the Exchequer, is, that he made this engagement to depend upon an *IF*. My Lord, there is no *IF* in the case: we are assured, in Holy Writ, that the angels of God rejoice over the conversion of a single sinner: how, then, can we doubt, whether those happy spirits join in celebrating those triumphs which we here commemorate, and in wishing that our advantages may be co-extensive with the whole earth?

It is, My Lord, the delightful, it is the never-to-be-forgotten pre-eminence of our proceedings, that they tend to make men more happy here, and for ever happy hereafter: and I cannot but feel this peculiarly in one instance, which was alluded to by some one who preceded me, who so well pointed out that the Royal Family had trodden in the steps of their Venerable Parent, and had endeavoured to carry into execution the wish expressed by him, that every individual child in his dominions might possess, and be able to read, the Bible. We are obliged, from circumstances, to consider that Venerable Personage as now in a sort of middle state, as almost with-

drawn from the world: but, My Lord, I have no doubt, when he takes his place in the upper regions, and sees the prospect opening before him, of the triumphs that we have been achieving, he will glory in them; and look down with delightful reflection, that, during the time that himself was under an eclipse, the glories of his kingdom were augmenting, not only by the triumphs of its arms, but by the grandeur and more durable victories of the Bible Society.

NOTICE FROM THE COMMITTEE RESPECTING THE IMPORT OF THE WORDS "WITHOUT NOTE OR COMMENT."

THE following Notice has been issued in reference to a previous Notice of the Committee, printed in our Number for March, p. 93.

May 4, 1818.

The Committee think it their duty to state, for the information of the Members of the British and Foreign Bible Society, that they have received representations from some zealous and respected Friends of the Institution, objecting to the Resolution which they adopted, on the 19th of January last, in answer to the Queries submitted to them by the Rev. William Milne, relative to his proposed translation of the Scriptures into the Chinese Language, and which Resolution was published in No. 7. of the Monthly Extracts of Correspondence.

The Committee cannot but regret, that the terms in which that Resolution was expressed should have been deemed liable to any exception. As this, however, is the case, the Committee have not hesitated to show their deference to the opinions of their highly-respected correspondents, by rescinding the Resolution in question; and the same is hereby, accordingly, rescinded.

Extracted from the Minutes,

JOHN OWEN,  
JOSEPH HUGHES,  
C. F. A. STEINKOPFF, } Secretaries.

ANNUAL RECEIPTS OF THE SOCIETY, SINCE ITS FORMATION.

THE Compendium circulated by the Committee, which we gave in

our last Number, not containing a Statement of the Annual Receipts, we here print such Statement, as it is necessary to a complete view of the progress of the Institution.

Years.	General Purposes.			In Payment of Bibles and Testaments.		
	L.	s.	d.	L.	s.	d.
1805	5,592	10	5			
1806	8,704	16	6	122	13	9
1807	6,109	19	7	889	0	0
1808	6,246	4	9	3,793	7	3
1809	6,330	9	1	4,959	6	2
1810	16,909	10	10	6,427	19	4
1811	16,250	1	11	8,433	3	8
1812	36,628	15	11	6,903	12	5
1813	66,930	2	9	9,524	18	3
1814	62,450	3	11	24,766	2	10
1815	72,334	9	1	27,560	6	5
1816	62,932	10	4	29,927	12	5
1817	62,286	9	10	21,954	7	6
1818	68,359	10	9	18,620	0	2

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

RAPID INCREASE OF THE SOCIETY.

WE have extracted, from the Biblical Register for March, the following

Comparative View of the Society, in 1804, 1810, and 1817.

	1804.			1810.			1817.		
	L.	s.	d.	L.	s.	d.	L.	s.	d.
Donations and Legacies . . . . .	377	14	6	1,177	1	0	5,068	17	10
Ann. Subscriptions . . . . .	2,549	3	0	3,923	0	0	11,684	10	3
Amount received for Books sent out . . . . .	4,669	5	11	6,899	14	1	21,784	19	3
Gross Receipts . . . . .	12,398	1	8	16,053	15	10	60,881	17	0
Subscribers . . . . .	9,000			31,560			about 18,000		
New Subscribers . . . . .	809			393			about 3,000		
Bibles issued . . . . .	7,508			9,533			† 23,607		
Testaments and Psalters issued . . . . .	5,880			15,169			56,605		
Book of Common Prayer . . . . .	14,230			19,136			29,498		
Homilies, Tracts, and other Books . . . . .	154,809			190,039			1,319,444		

† Exclusive of the Society's Family Bible, of which 16,000 copies had been sold in two years.

The British and Foreign Bible Society was formed in the year 1804. Its influence, and that of kindred Institutions, were soon felt by other bodies. The Society for promoting Christian Knowledge enjoyed much of the benefit, in the increase of its members; but, in the year 1810 (the second period noted above), when it began to adopt the plan of Local Auxiliaries,

so successfully acted on by several other Institutions, its growth became rapid beyond all expectation.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### KING'S LETTER.

IN our Number for April, p. 137, we stated, generally, that the Society was about to extend its operations. We now proceed to give some particulars.

After a discussion of the subject, it was the unanimous opinion of the Board, that it was desirable to extend the exertions of the Society to India, and that no renewal or enlargement of the Charter was necessary to authorise such extension: at the same time, it was resolved not to lessen its exertions in the North-American Colonies.

As the most ready means of entering on its operations in the East, the sum of 5000*l.* has been placed at the disposal of the Bishop of Calcutta, to be applied in promoting the objects of the Society; and, in order to enlarge its resources, and to interest the great body of the Clergy in this cause, it was determined to make application for a King's Letter, authorising Collections throughout the kingdom.

Before the separation of the American Colonies from this country, the Society's expenditure in the maintenance of Clergymen and Schoolmasters was much beyond its regular income. Application was, in consequence, frequently made for Royal Letters, authorising a Public Collection, from house to house, throughout England and Wales, in support of its designs. Such Letters were accordingly granted: by Queen Anne, first in the year 1711, and again in 1714; by George the First, in 1718; by George the Second, in 1741 and in 1751; and by his present Majesty, in 1779.

His Majesty's Letter, dated May 10, 1779, addressed to the Archbishops of Canterbury and York, after recapitulating the grounds on which the application was made by the Society, grants his authority in the following words:—

We, taking the same into our Royal Consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promoting of true Piety and our Holy Religion, are graciously pleased to condescend to their Request; and do hereby direct you, that these our Letters be communicated to the several Suffragan Bishops within your Province, expressly requiring them to take care, that publication be made hereof, on such Sunday, and in such places, within their respective Dioceses, as the said Bishops shall appoint; and that, upon this occasion, the Ministers in each Parish do effectually excite their Parishioners to a liberal contribution, whose benevolence toward carrying on the said charitable work shall be collected the week following at their respective dwellings, by the Churchwardens and Overseers of the Poor in each Parish: and the Ministers of the several Parishes are to cause the sums so collected to be paid immediately to the Treasurer or Treasurers, for the time being, of the said Society, to be accounted for by him or themselves, and applied to the carrying on and promoting the above-mentioned good designs. And so we bid you very heartily Farewell.

The Collections, thus made, amounted, in 1741, to somewhat less than 15,000*l.*; in 1751, to nearly 20,000*l.*; and, in 1779, to 19,474*l.* 12*s.* 8*d.*: His Majesty contributing 500*l.* toward this sum.

This measure has been adopted on the present occasion. The Board has conferred on the subject, by means of some of its most distinguished Members, with His Majesty's Ministers; who have most readily agreed that the matter shall be laid before His Royal Highness

the Prince Regent, in order to the obtaining of a Royal Letter, for the purpose of making Collections in support of the Society's designs with respect to India. Some considerations render it expedient to defer this measure for a little time; but it will be acted on as soon as practicable.

To the Bishops of London and Gloucester, and Mr. Joshua Watson, was intrusted the charge of drawing up a Memorial on the subject, to be laid before the Prince Regent; and the preparation of an Address to the Clergy and other Members of the Church, for the purpose of exciting them to unite in the promotion of this important object.

Let us thankfully acknowledge herein the good hand of Him, who governeth all things after the counsel of His own will. We trust that we shall have to record the collection of a munificent sum on this occasion; and that it will be our frequent duty to report the great increase and successful labours of Church Missionaries among the Heathen.

## NATIONAL EDUCATION SOCIETY.

### CITY NATIONAL-SCHOOL EXAMINATION.

ON Wednesday, April 29th, the Children of the City of London National Schools underwent a Public Examination, in the Egyptian Hall at the Mansion House, in the presence of the Queen, who was attended by various Members of the Royal Family, and the principal Officers of the Household. The Archbishop of Canterbury, the Bishops of London and Gloucester, and several other Prelates, were present, with the Lord Mayor, and many persons of distinction.

A square space being left in the middle of the Hall for the Children, upward of 700 Boys, and between 200 and 300 Girls, were placed in

order. After singing a Hymn, and repeating part of the Church Service, the greater part of them retired; each class being afterward successively introduced for examination. They went through their usual exercises of spelling, reading, and arithmetic. Questions were asked them on the meaning of different words and passages, as they read the Scriptures; which were answered, in general, very satisfactorily. The Girls carried round the room specimens of their needle-work, which her Majesty and the Princesses examined with much attention. The Children performed their exercises, in the manner of the system, by signal from the Monitors: the lifting of the hand, the opening of the Bible, the use of the slate, the dropping on the knee for prayer, were all executed with military precision.

### GENERAL MEETING.

On Friday, the 1st of May, a Meeting was convened at Freemasons' Hall, in support of the National Society; his Royal Highness the Duke of York in the Chair.

The Archbishops of Canterbury and York, with many other Peers, spiritual and temporal, were present.

After some introductory remarks by the Duke of York, the Archbishop of Canterbury entered into a view of the progress and present state of the Society.

Resolutions were moved and seconded, respectively, by the Earl of Harrowby, and Mr. Wilberforce; by Lord Brownlow, and George Gipps, M. P.; by Sir T. D. Ackland, Bart. M. P. and William Manning, Esq. M. P.; by Sir Robert Peel, Bart. M. P. and Beeston Long, Esq.; and by Sir Charles Flower, Bart. and Mr. Alderman Atkins, M. P.

We subjoin these Resolutions; as they will shew, in few words, on

being compared with the statement of the Sixth Report given in the first part of this Number, the progress of the Society since the Anniversary of 1817.

1. That it appears to this Meeting, that since the Institution of the National Society in 1811, various Benefactions and Subscriptions have been contributed, amounting, in the whole, to 38,208*l.* 1*s.* 7*d.*

2. That, by the judicious employment of these means, the following important results have been obtained, in less than seven years, viz.—That, besides maintaining the Central School in London, establishing the System in every Diocese of England and Wales, and extending its influence abroad, 276 places have been directly assisted by money grants, in the erection and enlargement of permanent buildings, for the education of the poor, in various parts of the kingdom; 1144 Schools have been united, in which not less than 165,000 Children are at this time receiving education on the National System; 507 Schools have been supplied with permanent and temporary Masters and Mistresses from the Society's Central School alone, and 705 Masters and Mistresses have been trained up in the practice of the National System in the Central School of the Society.

3. That the National Society, as appears from the preceding statements, has most successfully contributed to the diffusion of the blessings of Education on the National System.

4. That the maintenance of the National Society is of the highest importance to the support of National Education in the Principles of the Established Church; and that local exertions for individual Schools do not supersede the necessity of upholding the Parent Society.

5. That, therefore, a Subscription be immediately opened to renovate the exhausted funds of the Society, and to enable it to prosecute the important objects for which it was instituted.

Nearly 9000*l.* has been subscribed. Her Majesty gave 500*l.*, which was a second benefaction: the Prince Regent, 500*l.*, his Royal Highness's third benefaction: the Duke of York, the Arch-

bishops of Canterbury and York, the University of Cambridge, the Bishop of Durham, and others, 105*l.* each, being third benefactions: Lord Kenyon, 200*l.*, a fifth benefaction: and the Bishop of London, 105*l.* a fourth benefaction.

The following notice is subjoined to the Resolutions by the Committee:

The Committee think it necessary only to add, that it is on these grounds, and in the firm and growing conviction that the cause in which they are engaged is the cause of God and of their Country, that the Society with confidence look forward to such a renewal of public bounty, as may enable their Committee to pursue its beneficial labours with unremitting activity; and they are willing to indulge the pleasing expectation, that, with the continuance of support from the Public, the blessings of this Institution may be universally offered to the Children of the Poor throughout England and Wales.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

##### PUBLIC EXAMINATION.

ON His Majesty's Birth-day, the 4th of June, the Children educated in the Metropolis on the British System, were assembled, by command of their Royal Highnesses the Dukes of Kent and Sussex, at Highbury Tavern.

The Duke of Sussex took the Chair at One o'Clock. A Platform was erected on one side of the Green; and, opposite to it, a Marquee for Ladies, but it was capable of holding a very small part of the number present.

The Children, amounting to upward of 4400, were marshalled by Schools, with suitable banners; and in classes, under their respective Monitors. They formed three sides of a square; the Boys occupying the right and left, and the Girls the front. Some of the Children were appointed to give a

specimen of the System; and went through their exercises in Reading, Writing, and Arithmetic, in a manner highly satisfactory. The Girls exhibited specimens of Needle-work. The Jewish Children repeated the Ten Commandments in Hebrew and in English, and answered several questions relative to their import.

The Meeting was addressed by the Hon. H. G. Bennet, Mr. Alderman Wood, the Rev. John Townsend, the Rev. R. Horrabin (a Roman-Catholic Clergyman), Mr. Joseph Cohen (a Jewish Merchant), and by the Royal Chairman.

The Children were then distributed for dinner, in various parties, through the extensive grounds; after which a large company of Gentlemen dined in the Long Room.

The Duke of Sussex, after dinner, put some questions to the Masters of a few of the principal Schools, with the view of ascertaining the degree of the Children's attendance on Public Worship. From their answers, it appeared that all the Children were required to attend Public Worship; and that most of them actually did attend, and that great numbers of them received religious instruction also in Sunday Schools.

### CHURCH MISSIONARY SOCIETY.

#### FIRST ANNIVERSARY OF THE GUERNSEY ASSOCIATION.

WE noticed the formation of this Association, at pp. 152 and 153 of our last Volume. The account of the proceedings at the First Anniversary has lately reached us.

The most numerous Meeting that ever assembled in the island for religious purposes was held at Rosetti's Rooms, on the 31st of March; Sir James Saumarez, Bart. G.C.B. President of the Association, in the Chair.

The President opened the Meeting by a warm and impressive Address. A Letter was read from the Rev. E. Mourant, regretting his unavoidable absence, from the state of his health. The Rev. Wm. Chepmell read extracts from the last Report of the Parent Society, and from our work; after which the Report of the Association was read by the Secretary, the Rev. Thomas Brock.

It appeared from the Report, that the sum of 128*l.* 8*s.* 4*d.* had been collected during the first year; and 25*l.* in the Island of Jersey, by the zealous exertions of the Rev. P. Filleul.

The Meeting was addressed by the Rev. Thomas Grut, the Rev. W. Chepmell, H. Boyce, Esq., the Rev. Thomas Brock, the Rev. C. D. Isdell, Mr. N. de Moulpied (in French), the Rev. W. Guille, and John Poore, Esq. The cause of the Society was advocated with great force and eloquence. By a note at the end of the Report, we learn that "the impression was striking and decisive. The Church Missionary Society is now, we have reason to believe, firmly rooted in the heart of every person present. As an earnest of future success, nearly 50*l.* was collected on the spot, mostly from new subscribers."

#### THIRD ANNIVERSARY OF THE BEWDLY ASSOCIATION.

##### *Address of one of the Collectors.*

AT the Third Anniversary of the Bewdley Church Missionary Association, held on the 2d of April, one of the Collectors of One Shilling per week, himself a labouring mechanic, delivered an address on the utility of Penny Subscriptions, from which we shall make some extracts, as it establishes the point, in a manner very honourable to the speaker.

The Church Missionary Society does not disdain to increase her funds by means of Penny-subscriptions. She affords

every facility to their establishment, and encourages them with all her influence. Her worthy members have not excluded the meanest person from a share in its labours and triumphs. Thousands of the labouring poor contribute to her support. Their sums are comparatively small; but numbers compensate for individual littleness: and, perhaps, among these cottage donations are gathered some of the choicest fruits of Christian Benevolence.

But here the utility of weekly penny-subscriptions presses on our consideration. We see them producing habits of retrenchment and self-denial. We see them stimulating to industry, and teaching economy. And if the poor learn economy and become industrious from a desire to benefit others, they will soon become industrious and economical FOR THEMSELVES. If retrenchment and self-denial be practised to assist the holy designs of Christian Love, we may reasonably conclude, that, when the beneficial results of such conduct are seen, it will be diligently pursued in all the regulations of DOMESTIC LIFE. Thus will the poor assume "a higher tone of morals," and rise in the scale of being. The prevalent but dispiriting idea, that their poverty and their fancied insignificance exclude or excuse them from all acts of benevolence, will vanish. They will be convinced of the possibility of becoming, not merely useful individuals, but blessings to society; and the consciousness of this ability will give a noble impulse to all the worthiest feelings of the heart, and make them desirous of being private and public blessings.

Nor is this all. Effects of a superior nature may be produced. Missionary benevolence is a virtue of no common interest. Transcendent in its operation, it aims at no less than the salvation of five hundred millions of souls! This life limits not its prospects; nor does this world bound its sphere of usefulness. Its projects are carried beyond the grave. Its plans are laid for eternity. It seeks to bestow on idolatry's savage millions, not only the blessings of civilization, but the unutterable bliss of an eternal weight of glory. The demolition of the power of the Devil, the subversion of his empire;—the destruction of his hellish worship, and the emancipation of his blinded and miserable slaves,—together with the promulgation of Emmanuel's Gospel, of the

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wonders of his love, of the triumphs of his cross, the blessings of his redemption, the establishment of his kingdom, and the universal worship of his glorious name;—THESE, THESE are the stupendous objects of this benevolence!

Now can any one cherish a principle so inestimable, and teeming with benefits so invaluable to others, without thereby being blessed himself? While he contemplates the lost estate of the Heathen, will he not reflect on his own? Will he sincerely aid efforts to publish peace and glad tidings of forgiveness, through a Crucified Lord, to Heathen Nations, without desiring that forgiveness, and sighing for that peace himself? In remembering their souls, will he forget his own? No, it cannot be! What gracious results, then, may Associations of this kind expect from penny-subscriptions? Exalted morals—just ideas of usefulness—the annihilation of narrow-mindedness—and the expansion of the heart in all that is *lovely and of good report*, may be promoted. Yes! and the slothful may be induced to diligence, the drunkard may become sober, the profligate may learn frugality, and the wicked and the immoral may be won over to the cause of virtue and religion. A laudable thirst for pleasing and profitable information will be excited; the monotonous and tiresome recurrence of thought in the illiterate may be agreeably diversified; and that well-known maxim, *It is more blessed to give than to receive*, will, in every point of view, be realized.

It is to the patient and steady benevolence of the middle classes of society, that Associations like ours must look for their chief support. The pecuniary assistance of the poor, properly so called, those who are themselves objects of charity, is not requested. Their prayers must suffice. But the aid of the liberal youth, the industrious labourer, and the mechanic, is now earnestly implored by one involved in the same humble yet not despicable circumstances, and warm for the welfare both of the solicited and those for whom he solicits.

The Associations of the different districts of England, with additional new ones daily forming, (among all of which Penny-subscribers are very numerous,) pour their respective sums into the lap of the Parent Society. By these means, and the noble donations of several worthy individuals, its funds are increased

G o

by thousands in a year. Thus augmented, like the River of Egypt swelled by the influx of Abyssinian Rains, it rolls on, resistless, in benign sublimity, to fertilize the desert souls of Africa, and pour the waters of life through a perishing world.

#### DEPUTATION TO IRELAND.

WE proceed, as we promised in our Number for April, to give some account of the visit of the Rev. Dr. Thorpe, the Rev. Thomas Dikes, and the Assistant Secretary, to Ireland.

A Special Meeting of the Ladies' Association was held, at the Committee House, in Sackville Street, Dublin, on Monday the 13th of April; the Right Honourable the Countess of Westmeath in the Chair; when the Assistant Secretary stated the Proceedings of the Society. Nearly 80*l.* was contributed.

On Thursday, the 18th, the Assistant Secretary and the Rev. Thomas Dikes proceeded to Belfast. They detailed the present state and the prospects of the Society, at a Public Meeting held in the Court Room, on Saturday the 18th. On the following Sunday, the Assistant Secretary preached twice in the Parish Church of Belfast. It is expected that 120*l.* will be raised here; a considerable part of that sum having been already received.

On Monday the 20th, a Public Meeting of the Lisburn Association was held in the Court House at Lisburn, when some additional Subscribers put down their names.

On Tuesday the 21st, the Assistant Secretary and Mr. Dikes proceeded together to Drogheda, to meet the friends of the Society there. The Mayor having granted the use of the Thol-sell, about 100 persons came together, and seemed much affected and impressed by the details of Heathen misery, and with the duty of exertions to relieve it. A considerable interest

was here excited in the cause of Missions.

On Friday the 24th, the Annual Meeting of the Hibernian Auxiliary Church Missionary Society was held at the Rotunda, in Dublin; the President, Lord Viscount Lorton, in the Chair.

The Resolutions took a general view of the Society's spheres of labour. They were moved or seconded by the Honourable James Hewitt, C. P. Vale, Esq. Alderman James, Major Oliver, Colonel Hawkshaw, and P. E. Singer, Esq.; and the Rev. Messrs. Hans Hamilton, Bickersteth, Dikes, Thorpe, Irwin, Roe, Matthias, G. Hamilton, Athill, Evanson, and Oliver.

The opposition which the Society has met seems only to have actuated its friends in Ireland to new exertion. There has not often been a greater manifestation of talent and piety than marked the character of the speeches at the Meeting. The Rev. Dr. Thorpe preached for the Society, on Sunday the 26th, at Bethesda Chapel, when 90*l.* was collected.

The Contributions of the last year have exceeded those of the former by 300*l.* There is every prospect of a great increase; and that this Society, which is the only one that affords the friends of the Church in Ireland an opportunity to take any share in the work of evangelizing the Heathen according to the doctrines of the Church (the Hibernian Bible Society spending its funds in Ireland), will be very extensively and effectively supported.

The Society are much indebted to the Secretary, the Rev. R. H. Nixon, and to the Members of the Committee, for their zealous labours, under the many local difficulties of Ireland.

#### FORMATION OF THE PRESTON ASSOCIATION.

ON Thursday, the 16th of April, a Meeting was held in the Town-



Hall at Preston, for the formation of an Association in that part of the Lancaster and North Lancashire District, in aid of the Church Missionary Society; the Worshipful the Mayor of Preston in the Chair.

Resolutions were moved and seconded, severally, by the Rev. Roger Carus Wilson (Vicar), and T. B. Addison, Esq.; by the Rev. Edward Law, and William Cross, Esq.; by the Rev. T. Selkirk, and W. W. Fell, Esq.; by the Rev. M. Mark, and J. Troughton, Esq.; by William Rawstone, Esq., and E. R. Travers, Esq.

The Vicar and the Rev. Edward Law argued very ably in behalf of the Church Missionary Society, and in enforcing the importance of its objects.

From the Address of the Vicar, we quote the following passage; as it furnishes, in many points of view, great encouragement to the Society to persevere in that course which it has hitherto pursued:—

About one hundred years ago, a Society was formed in this country, of which one of the leading objects was, to propagate Christianity in the East Indies. The project appears to have been very strongly opposed. In its own defence, the Society published an Account of its Proceedings, with an Address, by way of Preface; from which I will take the liberty of reading a short passage:

"This undertaking," observes the writer, "hath been highly approved by some, and disliked by others. Some who do not suppose an enterprise of this nature to be altogether impracticable, do, however, now think it very improper; when every one complains of hard times, and is called upon by other expenses nearer at home; and, for this reason, they are for putting it off to a more convenient season. Others have been startled at the newness of the thing; and are shy to venture on a road so little beaten in this age, and so much exposed to danger and difficulty. Others have been bare spectators in this matter; unwilling to judge of a work, which, like a tender blade, did but just appear

above ground, not discovering as yet what its fruit might prove. Others, again, have taken a transient view of the scheme; but declared their unwillingness to be further concerned, till they should see some eminent men espouse it, and, by their example, encourage others to engage in the same. Others are displeased with the Heathens themselves, who, for the sake of a little gain, will conform to the Christian Name, but, at the approach of danger, quit it again; and relapse into their former ways.

"Those, however," the writer proceeds, "who, on the one hand, are so easily terrified by the common calamities of the times, and, on the other, by the expensiveness of the design, seem to be little acquainted with the ways of Providence: for, if we take a survey of the most considerable transactions both under the Law and the Gospel, it will plainly appear, that, generally, the best of works have been carried on in the worst of times; and yet they have triumphed at last (though after much toil and labour) over all the clamour and opposition that wicked men and devils could raise against them."

It will probably be asked, What was the result of this benevolent plan? Did it sink under opposition, or did it ultimately meet with encouragement? For twenty years it is said to have pursued its Christian course, without the countenance of a single Bishop: at the end of sixty years it enrolled among its supporters only fourteen Bishops; but now there is not a Bishop on the Bench who is not a patron of it. The Society of which I have been speaking is no other than the venerable "*Society for Promoting Christian Knowledge*." Have we not then reason to conclude, that when the motives, the plans, and the proceedings of the "*Church Missionary Society*" are better known, it will meet with all the support which it so well deserves?

We extract a passage or two from the speech of the Rev. Edward Law.

In speaking of the Society, he observes—

Greatly do I regret, that its merits are not better known. To all who wish to be fully acquainted with its objects, and the steady method by which it has pursued them, I would say, "Read the

Reports of the Society: examine their proceedings, with an impartial scrutiny: and certain am I, that the more you know of it, the better you will like it." It has, indeed, met with opposition; but what, that is essentially good, has not shared a similar fate? Error will propagate itself: Truth has to force her way through a resisting medium.

There are some who exclaim, If this is a CHURCH Missionary Society, why is it not supported by all the Clergy? Why are not ALL the Bishops at its head? To this, I would reply, that every great work requires time; and if we were to withhold our assistance from every Institution, till we see it complete in all its parts and universally approved, nothing would ever be accomplished, or even taken in hand, for the benefit of mankind.

Mr. Law spoke with great regard of the Societies for Propagating the Gospel and for Promoting Christian Knowledge, but urged the necessity of further Missionary Exertions by the Church than the restricted objects of those Institutions would allow.

Is there not (he asked) an absolute necessity that the Church of England should do something in the Cause of Missions? and how can this be done, but by the establishment of a distinct Society, which shall devote its whole and undivided attention to the best means of imparting the knowledge of a Saviour to six or seven hundred millions of Pagans and Mahomedans, of whom it is calculated—afflicting and appalling thought!—that twenty thousand are every day passing into eternity? Is it not obvious, then, that if there were fifty Societies like the present, all efficient, and actively employed in sending out Missionaries to convert the Heathen, it would be all too little, when compared with the immensity of the labour to be performed? There is nothing that I would more severely deprecate than indiscreet jealousy and unholy rivalry between any two Societies, whose end is the promotion of Christianity: and it does, I think, redound most highly to the credit of the Church Missionary Society, that she has, for seventeen years, quietly and unobtrusively pursued her even course; having her eye attentively fixed upon one undivided object—the

extension of the Saviour's Kingdom among those who are perishing for lack of knowledge. Never has she spoken with harshness or severity of those who have opposed her; and, though anxious, most anxious, for the support of every Churchman, she has never attributed any improper motive to those who have refused their assistance. And yet there are many, who, having searched in vain for a solid objection against this Society, at length allege "a want of unanimity among Churchmen on the subject." Strange, indeed, that they should themselves create the difficulty which they complain of!—that they should urge objections, which, but for themselves, would never have had any existence!

Messrs. Addison and Cross, the Rev. Messrs. Selkirk and Mark, with other Gentlemen, entered fully and impressively into the subject of Church Missions. Would our room allow it, we would gladly give extracts from their addresses.

*Patron:*

Right Hon. the Earl of Derby.

*Vice-Patrons:*

Sir Henry Philip Hoghton, Bart.  
Sir Thomas Dalrymple Hesketh, Bart.  
Samuel Horrocks, Esq. M. P.

*President:*

Rev. Roger Carus Wilson, B. A. Vicar.

*Treasurer:*

Mr. George Horrocks.

*Secretaries:*

Rev. Edward Law, M. A.—Rev. M. Mark.

*Assistant Secretary:*

Mr. William Wilson.

FORMATION OF THE EDINBURGH AUXILIARY SOCIETY.

IN our Number for February, pp. 53—55, we noticed a Sermon which had been preached at Edinburgh, in behalf of the Society, by the Hon. and Rev. Gerard Thomas Noel. Various sums had been contributed, from Edinburgh and Glasgow; but no regular Association had been formed. Mr. Noel has

successfully exerted himself in the attainment of this object.

On Wednesday, May 13th, a Meeting was held in the Assembly Rooms, in George Street. On the motion of the Earl of Moray, seconded by Lord Gray, Mr. Noel was called to the Chair. In an impressive address, he explained the objects of the Meeting, and described the labours and success of the Parent Society; and then called on Mr. Maxwell Morison, who has for some years acted as the Correspondent of the Society for Scotland. Mr. Morison moved Resolutions, seconded by Lord Gray, expressive of the obligation on Christians to promulgate the Gospel, the joy of the Meeting in witnessing Missionary Efforts, and its cordial approbation of those of the Church Missionary Society, and the establishment of an Auxiliary in Edinburgh with the usual Regulations.

The Rev. William Elstob, Robert Wardlaw, Esq., the Rev. C. H. Terrot, the Rev. Henry Grey, and the Hon. and Rev. Robert Melville, took part also in the business of the Meeting. Eleven Clergymen of the Established Church were present. Upward of 200*l.* was subscribed.

*Patrons :*

Right Hon. the Earl of Moray.  
Right Hon. the Earl of Elgin.  
Right Hon. the Earl of Northesk.  
Right Hon. the Earl of Aboyne.  
Right Hon. the Earl of Roseberry.  
Right Hon. the Earl of Glasgow.  
Right Hon. Lord Gray.

*President :*

Right Hon. the Earl of Roseberry.

*Vice-Presidents :*

Hon. and Rev. Robert Melville.  
Hon. Charles Noel Noel.  
Hon. and Rev. Gerard Noel.  
Sir George Stewart, of Grandtully, Bart.  
General Sir David Dundas.  
Lieutenant-General Hunter.  
Lieutenant-General Robertson.  
William Cunningham, of Lainshaw, Esq.  
Thomas Erskine, of Lenlathen, Esq.

James Johnston, of Alva, Esq.  
Robert Hepburn, of Clerkington, Esq.  
James Stirling, of Keir, Esq.  
Robert Wardlaw, of Tillicoultry, Esq.  
Francis Walker, Esq.

*Treasurer :*

Alexander Hutchinson, Esq.

*Secretaries :*

Rev. Wm. Elstob.  
Rev. Charles H. Terrot.  
W. Maxwell Morison, Esq.

FORMATION OF THE DONCASTER ASSOCIATION.

On Wednesday, the 27th of May, a Meeting was held in the Town Hall at Doncaster, for the establishment of an Association for that town and its vicinity, in aid of the Society; Henry Walker, Esq. of Blyth, in the Chair.

The Chairman, in opening the business of the day, entered, with much effect, into the perfect unison of the Society's objects with various injunctions and promises of Scripture and petitions of the Liturgy.

The Meeting was addressed by the Rev. Messrs. Ellis, Dikes, Ewbank, Vincent, Gell, Thompson, Blackley, Wawn, Almond, and Horne; by several Lay Gentlemen; and by the Rev. Dr. Steinkopff, who, having to attend a Bible Meeting at Newark, very readily pleaded, on this occasion, the cause of the perishing Heathen. The great cause of Christian Missions was ably supported by the speakers. The Hall was completely crowded. A Collection was made after the Meeting, amounting to 56*l.*

*Patron :*

Right Hon. Viscount Galway.

*President :*

Henry Walker, Esq.

*Treasurer :*

Samuel Lawrence, Esq.

*Secretary :*

Rev. William Ellis.

*Assistant Secretary :*

Mr. Samuel Hobson.

## ANNIVERSARY OF THE SHEFFIELD ASSOCIATION.

ON Sunday, the 31st of May, the Assistant Secretary of the Parent Society preached the Annual Sermons; in the Morning at St. James's, and in the Evening at the Parish Church: and the Rev. Thomas Cotterill preached for the Society, in the Afternoon, at St. Paul's. The Assistant Secretary also preached a Third Sermon at the Parish Church on Wednesday Evening.

The Annual Meeting was held in the National School Room, in the Morning of Wednesday, the 3d of June; the Rev. Thomas Sutton, Vicar, in the Chair. All the Clergy in this large town cordially support the Society; and the inhabitants are becoming increasingly interested in the salvation of the Heathen. The Room was filled.

The motions, as usual, took a view of the Society's various Missions, and the duty of an entire support of them. They were made or seconded, by the Rev. Messrs. Cotterill, Vale, Blackley, Best, Broomhead, Spencer, Blackburn, and the Assistant Secretary; and by William Walker, Esq. Charles Brookfield, Esq. and R. Hodgson, Esq.

A spirit of benevolence and piety pervaded the Meeting. The Collections amounted to upward of 110*l.*; and increased vigour has been given to the efforts of the Association. It has hitherto been conducted by a Ladies' Committee; but a Gentleman's Committee was added at this Meeting.

The Assistant Secretary addressed several hundred Children of different Schools, on the Monday Evening; and 160 of the Boys, on the following day, gave in their names as Weekly Subscribers to the Association.

## FIRST ANNIVERSARY OF THE ASHBOURNE BRANCH ASSOCIATION.

THE Assistant Secretary proceeded, on the 6th of June, from Sheffield to Ashbourne. On Sunday the 7th, he preached at Ashbourne in the Morning, and at Ellaston in the Afternoon.

The Annual Meeting of the Association was held in the Chancel on Monday Morning, the 8th of June: Sir Matthew Blakiston, Bart. being called to the Chair, opened the Meeting in his accustomed spirit of fervent piety. The Rev. S. Shipley, Vicar of Ashbourne, having read the Report, the Assistant Secretary went through the Society's Missions, and stated the success with which God had blessed its labours, especially in West Africa. The following Clergymen and Gentlemen addressed the Meeting: The Rev. Messrs. Cooper of Hamstall, Dewey, Shipley, Shirley, Hake, Godfrey of London, Wawn, and Gell; and Messrs. Cooper, Archer, Smith, and Bainbridge.

This Association, which is a Branch of the County Association, has raised 175*l.* in the year. The Collections, including new Subscriptions at this Anniversary, amounted to about 80*l.* being much more than the Collections of last year. The Ladies' Association alone, in eleven months, collected 84*l.*; one Lady having upward of 200 Penny Contributions.

## SECOND ANNIVERSARY OF THE DERBYSHIRE ASSOCIATION.

ON Wednesday, the 10th of June, the Second Annual Meeting of this Association was held in the Old Assembly Room; Sir Matthew Blakiston, Bart. in the Chair. The building was too small for the number who wished to obtain admittance. The Chairman enlarged on the love of Christ as the animating principle of Missionary Exertions. The Rev. Edward Unwin,

one of the Secretaries, read the Report; by which it appeared that 644*l.* had been raised in the last year.

The Assistant Secretary detailed the principal proceedings of the Society in the course of the last year, both at home and in its Missions abroad. He was followed by the Rev. Messrs. Gell, Cooper, Godfrey, Wawn, Dewey, Shipley, Sim, and Hake; and by William Newton, Esq. and Messrs. Cooper and Redford. The Rev. Edward Burn, of Birmingham, closed the Meeting, by moving thanks to the Chairman. Upward of 60*l.* was collected at the door. An excellent spirit prevailed throughout the Meeting.

The Meeting of the Bible Society had been held the day before. Mr. Burn practically applied and improved the Meetings of both days, in a Sermon from 1 Cor. xv. 58, at St. Peter's Church, on Wednesday Evening.

On Thursday Evening, the Assistant Secretary, and the Rev. Messrs. Godfrey, Howard, and Wawn, attended a Meeting at the village of Sponden; after which, nearly 11*l.* was collected for the Society.

#### RECOVERY OF NEW-ZEALAND CHIEFS.

WE are happy to report the recovery of Tooi and Teeterree, the young Chiefs from New Zea-

land, of whose indisposition we informed our readers in the Number for March. They are still, however, in a state very susceptible of the changes of our climate. The present favourable weather will probably enable the Committee to keep them in this country till the Autumn, in order to give them that information of our arts and manufactures which they are very eager to receive. They are now in Shropshire, under the care of a Clergyman, who has devoted himself to the service of their country, and will probably proceed thither, as a Missionary under the Society, in the course of next year.

In Shropshire, they have an opportunity of witnessing operations particularly calculated to gratify their curiosity, and enlarge their minds. The Coal, Iron, and China Works of that county are worlds of wonder to them. On their return from visiting such scenes, they recount to their friend all that they have seen, with a mixture of astonishment and delight; interspersing their descriptions with an exclamation familiar to them—"Deeree me! Deeree me! New-Zealand Man no believe!"

Into almost every species of manual labour, they enter with delight; but have less pleasure, at present, in encountering the difficulties of an English Education.

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## Foreign Intelligence.

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### WESTERN AFRICA.

#### CHURCH MISSIONARY SOCIETY.

##### CANOFFER.

##### *In Effects of the Slave Trade.*

IN the Number for December, pp. 529—532, we gave Mr. Wilhelm's report of the occurrences at this Settlement, from Christmas 1816 to Lady Day 1817. Mr. Renner adds some particulars.

Of the temper of the Susoos toward them, he writes—

The talk is now general that the Susoos intend to break open our stores, and take things by force. I perceived that we were in a very critical situation, and that even our lives were in danger. I lost, therefore, no time in sending a note to Mr. Fernandez at Bramia, to acquaint him with our circumstances; who soon

sent a couple of men with a message to M. Backe, that no violence should be done to us. I also wrote a Letter to the Commanding Officer, intreating him, if possible, not to come to any engagement with the Lissa People; and informing him, that I would meet him, and see if things could not be settled in a peaceable manner: at the same time requesting M. Backe to prevent his people from firing on the man-of-war, should he come up again. But M. Backe let me know, that the Letter could not pass; that the palaver was spoiled already; that he could not prevent the people from fighting; and that the man-of-war should be fought, whenever he comes up the river.

It was quite plain, should Lissa be destroyed, and any Susoos killed, that our lives would be very cheap in their hands. A kind of unusual, and perhaps untimely fear, took possession of my soul: but, in the midst of trouble, I encouraged myself, with David, in the Lord.

Mr. Renner learned, from a quarter on which he could depend, the following circumstances respecting the personal danger to which they were exposed, and from which the firmness of Mongè Backe rescued them.

Their enemies laid three proposals before the old chief, but they were indignantly rejected by him.

The first proposition on which they consulted and agreed was, that we should be burnt out. They laid this decision before M. Backe. The old man said, "No! it shall not be done. If you do this, you spoil my name; and no White Man will ever hereafter sit down with me." This satisfied them for the present.

They went their way, to consult on the second proposition, which was—to plunder us. They all agreed on this point, urging, that since they were at war with Sierra Leone, it was no more than just to take possession of Sierra-Leone property. They accordingly went again, to get the sanction of M. Backe for plundering us. M. Backe said, "No! if my strangers have to leave the country, they shall leave it with their property; and nobody shall trouble them without my consent."

Away they went, much displeas'd with the old man: so much so, that they now meditated on the horrible third proposition, which was, to kill me. One of them harangued on the subject in this manner: "It is well known," said he, "what Mr. Renner told us, at his first coming into this country, when he declared before many people, that whenever the English should bring war into this country, that we then might take his life. Here is the war; and now we have a right to take his life, according to his own declaration." I did once, indeed, incautiously say, in a palaver at Besshia, that if ever the English should take their country from them, then they might take my life. Their frequent declarations, that we came into their country only to hand it slyly over to the English, drew from me this expression; but they shamefully perverted it, in saying, that if war should come into their country I would pay with my life. The same man farther said: "Mr. Renner is the monkey which destroys our fields, spoils our country, pulls up our cassadas, and eats our bananas and plain-tains; and, in the natural course of things, such a monkey must be destroyed, just as we do any monkey that annoys us." Another gave it as his opinion, that their ancestors killed people who made jamfa in the country [acted deceitfully], and that they might do the same; and that it was quite clear that Mr. Renner was a jamfa-maker, and he approved of killing him. All the rest, I may say, approved of the decision. Now only the king's consent or warrant is required. They accordingly laid their plan before M. Backe. The old chief became very angry at their diabolical proposal, saying, "No man has a right to kill my stranger but myself: and I will not do it, nor shall any body else."

Nothing, surely, can more clearly demonstrate the degrading influence of the Slave Trade, than such a narrative. We are in possession of the names of the ungrateful and infatuated men who made these proposals; but they are, doubtless, far less criminal than those Traders who stimulate them.

Of the great palaver held in Lissa, in the month of March, Mr. Renner says—

Shortly after our arrival in Canoffee, an extraordinary Country Palaver was to be talked in Lissa. The assemblage of people was between 3000 and 4000: and measures would, I believe, have been attempted to drive the encamped forces out of the river, had they not gone a few days before. M. Fernandez, of Bramia, came with about 400 men. He transacted the chief business in the palaver. He paid us a visit one evening; and had all the Boys about him, singing hymns, for the space of an hour.

The result of this palaver was, a determination to support the Slave Trade! M. Fernandez, however, much to his honour, openly avowed himself a friend of the Church Missionary Society's plans and proceedings in the Susoo Country, and demanded security for the Mission; asserting, that the Missionaries were a body quite distinct from the military force of the Colony; and freely declaring, that if the Christian Religion should become prevalent in the Susoo Country, the nation would then abolish the Slave Trade of its own accord.

It is most obvious, that while men of discernment and feeling, like M. Fernandez, perceive and would promote the true interests of their country, nothing will be done to any effectual purpose, till the absolute and final destruction of the Slave Trade shall compel the Natives to cultivate the natural resources of their country, and the zeal and enterprise of Europeans shall give a stimulus to such cultivation.

Mr. Renner proceeds—

It may be supposed, that, in a Susoo Camp, where almost 4000 people are collected together, hunger soon seizes the greater part of them, especially in a year of scarcity like this; and that, from necessity, they

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must take much freedom in going to different towns for cassadas and other fruits to satisfy their wants. This they have done; and have even seized ten or fifteen bullocks from Mr. Dixon, who keeps a factory in this neighbourhood, for Mr. Nicoll of Sierra Leone. These were considered lawful spoil, as being Sierra Leone property. The Settlement, thanks be to God! received no injury; for M. Fernandez gave strict charge to the people not to injure us. The storm is now overpast; and our Heavenly Father preserved us in the greatest danger.

By these outlines, some judgment may be formed respecting the continuance of Canoffee Settlement. I, for my own part, have but little hope; and, to speak the truth, I have lost much of the affection which I bore to the Susoos in former times. True, M. Backe will not deny us preaching; but what is preaching, without hearers? And thus it was last Monday: I preached in Lissa, but had no hearers, though the town was full of people, and they had notice of it three days before. The chief Slave Traders are now our close neighbours, and prejudice the minds of the people as much as they can against us. As long as the Slave Trade gets stronger and stronger, as it indeed now appears to do, we cannot expect success; nor are our lives or property secure. When the Man-of-war shall appear, we shall all be considered as enemies; and must then expect to be dealt with accordingly. These and other considerations, no doubt, will induce the Society to suspend, for the present, the Rio-Pongas Mission.

We recommend ourselves to your prayers. May God grant to you, and the Members of the Society, good hope! Although your Missionaries may be persecuted in one place, yet our Lord has granted permission, that, in such cases, they may flee unto others.

*Summary View of the Mission, from Michaelmas 1816, to Lady-Day 1817.*

The Missionaries have given the following statement; in which they recapitulate the principal circumstances before alluded to.

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The Missionaries Wilhelm and Renner spent most part of their time, during the last Rains, in translating. The Gospel of St. Matthew, part of the Prayer Book, and about fifty of the Psalms, have been finished.

In October, preparation was made for preaching among the Natives; but, as generally happens when the Rains cease, the people came forth in swarms, to argue all the different quarrels that happened during the Rains, in order to their being adjudged by the Head-people. As long as such palavers continue, the Chief gives us to understand that he and his people have no time to attend preaching.

Preaching, then, did not commence before the 1st of December. Kindness was shewn to the Missionaries in those few places where the beginning was made, and every thing promised well. The Lissa People even built a house on purpose for their use, and for the worship of the true and living God. Jesulu and Bashia likewise promised fair for their reception, and would follow the example of Lissa. Brother Renner went, about Christmas, to Sierra Leone; and found the Man-of-war entered, at the same time, into the Rio Pongas: and both these occurrences had a melancholy effect on the Mission.

Brother Wilhelm could proceed no longer in preaching among the Susoos, the country being in such an agitation all over, and blame upon blame cast upon the Missionaries respecting the Man-of-war; so that he had to desist from his purpose. The lives of the Missionaries were even in some danger of late, and destruction threatened the whole Settlement. In fact, for the last three months, the Rio-Pongas Mission is in a state of suspension. The Natives, it seemed, avoided all intercourse with the Missionaries; and the Missionaries, out of necessity, had to avoid all intercourse with them. The generality of the Susoos wished for the departure of the Missionaries out of the river; and shewed a kind of hatred against them, whenever they had an opportunity to do so.

The reason of all these things is obvious. The Man-of-war has now lain in the river for three months, with the exception of two weeks; and part of the troops encamped; for a noble purpose, indeed!—to wipe away

the stain of human nature—the Slave Trade.

Unhappily, the Society has to endure the fatal consequences of this warfare; and will have, perhaps, to offer up and sacrifice its Mission.

Let Canoffee Settlement be an object of much prayer; that God may graciously dissolve it, or keep it up in mercy.

*Missionaries and Children withdrawn from the Settlement.*

The present and former communications will have prepared our readers to hear that Canoffee has at length been abandoned. Dispatches forwarded from Sierra Leone in November, by the British Tar, never reached the Society; that vessel having been unhappily lost on the Hampshire Coast, when all on board perished. The particulars of the proceedings at Canoffee, during the middle and latter part of last year, are, therefore, not known: but, from subsequent communications, of January, February, and March, of the present year, which are lately arrived, we learn that it had been deemed necessary wholly to withdraw the Missionaries and Children, with the Society's Property, from the Rio Pongas: and thus, in succession, after the persevering efforts of several years, the servants of Christ have been driven from Bashia and Canoffee—formed and maintained, at a great expense of valuable lives and of sacred property, for the single purpose of conferring blessings, temporal and eternal, on the enslaved and degraded Natives. This determination was adopted at a Meeting held at Free Town, on the 16th of February, in conformity with the directions of the Committee, that such step should be taken, if the Meeting should deem it requisite, on a view of all the circumstances. It was expected to be May or June, before the removal could be entirely accomplished.



*Fury of the Revived Slave Trade.*

Painful as this event is, we cannot but gather encouragement from the very fury with which the Slave Trade is resumed. It is indicative of but a short duration. The cupidity of the wretched Natives is stimulated by the more criminal cupidity of the European Traders; and these men are sufficiently keen in the discernment of their interests, to perceive that the public voice of the Civilized World, in demanding the universal and final extinction of that shameful traffic by which they make their unrighteous gains, is certain to be heard, and that effectually, and at no distant period: they are eager, therefore, to avail themselves of every advantage, which they can derive from the protracted treaties or restored colonies of other countries, to amass that iniquitous wealth, the sources of which will be soon dried up, we trust, for ever.

In proof of the fury with which the trade has been revived, it is said that 3000 Slaves were lately carried out of the Rio Pongas alone, in the course of twelve months; and we know, from unquestionable evidence, that, within eight months, more Slaves were carried out of that river than had been in the preceding three years: indeed, "Success to the Slave Trade," coupled with imprecations on its opposers, is become a toast in which the infatuated Susoos themselves delight to join!

*Letter of a Young Susoo.*

Yet the labours of the Society are not lost; nor, though they are suspended for a season, will they, as we confidently trust, be long withdrawn. Let the Members and Friends of the Society take courage, from sentiments which a Young Susoo utters, in reference to the afflicting state of his country.

Under date of June 6, 1817, he thus writes to the Secretary, from

this very scene of confusion and misery:—

Thanks be to God, who has brought me out from the ignorance of my countrymen, to learn and serve the Only True God, and his Son, Jesus Christ! But how ignorant are my countrymen! They even will not suffer the Missionaries to preach the wonderful tidings of Jesus, their Saviour: but they wish to go on in their own ways, and to be in darkness all the days of their life, rather than to follow the ways and commandments of God; before whom they ought to bow down their knees, and confess their miserable sins, which, from their youth up, they have committed, and will commit, to their death-bed, if left to themselves. But, oh, may God have mercy on them! for they know not in what way they may be saved, nor do they wish to learn the true way of Salvation. May God, in mercy, bless you, and all the Members of the Church Missionary Society!

## GAMBIA.

In our Abstract of the Seventeenth Report of the Society, p. 420, of the Number for October, we gave a summary account of the state of this Settlement. Its situation prevents it from being materially affected by the Slave Trade, and opens a ready intercourse with the Mahomedan Natives of the coast and of the interior. Mr. Klein avails himself of these advantages. The neighbourhood is populous: and principal persons and chiefs of the surrounding tribes frequently come to visit King Demba, under whose protection the Missionary lives. These visitors enter freely into conversation on Christianity, and often discover much seriousness and attention.

*State and Views of the Natives.*

The following extract from Mr. Klein's communications will serve as an example of the manner in which these people seem to be preparing for the reception of the Gospel.

A sensible pleasing old man, a particular friend of King Demba, called on me from the Sumbia Country. I discoursed with him, for some time, on the Law of God, and on our obligations, as his creatures, to obey his will; and shewed, that we all, both Black and White People, had broken that Law, in every particular, either in thought, word, or deed, and were therefore most justly exposed to the wrath of God. I asked him how he thought that peace could be made between God and man. If a man had made King Demba very angry, and he should be determined to punish him, the man must suffer, unless some one were found to make peace between them. This he acknowledged: but he was at a loss to say who could make peace between God and man. He seemed convinced that no man could make peace for himself, much less for all other men. I then explained to him the way of Salvation. He seemed struck with this view; and observed, that he knew when Book-men had done any thing very wicked, they were very much afraid of God and of death. They would pray, and pray, and pray; and could never be satisfied that God would pardon their sins. When he took his leave, he said, "I will tell all that you have said to King Smila, when I return home."

A Chief, who had formerly heard much of Christianity in Sierra Leone, ingenuously confessed—

A man cannot hear your Book without being much afraid of God, because of his sins. When we hear from it what God says to us, it makes the water come out of one's eyes. If a man steals or cheats the least, he will be afraid that God will punish him.

Mr. Klein took occasion, from this confession, to demonstrate the superiority of the Scriptures.

"How is it," I said, "that White Men do not like their own Book? You know that Mahomedans will do what Mahomed said; but many Christians will not do what Christ said. They will not give up the name of Christians, nor will they give up their Bible, and they must also have their children baptized: yet they will not read their Bible; but put it away,

and never think of it, if they can help it. How is this? Is it not because the Bible is from God, and that it requires us to be pure and holy, while we are all depraved? You know all men love sin."—"O yes, certainly, all men are sinners."—"Men," said I, "are afraid of God; and yet they will not forsake their sins. Now I will tell you the reason. The Bible is from God; but man is depraved, and therefore he does not like it. Your Book is from men, and it was written on purpose to please men. You know, it will let men go on very quietly in their sins."—"It is true," said he; "but there are some good laws in it."—"Yes," said I, "all that is good in it was taken from our Book. Printing was not invented when Mahomed lived. The Scriptures were written, as your people write now; and there were but few whole copies. Mahomed never saw the whole: what he saw, he liked, and he put it into his Book. We do not want your people to believe this, because we say it; but we wish you to examine both fairly. Here are two ways to heaven: which is right? It is a matter of infinite importance to determine."—I observed, also, that though our Book was so pure and holy, and made men afraid of the wrath of God, it was by far the most comfortable of the two: for that it shewed how the greatest sinner on earth might have his sins pardoned, and how he might have his heart made holy and fit for Heaven, so that he might rejoice in the thoughts of death. I told him that good people in our country often rejoiced when they were dying, and said they knew that they were going to be with God their Saviour, and that there they should be at rest, perfectly freed from sin and sorrow.

Mr. Klein remarks, generally, concerning the Natives—

The great body of the people here are sunk in superstition and vice; but the high respect which they have for Book-men of every description, is favourable to our design of establishing Christianity among them. They have no bitter prejudices against the Gospel, those excepted which arise naturally out of the heart of every man. They treat us, therefore, with

great respect; and we have hitherto been quiet and comfortable among them. They are, in common with all Africans, miserably poor and beggarly; and are quite destitute of shame in those respects: but I am determined to gratify them as little as possible; yet it is necessary, in order to do any good among them, to be in some measure liberal, and obliging to the superior persons.

I and my wife have endeavoured to diffuse the light of the Word of God as widely as possible, by conversing freely with every person who comes in our way; and, though we see not, as yet, particular effect produced, we have hope that, with the divine blessing, the seed will ere long spring up, and bring forth fruit. I wish to give myself more to this part of my duty; but the attention which it requires to instruct upward of thirty children, to provide for them, and to attend to their maladies, is a great hindrance to me.

*Preaching Excursions among the Natives.*

The following report will be read with much pleasure. While one part of these devoted shores is driving away its best benefactors, another seems to be becoming anxious for instruction, and inquiring after the way of peace.

About the middle of April, 1817, I set out on a journey north-east, to preach in Native Towns, as I had long wished to do. I walked up to Debrian; and took Anthony, the Usher, and two other boys, with me. The Chief is a very friendly and intelligent man; and, intending to make his town my head-quarters, I sent my clothes and provisions thither by water, the country being at this time destitute of rice. Mr. Hutchinson, a mulatto man, the father of one of my scholars, residing there, I made his house my home.

On Saturday the 19th, I felt greatly perplexed to know how to proceed. While I was considering with some anxiety, M. Salia, the Chief, with some of his Book-men, called on me. He brought with him an Arabic Bible, and several Arabic Tracts, which I had given him. He expressed his

high value for them, and said that they read them very often; but, as they did not understand them fully, they wished to have a person to instruct them. I told him, that if he would collect his people the next morning, about ten o'clock, I would speak to them. He seemed much pleased with my proposal; and the next morning, he, and several Book-men, and about eighty persons, attended; when I preached to them, under the Piazza, from the Ten Commandments. While I was addressing them closely on the subject of adultery, two persons withdrew. M. Salia and the rest afterward warmly expressed their thanks.

In the afternoon they collected again, when I explained to them the Parable of the Prodigal Son, and exhorted them to return to their Heavenly Father, from whom they had all departed.

I afterward pursued my journey through Seventeen other towns, among which were those of King Demba and of the Chief of the Cabby Susoos. In all these places I met with the greatest encouragement, and not the least opposition from any one. The Chiefs and the people uniformly expressed their thanks, and intreated me to come again next Drys. The Chief of the Cabby's was particularly urgent. He constrained me to stay with him two days, that I might preach again to his people; and intreated me to come again in the Drys, when he would collect more than a thousand persons. He said, "There are some White People in this country, but they only come for trade: they never tell us what God says in his Book, or how we may be saved. If the times were not so hard, we would keep you here, to teach us." I was surprised at this; as I should rather have expected that they would stone me, because I spoke very plainly to them: for in that, and in every other town, after explaining each commandment, I addressed them closely, as, for instance, on the First Commandment:—"You know in your own consciences, that you have broken this Law of God. You do not honour God: you do not pray to him: you do not thank him for what you receive from him. I have walked many miles in this country; but I have not seen any house built for the

worship of God; while I have seen numerous houses to the Devil. You pray to him, and honour him, and put your trust in gregrees; and thus you serve the Devil, and not God: and if you die in this state, you must go to hell, and be tormented with him for ever." After having endeavoured, by this kind of application of each Commandment, to convince them of sin, I exhorted them to repent, and turn to God; and set before them the love of God in Christ Jesus, and the hope of a holy and happy immortality.

Mr. Hutchinson accompanied me to most of these towns, and was very useful to me. He and my late interpreter assisted me in revising the Catechisms, of which I send you a copy; and they assured me that they are very correct. There were only three words which they saw necessary to alter.

On my way, I met with a Book-man, who seems in an inquiring state of mind. I preached in his house, and he accompanied me to several other towns. He afterward came to Gambier, and spent two days for the purpose of having the Christian Doctrine more fully explained to him. He professed to be determined to settle his affairs, in order to come to me, that he might improve himself in speaking English, and also learn to read it, and wishes to accompany me in my journey next Drys.

I arrived at home on the 17th of May, and set out south-west the 23d of the same month. I preached at Dalla-Samba's, a Susoo Chief, brother to Dalla-Mooda, on the Bullom Coast; at Mr. Samo's, and Mr. Hutchinson's, White Gentlemen at the Factory Island; and also at Mr. Leigh's, at my old residence, he having collected his people for this purpose.

On my return to Dalla-Samba, he observed to me, "We know what you say is true; and that it is the Word of God which you speak; and I, and my women, and people, are very much afraid about it."

I arrived at home June 3d, having preached at six towns; which makes, in the whole, twenty-three towns. At several of them I preached twice. I addressed, in the whole, about 1600 persons; and conversed with

many others, where the people could not be collected.

The weather had become so unfavourable, that I could not proceed further; otherwise I should have visited many more Bagoë Towns, and also the Sumbia Susoos about Wonkapong. If God spare my life and health, I mean to set out next Drys, as early as possible.

Since I returned, I have heard that wherever I have been, the people are very much afraid of God, and of his wrath, on account of their sins; and that they have agreed to keep the Lord's Day holy.

I shall send this by the first opportunity; but you will receive a more full account in my journal, which I shall forward to you after the next meeting at Sierra Leone.

King Demba appears very friendly. I believe M. Salia has persuaded him to give up the idea of asking ground-rent.

I have reason to be thankful to God for the preservation of my life and health; and that every thing had gone on comfortably during my absence from home.

As there is such an opening for preaching the Gospel to the Bagoë People, and also to the Susoos, by whom they are surrounded; and as the Hon. Committee have expressed a desire to give up the School at Gambier; I think it my duty to endeavour to impress on the minds of such persons as are most friendly, the superior advantage to be derived to the children and to the country from Day Schools established in the Native Towns; the children continuing to live with their parents. M. Salia and some others have expressed their approbation of such a plan.

#### YONGROO POMOÏ.

#### *Cruelties of Superstition among the Bulloms.*

THE great pressure of important matter, (with which indeed we find it quite impracticable to keep pace as we could wish,) has delayed the details on this subject, which we promised, p. 527 of our last Volume.

In the following narratives, the tyranny and cruelty of Satanical delusions are affectingly displayed.

The first of these narratives manifests the influence of Divine Truth, in exposing the folly of Heathen Superstitions, and leading men to despise them, even where there seems as yet no change of heart, nor any clear discernment of the Gospel.

A young man in my employ (Mr. Nylander writes), named Jem Kambah, attended pretty regularly on our family and public worship. Going, one day, to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper: because these were two good Spirits; meaning, probably, that they were representatives of good Spirits. "Mother," said he, "these are stones: how can they take care of me? I hear the White Man at Yongroo Pomoh telling us that God alone can help us, and that all our gregees are good for nothing. These stones can do me no good. I will look to God, and beg him to take care of me:" and thus their conversation turned into a dispute; and Jem threw the stones into the fire, as not worth any notice.

This was a heinous sacrilege. His mother acquainting her friends with it, they reprov'd him; and told him, that, by thus acting, he would make the Devil angry, and would bring "had palaver" upon the country. He assured them, however, that, from that time, he would pay no more attention to any of their country fashions; but would listen to what he heard at Yongroo Pomoh. They then asked him whether he thought himself a White Man, while attending prayers and public worship; and assured him, if he considered himself wiser than they, that they had means to shew him who he was.

On a Sabbath Day, after Divine Service, Jem again went to see his mother; and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's Day, and that they should not dance, but go to Yongroo Pomoh, to

hear what the White Man had to say; "and then," he added, "you will leave off all dancing and witch-palavers, which are nothing but the work of the Devil." This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; "because," said they, "you spoil our country, by making the Devil angry with us all." He was then requested to procure some rum, to reconcile the Devil for having thrown his representatives into the fire; but he refused.

The following morning he was summoned before the King; and was told that he had made a witch-gun, and had hid it in his house, on purpose secretly to kill or injure his inmate. Jem said, "I never saw a witch-gun, and do not know how to make one. He that told you this, did not speak the truth." He was urged to acknowledge it, and then the whole palaver would have an end. "No," said he, "I cannot tell a lie, merely to please you." He was called on to prove his innocence of this charge, by rubbing his arm with a red-hot iron, or by drinking red-water. "I am no fool," said he, "to burn myself with the hot-iron; and as for the red-water palaver, I shall look in my head first;" meaning, that he would take time to consider the matter.

He came to me, and told me what charges they had brought against him; and wished to prove his innocence by drinking red-water. I told him that by drinking it he could prove nothing at all. "I will drink it," he said, "to clear myself, and to bring my family out of the blame; and I hope God will help me." I advised him to pray, and to consider well what he was going to do. His mother and several other friends urged him to confess, and thereby to avoid the drinking of the red-water; but he always said that he was innocent, and would not tell a lie.

As he was determined to undergo the trial, he was then advised to go to a distant place to drink the water, lest some bad people should bewitch his red-water, and he would be found guilty. "No," said he, "I will drink it here, before the face of mine enemies; and if God helps me, no witch nor Devil can spoil my red-water."

The time was appointed. Jem was closely examined, and exhorted to speak the truth, or else the red-water would kill him. A day before the trial, he was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing that he had done evil. At last the day came: he was carried to the place of execution, stripped of his clothes, and had some plantain-leaves tied round his waist. About two tea-spoons' full of white rice had been given him in the morning: if he threw up this rice with the red-water, this was to prove him innocent! Jem now ascended the scaffold, and drank eight calabashes full (about four quarts); which quantity was administered to him as fast as he could swallow. He threw all up again, together with the rice which he had eaten in the morning; but before he could get down from the scaffold, he fainted. Now it was said, that, though he had vomited, as requisite to clear himself of the crime of which he had been accused, yet there must be some witch-palaver left in his belly; because the Devil wrestled with him, and almost killed him (meaning his fainting). He was then requested to drink the water again, to clear himself of what had remained in his belly. "No," said he, "I drank merely to please you, and to shew that I am no witch; but if you still think I am guilty, take me before your 'Sengha,' and let him kill me, if he can."

A few days after the trouble, he came to work again; and the King now going to Port Loco, to settle some country palavers, the business was dropped: but Jem did not seem so serious, nor did he so regularly attend family worship, as before. I spoke to him on the subject; but he did not listen much. He continued, however, in the service of the Settlement.

A considerable time after this, a reputed Witch came to my house for protection. This was no other than Jem's wife. I told her not to shew herself about the house, till I had inquired into her matter. I found that Jem's sister had been afflicted with the head-ache for a couple of days; and that his mother, still bearing in mind the wickedness of her son in throwing the two stones into the fire, accused his wife of having, by

witchcraft, brought this head-ache on her daughter; and it was said that Jem also had his witch-gun loaded, to shoot somebody.

Having occasion to send my canoe to Sierra Leone, Jem, being in my employment, rowed the canoe, and was wise enough to take his wife with him, and neither he nor she returned. About a week after they were gone, a woman died of the small-pox; when it was said that Jem left his witch-gun loaded in some secret place, and that it had killed the woman. Had they been here, both he and his wife would have been very cruelly treated.

The poor creature whose case follows had not the courage of Jem Kambah; but was terrified, at last, into the confession of an imaginary crime, in order to save herself from the further cruelty of her accusers.

I was told (says Mr. Nylander) that there was a woman very ill with the small-pox; and that another woman, who was just fallen ill of the disease, had bewitched her. I visited the sick one first, and found her dangerously ill: afterward, I went to the place where the supposed witch, named Bumfurry, was lying in chains, under a tree, in a high fever, the small-pox just coming out. I begged the people to release her, and to let her lie down comfortably in a house; but they said they could not do it—I must speak to the Head-man of the town, the King not being at home. I applied to him; but he refused, alleging that she was a bad woman—she had been in the "Sheerong;" a place which is, in their notion, neither heaven nor hell, but a sort of purgatory, where the evil-spirits dwell, and whither the supposed witches resort. The people believe, that, though the bodies of these supposed witches are in their houses, their spirits go to the "Sheerong" at nights, to be instructed by the evil-spirits how to carry on their witchcraft. In that place this witch was supposed to have been; and there to have bought the small-pox, and by witchcraft to have brought the disease upon this woman.

"If she is so skilful," I said, "then you can make money by her. Loose

lier, and let her go this night again to the 'Sheerong, and buy the small-pox, and witch them upon me; and if I get the small-pox, I will pay you ten bars." One said that I had had them, and the witch could not bring them on me. "Why," said I, "if she be a witch, she can make a stick have the small-pox to-morrow; and I assure you, if she knew anything of witchcraft, she would not stand before you to be flogged: she would blind you all, so that you could not catch her: but, in truth, she knows nothing about witch-palaver; and, in your dealing so hardly with her, you do wrong. God does not like it. God says, *Love your enemy*; and you trouble your own children for nothing. God says, *Do good to them that do you bad*; and this woman has done nothing bad; and yet you put her in the stocks, and flog her, and let her lie in the open air; and the woman is sick too: that is hard too much." As, however, she could not be loosed without the consent of the sick woman's husband, I sent for him, and the whole palaver was talked over again; but he refused, and was going away. I persuaded him to stop a little longer; and said, "If there is either guilty of bringing the small-pox upon the other, then your woman brought them upon this one whom you say is a witch; because your woman had them first." But all was in vain. I then begged for her, as for a poor sick woman, who was lying naked under a tree, without a friend to help and comfort her. At last, the man consented, and she was taken out of the stocks; and so I left them. But the relations of the person dangerously ill began to question the supposed witch, and gave her a severe whipping; and the poor creature confessed that she had bewitched her.

Now the Doctor was called to examine the sick person; and he, in his turn, by pretended witchcraft, professed to take out of the woman's head; 1. A worm, called, in Sierra Leone, the "Forty-foot." 2. A small bag, containing the instruments of a witch; such as a knife, a spoon, a bason, &c. 3. A snail. 4. A rope; and, 5. The small-pox! The witch was again whipped, and asked whether she had not put all these things

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into the woman's head that was now almost dead. She confessed it, and brought a man and two women forward, as joining with her to kill this woman. They were called. The man said that he was no witch, and that he knew nothing of this woman's witchcraft; and gave himself over to be tried by red-water, to prove that he was not a witch. The two women were whipped, and sent to work; and the principal one is to be put to death, as soon as the sick woman dies. Till then, Bumfurry, the supposed witch, has to guard the sick person, and to drive the flies off her.

About ten days after, this poor woman came to me, covered with the small-pox and the stripes of the whip, and begged me to protect her, as the people were in search of her to kill her. She had been in the woods for several days and nights; had nothing to eat, and nothing to cover herself with, and had no friend to help her. I took her in, went to the Head-man of the town, and told him that such a person had come to my house with such a complaint, and asked him to let her stay with me till she was at least recovered from the small-pox, which was granted. Coming home, I told the poor woman: with tears in her eyes, she thanked me.

In a few days, the child of Bumfurry was brought to my house, with a message, that there was nobody to mind this child; and, as the mother was with me, I should take the child also. I took him in, a little boy of three years, and gave him to his mother, who with tears received him. I was informed that her adversaries were so enraged against her, that, wherever they met with her, they would kill her. One said, if I did not deliver up the witch, he would catch one of my children, and keep it till I did. Another said, he would try and get into my yard, and cut her throat there.

The following day, I went to Yon-groo, and met the Head-men and others, just talking the palaver about Bumfurry, how they would dispose of her. I told them, that her child was brought to me with such a message, and what I had heard of two men, who were present, designing to murder the woman in my yard. This was strongly forbidden; and the

woman was permitted to stay with me, without any molestation whatever, till the King should return from Port Loco.

I oppose these foolish witch-accusations, wherever I can; and numbers of the Bulloms, especially the younger ones, see plainly that it is the power of darkness and ignorance that works upon the minds of the old people; but they dare not say a word in opposition to this evil practice, for fear of being themselves immediately accused of witchcraft.

The last of these painful narratives presents the consummation of superstitious cruelty.

Mr. Nyländer proceeds—

It would be tedious to relate all the witch-accusations of which I know; but the following conversation, which I had with King George, will shew his opinion on the subject.

A poor slave-boy, of the name of Yeckreh, got the yaws, which is a very unpleasant disorder. Nobody would have him near. He had no house, no food, no clothes, nor any friend to comfort him. He came to my house, to get a little rice from our boys; and, indeed, his sickness was such, that I was afraid our children would get it, and therefore desired him not to come to the house. He begged me to permit him to get some oranges from my trees. He came regularly for them every day, and then went away.

I had not observed Yeckreh for some days, and asked where he was. Nobody could tell. A week or more elapsed: I asked, "What is become of Yeckreh?" and was then told that he had been found guilty of witchcraft; and, with the consent of King George, had been BURIED ALIVE last week! I was struck with horror. Oh, Christians! pray for us.

I was determined to express my mind to the King on this subject. In a few days he came to visit me, with a considerable number of people, having heard that I knew the business about Yeckreh. I welcomed him, as usual; and asked him how he did, and how his people were coming on. The King complained that some of his people were very bad, and that he had buried one of these bad ones.—

"I am sorry to hear," said I, "that the people are so bad: nothing but prayer to God can make them good. Suppose you and all your people begin to pray to God, you will have no more bad people in your place."

King. "Them bad too much. Me bury one last week. Two week more, then me bury one woman again."

—"What is the matter? Is the woman dead now; and will you wait two weeks before you bury her? What is the matter?"

King. "She be witch-woman. She my daughter! She kill plenty people before. This time, she want to kill her brother, my son Tom; and me too. I must put her in the ground softly—make her sleep there."

—"What! you mean to kill your daughter! Is not Tom alive? and you are alive too. Why do you want to kill her? If she has done any thing bad, punish her; or send her away from your country: and tell her, if she come back again, you will then kill her. Now do send her to Sierra Leone, and tell her she must never come back again."

King. "No! I have children there, and she will kill them;" i. e. by witchcraft. "She is my own daughter, and I don't want to kill her: I only make her dig a hole on the sand-beach, and then she must lie down there till the tide come and put sand upon her. Nobody shall trouble her: nobody knock her, nor spill her blood on the ground."

—"But you bury the blood in the ground; and the blood of your daughter will come out of that ground, and cry to God against you: and, believe me, King! God's hand will be very heavy upon you. God does not like it; and, if you do it, you spoil your country. If the woman had cut any body's throat; if she had knocked any body dead with a stick or axe, or drowned any body wilfully; then God says, *He that sheds man's blood, his blood shall be shed again by man.* But this woman, you say, killed the people merely by her gregrees; and, I tell you, a gregree is nothing: she cannot kill any body by it; and you may depend upon it, God will be angry with you if you kill this woman."

King. "She is my daughter; and, if I do not kill her, she will spoil all



my children, and kill me too. Suppose you buy fowls: you find one fowl has a bad sickness, and you are afraid all the other fowls will get the same sickness: don't you sooner kill that fowl, than spoil all the other fowls?"

—"God gave fowls for our food, and He allows us to kill them for that purpose; but God made man in his own image, and said, Whosoever spills man's blood, his blood shall be shed again; and, if you kill your daughter, God can send some people to kill you."

King. "Me no want to kill 'm: only me put 'm in the ground: that's all I do."

—"And pray, King! could you kill your own child? No! you are too good for that. You love your children too much; and, really, I cannot believe it, King! that you are going to do it; because I am sure you know that it is bad, and God will take revenge upon you and your country. The blood of that woman will cry to God, and say that her own father killed her for nothing at all. God gave us our being; and He can take our life away when He pleases: and, if you kill your child, you bring yourself into bad palaver before God. One day will come, when we all must appear before God, to give an account of what we have done in this world; and suppose God ask you, 'King George, what is the matter you kill your child?'"

King. "Me sabby talk that palaver [I shall know how to answer]: me sabby tell him, 'God Almighty! what is the matter you give me bad child?'"

—"Oh, King! you are an old man: you pass my dady, my dady dady for old [you are older than my father and grandfather]; but I beg you let me speak. [This is a Bullom compliment.] When we are all dead, I and you, and all people that sit down here; and that woman too, who you say is a witch, and whom you want to kill, we must come before God Almighty: and suppose God speak, we can say nothing. Suppose God ask you what is the matter you kill your daughter—you must put your mouth into the dust, and can say nothing, but, 'Lord have mercy upon me!'"

King. "No! me sabby talk that palaver: that woman bad too much [very bad]."

I then proposed, that, if he really thought she was a bad woman, he should sooner sell her than kill her.

King. "Yes. Suppose you give me 240 bars; you can take her, and do with her what you like."

—"I did not come into your country to buy slaves; but, sooner than you should kill the woman for nothing, I would pay something to save her life. And, supposing I pay 240 bars, would these pay for all the people whom you say the woman has killed by her witchcraft?"

King. "If I kill the woman, no palaver; but if I kill her not, palaver for me: and, if you give me 240 bars, when any body comes to make palaver, I can give him some little thing, and beg for the woman."

—"I buy no slaves; and I believe I have not so much money in the house as to pay 240 bars—only I beg you not to kill the woman."

King. "No! me no kill 'm: me make 'm go sleep in the ground. That will make all other witches afraid; and then they won't kill no more people."

—"Look here, King! I have three children of my own; and, if any body would hurt them, I would fight for them: and you, who are such a good old father, and grandfather, and grand-grandfather, yet you talk of burying your own child! No, that cannot be."

He again assured me that he would do it in two weeks' time.

—"Well," said I, "King! if your heart is so bad as that you are determined to bury your child alive, let me know the time. Tell me the day when you are going to do it, and I will come to see how you do it; but I beg you, one time more, for the poor woman. My heart hurts me when I think that King George, a good old father, is going to bury his child before she is dead."

Here we dropped the palaver. However, in a few days the woman was taken out of the stocks, and afterward transported.

What can be imagined more affecting to the Christian Mind, than the spiritual degradation and bondage manifested in these narratives? They depict, in gloomy colours, the dominion and tyranny of the great enemy of mankind.

And these dire effects of superstition have been urged, not in extenuation only, but in praise of that traffic, which has been said to offer an asylum to wretches, happy to escape from the miseries of their native land: but this very traffic it is, which, in its long and varied influence on the native mind and manners, has fostered, aggravated, and perpetuated these dreadful evils. That traffic has maintained itself, among other iniquitous means, by inciting and provoking accusations of imaginary crimes; and has degraded the Natives below the common level of the unchristianized world, by tempting them to employ their superstitions as the means of ensnaring and preying one upon another. When that traffic shall completely and finally perish, the benignant truths of the Gospel will descend, like refreshing dew, on the parched soil of these dreary regions.

*Public Worship, and Preaching, among the Bulloms.*

Of Mr. Nylander's first Sermon in Bullom, we gave some account in the last Volume, p. 527; and now add a few particulars.

On the 19th of January, 1817, I first publicly brought my message before the Bulloms—*Go ye into all the world, and preach the Gospel to every creature.*

The people were tolerably attentive; and, not knowing the nature of preaching, some would give their opinion of what had been advanced. At last, the King rose, and said, that he had been in England, and in English Churches, and he knew that no person was permitted to speak while the Minister was speaking. If they had any thing to say, they should reserve it, till I had finished my speech: and thus my congregation became as quiet as in a church.

After Service, the people expressed their satisfaction with what they had heard, and wished me to come and speak to them again; but how far their wishes were sincere I cannot judge, their minds are so changeable.

They also proposed that a House should be built for Divine Worship on Lord's Days, and promised then to attend regularly. They said that they preferred my speaking to them about God, to what they had formerly heard from the Mahomedans; compared my conduct and the behaviour of the Mahomedan Book-men; and wished that God might bless me, and let me live long in their country; with many more complimentary speeches and wishes, not indeed to be counted much of.

On the following Sunday, Jan. 26, my text was—*And thou shalt call his name Jesus; for he shall save his people from their sins.* I had about thirty hearers. We sang Bullom Hymns. The whole Service continued about an hour and a half.

When I had finished, some old women sent to me for tobacco, because they had "attended to my palaver." I told the messenger, that I did not buy any hearers. My wish was, to tell these old women how they might go to heaven, when they should die: if they liked to hear; they might come: if not, it would be to their own loss. By and bye, some people would say, "Dat palaver be bad; but people go to hear him, because he give m tobacco;" and, in this fashion, I shall only spoil my name, and the name of the good thing that I am talking to you about.

A day or two after, I met the Headmen about the building of the House for Worship, as proposed. They said that I should leave the building of it to them: they would consider it as their own House: when I promised to supply door, windows, and benches.

In the first half of February, of last year, Mr. Nylander went among the Bulloms, in various parts of the country, to make known the glad tidings of Salvation.

Of his visit to the district called Scarcies, he writes—

At Mambulloh I staid for some days, and endeavoured to collect the people, in order to address them; but not knowing the value of the riches offered to them, they said they had to attend to their farms. Beside this, an army of Mahomedans gathering

in the neighbourhood, they were afraid that their country would be invaded, and were therefore scattered throughout it, in the woods, watching the motions of the supposed enemies.

I conversed with King Muriba, and several other people, on religious subjects; and especially on the benefit of introducing a Sunday among them, as we had done at Yongroo; and on establishing a Day School at Mambulloh, which should be attended by the Children half the day; the rest of their time being employed in assisting their parents to work, and in providing for themselves; so that the person who should teach them would have nothing further to do with them than when they were at School. All with whom I conversed, seemed much to approve of these proposals; but, I fear, chiefly to please me, though I gave them no presents.

The people at Mambulloh are more superstitious than those at Bullom Shore, and very much given to witchcraft.

I intended to visit other places at Scarcies; but the people being much troubled about the army of Mandingoes, did not advise me to go further.

Of the reception of his preaching, Mr. Nyländer writes—

The people seem not only willing, but pleased, to hear what I say to them: but the generality of them are careless, and very superstitious. I have proposed to preach every Wednesday in one of the neighbouring towns, and the people promise to attend. As often as I have spoken publicly in any place, I have found the people willing to hear, and some will ask questions. One asked how sin first came into the world. I have written, in consequence, a small Tract, in Bullom, on the subject. Another asked why the White People mention so many particulars in their prayers—such as those in the Litany. Another approved very much of the petition, in Bullom, "Lord, have mercy upon us, and write all these thy laws in our hearts!"

Send us (he adds) a Preacher of the Cross—one who likes to travel, and to speak much of Jesus's love. I believe we shall have hearers.

Mr. Nyländer makes the following

remarks on the instruction of the Natives.

In wishing to do good to Africans, we must learn their different languages, and furnish them with books in their own tongues, and I believe our labours will not be lost. The principal languages to be learned by Missionaries who are to labour out of the Colony, are, the Susoo, the Bullom, and the Timmanee. In the instruction of the Liberated Slaves in Sierra Leone, the learning of the above languages will be of very little use; because there are people of different nations and various tongues, and all under some obligation to learn English.

But how can we assemble them, to hear what we have to say? This will remain a difficulty among free Africans, till it please God to touch their hearts with his almighty grace. It is easy to collect the Liberated Slaves into churches in Sierra Leone: but the Free African is under no command: he will readily meet at a palaver, where he expects a drink of palm-wine or rum, or a little tobacco; and some will attend to preaching, and prayer also, for once or twice, so long as the thing is new: but it soon becomes so old to them, that they much rather sit in their huts, and smoke a pipe of tobacco, than move a few steps to listen to preaching.

MEDITERRANEAN.  
MALTA BIBLE SOCIETY.  
EGYPT.

*Proceedings of the Rev. Christopher Burchhardt.*

THIS gentleman, who is a German Clergyman, is gone to Egypt, under the patronage of Mr. Henry Drummond, with the design of promoting, in that and neighbouring countries, the objects of the Malta Bible Society, in extending the circulation of the Scriptures. Mr. Burchhardt arrived at Alexandria on the 26th of January. The following translation of a Letter from him to Dr. Naudi, one of the Secretaries of the Malta Bible Society, dated Alexandria, Feb. 19, 1818, will be read with much pleasure.

I have discovered only four persons

well disposed toward the Bible Society. I have, however, a well-grounded expectation, that, in time, there will be found Greeks and Italians likewise willing to join. The two latter nations are as yet ignorant of the Bible, and therefore know not how to value the propagation of it.

For the Greeks, however, it seems that a time of gracious visitation from God is approaching. They are, in general, better disposed to receive the Word of God than any other Nation in the South of Europe. They are, however, tried by affliction. But I think that the New Testament will occasion among them a change in their internal condition. My reason for this opinion is, that people may be cruel—cruel even in the extreme—toward good Christians, such as the Bible makes, FOR A TIME, but NOT FOR EVER. Matthew, v. 5. *Blessed are the meek, for they shall inherit the earth.*

In the mean time, I have succeeded in setting on foot a subscription for the Italian Bible, for which about forty Italians have subscribed. The number of Franks here may be calculated at 200, of which about twenty have families. The number of Greek houses amounts to about ten.

The total of Bibles or Testaments which I have sold here since my arrival, amounts to 173; of which forty-six were Antient and Modern Greek Testaments, forty-five Modern Greek, twenty-four French Bibles, and the rest Spanish, Arabic, German, &c. The European population will, therefore, be nearly furnished with Bibles. I hope that the Malta Bible Society will exercise its tried generosity in agreeing to the low prices which I have fixed, so as not to discourage a nascent Society; in consideration that some of the subscribers will increase their subscriptions, as soon as the disinterested designs of the Society are better known. In going from house to house in order to collect subscriptions, I have been sent away empty from half a dozen of them, under various pretexts: it is easy to infer, that, if the price which I proposed had been greater, I should have been dismissed, perhaps, from every one. More than once, I had been in a manner quite cast down; and, hastening home, have rested my head on my arm, to think how little gene-

rosity and love of our neighbour I have met with. But we must remember, that people need some one to go before them; and that it is necessary to make, as in Europe, an address to them, so as to rouse their feelings.

The copies of the "Brief History" have rendered me most essential service; both those in Italian, and those in Greek. I have been much employed in copying several pieces in Greek, for the same purpose; and have sent them to the Greek Priests, to the Patriarch Theophilus, who resides at Cairo, and to other persons; but—! This "but" you will find in John vi. 9. It is by means of the press that the miracle of Jesus Christ is, in a manner, to be repeated; and thousands of men fed with a few loaves. Recommend the cause of the Bible Society of Alexandria to my benefactor, Mr. Drummond; to the Malta Bible Society; and also to the British and Foreign Bible Society.

Concerning my supposed arrival at Jerusalem by the Festival of Easter, God alone knows whether it can be effected precisely by that period. Moreover, as I shall, in all probability, have sold my whole stock of Greek Testaments in Egypt, I shall need another considerable quantity, in order to effect any great service at Jerusalem. Nevertheless, I am not without hopes of arriving there, even before the above-mentioned period, should Providence so dispose circumstances as to set me at liberty.

The Greek Priests, not having considered the subject deeply, manifested a spirit of opposition; but, subsequently, they have shewn themselves more favourable. It is a misfortune that their Superior does not speak Italian. What is most necessary is, to pray to God that he would give efficacy to His Word on the hearts of those who possess it: then shall we see the flame of charity widely kindled in these parts; and this place, I trust, will become an important Bible-Depôt to many nations of Africa: then shall we see, with joy, the accomplishment of Prophecies in the Old Testament respecting *the times of refreshing from the presence of the Lord*, for the inhabitants of Egypt and the Land of Cush (Arabia or Ethiopia).

Write, I pray you, to England; and

ask, why they do not send, on the part of the Protestants, any Missionary to Egypt. Is it because the United Brethren did not formerly succeed here? But it is precisely to the United Brethren that I address the following question:—"Did you, at the first, succeed at the Cape of Good Hope? Were you not forced to abandon that place for some time? And yet, now, not you only, but another respectable Society also, has there Missionary Stations highly flourishing. Perhaps, also, the same causes no longer exist, which formerly occasioned the failure of the attempt to establish your Church in Egypt. If so, return to this country. If the Lord had not had purposes of mercy for this country, think you that I should have succeeded in selling so great a quantity of Bibles here, as I have done? The times, you will find, are changed: you will find a tolerant Pasha, institutions more equitable, fanaticism diminished, your life more secured by means of a better police, and a government which favours trade and manufactures. Come, then, my Brethren! We need Agents for the Bible Society; distributors of good Religious Tracts; Translators, in different languages; and, above all, persons to set on foot small social circles, to read the Bible and pray together. You have Churches among all sorts of Christians—among the Catholics of the Black Forest, and the Russians on the Banks of the Wolga. Establish one in Egypt, also, among the Copts and the Maronites. You, in particular, ought to interest yourselves for the Greek Nation; your Fathers having been converted to Christianity by two Greek Monks, Cyril and Methodius. The public morals having been corrupted here, since the French Army came, more than in other parts of Turkey, this country has so much the greater need of the Saviour. But, since it is still forbidden, under pain of death, to convert a Mahomedan, you, my Brethren, might confine yourselves to labouring among the Christians, who are in a very miserable state, especially, as I fear, in Upper Egypt. But it is not to Egypt only that you might render this best of services: probably, by means of a printing-press, you would extend your usefulness to the Abyssinians, and to other nations of

Africa, hitherto too little regarded."

In order to avoid the danger of the plague, it would be proper to form an establishment, not in any city, but, as has been done by the Greek and Latin Priests of Alexandria, at some distance from a city.

*It is also principally in the time of the plague, if ever that calamity should again visit these parts, when all persons live in an insulated state, shut up in their houses, that the Bibles which I have sold here will do good.*

In a later communication, of Feb. 28th, Mr. Burckhardt states, that the Italian BIBLES are demanded with the greatest impatience. He was on the point of departing from Alexandria for Grand Cairo; and recommends the cause of the Bible in Egypt to the prayers of his friends, that "God would endue those persons who interest themselves therein, with activity and perseverance."

We trust that the appeal of Mr. Burckhardt to the United Brethren will have some effect, in turning their attention to a part of Missionary Labour in which they have hitherto very partially engaged. Their self-denying and patient toils have exhibited a pattern to the Christian World of the spirit in which Missions to the Heathen should be undertaken and persevered in; but we hope it will become a question of grave inquiry with their body, whether the leadings of Providence, in the openings granted to the Eastern World, do not call on them to prepare Missionaries for the express object of uniting in the translation and circulation of the Scriptures, in countries of vast population eager to receive them. The conversion of the two Mongolian Nobles, recorded in our Number for April, seems a loud call to the Brethren to extend their labours: Mr. Schmidt, in making the communication to the Elders' Conference of the Unity, feels it to be such, as our Readers will have seen.

## CHURCH MISSIONARY SOCIETY.

THE Rev. Deocar Schmid has transmitted from Madras, under date of October 8, 1817, some information respecting Jerusalem and Persia, which he gathered from an Armenian Bishop who is on a visit to India.

## INTELLIGENCE RESPECTING JERUSALEM.

I was lately in the Armenian Church here, in order to see the worship of the Armenians. I witnessed there a very pompous worship; and stranger ceremonies, and in greater number, than I have seen even in Roman-Catholic Churches. It is true, the Service is performed in the Armenian Language, and a part of the Scriptures is read: but the ecclesiastical language is that of the fourth and fifth centuries after Christ; and is, therefore, so different from that which is now in common use, that, as the Armenians themselves confess, the common people understand but little of it. They are averse, nevertheless, to a translation of the Scriptures into the present idiom; because the Armenian Language varies according to the different countries into which they are dispersed; and they consider their present translation of the Bible as the standard of their language.

I saw there a Clergyman in a very curious dress; who, as I heard afterward from John Shamier, Esq. a rich Armenian Merchant here, was an Armenian Bishop from Jerusalem, who is come to India to collect donations from his countrymen here. I recollected to have heard, that you had the intention of sending your representatives in the Mediterranean to Jerusalem, in order to establish there, if possible, a Bible Society. I requested Mr. Shamier, therefore, to procure me, from this Bishop, such information about the state of things in Jerusalem, as might be interesting to you in this respect. He kindly offered to introduce me to him; and I had accordingly a conversation with him on last Monday, Mr. Shamier being my interpreter. I found the Bishop in a house belonging to the Armenian Church, and in apparently poor circumstances. He had a black rosary in his hands. His name is Gregory. He has a long

black beard, a benevolent countenance, and, on the whole, a venerable appearance. The Armenian Priest here, or Vicar as they call him, was also present.

I acquired, both from the Bishop and the Priest, the following information.

Besides Mahomedans and Jews, the following classes of Christians are living in Jerusalem: Roman Catholics, Greeks, Armenians, Syrians, and Copts. The most numerous among these different denominations are the Roman Catholics. The discord between the Papists and the other Christians is as great in Jerusalem as in any other place; so that, according to human judgment, there is not yet a probability of uniting them for a religious purpose. The Priests alone are provided with copies of the Scriptures: very few of the Laity have a copy. Among fifty Armenian Families, scarcely one is in possession of a Bible. Scarcely the fourth part of the common people can read. Christians of all denominations would like to receive copies of the Scriptures in their language, and their Priests would have no objection against it. The Roman-Catholic Priests alone would probably not give their permission; yet many of their proselytes among the Arabians would nevertheless like even to buy their Arabic Bibles. The Christians in Jerusalem would like to send their Children to Charity Schools, if such would be established; only they must have the simple design to teach the Children to read and to write their Native Language, and not to draw them away from the Religion of their Parents. The Scriptures might be read in these Schools; only there ought not to be any ARGUING about Religion in them. A Missionary of the Church Missionary Society, who has only the design to establish Schools according to this plan, to distribute the Scriptures and to convert Infidels, but not to draw Christians from their several Churches, as the Papists do, would be received with great joy and respect by all denominations, (with the exception of the Roman Catholics,) but especially by the Armenians, who would most heartily enter into such views.

The Bishop promised to write to his

June, 1818.

Kk

**THE FOUR CASTES OF THE HINDOOS.**



Brahmin,  
or  
Sacred Caste.

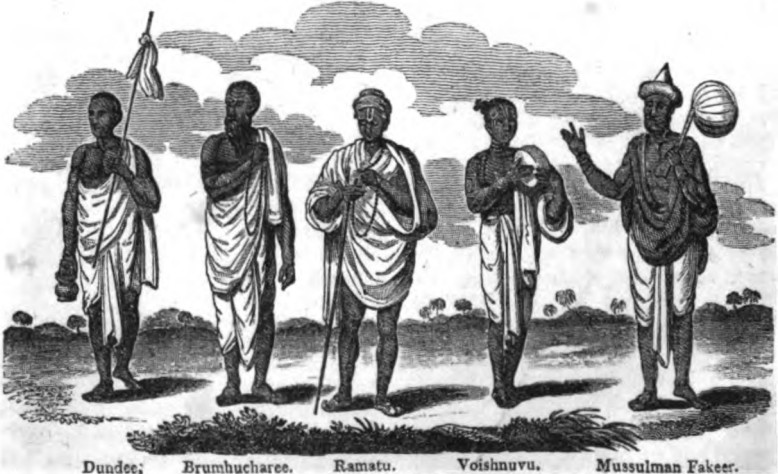
Cshatriya,  
or  
Military Caste.

Vaisya,  
or  
Trading Caste.

Sudra,  
or  
Servile Caste.

---

**FIVE OF THE MENDICANT ORDERS OF THE EAST.**



Dundee;

Brumbucharee.

Ramatu.

Voishnuvu.

Mussulman Fakeer.



his monastery, belonging to which there are ten Archbishops and fifty Bishops, to receive your representatives, if they come thither, with the greatest civility, and to assist them as much as they could. He himself will not return to Jerusalem before the lapse of two years and a half. He does not think that the Turks would hinder the establishment of Schools for Christians, nor the distribution of the Scriptures.

Are not these accounts, together with the consideration that annually 4000 or 5000 Pilgrims visit Jerusalem, sufficient to point out the Holy City as a fit Station for a Missionary, or Literary Representative, of the Church Missionary Society?

#### INTELLIGENCE RESPECTING PERSIA.

But by far the most remarkable thing which I heard, is, that there is a number of about 80,000 persons in Persia,

called Sophis, who, about ten or twelve years ago, openly renounced Mahomedanism, abolished circumcision, established separate places of worship, and adopted a peculiar dress, to distinguish themselves from Mahomedans. They are said to speak highly of Christ; to revere the Scriptures; and, on the whole, as the Vicar expressed it, "to come, into the Christian Way." They would receive copies of the Bible, and especially of the New Testament, with the greatest joy and gratitude; and would support with the greatest zeal all attempts to enlighten the Persian Nation. They have their most learned Teachers in Shiraz. They have a book in the Persian Language containing their religious principles, which the Vicar promised to procure me for my perusal.

Are these not wonderful accounts? Are these not mighty calls to be diligent in the work of the Lord?

## Miscellanies.

### HINDOO CASTES AND MENDICANT ORDERS OF THE EAST.

ON the opposite plate are given figures of Hindoos, in the dresses and with the marks distinctive of the Four great Castes, or Classes, into which they are all divided; with figures of Five of the numerous Mendicant Orders in the East.

#### THE FOUR CASTES OF THE HINDOOS.

These Castes, or Classes, comprehend the principal divisions of Society—the Sacred, the Military, the Trading, and the Servile.

One of the ancient Hindoo Books (quoted by H. T. Colebrooke, Esq. in a Paper on the "Indian Classes," printed in the Fifth Volume of the Asiatic Researches,) gives the following fabulous account of the origin of the Castes.

In the first creation by Brahma, *Brahmanas* proceeded, with the Veda [their Bible, or Sacred Book], from the mouth of Brahma: from his arms, *Cshatriyas* sprung; from his thigh, *Vaisyas*; and from his foot, *Sudras*; all with their females.

The Lord of Creation viewing them, said—"What shall be your occupations?" They replied, "We are not our own masters. O God! command us what to undertake."

Viewing and comparing their labours, he made the first tribe superior over the

rest. The first had great inclination for the Divine Sciences [*Brahmaveda*]: he was, therefore, *Brahmana*. The protector from ill [*Cshate*] was *Cshatriya*. He whose profession [*Vesa*] consists in commerce, which promotes success in war for the protection of himself and of mankind, and in husbandry and attendance on cattle, is called *Vaisya*. The other should voluntarily serve the three tribes, and therefore he became a *Sudra*; he should humble himself at their feet.

These Castes, but more particularly that of the Brahmins, maintain within themselves, very scrupulously, the distinction of families, particularly in inter-marriages.

On this subject Mr. Colebrooke observes—

Genealogy is made a particular study; and the greatest attention is given to regulate the marriages according to established rules, particularly in the first marriage of the eldest son. The principal points to be observed are—not to marry within the prohibited degrees; nor in a family known by its name to be of the same primitive stock; nor in a family of inferior rank; nor even in an inferior branch of an equal family, for within some families gradations are established. In every generation, so long as the marriage has been properly assorted, one degree has been added to the rank: but should a marriage be contracted in a family of a lower degree, an entire forfeiture of such rank would be incurred.

One family is mentioned wherein the rank has been advanced, in this manner, thirteen degrees.

Beside this distinction of families in the respective Castes, an almost endless variety of Mixed Classes has been produced by the intermarriage of the Castes one with another. Concerning the number and distinctions of these Mixed Classes, the Hindoo Authors are greatly at variance. One chief authority states the number of forty-two Mixed Classes, as springing from one source alone—the intercourse of a man of inferior class with a woman of superior. Like the other Mixed Classes, these are included in the general denomination of Sudras, are considered as most abject, and are treated with contempt.

Particular professions are assigned to these Mixed Classes. The potter, the weaver, the carpenter, the brazier, the smith, the barber, the confectioner, the florist, and all other trades, are assigned to particular classes: and this appropriation is very minute; for distinct classes must exercise hereditarily such professions as, teaching the military exercise, working in shells, making almanacs, killing or confining such animals as hide in holes, carrying out corpses, and a multitude of other occupations.

How far every person is bound to adhere rigidly to the profession of his class, Mr. Colebrooke states, as follows, what appears to be the best established opinion.

The regular means of subsistence for a *Brahmana*, are, assisting in sacrifice, teaching the Vedas, and receiving gifts; for a *Cshutriya*, bearing arms; for a *Vaisya*, merchandize, attending on cattle, and agriculture; and for a *Sudra*, servile attendance on the higher classes. The most commendable are, respectively for the four classes—teaching the Veda; defending the people; commerce, or keeping herds or flocks; and servile attendance on the learned and virtuous priests.

A *Brahmana*, unable to subsist by his duties, may live by the duty of a soldier: if he cannot subsist by either of these employments, he may apply to tillage and attendance on cattle; or gain a competence by traffic, avoiding certain commodities. A *Cshatriya*, in distress, may subsist by all these means, but he must not have recourse to the highest functions. In seasons of distress, a further latitude is given: the practice of medicine, and other learned professions, painting and other arts, work for wages, menial service, alms and usury, are among the modes of subsistence allowed to the Brahmin and *Cshatriya*. A *Vaisya*, unable to subsist by his own duties, may descend to the servile arts of a *Sudra*. And a *Sudra*, not finding employment by waiting on men of the higher classes, may subsist by handicrafts; principally following such mechanical occupations as joinery and masonry, and practical arts, as painting and writing, by following of which he may serve men of superior classes; and, although a man of a lower class is, in general, restricted from the arts of a higher class, the *Sudra* is expressly permitted to become a trader or husbandman.

Besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession which regularly belongs to the class from which they derive their origin on the mother's side. The mixed classes are also permitted to subsist by any of the duties of a *Sudra*; that is, by menial service, by handicrafts, by commerce, or by agriculture.

Hence it appears, that almost every occupation, though regularly it be the pro-

session of a particular class, is open to most other classes; and that the limitations, far from being rigorous, do, in fact, reserve only one peculiar profession, that of the Brahmana, which consists in teaching the Veda, and assisting at religious ceremonies.

We shall offer a few remarks on the preceding account of Castes.

The institution of Castes, with hereditary possessions assigned to each, is the most striking peculiarity of the Hindoo System. Some discerning persons contend strenuously, that religion had nothing to do with the first institution of Castes: but that the distinctions were, in their origin, mere civil distinctions; such as are naturally formed in civilized communities. But, whatever might be their origin, religion is now intimately interwoven with Castes; and it may be easily discerned, from

the preceding statements, that this institution has been craftily employed to subject society at large to the dominion of the sacerdotal order. Caste is, in truth, the great bond of Hindoo Superstition, and the upholder among that people of the empire of the enemy of mankind. It presents, in its numberless ramifications and varied influence, the most formidable obstacle to the reception of that heavenly Doctrine, which alone unites the apparent contradictions, of *giving honour to whom honour is due with all being subject one to another.*

In what manner the question of Caste may be treated with most advantage, is an inquiry of great importance, as it respects Missions in the East. We may hereafter have it in our power to offer some suggestions on this subject.

#### FIVE OF THE MENDICANT ORDERS OF THE EAST.

FROM Mr. Ward's Account of the Hindoos (in 4 vols. 4to. and abridged in 2 vols. 8vo.) we have extracted some account of the Five Orders of Mendicants, of which figures are given in the annexed Plate. These are some of the principal of the Mendicant Orders. The *Dundee*, the *Bramhucharee*, the *Ramatu*, and the *Voishnavu*, are Hindoo Mendicants: the *Mussulman Fakeer*, though he professes himself a Mahomedan, adopts the vagrant manners and ridiculous notions of the Hindoo.

Of the above Four Classes of Hindoo Mendicants, properly so called, Mr. Ward gives the following account.

#### *Dundee.*

This name is given because these devotees receive a staff (*dundu*) when they first enter this order. The Brahmins, on meeting with a person of this order, prostrate themselves before him. The Dundee shaves his head and beard every four months; wears a narrow cloth round his loins; and a loose red cloth over his body; and abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing.

He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies, to which this order attend, are—repeating the name of Vishnoo; bathing once a day; and, with closed eyes, meditating on the attributes of Vishnoo: this last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waters of the Ganges. The Dundee does not beg his food, nor cook with his own hands; but is a guest at the houses of Brahmins. If a householder hears that a Dundee is come into the village, he goes to him, and invites him to become his guest. A Dundee blesses a person who is prostrate at his feet, by pronouncing the name of Narayunu. When he passes through a village, all the people come to their doors to stare at him; so seldom are these people seen in Bengal. As soon as a person becomes a Dundee, he is freed from mortal birth [that is, from the necessity of undergoing transmigration], and is said to become Vishnoo, and after death to obtain absorption in Brumhu. Some Brahmins, on the approach of death, enter into the Order, for the sake of enjoying happiness without any further transmigration. The Dundees do not burn, but bury their dead; repeating incantations.

*Brumhucharee.*

The three superior Castes may enter into this Order; the members of which subsist by begging; reside at temples, or holy places; wear red clothes; and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference between a Brumhucharee and a Dundee lies in the Brumhucharee having no staff in his hand. The time of one of this Order is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala [or bead-roll]. All the Brumhucharees drink spirits, smoke, and eat intoxicating drugs, and reject no kind of food.

*Ramatu.*

This class of mendicants, worshippers of Ramu, is formed of persons born in the western provinces of Hindoostan. With a rope or an iron chain, they tie a shred of cloth round their loins; they rub their bodies with the ashes of cow-dung; and wander to holy places, many of them armed with spears, swords, &c. They do not individually beg; but quarter themselves, in a body, on rich men. The Ramatus make fires in the night; and sleep near them, in the open air. They smoke intoxicating herbs to great excess.

*Voishnuvu, or Voiragee.*

All the followers of Vishnoo are called Voishnuvus: the term Voiragee denotes a person destitute of passions. Many wandering Voiragees sing the praises of Krishnu and Choitnyu before the doors of persons where they beg. Some add an instrument of music. A few continue in a secular state, rear and sell calves, or lend money on exorbitant interest: as much as 75 per cent. is given, in some cases; but 36 per cent. is commonly given. The Voiragee Mendicants are much more social in their manners than any other tribe of Hindoo Wanderers: they generally remain in towns, and mix with the inhabitants. The Voiragees contend as strongly with the followers of deities who receive bloody offerings, as a Christian could do against idolatry. When I once asked a learned Native respecting the many disputes and differences in religion among the Hindoos, he said, "True: we need

not complain of others: the uproar is in our own house."

*Mussulman Fakeer.*

Of the Mussulmans, in general, Mr. Ward says—

They have, in very many things, greatly approximated toward the Hindoos; and, though they do not like each other, yet the ancient antipathy is much lessened. The Mussulmans crowd, with the utmost eagerness, to idolatrous shows; and numbers are actually employed to sing and dance before the idols.

Many of their customs, however, on similar occasions, are the very reverse of those of the Hindoos: This may be, in a measure, accidental; but some of these differences, Mr. Ward thinks, were designed, in order to prevent the two bodies from mixing.

The Mussulmans in India have their Fakeers, Saints, and Mendicants, as well as the Hindoos. Mr. Ward mentions one class of them in particular, who frequent the Sunderbunds, an immense forest, forming the south-eastern extremity of Bengal. While cutting wood in these jungles, multitudes of the Natives lose their lives by the wild beasts.

Notwithstanding the fear (says Mr. Ward: Vol. I. 4 to p. 137) excited by the wild beasts, several Mussulman Fakeers have raised huts in different parts of the Sunderbunds. They pretend to be in possession of charms "to soothe the savage herd;" and, so long as the tigers spare them, they are greatly venerated by the superstitious Natives. The men who go to cut fire-wood, make offerings to these Saints, that they may be protected in their work; and the assurances of the Fakeers arm with new courage. The faith of the survivors is never staggered by the destruction of a companion; though, for the time, they tremble. Sometimes these Fakeers live a considerable time: the longer any one escapes, the greater Saint he is esteemed; and, if he should be snatched away, they say his time was come. This trade is a tolerable livelihood to the few men who are hardy enough to engage in it.

We extract from Mr. Ward's Work some remarks on these Mendicants, which will serve to throw light on the deplorable condition of millions of our fellow-subjects.

These persons renounce the world because it has frowned upon them; or because the state of a religious beggar in a warm climate is preferred by an idle people to that of the lowest order of day-labourers. When I asked a learned Brahmin, whether there were not some instances of persons, from religious motives, renouncing the world and becoming Mendicants, he said, there might be, but he did not know of a single instance.

These Mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food. Many are common thieves: almost all live in an unchaste state: and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart and righteousness of life. They dread to kill an insect, to reproach a Brahmin, or to neglect a ceremony; but their impure thoughts or unjust actions never disturb their peace.

I have endeavoured to ascertain the probable number of Hindoos who embrace a life of Mendicity; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as Religious Mendicants by begging. Supposing that there are 16,000,000 of Hindoos in Bengal and Bahar, and that each Mendicant requires only one rupee monthly for his support, it will appear, that not less than 2,000,000 rupees, or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to support themselves by manual labour. What

a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

When we add to this, the baneful effects of this system on the morals of the Mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, and the filthy songs which they sing, lead to every species of impurity and to perpetual acts of private plunder.

Many of the more enlightened Hindoos, especially the Brahmins, hold these Mendicants in the utmost contempt; and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence; and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each!

Mr. Ward quotes an instance of a Native, who had realized a princely fortune, carrying his attachment to the Voiragee Mendicants so far as sometimes to give a feast to three or four thousand of them, at which he would himself perform the lowest offices to his guests; and providing, that, after his death, Mendicants of this Order should be entertained, receive presents, and have medical attendance when sick, at numerous temples erected by him.

CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY,

From May 22, to June 21, 1818.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Boxworth and Lolworth (Cambridgeshire)	9	0	0	43	0	8
Brixton (Surrey)	5	19	0	38	5	0
Chelsford and Farnborough (Kent)	4	0	0	5	12	6
Clapham	88	19	0	942	16	9
Coventry (Including 13l. 9s. 6d. from Stratford, and 1l. 7s. 6d. from Foleshill)	45	8	11	544	7	0
Devon and Exeter	117	11	3	560	16	3
Drayton Beauchamp (Bucks.)	16	12	6	146	19	10
Gainsborough	82	0	0	254	18	6

256 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.		Present.	Total.			
		L. s. d.	L. s. d.			
Glasbury (Bracon)		55 0 0	433 15 2			
Glasgow	(Collection by Hon. and Rev. G. T. Noel)	54 1 6	165 3 10			
Hereford	(including 15l. 1s. 6d. from Longtown Branch) General Fund, 53 16 0 School Fund . 5 0 0 Ship Fund . 1 4 0	60 0 0	581 12 0			
				Hull	60 0 0	2787 19 1
				Kevil (Wilts.)	11 2 6	11 2 6
Kennington		29 14 5	356 3 7			
Leeds	School Fund	20 0 0	2451 6 11			
Liverpool (St. Andrew's)		50 0 0	528 7 0			
Lock Chapel		63 6 0	803 5 0			
Loudwater (Bucks.)		24 0 9	374 18 5			
Manchester and East Lancashire		190 0 0	1806 0 10			
Milborne Port (Somersetshire)		9 6 0	123 16 8			
NORTH WALES AUXILIARY		27 8 6	164 9 6			
Penzance	(Contributions in the Parish of Paul, by Mrs. Gurney)	5 0 0	46 0 0			
Percy Chapel		74 7 1	1577 16 7			
Suffolk		24 0 0	1696 1 4			
<b>COLLECTIONS.</b>						
By Miss Chambers, Hackney		4 0 0	68 5 5			
By Miss Jane Anne Cunningham, Harrow		2 12 0	2 12 0			
By Mr. Dawson, jun. from Juvenile Association at Bow,		5 0 0	21 0 0			
By Mrs. Fowell, Cambridge		3 14 0	31 14 0			
By Rev. John Hill, from Oxford		20 0 0	220 0 0			
By Ditto from Woodstock		2 8 6	7 7 2			
By Miss Lock, Oxford		5 2 0	10 12 9			
By Mr. Silk, Shoe Lane		1 11 0	5 1 0			
<b>CONGREGATIONAL COLLECTION.</b>						
At Burwardsley, near Chester, by Rev. R. Kenney, of Handley near Chester			10 0 0			
<b>BENEFACTIONS.</b>						
A. B. C. for the Mission to West Africa			50 0 0			
A. B.			10 0 0			
Φ			5 0 0			
Rev. J. Williams, M. A. Rector of East Tisted, Hants.			10 10 0			
Y. X.			150 0 0			
<b>SCHOOL FUNDS.</b>						
By Hereford Association, for Henry Gipps	(second year)	5 0 0				
By Leeds Association for	John Methley	(second year)	20 0 0			
	Low: Methley	(second year)				
	David Brenmand	(first year)				
	Harriet Cox	(first year)				
By Llewellyn of Wales, for	David Llewellyn	(1st half of 4th year)	90 0 0			
	Morgan Llewellyn					
	Owen Llewellyn					
	Evan Llewellyn					
	Anne Llewellyn					
	Martha Llewellyn					
By Rev. J. Richards, Shrewsbury, from Scarbro' Ladies, for	Sarah Hartwig	(2d half of 2d year)	5 0 0			
	Mary Belcomb					
By the Hereford Association	SHIP FUND.		1 4 0			

ERRATA.

Page 138, Cambridge Gentlemen—Total, 467l. 9s. should be 567l. 9s.  
 In the Number for April, p. 160, Bristol Association School Fund, for Conolly Cowan, second year, read third year.





**SIMEON WILHELM,**  
***A NATIVE OF THE SUSOO COUNTRY, IN WEST AFRICA:***  
**DIED AT THE CHURCH MISSIONARY HOUSE, LONDON, AUG. 29, 1817,**  
**AGED 17 YEARS.**



# Missionary Register.

JULY, 1818.

## Biography.

MEMOIR AND OBITUARY OF SIMEON WILHELM,

A NATIVE OF THE SUSOO COUNTRY.

*Written by the Assistant Secretary of the Church-Missionary Society.*

IT gave me much concern, that the business of the Society detained me in the country during the illness of Simeon Wilhelm, and deprived me of the pleasure of witnessing his happy departure. Having been always affectionately interested in this Christian Youth, and thinking, with my fellow-labourer and other friends, that the circumstances of his Life and Death with which we are acquainted may be made known to the benefit of many, I gladly comply with the request which they have made, in putting together some account of him, from my own knowledge of his life and character, from documents in the Society's possession, and from the very full and affecting narrative of his last illness drawn up by the Rev. C. F. Decker, a Missionary to Africa, then resident in the House of the Society.

Simeon Wilhelm was born about the year 1800, near the Rio Pongas, on the Western Coast of Africa. His father, who is still living, is named Balla; and is a person of some authority among his countrymen, the Susoos.

In 1809, when yet very young, Simeon was received into the School established in the Settlement of the Church Missionary Society at Bashia on the Rio Pongas.

From his first entrance into the School, Siminy, as he was then called, manifested a teachable, gentle, and affectionate disposition. Mr. Wilhelm wrote of him, a few years afterward—

This boy is one of the most simple, modest, honest, and tender-hearted in our Settlement. His look is pleasant: it is the image of innocence. I think some children may be said to bear this image; though, in the strict sense of the word,  
July, 1818.

none can be said to be innocent. He shews particular attachment to me; so that, when I reprove him, his heart is ready to break in going from my presence; and when he sees me again, he will be ready to burst into tears, requesting that I would not be any longer angry with him. He is my waiter, when lying on a sick bed. May it please God to grant His grace and blessing on my endeavours to serve him in return, to the health and salvation of his soul! His natural abilities are not great. He reads well, and writes from dictating; but he cannot, as yet, work out the Rules of Arithmetic beyond the first principles.

In April, 1815, Simeon addressed the following Letter to the Secretary of the Society:—

Rev. Sir—I have taken the liberty of writing to you; and of saying, first of all, we thank you very much that you have sent out the Missionaries to Africa, to teach poor Boys the way to God, and

L L 2

thereby to become Christians.—And again, I write these few lines to tell you how far I am in my learning: I can read, and cipher a little: this is all: and also to tell you that the place was set on fire; and the people say among themselves, that the houses were burnt by the Devil; but we believe that that Spirit has no power to burn houses. They also foolishly say, that, if we build again, and make no sacrifice to Devils, the houses will be burnt again.

When we are grown up, we wish to be Missionaries to the Susoo People, to teach them the way of Jesus Christ. We all send our kindest respects to our Benefactors and you.

Letters were received, at the same time, from six other Boys, much to the same purport, though Simeon's discovered the most intelligent piety. Mr. Renner says of them—

I would not dictate to them, but told them that they should write what was in their hearts. Those that have written may be considered as, in some measure, Missionary Probationers. They read, in turn, the Church Service.

About this time, Siminy was baptized, with the other Children; and had the name given him of Simeon Wilhelm, after the Missionary Wilhelm, who was much attached to him.

In the year 1816, I went to Africa, to visit the Settlements of the Society; and reached Bashia on the 25th of March. The Children had been informed, that they might expect, the following day, a friend to visit them, from their Benefactors. They determined to watch the boat, as it came up the river. They did so; and, as soon as one of them caught a glimpse of it, he exclaimed, "The boat is coming! the boat is coming!" and ran to tell his companions. They all quickly rushed out of school, and ran to the river side; and when the boat reached the shore, I found myself surrounded with almost 100 black hands, stretched out to welcome me;

nor would they let me land till they had each shaken hands with me. When I had made my way through the Boys, I asked "Where are all the Girls? I see plenty of nice, clean, Black Boys; but where are the Girls?" "Oh!" said one or two of the Boys, "you see Girls by and bye;" and, as I drew nearer the Settlement, I found a lovely string of Black Girls, neatly dressed, coming out one by one, and dropping a curtesy as they approached me.

I staid some time at this Settlement; and was very much pleased with what I saw among the Children. They were regularly assembled for family worship, morning and evening; when they were accustomed first to sing a Psalm or Hymn, and then the Missionary read a Chapter and prayed; and, sometimes, the Heathen round about would come, and look on, and listen. The elder Children gave out the Hymn; and, having been taught, they were able to lead in singing. The Children sung very sweetly; and it was quite delightful to see the cheerful black countenances of so many African Children, while singing the praises of the Blessed Redeemer.

I examined the Children very minutely, going regularly through the classes. Simeon was in the First Class. All in this Class could read and write English very well, and knew Accounts. The six Boys who composed it, seemed, so far as could be ascertained, under the influence of Christian Principle. They were from about fourteen to seventeen years of age.

When Simeon was asked if he thought himself sinful, he replied, "Yes, a great sinner." When asked "Why?" he said, "Because I have done wrong."—"What then do you want?" He replied, "I want a new heart."—"Whither do you think you should go, if you were to die this night?" He replied, bursting

into tears, "I go to hell, because I do wrong." He was then told, that if he would, without delay, earnestly and really apply to Jesus Christ to save him, even though he were to die that night, God would hear his prayers: for Jesus Christ loved Black Children as well as White; died on the Cross for them also; and lived in heaven, to pray for them. This love of Jesus Christ seemed to touch Simeon's heart more than any thing else, and he could not refrain from many tears.

The Elder Boys, and some of the Girls, were then instructed, previous to their being admitted to the Lord's Supper. A general account of their examination was given pp. 165, 166, of the last Volume of this Work. I shall here state that of Simeon more particularly.

He was observed to be very attentive on these occasions. The Questions put to him, and his Replies, were as follow:—

Why do you wish to go to the Lord's Table?

Because it is Christ's command.

What do you feel about your sins?

I feel sorry for them.

How shall you come, as good or as bad?

As bad; for I have done many things wrong.

What do the bread and wine represent?

The body and blood of Christ.

Why do you eat and drink in this way?

In remembrance of the death of Jesus Christ.

Have you examined your heart, as I told you?

Yes.

Do you really resolve, in dependence on God's strength, to strive against EVERY sin?

[After a pause] Yes, I do.

On what are you depending for forgiveness of your sins?

On Jesus Christ.

Have you any ill-will against any one; or any one, so far as you know, against you?

No, Sir, No!

Is there any thing on your mind, that you wish to ask about, or to have?

I should like to pray more to God.

He seemed to hope that receiving the Lord's Supper would have this effect on his mind.

Easter Sunday, the 14th of April, 1816, was an interesting day to the Schools of the African Children. For the first time, six of the Elder Children, after much care and examination, were to be admitted to the full privileges of the Members of the Christian Church.

The Church was quite filled with Children, Grumettas, or freeservants and labourers, and some of the Heathen who lived in the neighbourhood. It was a pleasant sight, to witness a Congregation of Black People gathered together to be taught the Word of Jesus Christ; but it was still more delightful, to hear the little Black Children sing the praises of Him who died both for Black People and White People.

The Sermon was from 1 Cor. xv. 20. *But now is Christ risen from the dead, and become the first-fruits of them that slept; and treated on the Resurrection of Christ, and the benefits which we may derive therefrom.* The whole Congregation of Black People seemed very attentive, both during Prayers and the Sermon. The Communion Service was then read. The six Children who were to receive the Lord's Supper came up to the Table; and, with tears ready to start from their eyes, took the bread and drunk the wine, and doubtless thought much about the love of Jesus Christ to perishing sinners. Simeon Wilhelm seemed particularly attentive and serious.

About this time, Simeon began to cherish a wish of visiting England. It was from that happy country that the good Missionaries had come to teach poor African Children. He had heard that there all were called Christians, and that every town had got a Church; and he thought, that, if he went thither, he might gain that knowledge which

would make him very useful to his Countrymen.

He came to me one day, and said, "You go back to England. I like, Massa, to go with you." I said to him, "Why, Simeon, should you like to go to England?" He replied, "I get good learning in England, for my Country People." I told him that I thought he might get in Africa that learning which would make him useful to them, and that there were many dangers in going to England.

He seemed sorry that I declined receiving him; and asked me again; but I still hesitated.

Simeon, with some of the other Boys, afterward accompanied me to Bramia, where I saw Balla, Simeon's father. He said, through an Interpreter, "Massa! me be glad you take my son to England." I reminded him, that he had seen many Africans who had been to England, and that they seemed only to become more proud and wicked by going: I was afraid it would injure Simeon. He still urged me to take him. I said that I would consider of it.

I did so; and, as the more I saw of Simeon the more I was pleased with him, and as the Missionaries gave him the character of *an Israelite indeed in whom there was no guile*, it appeared that I might be really serving the cause of Religion by taking him to England.

Simeon's heart bounded within him, and his eyes beamed with joy and thankfulness, when I told him, "Simeon! if you promise to do what I say, and to mind your book well, you may go with me to England." He promised that he would do every thing that I wished, and he never broke this promise.

A few extracts of Letters, written by several of the Children to Mr. Pratt or myself, after I left the Settlement, will shew that the labour of the Missionaries has not been in vain, with regard to others as well as Simeon.

The following are Extracts of Letters to Mr. Pratt:—

We are glad to see the Missionaries, sent out from a far country, to shew us the way to heaven, and to preach the Gospel to us, poor African Children: and we are very glad of it, for we were in darkness, but now we are seeing light. They have shewed us the right way to heaven; and they have shewed us our Saviour Jesus Christ.

— I am very glad to have come into the School, to hear the Word of God. O God, let me think upon Thee alone! let me not run into any kind of danger! and let me not believe their Gregees, in my whole life!

— We are glad that you have sent the Missionaries, to shew us the way of God; that we may fear God and serve Him, more than to serve Gregees. I hope that God may bless us; and that we may not turn Slave-traders; and that we may believe in Jesus Christ, who hath suffered once for our sake upon the Cross.

— I am very glad you have sent the Missionaries to teach poor African Boys. Oh! we are very glad that you sent them; for we should have been drinking and dancing with the Susoo People, and making sacrifice to Devils. Oh! we are very glad that we are clear away from the Susoo Superstitions. O God! let me hate all these bad things! Let me not run unto them any more! O God! let us think upon Thee alone! for Thou art a God of all power and everlasting mercy, through Jesus Christ.

— May it please God to give us a heart to understand His words; that we go not astray as a lost sheep, but may find Jesus Christ as our Chief Shepherd, to the saving of our souls! And may it please God to take us at last to his everlasting kingdom, there to live and reign with Him, one God, world without end!

One of the Boys wrote to me as follows:—

— O how sorry was I, that day, when you left us. I was so sorry, that I cried.

Sir, I was very sorry for not receiving the Lord's Supper. I would be glad to receive it; but, oh! it is my temper's fault: but, O Lord! take that hot temper from me, and put a temper of flesh into me; so that, at any time when they receive the Lord's Supper, I may receive it also. Amen!

It will be seen, from this extract, that I had declined admitting the Boy who wrote it to the Lord's Table, on account of some instances of unsubdued temper.

Another Boy wrote me—

— I am very glad, and we are all glad, that you came out from England, to see us poor miserable undone sinners. You have been here also telling us what is good for our souls: and indeed it is good for our souls, if we do repent of our sins, and turn to God, and trust in his Son, Jesus Christ, as our Saviour, who was crucified for our transgressions, that we might not go to hell when we die. Therefore, may God Almighty bless you! so that when we all depart out of this world, may it please God to take us all into his everlasting kingdom, there to live with him always, world without end! Please to remember us in your prayers, before the Throne of Grace.

From one of the Girls I received the following Letter:—

I beg you to remember me to all our good friends in England. I trust God will bless and preserve you, in your way home. And, oh! may He bless us that have to stay in Africa! We thank God for sending good people into this country, to shew to poor African Girls the way to heaven. I hope it will be a lasting blessing to my soul, what you have told us all; and that God will shew mercy to all Africa! Pray much for us; for we want it, that we fall not into temptation, but be delivered from all evil. God be with you in all your ways; and with me!

From one of the Boys, who was placed as an Usher at another Settlement, I received the following Letter, dated about nine months after I left Bashia:—

It gave me great pleasure to hear of your safe arrival at home, from so far country as this; and I hope these few lines will meet you in perfect health. May the Lord bless you, for all the goodness which you shewed to me and others, while here in Africa! My earnest prayer to God is, that I may never forget the useful instructions which I have received from you, with respect to my soul's salvation. Oh, how comfortable it is, to know that Jesus Christ died for me and

others; and that he has opened a fountain for all sin and uncleanness; and has promised, that whosoever cometh to Him, He will in no wise cast him out! May His gracious Spirit guide me often to that precious fountain, where all sinners are cleansed!

Please to remember my love to Simeon Wilhelm. I hope he is well, and makes great progress in the School of Christ. I should be very glad to hear something of him. May we remember the vow and covenant which we made with God, on the day of our Baptism; and renewed, when we were admitted to the Lord's Table! May we live in the love and fear of God always, remembering that Jesus Christ took upon him our nature, and bled and died on the Cross, for us sinners!

I have no complaints, being well supplied with every thing I want: only I think I am of very little help at present, feeling my great deficiency in instructing others. I endeavour to do my best; and may the Lord give me wisdom to perform my duties faithfully!

A Youth, who was named, at his baptism, after the Secretary, died some time since, at Bashia, of the small-pox. Mr. Renner and Mr. Wilhelm had a high regard for him, on account of his honest and upright conduct in a post of trust and difficulty. Mr. Renner has sent home the outlines of his character. I shall introduce this sketch here, in further proof of the benefit that has attended the labours of the Missionaries. Mr. Renner thinks that it might be published with advantage to young people; and would have a Figure of him prefixed—a Black Boy, decently dressed, with a European countenance (which he had), with a bunch of keys and a book in his hand. He has given his sketch the title of

HONEST JOSIAH,

*An African Youth.*

Poor Josiah had the misfortune to be sold as a slave, when eight years old; but he had the happiness, which thousands of his countrymen never enjoy, to be redeemed from slavery, and made a free boy, through the liberality of the Church-Missionary Society, which some years ago redeemed about twenty-five

Boys and Girls from bondage and misery, and placed them in their Settlements on the Rio Pongas, for Christian Instruction.

Josiah was soon noticed to be a boy of singular character; and of a degree of steadiness not much to be seen in boys of his age. His Master thought, "Since he appears so steady, he may be honest and faithful too." He placed him, therefore, in a situation where Josiah had to become the servant of servants, to give to every one his meat in due season. His simple, yet troublesome work, was, to distribute the provisions of rice and other things, to about 100 persons in the Settlement; with the buying-in of the smaller trade from the Natives.

In this situation, Josiah was about six years employed; and, at the end of this time, he was the same steady, honest, and faithful boy as at the beginning. Whatever he was told by his Master or Mistress, that would he do; not more, and not less.

It may be supposed, that a boy, to whom much is entrusted, especially where he is surrounded with Heathens—among whom begging and stealing are no shame, is continually tempted, by fair and sweet promises, to give away and waste his Master's property. Josiah was as hard as a diamond, against all attempts; and would yield to none, in giving a grain of rice more than the allowance, nor let a leaf of tobacco go without the knowledge of his Master.

Of course, Josiah, as an honest boy, had not a good name, either among the corrupted people in the Settlement, or among the Natives. But Josiah would not care for that. He knew no man after the flesh. To be faithful to his God and his Master, gave him more pleasure than if all men had spoken well of him. He patiently bore reproach and ill language from the people, for his honesty; and, not unfrequently, they would tell his Master or Mistress that Josiah was a bad boy. When the people teased him to give them more than the allowance, he would tell them, in a firm manner, "The Master did not tell me so. If you want more, go to him." Or if a Susoo Man would entice him to steal something and give him, Josiah would grow angry, and say, "Let me alone, or I tell Master."

By this honest conduct, Josiah, as may be expected, got much esteem and favour from his Superiors.

He had no want of sufficient decent clothing; and he was as economical of his own as of his Master's goods.

Josiah was not neglectful of his book. His book and the store key were generally companions together; and he would read in his Testament or Catechism as often as his time would permit.

It happened that his Master had occasion to go to Sierra Leone. Josiah should go too; and have a little recreation; and see, as it were, a new world. He seemed to be quite indifferent, however, to all that he saw at Sierra Leone. As for running away, which he might have done in Free-Town, it came not into his head; and he liked his Master's house and home better than all Sierra Leone. He shewed much dislike of a Girl's conduct, who was also redeemed, but run away from her Mistress, when he was in Free-Town.

In Sierra Leone some money was given to him, to which he was a stranger before, for his own gratification; but he would make no use of it for himself, and would not go to the Market, to buy ground-nuts or pancakes, as other boys would have done; but he bought such trifles as he thought would please some of his Schoolfellows; and six pipes and some tobacco were found in his trunk, which he had bought as a present for the Boys' Cook, a Native Woman. Articles of this kind were under his care in the store, had he had any intention to defraud his Master.

Unfortunately, the small-pox raged very much in Sierra Leone, at the time; and the infection caught him. He got the usual fevers at sea, in returning; and, coming home, the disease was visible. His Master and Mistress, as much as they loved Josiah, could not keep him with propriety under their immediate attendance, to prevent the infection from spreading among the rest of the Children. He was removed, therefore, to a native town, to a man well experienced in this and other diseases. There he was about seven days.

The boy was expected home every day; for he was so much missed in the household, that it seemed the machine would not move without him. He was, therefore, earnestly looked for. But what shall be the next news? The report came, that poor Josiah, after he had eaten his breakfast, laid himself down and died. On this mournful news, his Master and Mistress could not re-

frain from shedding tears for him. Many people from different towns, who knew him, came, and paid him the same tribute. Although poor Josiah had no friends in his life, except his Master and Mistress; yet he had them after he was dead; for all, who knew him, would say, "Josiah was a good boy; a faithful boy to his Master."

When his grave was finished, Josiah was removed into the Church, where Mr. Wilhelm preached a suitable discourse to the living. The verses to be expounded for the day were appropriate to the occasion. They are in the Twenty-fourth Chapter of St. Matthew, from the forty-second to the forty-eighth verse. The following is but a small part of the excellent Discourse.

Mr. W. well applied the *faithful and wise servant* to Josiah's character; and observed, that the blessing promised to such servants would, no doubt, follow the youth before them, although his faithfulness was but in temporal things. "What hope could we have," said he, "should we know that Josiah had been, for instance, a liar? But you must know, that, so long as he was under my tuition some time ago, I never had occasion to correct him for a falsehood. Or should we know that he was dishonest and a thief—as too many are, among you, Children—what hope could we entertain of his immortal soul? But should you like to ask him, under whose immediate care Josiah was of late years, you would hear—that he proved himself to be a *faithful and wise servant*: and now, seeing him to have been honest and faithful, our blessings follow him to the grave, and accompany his soul to heaven; for we have the good hope that Josiah is now among the blessed in heaven. In respect of meriting heaven, we are all unprofitable servants. But we trust that the knowledge which Josiah got by hearing and reading the Gospel of Christ was not unfruitful in his soul; and that, by the teaching of the Holy Spirit, he learned the way of salvation by grace, through Jesus Christ. And, in some measure, we might say, that his whole conduct was the fruit of that faith by which we are saved, and which worketh righteousness. By the fruit of the tree, we judge rightly of the quality of the tree, whether good or bad. Now, so far as we know, Josiah gave us no bitter fruit to taste; so as some of you have done. To speak plainly,

July, 1818.

he was not a vicious boy. He was no slave to the lusts of the flesh or of the eye; though his daily business was to serve out meat, rice, palm-oil, &c. to the other sex. We praise him for his chaste conduct, now that he is dead; and we admonish you, Young People, to follow his example."

Josiah died the 14th of May, 1817, in his fifteenth year; and was buried the same day; about 100 Adults and Children accompanying his remains to the grave.

Simeon was now committed to my care. We took leave of his relations, and of our Missionaries, Children, and Friends in the Colony, and set sail, on board the Echo, on the 7th of June, for Barbadoes, in our course to England. This ship had a pious Captain; and we were able, in consequence, to have family worship, at which many of the crew attended, morning and evening; when we sang Psalms and Hymns, in which Simeon often assisted us, when at a loss for tunes.

For two or three days, Simeon was sea-sick, and could do nothing; but, afterward, readily applied himself, both to learning his lessons, and to do any thing that he could for me. It was impossible to have a more attentive or affectionate servant.

When we reached Barbadoes, Simeon was much astonished at the number of the ships; at the size and magnificence, as he thought, of the houses and buildings; at the carriages of the Planters; and at the number of White Men.

The Black Slaves, working in the fields, men and women together, with a Task-master over them, much affected Simeon; and made him feel grateful, that he had been brought from Africa for a different purpose.

We left Barbadoes on the 12th of July. During our passage, we often sang Hymns together, in a retired part of the deck: and I

had frequently interesting conversations with him, and now regret much that I kept no account of them.

The weather was, in general, very favourable; but, toward the end of the voyage, it became stormy. In the middle of the night, on one occasion, the wind suddenly changing, the water rushed in torrents through the cabin windows, and greatly alarmed the passengers.

On the 13th of August, in particular, we had a stormy night. The wind increased very much in the evening. The circumstances attending such scenes at sea manifest, in a striking manner, the greatness of God. The howling wind rises by degrees, and drives the ship through the waves with great rapidity and power. The clouds gather thicker: the darkness increases. The sailors are all summoned, to assist in taking-in the sails. There is much difficulty in doing this: the sailors tug, and groan, and pull with all their might: some are sent up the masts, to take in reefs, or to shorten the top-sails; and they hang upon a rope or a boom, in the midst of the tempest. In the mean time, the wind still increasing, the ship, only with a few sails, drives ten knots an hour.—Such was our situation. The sailors did all that they could; and we waited the end, leaving it in the hand of Him *who commandeth, and raiseth the stormy wind, and lifteth up the waves of the sea.* His gracious power protected us; so that, though the waves dashed and roared against us, and rushed in torrents over the ship, they could not hurt us.

It is not easy to preserve calmness and composure of spirit in such a situation: but Simeon did not seem, in any way, alarmed or agitated. He slept in my cabin, and I talked with him on our danger; but he seemed wholly to rely on God, committed himself to his protection at bed-time, and soon fell asleep.

In the morning, the wind still continued very high, and the sea was truly magnificent. The wind was in our favour, and carried us on rapidly toward England. Soundings were taken several times with the lead, before any bottom was found; but, at last, in the middle of the night, they were able to reach the bottom, and we found it to be eighty-seven fathoms.

The next morning, after many eyes had been long looking out, the man from the mast-head cried, "Land, a-head!" and, by and bye, we were all gladdened with a sight of England.

As we sailed up the Channel, Simeon was much delighted with the number of ships, and the general appearance of the coast. The day was fine, and the scene animating. While we said, with the Psalmist, *There go the ships*, I trust that some of our minds were duly affected, by a sense of the goodness of God in granting such a vast commerce to our beloved country, and a feeling of the high obligation lying upon us, to extend thereby the Kingdom of Christ among men.

At length we landed, thankful to God for all His mercies.

(To be continued.)



## Reports of Societies.

### TWENTY-FOURTH REPORT OF THE LONDON MISSIONARY SOCIETY.

DELIVERED MAY 14, 1818.

(Treasurer—William Alers Hankey, Esq. 7, Fenchurch-street.)

#### SOUTH-SEA ISLANDS.

At the last Annual Meeting, the Directors had the pleasure of communicating intelligence, received from New South Wales, concerning the state of the South-Sea Mission. The whole of that information has been confirmed, by an Official Letter from the Missionaries, dated Eimeo, August 13, 1816, and received in January last.

We have already given the chief parts of this Letter, with some other documents on the subject, in the Number for February: see pp. 67—72.

We add the following Extract of a Letter of one of the Missionaries, who says, in speaking of Otaheite—

“ In every district round the island, we found a house erected, where the Natives on the Sabbath assemble three times, and on every Wednesday Evening, for prayer; and here they met with us, to hear the Word of the true God. Our Congregation often exceeded 400, and was never less than 100; all, in general, attentive hearers. We commenced our Mission at Oparre, and closed it at Matakai, our old residence.

“ We had not been long in this district; before our old neighbours came, and requested Brother Nott to preach to them. They likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from Taraa to Tapahi, the boundaries of the district, should be ours, if we would return to reside among them again. This happened on the 6th of March, the same day, nineteen years, since the first Missionaries landed from the ship Duff.”

Some of the Chiefs of these islands have sent repeated messages, requesting the Brethren to come and teach them; and one of them reminded the Missionaries, that “ Jesus Christ and his Apostles did not confine their instructions to one place or country.” Such an intimation from a Heathen Chief, if such he may

now be called, carries with it prodigious force.

After noticing that Ten Missionaries have been sent to aid this good work, it is added:—

The Directors cannot but consider the work of God among these distant islanders, as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian Church. These islands are not very populous, but they are numerous: and it may be expected, that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the arts of civilization will be communicated; idolatry, cruelty, and war will be suppressed; and the multitudes of the Isles become obedient unto the Faith.

Future Missionaries will learn, patiently to persevere in well-doing; and not to abandon their stations, because they do not immediately perceive the fruit of their labours. It will not soon be forgotten, that the Missionaries in these Islands laboured for seventeen or eighteen years, amidst all kinds of discouragement; yet, after all, were crowned with a success which far exceeded all their expectations.

The Society cannot but feel itself called on, to unite this day in offering up thanksgivings to the God of all grace; who, in answer to prayer, has poured down his Holy Spirit, and has turned the barren desert into a fruitful field: to Him be the glory; while, with grateful hearts, we renew the dedication of ourselves to Him; encouraged, by His goodness, to continue and redouble our efforts, to spread abroad, throughout the whole habitable earth, the savour of the knowledge of Christ\*.

\* The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the *Bounty*, as reported by some of our

## CHINA.

Dr. Morrison, in addition to the New Testament which has been for several years in circulation, has finished Exodus, Ruth, and the Psalms, and has entered on Isaiah. His labours suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge, which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire, of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne hope, if it please God to give them health, to complete the whole of the Old Testament in the course of the present year.

The opposition of the Chinese Government to the labours of Dr. Morrison still continues; and his progress in printing has thereby been impeded. The work is, however, going forward at Malacca; Dr. Morrison having committed to the care of Mr. Milne, the superintendence of a large edition of the New Testament, consisting of 8000 copies in duodecimo, and 1500 in octavo.

We extract the following from the Appendix—

Dr. Morrison says, "I have translated the Morning and Evening Prayers of the Church of England, just as they stand in the Book of Common Prayer, altering only the Prayer for the Rulers of the Land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished me to modify them, so as to render them more suitable to our peculiar circumstances and the state of

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countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors; who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, Prayer-Books, Spelling-Books, &c. with a Letter to John Adams, expressing the good-will of the Society toward them, and their hope that they shall be enabled to send them a Missionary, to instruct them in the knowledge of the Gospel.

the Heathen; but, as they possess here no authority but their own general excellence, and are not binding on the practice or conscience of any, and as they are not exclusive, I judged it better to preserve them as they are: additional helps may be afforded, if they should not be fully adequate. To me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellencies, that a version of them into Chinese (as long as they are not exclusive) was better than for me to re-model them. The Church of Scotland supplied us with a Catechism: the Congregational Churches afforded us a simple Form of a Christian Assembly: and the Church of England has supplied us with a Manual of Devotion."

## MALACCA.

Mr. Milne has suffered much by severe illness. We hope that his voyage will be beneficial\*. Mrs. Milne, who had been dangerously ill, had previously taken a voyage to China.

Mr. Milne having paid a visit to Penang, had many opportunities of sending copies of the Chinese New Testament, Catechisms, and Tracts to Siam, where it is said 20,000 Chinese reside; and to Rhio, Cochinchina, and various other places where the Chinese are found in great numbers; as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the Scriptures and Tracts. Mr. M. calculates, that, in China and Malacca together, there have been printed and circulated not less than 36,000 Chinese Pamphlets and Tracts, exclusive of the Holy Scriptures.

Mr. Milne has translated the books of Genesis and Deuteronomy, and part of Joshua, into Chinese. He has also paid considerable attention to the Malay, which he can read with tolerable facility. He has now two Chinese Schools, into which he has introduced

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\* From the Appendix we learn, that, in January last, Mr. Milne had been a considerable time with Dr. Morrison, but that serious apprehensions were entertained as to the result of his disorder.—  
EDITORS.

the Lancasterian Plan, so far as it was practicable. The Children learn Dr. Morrison's Chinese Catechism.

Mr. Thomsen, we trust, has returned to Malacca, and is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts's First Catechism. Mr. Milne wrote an Introduction to the Ten Commandments, explaining their design; judging that the Holy Law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne; as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.

This Settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendent. Mr. Thomsen, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the Sanctuary will issue, to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional labourers, Messrs. Milton, Fleming, Beighton, and Ince †; the first of whom is designated to the Chinese Mission; the other three to such Stations in the East as may be deemed the most necessary and the most promising.

† In a Letter of Dr. Morrison's, dated Canton, Jan. 18, 1818, quoted in the Appendix, he says, "In a few days, my brother and companion in labour, Mr. Milne, together with his family, and, it is hoped, two type-cutters, will leave Macao, to return to Malacca, there to prosecute the objects of your Association.

‡ These Missionaries, with the wives of Mr. B. and Mr. J. were exposed for several weeks to severe storms, and particularly to that which happened on the 4th of March. Their apparent danger was extremely great, and their preservation demands the thanksgivings of the Society to their great Preserver. They embarked at Gravesend, Feb. 18, but were driven about by stormy winds until the 24th of March, when they left Spithead with a fair wind.

## INSULAR INDIA.

## AMBOYNA.

Mr. Kam's stated ministry in the Dutch Church appears to have been greatly blessed; as well as his preaching to the Heathen in Malay. In 1816, he baptized nearly 300 adults, who had relinquished the religion of Mahomed, and professed to embrace the Gospel. The number of Heathens and Mahomedans, who have made a profession of Christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200.

Mr. Kam has commenced the building of a Place of Worship for the use of the Heathen Slaves; but the work has been impeded, in consequence of the distressing events which have taken place in the Island, which have also occasioned some interruption of his own labours. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavoured to compel the Christian Inhabitants to join them; many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a Letter to the Directors, "*O my God! my soul is cast down within me: all thy waves and thy billows are gone over me! yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia! Surely the time of Salvation is at hand, in favour of the numerous Heathen of this Colony!*"— In another paper, he says, "Whenever I am in great distress, then I say in my heart, and sometimes with a loud voice, 'Lord! be mindful of thy praying people in England and every where else in Europe, on our behalf.'"

In September and October, 1816, he visited several of the Molucca Islands; where his ministry was most joyfully received. In the villages of Aboro, Hulaliuw, and Kariou, the inhabitants, who had been long devoted to the service of dumb idols, arose, and, with holy indignation, destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over Heathenism with pious exultation; and says, in his Address to British Christians, "Many of you will not see much of this glorious conquest; but, in heaven, you will see thousands of these poor Black People,

who have been saved through the Gospel, by our Saviour, who bled and died for our sins. There I shall see you again, my dear brethren; and there you will find that your faithful labours of love, for the name and cause of Christ, have not been in vain."

The Directors have acceded to the request of Mr. Kam; and have sent out a printing-press, which he much needed, for the purpose of supplying the people with Religious Tracts, which were before transcribed with great labour. They have also sent out a large number of Tracts in Malay, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favoured with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price\*.

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional Missionaries to that Station. They are also in expectation, that the Netherland Society will, ere long, send more labourers into that extensive and promising field.

It is stated in the Appendix, that there are 20,000 Christians in Amboyna, and about the same number of Mahomedans, besides Chinese, &c.; and that there are many other Islands, where the people would gladly receive the Word; but are re-lapsing, for want of Christian Instructors, into Mahomedanism or Idolatry.

#### JAVA.

It is with the deepest regret that we have to record the death of Mr. Supper, at Batavia. His labours in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies, in behalf of Missions, and of Bibles and Tracts; and had the prospect of much usefulness, both among the Portuguese and Malay Christians. The loss of so zealous and active a labourer, in the prime of life, is deeply to be lamented; but we bow to the Sovereign

\* Mr. Kam says, that he needs at least 20,000 copies of the Bible, for the supply of the people in Amboyna and Neighbouring Islands. A single copy of the Bible was lately sold by auction for eight pounds.

Ruler of the World, and say, *Thy will be done.* The Society has at present no Missionary in that Station.

#### CEYLON.

Mr. Palm continues to preach in the Dutch Church at Columbo. Mr. Ehrhardt, who was for several years our Missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and Cingalese, and superintended Schools, has lately been appointed by the Madras Government (on the recommendation of Sir R. Brownrigg), Missionary to the Dutch Inhabitants of Cochin. Mr. Reade continues to superintend a School.

#### CONTINENTAL INDIA.

In this vast and populous region of the Globe, our Society has now Seven Stations, occupied by about Eighteen Missionaries; who, so far as their health will admit, are employed in preaching the Gospel, translating and circulating the Scriptures, and in supporting Schools for the Native Heathen.

#### CHINSURAH.

The most northerly Station is Chinsurah. Here Mr. May has long laboured; and is now assisted by Mr. Pearson, who was sent out last year; and by Mr. Harle, an European, who has resided some years in India.

The providence of God has favoured Mr. May with extensive opportunities of being useful, in that line of service to which he was always partial, and for which he had peculiar talents. The Native Schools in the neighbourhood of Calcutta, under his superintendence, were, according to the last accounts, thirty in number; including, on the books, 2663 Children, of whom about 1775 were in actual attendance †. The Schools, he judged, were likely to be increased, as the attention of the Public to them had been much excited.

About 100 Schools, he observes, have been established by different Societies in the last three years; and a Society has been recently formed at Calcutta (to which the Directors have subscribed) for the purpose of furnishing the Schools with elementary books—a measure which promises to be highly conducive to their

† By Letters since arrived, it appears that there are now thirty-six Schools, and that the number of Children is nearly 3000.

prosperity. In many villages, the Brahmins, as well as the inferior inhabitants, express great joy on the introduction of a School; as the education which the Boys receive, qualifies them for situations in which they may obtain employment and support.

## CALCUTTA.

Mr. Townley and Mr. Keith, since their arrival in September 1816, have been labouring to acquire the language: and have already begun to preach in Bengalee.

It has pleased God to give them favour among our countrymen in Calcutta; to many of whom they preach with much acceptance, and, we trust, usefulness. Their first house for worship, the Freemasons' Hall, being insufficient for the Congregation, Dr. Bryce, the Minister of the Scots' Congregation, with the approbation of the Kirk-Session, kindly offered the use of the temporary place which he now occupies, while the Presbyterian Church is building, at any time when not engaged by himself; for which accommodation the Directors feel themselves greatly indebted. Mr. Townley and Mr. Keith have also opened a place for preaching at Hourah, on the other side the river Hoogly, where the attendance is good. Thousands of the Natives are employed in the dock-yard, and access may be found to a number of populous villages in the neighbourhood.

Our Brethren, agreeably to their instructions, are active in the establishment of Schools; as calculated gradually to undermine that system of error and superstition, by which the millions of Hindoostan are so miserably enslaved. Mr. Townley has built a School-room in Calcutta, which will accommodate about 100 Children; and Mr. Keith has engaged a Poojah-house (a place for Pagan Worship) for another. A Sunday School is also commenced, in which the Children learn the Catechism; and some of their Parents also attend. Missionary Prayer-meetings are held alternately in the different Places of Worship; and our Missionaries cordially unite with their Baptist Brethren, on these occasions.

## GANJAM.

The malignant fever which long raged at Ganjam, has put a stop, for the present, to the Missionary Efforts of Mr. Lee; who had laboured there with ac-

ceptance, and for whom a Church had been built and Schools established: but both his Congregation and the Scholars have been dispersed. His own constitution has suffered so severe a shock, that he has been under the necessity of retiring from all labour for a time. Indeed it was providential that he was obliged by his illness to withdraw from Ganjam; for had he resided there at the time it was invaded by the Pindarees, it is probable that he and all his family would have been murdered. Two thousand of that party visited Ganjam on the 24th of December 1816; and his house, in which he had left most of his effects, was plundered. Mr. Lee, after having taken a voyage to Vizagapatam and Madras, not finding his health restored, was strongly advised, by medical and other friends, to remove with his family to the Cape of Good Hope; where they have arrived, and are gone to reside for a time at Stellenbosch; where we pray and hope that his health may be recovered, and that he may yet be spared as a useful Missionary, either in Africa or in India\*.

## VIZAGAPATAM.

Messrs. Gordon, Pritchett, and Dawson occupy this Station, which was commenced in the year 1805, by Messrs. Cran and Desgranges, long since deceased. Mr. Gordon's health, which had been so extremely reduced that it was expected he must have declined the Mission and returned to Europe, has been completely restored; so that he now is enabled to exert himself in the Missionary Work with renewed vigour. Mr. Pritchett also labours in teaching, translating, and superintending Schools. They are now assisted by Mr. Dawson, who, we are sorry to hear, has been much indisposed.

The Brethren are in the habit of associating and conversing with the Natives, who are more and more inquisitive about the truth, and with whom very interesting conversations frequently take place.

The influence of the Gospel appears to be gradually diffused in the country; so that the attachment of many to their superstitions is evidently diminished, and their attention to the Gospel increased. Having heard that at Chicacole, about

\* Mr. Lee is since arrived in this country.  
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sixty miles north of Vizagapatam, some persons had been induced to forsake the Pagoda, and throw away a favourite ensign of their idolatry which they used to wear on their persons, one of the Brethren paid them a visit; and, on ascertaining the fact, inquired into the cause; when he found, that, by reading the true VEDAS (or the New Testament which they had sent them), and by conversation with Anundaraya the Brahmin, who had formerly visited them from Vizagapatam, they had made this promising advance towards the religion of Christ. The Brethren are very desirous that a Missionary may be sent to this place.

The Brethren have made considerable progress in the translation of the Scriptures into the Telinga (or Telugo) Language; and they hoped to complete the whole of the New Testament by the close of the last year. The first edition of the Gospels which they had printed was wholly disposed of; and the call for more copies was very urgent, especially to the southward of their Station, and at Madras.

Under the head of *Vizagapatam*, in the January List, we have anticipated what the Report says respecting the Schools. It is added—

The Missionaries here are of opinion, that it is practicable, though difficult at first, to introduce Christian Books and Christian Principles into the Seminaries, and thereby lay a solid foundation for much future benefit.

#### MADRAS.

At this Presidency, and in a city said to contain, with its vicinity, nearly half a million of souls, Mr. Knill, who went out in 1816, now labours, together with Mr. Loveless, who has been many years at this Station. A considerable revival seems to have taken place; to which the presence and assistance of several Missionaries, who were waiting for opportunities to repair to their appointed Stations, happily contributed. An Auxiliary Missionary Society has been formed, and about 200*l.* transmitted to the Parent Society. More labourers are needed. Mr. K. says, "The Missionaries here are but a drop to the ocean."—In another Letter, the Brethren say, "Our calls for labour continue and abound. There is an amazing field at

Madras. Great concern is excited by the preaching of the Gospel; and we hope that our labours are not in vain in the Lord."

The Word of God is stately preached at the Chapel (erected in 1810 by Mr. Loveless) in the Black Town, and elsewhere occasionally, especially at the Fort and at the Mount, in English; at which latter place, a few individuals raised fifty pagodas for fitting up a Chapel. Mr. Loveless's School-room at Vepery is well attended, on Lord's-Day Evenings. Among the Natives there appears to be a desire to hear the Gospel. Mr. Gordon freely conversed with them in the streets, and at the Pagodas, on religious subjects; to which they paid much attention.

The Missionary Prayer-meeting on the first Monday of the month is stately observed, and well attended. There are also circulating Prayer-meetings held in private houses, to which the neighbours are invited, and where the Scriptures are expounded.

Much attention is paid to the Schools\*. There are 147 names on the books of the Free-School for Boys: a Free-School for Girls has been recently commenced, in which there are about forty. The School-rooms are erected in the Chapel Garden†. The Schools for Natives contain about 400 Children. The New Testament is introduced, and some parts of it are learned and repeated.

Mr. Knill is studying Tamil, which begins to be familiar to him. He is of opinion, that immense Congregations of the Heathen may be collected to hear the Gospel, when preached in their own tongue. The People receive Books and Tracts gladly. "The distribution of them," say the Missionaries, "is recreation to our bodies, relaxation to our spirits, and joy to our souls."

We have much cause to be thankful for the present state of the Mission at Madras, and for the prospect of future usefulness. The Directors will probably think it expedient to increase the number of their Missionaries at this Station, the second, perhaps, in importance in India.

\* "The number of our Schools might be greatly augmented, were it not for the expense attached to them. We might have thousands of Children; but Teachers, rooms, &c. are very dear."

† Mrs. Loveless and Mrs. Mead, who were the principal Superintendents of the Female School, give a pleasing report of its state. Several Gentlemen and Ladies at Madras contribute liberally to its support.

## BELHARY.

The progress of the Gospel at this Station, by the blessing of God on the labours of Mr. Hands, our first Missionary there, and of Mr. Taylor and Mr. Reeve, who now assist him, affords us great satisfaction. "Among the Heathen in India," says Mr. Hands, "our prospects are gradually brightening. Oh send us more labourers; and let your intercessions on behalf of the poor Hindoos be fervent and incessant!"

Mr. Hands, during the last year, paid a visit to Madras, and took with him the Gospels of Matthew and Mark, which he had translated into the Canaara Language, ready for the press, and was in expectation of getting them printed by the Calcutta Auxiliary Bible Society. The Gospels of Luke and John, the Epistle to the Ephesians, and extracts from other parts of the Scriptures, are also translated; and it is hoped, that, in the course of a year or two more, the Translation of the whole Bible will be accomplished. Our Brethren have not yet obtained a press at Belhary; nor is it certain whether that privilege will be granted, although the Public Authorities of India have every reason to be assured that it would not be abused.

Mr. Taylor is studying Canaara and Tamul, and has translated a part of the New Testament from the Tamul into the Canaara, and several Tracts. These, with Dr. Watts's Catechism, our Lord's Sermon on the Mount, and other Tracts which have been distributed among the People, have produced a considerable sensation. Old and young apply for Books, which they receive with great thankfulness; and many are beginning to express doubts about the verity of their own religion.

Mr. Reeve makes good progress in learning the language. His labours in English have been blessed.

The Schools contain about 400 Children. The Scriptures are read in all the Schools, and the Catechism taught: prejudices against this measure prevailed at first, but soon subsided; and there is great reason to believe that the instruction afforded has been blessed to many of the Children.

The distribution of Tracts, and portions of the Scriptures, has been extensive. Scarcely a day passes without applications for them: this affords a good opportunity of conversing with the

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Natives on their contents. The Brethren are also informed that their Catechism is taught in many Schools in the Country beside their own.

An Auxiliary Missionary Society, and a Tract Society, are established; together with a Reading Society, composed of about forty members, in which many good books have been read, and more are wanted.

Mr. Hands, in his journey from Belhary to Madras, visited many Schools, and distributed a number of Telinga Tracts; but was not furnished with a sufficient quantity to gratify all the applicants: he was delighted to observe the attention with which they were read. On his way home, he distributed many Canaara Tracts, and preached frequently in the Ghauts, wherever he halted: numbers listened attentively to him, while he taught them in their streets; and many followed him to his lodgings, desiring him to explain more fully what he had delivered, and to prolong his stay among them. Surely these are fields already white to the harvest! Who does not wish that many more labourers may be employed?

## TRAVANCORE.

The Station in this country, which had been relinquished by Mr. Ringletaube, and which was vacant for some time, is (or, we trust, soon will be) occupied by Mr. Mead; who, with Mrs. M. and their infant, proceeded thither in September last, from Madras, where he had resided for about a year after his arrival in India. He was kindly recommended by the Rev. Mr. Thompson, of Madras, to Colonel Munro, the British Resident in Travancore.

Since the Report was delivered, intelligence has been received that Mrs. Mead died on the 26th of October. Her departure was in holy peace and joy.

Mr. Smith, another Missionary, is appointed to assist Mr. Mead.

## SURAT.

We now cross the great Peninsula of India, to the populous city of Surat, on the north of the western shore.

The Brethren Skinner and Fyvie have devoted themselves to the study of Guzerattee. They intend to compile a

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Grammar and Dictionary: and are preparing for the press a small Catechism, and a few short Scripture Extracts; which they intend to print at Bombay, the American Missionaries having a press, with Guzerettee and Mabratta Types. Those Missionaries are now able to preach to the Natives in their own tongue, and have begun to print a correct edition of the Scriptures in Mahratta. Our Brethren are in expectation of having a printing-press at Surat, which they greatly need. They have Public Worship in their own house, in English, on Sundays, and on Wednesday Evenings; when some of the Natives occasionally attend.

It is their intention to establish Schools, as numerously as they can, with propriety and prudence; as they have many prejudices to combat. In their English School, there are about fifty Boys, and about half that number in the Native School. In Bombay, and we hope in Surat also, no objection is made to the use of the Scriptures as a School-book.

Mr. Donaldson, who was sent out to aid this Mission, informs us, in a Letter dated September 19, 1817, that he had arrived safely at Bombay, after a passage of eighteen weeks, and was graciously received by his Excellency Governor Nepean, who promised him a Letter of Introduction to the principal Officers at Surat. Mr. D. was affected with a view of the wretched superstitions of the Heathen, of which he observes, those who are not actual spectators can form no adequate idea\*.

#### MAURITIUS.

Mr. Le Brun, who has occupied this Station about three years, persists in his labours, but amidst considerable opposition, arising chiefly from the dreadful state of morals in the island. He has, however, the satisfaction of perceiving a great change wrought in some, by the instrumentality of the Word. Twenty-five persons are united in a Christian Society, and meet for social worship and conference. Mr. Le Brun was also employed by his Excellency Governor Farquhar, in giving religious instruction to the two brothers of a principal Chief of Madagascar, and who made considerable progress in a short time. They have since returned to that island, and we

\* Mr. Donaldson has since joined the Missionaries at Surat.

hope will be friendly to the Missionaries when they arrive at their Station.

#### MADAGASCAR.

To this important Station the Directors have long turned their attention; and are now happy to state, that Mr. Bevan and Mr. Jones, who received the rudiments of their education under the Rev. Mr. Phillips, of Neuaddlwyd, in Wales, and who have since attended to Missionary Studies at Gosport, sailed for the Mauritius in March last, intending to proceed from thence to Madagascar. The principal Chief, who sent his Brothers to the Mauritius for instruction, and who is said to be anxious for improvement in the arts of civilization, will, we trust, patronize the efforts of our Brethren.

For some account of Madagascar, see that article in the January List.

#### SOUTH AFRICA.

##### STATIONS WITHIN THE COLONY.

##### Cape Town.

Mr. Thom perseveres in his labours, both among the Colonists and the Slaves, of the latter of whom there are multitudes disposed to hear the Gospel. He has again made a tour, of about 1800 miles, in which he visited the Stations of Mr. Seidensaden and Mr. Pacalt; and had an opportunity of preaching, in Dutch, to thousands of Colonists, Hottentots, and Slaves.

Mr. Thom has lately made an application to the Governor, for permission to build a Chapel in Cape Town, for the instruction of Slaves. His letter was referred by his Excellency to the Consistory of the Reformed Church at the Cape; who met to consider it, but broke up without coming to any determination. He has since hired a house, and intends to preach in Dutch, and to hold English Prayer-meetings. His English Congregation has considerably increased lately.

##### Stellenbosch.

Mr. Bakker, who has laboured at this Station many years, is not able, on account of his infirmities, to extend his labours, as he wishes, into the surrounding country.

Mr. Bakker labours under considerable restraint, not being allowed to baptize the Converts, or admit them to the Lord's Table. This he feelingly laments, and longs to have these restrictions removed.



The Directors hope, that if a Deputation be sent to visit our Missionary Stations in Africa, a measure which they have long had in view and have anxiously endeavoured to accomplish, this impediment may be removed.

*Bosjesveld.*

Mr. Kramer, in his last Letter, tells us, that he was employed in preaching to the Slaves, Hottentots, and Colonists; the latter of whom, being far from any Church, greatly needed his assistance: and that, though he expects to derive his support from the people among whom he labours, he still wishes to be considered in connection with this Society.

*Caledon.*

This Station, which has been occupied by Mr. Seidenfaden about six years, appears to be nearly in the same state as reported last year; the number of baptized Adults being about 60, and the Children who attend the School about 50. Improvements have been made, by large inclosures for cultivation, especially for kitchen-gardens, and by making better roads and fences\*. The people belonging to the Settlement are about 400. In the long evenings of the winter months, Mr. S. catechized the people every other evening, and was much encouraged by the progress that many of them made in the knowledge of the Truth.

*High Kraal.*

See this article in our January List.

Mr. Evan Evans, who, with other Brethren on their way to Bethelsdorp, rested at this place, speaks with delight of the affectionate regard which the people paid to Mr. Pacalt, on his return on a journey; and of their strong expressions of gratitude to this Society for sending them Missionaries; with their astonishment that any could be induced to leave their parents and brothers and sisters in England, to come and live among Hottentots.

Mention also is made of the holy triumphs of a Hottentot, converted to God at the age of 90; and who, in the

expectation and hope of death, rejoiced with joy unspeakable and full of glory.

*Bethelsdorp.*

The official account of the state of Bethelsdorp, for the year 1816, did not reach us in time for insertion in our last Report. From that account we learned, that, though the Settlement had laboured under some severe discouragements, especially from the sterility of the soil, scanty supply of water, and a bad season for corn; yet many instances had occurred of the power of divine grace in the conversion of the Heathen. In the course of that year, the Missionaries had baptized 143 Adults, of whose conversion they had no doubt. They had also baptized 100 Children. Civilization is progressive among the people; though not in the degree which the Brethren desire†. The Knitting-school, under the care of Mrs. Messer, flourishes: many stockings have been made and sold, and a quantity was ready for sale. Mr. Hooper, who has the care of the School, containing, we believe, more than 300 Children, reports favourably of their progress.

The Report of Bethelsdorp for the past year is just come to hand. This Station has been strengthened by the accession of Mr. Hooper and Mr. Evan Evans, who are now able to preach in Dutch; and the latter will be serviceable to the cause, by his acquaintance with the art of printing. The Report contains a striking specimen of the talents of one of the Native Preachers. A new church is now building. The Brethren preach occasionally to the Military at Algoa Bay. During the last year, 15 Adults have been baptized, and 34 Children: 43 have been born, and 16 have died: 24 couples were married. The Settlement includes 45 well-cultivated gardens. We hope that this Station, the external appearance of which has excited so much censure, is now in an improving state. The spot, indeed, was ill chosen, and labours under great disadvantages; but the spiritual benefits received by many persons have far exceeded, in real importance, all its external defects.

\* Mr. S. says he has planted a *quince-hedge* in the valley, 1000 feet in length, which answers the double purpose of defending the kitchen-gardens, and in two or three years will yield a quantity of fruit for the use of the poor people. This was planted chiefly by the baptized females, the men being employed in working for the inhabitants, in ploughing, &c. and in cultivating their own grounds.

† Mr. Messer, in a Letter to Mr. Campbell, says: "If you were now to visit our kloof, you would see most excellent gardens, of which one belongs to me, where there are many vines, which at this time (January 1817) are full of grapes nearly ripe. There are also many peach-trees laden with fruit. Last week I gathered a quantity of figs. Between our houses and the mill are excellent gardens, planted with fruit-trees, and fenced with high walls."

*Theopolis.*

The Brethren, Ullbricht and Barker, have been much indisposed; and the latter almost wholly incapacitated for labour. Mr. Ullbricht expresses much thankfulness to God for his goodness ever since this Settlement was formed, as a branch from Bethelsdorp, in the year 1814. The situation, being but two miles from the sea, and near rivers and a wood, is very advantageous, and affords many facilities for a comfortable subsistence. The external circumstances of this Station are generally encouraging: much land is cultivated; and, but for frequent droughts, the produce would be abundant. Their cattle are much increased; and they hope soon to improve their houses. There are now upwards of 80 gardens, each containing about an acre of ground, and additional ones are forming\*.

"As to our privileges," says Mr. Ullbricht, "the greatest of all is, that our labour has not been in vain: many souls have been brought to the knowledge of the Lord: this lightens all our burdens. Our Church consists of 87 members (39 men and 48 women)." They have been occasionally plundered by the neighbouring Caffres, whose incursions excite some degree of apprehension; but they repose confidence in the Divine Saviour.

Mr. Barker proceeds with the School, though much hindered by illness.

An Auxiliary Missionary Society has been formed, which last year produced about £.15. besides eight rix-dollars contributed by the Children of the School.

## STATIONS BEYOND THE COLONY.

*Caffraria.*

(Kat River, about 200 miles N. E. of Bethelsdorp.)

To this new, distant, and arduous Station, Mr. Williams, with Jan Tsatzoo, a Converted Native, repaired in 1816, where he built a house for himself and family, formed a garden, inclosed ground for corn, and prepared for conducting water to it from a distance. About 100 Caffrees attend his ministry

\* "In 1814," says Mr. Ullbricht, "we sowed 20 bushels of corn, and gathered but little, on account of the drought. In 1815 we sowed 60 bushels—gathered 608 (of 8 bushels I gathered 324). In 1816 we sowed 212 bushels, and for my own use 20, but did not gather so much as the last year from the s. This year (1817) we sowed 252 bushels."—The increase of cultivation is a proof that the Missionaries have not been idle, or inattentive, as the opposers of the African Missions say, to civilisation.

on the Lord's Day, and about 70 on other days. He has commenced a School for the Native Children. While he preaches, not a word is heard, nor a smile perceived. Many steadily attend the Word, and unite in prayer; and though their knowledge is yet but small, Mr. Williams had reason to believe that his labour was not wholly in vain.

Mr. Williams greatly needs further assistance; and we hope that Mr. Brownlee, a Missionary originally intended for Lattakoo, and who was inclined to join him, has obtained permission from the Government at the Cape to proceed to Kat River for that purpose.

*Hephzibah.*

Mr. Corner and J. Goeyman occupied this Station for a short time after Mr. Smit, but were ordered to leave it, and have retired for the present to Bethelsdorp. But we are glad to hear that his Excellency the Governour has permitted Mr. Moffat and Mr. Kitchingman to proceed to this spot, where the people are earnestly desirous of hearing the Word‡.

*Griqua Town.*

The Mission appears to be in more favourable circumstances than during the two preceding years. Some persons, who had behaved ill and left the Settlement, and whose conduct threatened much mischief, have repented and returned. Mr. Anderson, in a Letter dated Griqua Town, 15th Jan. 1817, says, "Scarcely a Sabbath passes, but we receive one or more by baptism." The revival is chiefly among the females, who have now a social meeting among themselves, in which Mrs. Anderson and Mrs. Helm preside. Mr. Anderson had baptized 50 Adults, chiefly young persons, whose hearts the Lord had powerfully impressed, even at the time in which the enemy of souls was permitted so to rage, as threatened to destroy the whole Settlement: but, by the preaching of the Word, several of the most violent opposers had returned, asking forgiveness, and promising to do every thing in their power for the good of the Station.

A great quantity of corn was sown the last year, and much new land cultivated.

All things considered, we have great cause for thankfulness.

‡ Mr. Kitchingman is gone to Bethany: he had proceeded, on the 3d of December last, as far as Ilyzondermeid, with Mr. Moffat, who was going to Peace Mountain to join Mr. Ebner.

*Bethesda.*

Mr. Sass relates many pleasing instances of the power of divine grace in the hearts of the Corannas, many of whom appear to be truly pious. About 20 Adults were baptized in the course of the year, besides Children.

The converted people of this Settlement, in their intercourse with kraals of Bushmen and others, frequently take occasion to speak of Christ and Salvation to them, and sometimes apparently with much effect. In one place they found a large kraal of Bushmen; and were surprised to hear their Chief speaking to them of the things of God, which he had occasionally heard at Bethesda, and conducting divine service in an orderly manner.

They frequently suffer by the incursions of the wild Bushmen, who steal their cattle. In one instance they apprehended several men, who some months before had robbed them; but, instead of punishing them, as was expected, they treated them with kindness, and made them a present of several sheep and goats. They were astonished and ashamed: and one of them, trembling, said to some others, "I shall not believe they will spare my life, until I get home in safety; for though they deal thus kindly with us at present, they will certainly kill us as we return." They found, however, that the benign principles of the Gospel prevailed; and thus the Christians *overcame evil with good.*"

*Lattakoo.*

Under the head *Krooman's River*, in the January List, we have already given the substance of the following statements.

After two unsuccessful attempts to commence a Mission in this city, the Missionaries, on their third visit, succeeded. When they arrived there, on the 28th of December, 1816, they found the King sitting in the midst of his Chiefs; and upon informing him that they were come in consequence of the permission which he had given to Mr. Campbell, and his promise that he would be a father to them, he began to repeat the objections formerly stated: but, having pleaded the King's promise, and that the good people over the great waters had sent them on purpose to do

them good, the King gave them leave to unyoke their oxen under the great tree, which amounted to a permission for them to remain. The next day, one of the Brethren, who understood Bootsuanna, commenced preaching to the people.

Not long after the arrival of the Missionaries, the King, with about a thousand of his people, armed, set out on a predatory expedition against a northern tribe; contrary to the earnest solicitations of the Brethren; to whose care, however, he committed his Queen and family, during his absence. When the conflict took place, his forces were immediately routed: about 200 were killed, and himself hurt in his feet in the retreat. He returned, with difficulty, to Lattakoo; heartily repenting of the ill-judged and unfortunate expedition.

The Missionaries having now obtained his favour and friendship, he requested their continuance with him; though this measure was not agreeable to some of his principal people: and, judging that the present site of the town, which had long been found inconvenient, would become more so by the accession of the Missionaries and those who accompanied them, he determined to remove to a more eligible spot, situate on the banks of the Krooman River, about three days' journey nearer to Griqua Town. On the 4th of June, the Missionaries removed to the Krooman, and commenced their preparations for the Settlement. Mr. Hamilton's mechanical operations in the structure of a water-mill filled them with astonishment\*.

In a Letter, dated May 23, 1817, it is stated, that some of the King's Family were very attentive to religious instruction; and that one of them, on hearing a person complain that he could not understand the Word, advised him to retire, and say, "Lord Jesus, open my heart, to understand and love thy Word!"

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\* When they saw Mr. H. make a hole through the millstone, they were so astonished, that they thought he must be more than a man. The iron chain of the waggon also filled them with surprise: they could not conceive how the links were put together; and one of the Chiefs, seeing a Missionary form a steel and strike fire with it, insisted he must be a God. Some of the people from the neighbourhood of Lattakoo, observing the superior knowledge of the Missionaries, said to the inhabitants, that they were highly favoured, for God had come to visit them.

This knowledge of the useful arts may prepare the minds of the people for listening to their spiritual instruction.

assuring him that he would hear his prayer.

The printing-press for Lattakoo is arrived at Griqua Town. The Missionaries have begun to compile a Dictionary and Catechism in Bootsuanna.

*Makoon's Kraal, &c.*

Mr. Campbell having given the people of Malapeetsee and Makoon's Kraal reason to expect that Missionaries would be sent to them, one of the Brethren determined, as soon as possible after arriving at Lattakoo, to pay them a visit. It appeared that the Corannas had left Malapeetsee, and removed to the Matslakoo River. The Missionary was received with open arms, and the people immediately flocked to hear the Word. They declared that they had waited impatiently for the fulfilment of the promise made them four years ago; that they had tried to live without the Word of God, but found it impossible; and insisted upon the Missionary continuing with them. They had heard, they said, that the Word was going to every Nation, and they were afraid of being too late. The Missionary could not stay with them, but promised to send a Preacher shortly.

Makoon also was earnestly desirous that the Missionary who visited them from Lattakoo should abide with them; which being impracticable, they were rejoiced when Cupido agreed to stay with them. One of the Chiefs appears to be a man of prayer, and worships God devoutly with his family: such was his attachment to the Word, that he had resolved to accompany the Missionary to Lattakoo, but was providentially hindered. Cupido was, by solemn prayer, separated to the work at this Station.

*Bethany.*

By a letter from Mr. Schmelen, dated 10th March, 1817, we are informed, that, on his return from the Cape, whether he had been on business, he learned on the road that he should not be able to proceed to his distant Station, in consequence of the want of water for his oxen, which were wearied out: he therefore wrote to his people at Bethany, to send more oxen, to help him onward. In the mean time he proceeded to Pella, to settle the affairs of the Mission there.

At the place from which he writes, formerly called *Byzondermeid*, but now

Steinkopff, he informs us, that there is among the people a general desire to hear the Word, and that a praying spirit prevails among them: a place of worship is built; and service regularly performed, morning and evening. But of the state of the Mission at Bethany, we have not received any particulars\*.

*Jerusalem.*

(Formerly called Peace Mountain, and Africaner's Kraal.)

About 400 people attend the place of worship, which is now too small for the accommodation of all who wish to hear. "Since I came," says Mr. Ebner, "to Africaner's Kraal, which I have named Jerusalem, I have baptized 40 persons, Converts and their children; and married about 40 couples. I have received 100 Bibles and 100 Testaments from the British and Foreign Bible Society, for the use of those who can read Dutch." He says that the Converts continue to be much attached to the Gospel, and to himself as their Teacher; and that they maintain among themselves social meetings for prayer and conference, in which they express their religious views and feelings with remarkable animation.

Civilization is making progress. Mr. Ebner has introduced potatoes, and other useful vegetables, which prosper beyond his expectation: he speaks also favourably of the crops of corn: and rejoices, in hope that the Natives will soon reap abundant advantage from the increase of the comforts of life among them, as well as from the superior blessings of the Gospel. And thus is presented to the world another proof of the truth of what one of the Missionaries before asserted, that, in Africa, "the Bible and the Plough go together."

On a review of the state of our Missions in Africa, we find occasion to sing both of *mercy and of judgment*. With grief we have heard of the lamentable fall of one of our Missionaries into immorality; and learned, at the same time, a few instances of less flagrant misconduct in others: but the feelings

\* On his journey, Mr. Schmelen met a Namaqua Chief, who was going to the Cape, there, if possible, to procure a Missionary for his people; when Mr. Shaw, of the Wesleyan Connexion, who had resided some time at Cape Town, and was travelling with Mr. Schmelen, agreed to accompany that Chief to the place of his residence (Khamies Mountain), and abide with the people, which he accordingly did; and we gladly learn that his prospects are very pleasing.

excited by this afflictive intelligence have since been alleviated, by intimations of repentance on the part of the offenders, which it is hoped will be followed by satisfactory evidence of its reality. It has, consequently, been the painful duty of the Directors to mark their detestation of the faults committed; in such a way, as will, it is hoped, maintain the honour of the cause, and prove an admonition to others. They also trust, that some irregularities in the management of our affairs in that part of the world will be fully remedied, by the wisdom and prudence of the Deputation which they hope soon to send to Africa.

When we consider the numerous perils and strong temptations to which our Missionary Brethren in Africa are exposed, we cannot but recommend them to the constant and fervent prayers of all the Members of the Society. Let them not be forgotten in your daily supplications. They greatly need them: they earnestly intreat them. Oh! pray that God may keep them, by His mighty power, through faith, unto salvation!

#### MALTA.

Mr. Lowndes, who arrived in Malta in November 1816, has continued there, as at first proposed, for the purpose of acquiring Italian and Modern Greek. While thus employed, he has embraced every opportunity of preaching the Gospel. Several persons appear to have derived solid advantage from his Ministry; and he is very desirous, that, when he leaves Malta for the Greek Islands, another Minister from England may fill his place. It is probable that he will soon be enabled to proceed to Corfu or Zante, to pursue the original object of his Mission—the revival of Pure Religion in Greece and in the Greek Islands. The Directors intend soon to send another Missionary to Malta.

#### WEST INDIES.

##### DEMEREKA.

The accounts received from Mr. Davies, Mr. Elliott, and Mr. Smith, who labour in different parts of this extensive and populous Colony, are gratifying. Several thousands of the Negro Slaves, as permitted, in rotation, by their Masters, attend on Mr. Davies, at George Town; on Mr. Elliott, on the West Coast; and on Mr. Smith, at Le Resouvenir. These

people gladly hear the Word; and in many cases, it is believed, with the best effect.

We are grieved to find, that the opposers of Missions have defamed our Brethren in the public Newspapers; on which account they have judged it necessary, in vindication of their character, to appeal to the justice of their country. We are persuaded, however, that their blameless conduct, and the good effects of their instruction on the Slaves, will finally prevail against the unhappy prejudices entertained by some of their owners, whose interest, we are confident, would be best promoted by the universal instruction of the Negroes.

The Congregation at Le Resouvenir, formerly under the care of Mr. Wray, has been much revived and increased. The Chapel built by Mr. Post is now insufficient for those who desire to attend; and a larger, in a more eligible situation, is about to be built: the Negroes have offered all the assistance in their power toward its erection. Great attention is paid to catechetical instruction; and the Negroes are very diligent in learning the Catechism. Those who learn of the Missionaries, take pains to teach others who cannot personally attend; so that the knowledge of Divine Truth is rapidly and widely extending. Mr. Smith has baptized seventy or more Negroes, after due examination, and on receiving a recommendation from their respective Masters; who readily acknowledge the good effect of religious instruction, apparent in their diligence, and the improvement of their morals\*.

The success of our Brethren in this Colony, and the desire generally expressed by the Negroes to be instructed, have induced the Directors to determine

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\* While some of the Masters are apprehensive that the religious instruction of the Slaves will prove injurious to their interests, and therefore forbid their attendance, others are fully satisfied that religion will make their Slaves more docile and useful. A pleasing instance of this kind is related by Mr. Smith: "There is a Slave of the name of Gingo, whose master gives him, as he does many others, task-work. When this is appointed, he says, 'Now, Gingo, when you have done this, you may go and pray.' Gingo replied, 'Me glad massa know now dat pray do every ting.'" The death of this valuable slave, who used to lead the singing in the Chapel, is much lamented by his sable brethren.

A Planter, who complained that one of his Slaves was too religious, admitted, however, that "in every other respect he was a good servant, and that he would not sell him for 5000 guilders," above 400l; a sufficient proof that religion had not spoiled him.

on sending two more Labourers into this promising part of the Vineyard, one of whom is to be stationed at Mahaica, where the people have long enjoyed occasional instruction. Mr. Smith says, "the poor Slaves bless and pray for the Directors and friends of the Missionary Cause."

#### BERBICE.

The efforts of Mr. Wray in behalf of the Slaves of this Colony promised much usefulness. Many of the Slaves on the Crown Estates, on which he resided for some time, had been taught to read; and not a few of them appeared to have received the Truth in the love of it. Many of them had been baptized. These estates, however, having been restored, about two years ago, by a special convention, to the Dutch Company, to whom they had formerly belonged, Mr. Wray was soon wholly excluded from them by the new managers; and the Slaves were not only deprived of the benefit of his instructions, but the Bibles, and other books which he had given them, were taken away, and all communication with him prohibited.

Since this painful occurrence, Mr. Wray has been engaged in the instruction of a large body of Slaves, about 300 in number, who belong to the British Government, and reside in the town of New Amsterdam, where they are employed chiefly as mechanics. In the pursuit of this object, he has hitherto enjoyed the countenance and aid of the British Government; and the Directors are led to hope that these will be continued to him. Some very embarrassing and perplexing difficulties, however, have been thrown in his way, by persons on the spot; and, with a view to their removal, he has been induced to visit England. He will shortly return to Berbice, and resume his labours, where Mrs. Wray, during his necessary absence, has continued to instruct the young and female part of his congregation. The situation in which Providence has placed him is important; for besides the Crown Slaves already mentioned, among whom he labours with the sanction and encouragement of the British Government, his preaching is attended on Sundays by a number of other Slaves, by many free people of Colour, and by some Whites. Divine Services has hitherto been performed by Mr. Wray in a large room: but it is intended that a Chapel shall be built for the accommodation of the congregation.

#### TRINIDAD.

Mr. Adam continues in this island, and stately preaches in the town of Port of Spain; where there are some who attend very seriously, and among whom, during the past year, he has seen some instances of conversion.

The unfounded apprehension of danger from the meetings of Negro Slaves, which prevails in the West Indies, has induced his Excellency the Governor to impose peculiar restrictions on the labours of the Missionaries in Trinidad, to which Mr. Adam thought it his duty respectfully to object; but the result we have not yet heard.

Mr. Adam meets with more encouragement at a place on the coast, which he frequently visits, where the Word appears to make a very powerful impression, and where the Planters have proposed to support a Preacher. The Directors have therefore acceded to the repeated request of Mr. Adam; and, in February last, sent out Mr. Mercer, who was for a time under the instruction of the Rev. Mr. Newton, at Witham.

A few months ago, Mr. Adam, in an excursion into the interior of the island, had an opportunity of paying a visit to a new Settlement, consisting of upward of 600 Negroes: they were formerly Slaves in North America; but, having been taken prisoners in the late war by the British, were brought to Trinidad, where they were made free, and had land assigned them, which they cultivate for their support, assistance being afforded them until that could be accomplished. These people, some of whom had acquired the knowledge of the Gospel in America, now occupy ten or twelve villages, where they maintain, as well as they are able, the worship of God. They are well reported of, as quiet, sober, and industrious. Mr. Adam was delighted with their appearance; and they were highly gratified by his friendly visit, and his preaching among them. He is desirous of establishing Schools, and procuring a Minister for them.

After a few particulars respecting British North America, the Report proceeds to speak of

#### IRKUTSK,

(In Siberia; about 4000 miles east of St. Petersburg.)

At our last Annual Meeting, Mr. Stallybrass, a Missionary intended for this distant Station, had an opportunity of

taking leave of the Society, and requesting their prayers for his success. Soon after that day, he embarked with Mrs. S. for St. Petersburg, where they safely arrived; and Mr. S. applied himself to the acquirement of the Russian Language, as well as to the preaching of the Word among the English.

While the Directors were inquiring for a second Missionary to unite with Mr. Stallybrass, they were gratified by the offer of the Rev. Cornelius Rahmn, of Gottenburgh, who, on there presentation of this subject to him by Dr. Paterson, in his return from England to St. Petersburg, and on our earnest invitation, readily relinquished all his connections and prospects, to devote himself to the service of Christ among the Heathen.

These Brethren, having received all encouragement and assistance from Dr. Paterson and other friends, and aided by the officers of Government at St. Petersburg, left that city on the 3d of January last, and arrived at Moscow on the 15th. His Imperial Majesty having expressed a wish to see them, they had the honour of an interview with the Emperor, who received them most graciously, and conversed with them freely on the object of their journey, which he warmly approved. His Majesty assured them, that every possible facility should be afforded them on their journey, and that his prayers should ascend to God on their behalf\*. After taking leave of His Excellency Prince Galitzin, who had promoted their interest with the most friendly ardour, and of his Excellency M. Papoff, who had also been their zealous friend, they proceeded on their journey towards Irkutsk, on the 19th. By a Letter, which has been received, dated 27th Feb. we learn that Mr. Stallybrass and his companions had on the preceding day reached Tobolsk. They had accomplished rather more than half their journey, and, through the preserving care and goodness of their Divine Protector, with much less fatigue and inconvenience than, considering the season of the year in which they travelled, could have been expected. Every thing that human care and kindness could effect had been done for them, by order of the Emperor and his Government; and they were received and treated with the utmost respect and attention, by persons in authority, throughout their whole route†.

\* For a fuller account of this interview, see p. 140 of the Number for April. The 9th of January there mentioned means Old Style, the Russians still reckoning by that Style. EDITORS.

July, 1818.

It is added, in a Note, that they arrived at Irkutsk, March 30th, 1818, in good and improved health.

#### CALMUCKS.

The Directors have lately granted £.100, in addition to £.300 formerly given, in aid of the Moravian Mission to the Calmucks, of the Torgutak Tribe; where the Brethren Schill and Huebner, having now acquired their language, are beginning to preach the Gospel; and from whom communications, holding out pleasing prospects, have been received.

#### SEMINARY.

The Directors are enabled, by the Report of their Deputation, who lately visited Gosport, to state, that the Seminary under the direction of Dr. Bogue, now assisted by his son, Mr. David Bogue, is in a very prosperous state. We transcribe a part of the Report. "Your Deputation has great pleasure in reporting the encouraging state of the Missionary Seminary at Gosport. Of the assiduous attention of the respected theological Tutor to the formation and improvement of the minds of his Pupils, they cannot speak too highly. His mode of lecturing on theological subjects appears to them peculiarly adapted to impart information, to meet and vanquish objections, to excite talent, and to direct every accession of knowledge to the great purpose of preparing the young men for the arduous employment before them." They speak also in terms of commendation of Mr. David Bogue, of his qualifications for the classical branch of education, and of his useful method of teaching; and they observe, that the superior attention now paid to the languages, promises to be of great advantage to those Students who may be required to translate the Holy Scriptures into the languages of the Heathen.

The Deputation, together with the Tutor, report very favourably also of the Students,—as to their acquisition of knowledge, the correctness of their doctrinal views, and of their decided piety and devotedness to the work of God.

There are now nineteen Students in the Seminary, several of whom will probably soon depart to their various scenes of labour.

It should here be noticed, and with great thankfulness, that some of the Students

† From St. Petersburg to Moscow is 530 Eng. miles.

Moscow to Perm . . . . .	979
Perm to Tobolsk . . . . .	607
Tobolsk to Tomsk . . . . .	777
Tomsk to Irkutsk . . . . .	1047

Total . . . . . 3910

From Irkutsk to Peking, about 1500 miles.

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now at the Seminary, as well as some who have lately finished their studies there, had received the benefit of classical instruction at other Academies, before their admission at Gosport; and the Society has lately enjoyed the services of some others, who had already completed their education. They receive it with gratitude, as a *token for good*, that the Lord has inclined the hearts of pious young men, whose talents have already been tried and approved, to devote themselves to Missionary Labours; and to consecrate to Christ their literary attainments, in order to promote his kingdom among the Heathen. And they indulge the hope, that many more, in the various Colleges and Seminaries of England, Wales, Scotland, and Ireland, will be actuated by the same noble and disinterested motives.

#### MISSIONARIES OF THE YEAR.

During the past year, the Directors have sent forth into the field of labour, Ten Missionaries:—Mr. Stallybrass and Mr. Rahmn, to Irkutsk; Mr. Mercer, to Trinidad; Messrs. Milton, Fleming, Beighton, and Ince, to Malacca; and Messrs. Bevan and Jones, to Madagascar; and Mr. Gyles, as a cultivator, to Otaheite. Eight of these Brethren went out married.

#### FUNDS.

Into the subject of the Funds, the Report enters at large, in consequence of a diminution in the income: and strongly urges on the Members the necessity of increased exertions, in order to a continued extension of the Society's Missions; it having been found, contrary to expectation, that the Missionaries derive little or no support from the places in which they reside; but that their claims on the Society augment in proportion as their families enlarge. The charges of the present Missions, with the requisite contingencies, amounted, last year, to three-fourths of the Society's income from ordinary sources: these must be considered permanent, and even increasing charges; and will be augmented, besides, every year, by each new Mission. Limitations are, therefore, approaching, and that not slowly, to the extension of the Society's operations, unless prevented by a decrease in the expenditure of the existing Missions (which, for the reasons already stated, seems hardly

to be expected), or by a renewed and progressive advance in the Society's income.

#### CONCLUSION.

Having recited the proceedings of this Society in the great work of evangelizing the Heathen, we cannot refrain from expressing our unfeigned pleasure, in witnessing the progress and success of other Societies, in our own country and abroad. We perceive, with delight, the zeal with which they are animated, the liberality with which they are supported, and the blessed effects which have already attended their labours. The great object, which for many ages and generations seemed to be unnoticed or was thought unattainable, has now taken full possession of the minds of our Fellow-Christians, of almost all denominations; and we hope will become a kind of national—of universal concern. We cannot, therefore, but indulge the hope, that the glorious season, long predicted, is at hand, when the name of Jesus shall be exalted in every land and by every tongue.

Whilst the Directors reflect, with pleasure, on the extent to which the efforts of the Society have been carried, and on the continuance of that efficient support which has been derived from the Annual Subscribers, from numerous Congregations and the Auxiliary Societies in town and country, to whom we most thankfully make our acknowledgments, we beg leave to remind our friends, that what has already been achieved bears no proportion, or at most a very small proportion, to the crying necessities of a perishing world, *lying in wickedness*.

The countries in which our Missionaries are now placed, require many additional labourers. India Proper, and India beyond the Ganges, as well as Africa and the West Indies, demand many, many more Missionaries; there being almost everywhere a disposition to hear the Gospel: while islands and countries yet unattempted by us, Sumatra, Borneo, and Penang; Persia, Tartary, Abyssinia, Egypt, Greece, South America—regions containing hundreds of millions of souls, excite the commiseration and claim the help of British Christians.

Let us therefore, beloved Brethren, steadily persist in the course which we have commenced; and, instead of relaxing our efforts, let us redouble our zeal: let us abound yet more and more in the work of the Lord; for as our labour has not been, so are we confident it will not be, in vain in the Lord.



## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### MANCHESTER LADIES' ASSOCIATION.

IN the Abstract of the last Report of the Society, we gave some account of the successful exertions of Mr. C. S. Dudley, in forming Associations among the Ladies at Liverpool. The following Letter from him to the Committee, will shew that he has been equally successful at Manchester.

The Committee will rejoice to learn, that the Ladies of Manchester are indeed emulating their Liverpool Sisters in the course of Christian Charity. The similarity of extent and population induced the application of similar means; and it is with heartfelt satisfaction that I now announce the establishment of the following THIRTEEN Ladies' Bible Associations, in connexion with the Ladies' Branch of the Manchester and Salford Auxiliary Bible Society: viz.

1. New Cross Association.
2. St. Michael's Association.
3. Exchange and Collegiate Church Association.
4. St. Clement's Association.
5. St. Paul's Association.
6. Minshall Association.
7. St. James's and Oxford-Road Association.
8. St. Ann's and St. Mary's Association.
9. St. Peter's and St. John's Association.
10. Trinity Association.
11. St. Stephen's Association.
12. Pendleton and Eccles Association.
13. Ardwick Association.

To each of these Associations, a Treasurer, three Secretaries, and a numerous Committee, are appointed; and all find a common centre in the Branch Committee, through which they are connected with the Auxiliary Society. My detention at Manchester enabled me to place all these Societies in a state of complete regularity; and it affords me the greatest pleasure, to bear this testimony to the caution and prudence, as well as the zeal and emulation, which characterize these "honourable women."

I have already seen sufficient to justify my confident persuasion, that these several Institutions, embracing a population of 130,000 souls, will prove a blessing to this great and important town. I have already alluded to one fact, of a nature peculiarly interesting;—not fewer than 21,500 Children receive the benefits of Education in the Day and Sunday Schools of Manchester.

### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF THE ASSISTANT SECRETARY IN DERBYSHIRE AND STAFFORDSHIRE.

AFTER attending the Second Anniversary of the Derbyshire Association, as reported in our last, Mr. Bickersteth proceeded to Matlock, where he detailed, at a full Meeting of the Inhabitants of that place, on Friday the 12th of June, the state and progress of the Society. The Rev. Messrs. Gell and Sim, and Mr. Radford, also addressed the Meeting. The Collection amounted to above 14*l*.

On Sunday the 14th, he preached, in the Morning, at Chesterfield; when upward of 36*l*. was collected: and, in the Afternoon and Evening, at Dronfield, in which small village the Collections were nearly 10*l*.

On Friday, June 19th, he preached at Lane End: and, on Sunday, the 21st, at Cheadle in the Morning, and at Leek in the Afternoon; nearly 50*l*. being collected.

Sermons would have been preached at Newcastle and Stoke, but were deferred on account of the General Election.

From Cheadle and Leek he proceeded to Tamworth and its neighbourhood. On Sunday, the 28th of June, he preached at Sutton Coldfield, Kingsbury, and Fazeley; on Wednesday, at Poplesworth; on Friday, at Measham; on Sunday,

the 5th of July, at Yoxall, Walton-on-Trent, and Tamworth; on Tuesday, at West Bromwich; on Thursday, at Croxall; and, on Friday, at Shenstone. The Rev. Thomas Cotterill, of Sheffield, joined Mr. Bickersteth on the 7th, and preached that evening at Curdworth. The Collections were as follows:—

	£.	s.	d.
Sutton . . . . .	11	16	0
Kingsbury . . . . .	11	8	4½
Fazeley . . . . .	9	5	2½
Poplesworth . . . . .	12	10	0
Measham . . . . .	14	14	10½
Yoxall . . . . .	33	0	0
Walton . . . . .	15	10	7½
Tamworth . . . . .	40	5	0
West Bromwich . . . . .	16	1	6
Curdworth . . . . .	15	18	6
Croxall . . . . .	21	15	2½
Shenstone . . . . .	18	13	5

The Collections at most of these Churches far exceeded the expectations of the Clergy; and proved that more may be raised than is generally imagined, by a week-day Sermon at a Country Church.

On Wednesday evening, the 8th of July, a Meeting was held of the Tamworth Association, in the north chancel of the Parish Church, which was very fully attended. The Rev. Francis Blick, the Vicar, was in the Chair. The Rev. Messrs. Cotterill, Oliver, Graham, Bickersteth, Palmer, Thompson, and Edward Blick, addressed the Meeting.

The Society is greatly indebted to the zealous exertions of the Vicar of Tamworth; through whose efforts, seconded by the Clergymen in the vicinity, between 300*l.* and 400*l.* is annually raised for the Society, in Tamworth, and the neighbouring towns. Above 220*l.* was collected in the course of a fortnight.

A few facts will shew the spirit which accompanied these Collections, and particularly among the young.—A little Girl, after hearing an account of the Schools of the Black Children, brought a two-guinea piece, which she had received as a present, and said to the

Assistant Secretary, "Take this for the poor Black Children." The School-Children at Hamstall Ridware interested themselves much in the success of the Sermon at Yoxall; and voluntarily collected fifteen shillings, which they sent by a deputation. These feelings will grow with the growth of many of these Children, and render them blessings to their Country, and to the Church of which they are Members.

#### THIRD ANNIVERSARY OF THE MANCHESTER AND EAST-LANCASHIRE ASSOCIATION.

On the 11th of July, the Assistant Secretary and the Rev. Thomas Cotterill proceeded from Tamworth to Manchester. On Sunday the 12th, the Assistant Secretary preached, in the Morning, at St. Stephen's, Salford; and in the Evening, at St. George's, Bolton. The Rev. Thomas Cotterill preached, in the Morning, at Oldham; in the Afternoon, at St. James's, and in the Evening, at St. Luke's, in Manchester; and, on Thursday Evening, at St. James's.

The Rev. John Scott, of Hull, had been expected, but was unavoidably prevented from being present.

The Assistant Secretary attended several Meetings of the Branch Associations, prior to the General Meeting, which was held on the 16th, in the Court of Requests.

John Allen, Esq. the Treasurer, was in the Chair. The Report was read by the Rev. C. Burton, the Secretary. It appeared that nearly 600*l.* had been raised by the Association in the course of the last year.

The Rev. Thomas Cotterill, in moving the adoption of the Report, strongly urged the claims of the Society, as a Church-of-England Missionary Society. The Assistant Secretary took a view of the direct and collateral effects of the Institution. The Meeting was then addressed by the Rev. Messrs. Barnsdale, Thistlethwaite, Wilson, Rigg, Bur-

ton, and Brook; and by Messrs. John Cooper, Moxon, W. Townsend, and Scarr. The Rev. Melville Horne was present, but was prevented from addressing the Meeting by indisposition.

The Collections on these occasions amounted to nearly 160*l.*; and several new Subscribers joined the Society.

There is every reason to hope, that, by degrees, the minds of the inhabitants of this large commercial town will be fully interested in this great Cause. It affords already an animating example of the efficacy of Missionary Associations, in places where there are many discouragements.

#### BAPTIST MISSIONARY SOCIETY.

##### ANNIVERSARY.

On Wednesday, June 24th, two Sermons were preached for this Institution: the first, in the Morning, at the Wesleyan Chapel, Great Queen-street, by the Rev. F. A. Cox, of Hackney, from Numbers xxiii. 23; and the second, in the Evening, at Sion Chapel, by the Rev. Mr. Saunders, of Frome, from Psalm xliii. 3.

From the words of Balaam, *Surely there is no enchantment against Jacob, neither is there any divination against Israel, &c.* Mr. Cox illustrated the care of God in protecting his Church, by referring to the several periods of the Jewish Theocracy, the subsequent interval till the Coming of Christ, the Days of the Apostles, the Reformation from Popery, and more especially of the last thirty years. In a reference to the latter period, he noticed the attempts of Voltaire and his associates to exterminate Christianity, and the gradual but wide extension of the Truth since that time.

Mr. Saunders, from the prayer of the Psalmist, *O send out Thy Light and Thy Truth!* depicted the

miserable condition of the Heathen World, as destitute of the Light of the Gospel; the adaptation of the Gospel to heal all its maladies; the grounds on which Christians uttered the prayer of the text; and the blessings which attended the fulfilment of that prayer.

In the Evening of Thursday, a Meeting was held at Albion Chapel, Moorfields; when the Annual Report was read by the Rev. Mr. Dyer, the Assistant Secretary of the Society. A Letter was read from Mr. William Pearce, who lately arrived at Calcutta, dated in January last, detailing the state of the Mission at that period.

We shall take an early opportunity of laying the substance of the Report before our Readers, after it is published, with any subsequent intelligence that may have appeared.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

##### FIFTEENTH ANNIVERSARY.

THIS was held in Freemasons' Hall, on Thursday the 2d of July; his Royal Highness the Duke of Sussex in the Chair. His Royal Highness was attended by Mr. Wilberforce, Sir Alexander Johnston, and other Gentlemen. The Duke of Kent was prevented from being present, by his very recent arrival from the Continent; and the Duke of Bedford, the President, by severe indisposition, which detained him abroad.

In an introductory address, the Royal Chairman claimed for the Society a pre-eminent place among the Institutions which adorn the country, on account of its happy adaptation to diffuse knowledge, in such a manner as to embrace individuals both of the lowest classes and of every religious denomination.

The Report having been read, Professor Pictet, of Geneva, moved its adoption, in which he was seconded by Robert Steven, Esq.

Other motions were made or

seconded, by Mr. Wilberforce, and Monsieur Sigismund Billing from Paris; by Mr. Alderman Wood, and Captain Upjohn of the Life-Guards; by Mr. John Pugh, and Mr. B. C. Griffenhoof; by Mr. Joshua Van Oven, Vice President of the Jewish School, and the Rev. B. Rayson; by Mr. William Allen, the Treasurer, and the Rev. Dr. Schwabe, Foreign Secretary; and by Mr. Luke Howard, and Mr. T. F. Forster.

Mr. Steven related an affecting anecdote of an industrious Girl. She was employed in the cotton-spinning, the earnings in which trade are not considerable. Her mother became unable to work, and said that she must go to the parish. "No," said Mary, "while I have hands to work, you never shall. I will work a little sooner in the morning, and a little later in the evening, and then we shall have enough." A Bible Meeting was to be held near: Mary said she must rise earlier and sit up later still: her mother asked the reason, when she told her that it was to earn a little money, to send

to the Bible Meeting: her mother told her that she would not be expected to give any thing; but she replied, that she must give something, for she was a great debtor to that Blessed Book. She earned six shillings, and took it to the Clergyman of the parish: knowing her situation, he refused it; but, being much importuned, he offered to take half, but this would not satisfy the child, and he was compelled to take the whole, to prevent his parishioner from being unhappy. On a former occasion, when distress prevailed in her neighbourhood, Mary, who had husbanded a little money to purchase a chest-of-drawers for her scanty wardrobe, relinquished her intention with a spirit which did her honour, and distributed her money among the Poor.

The Treasurer reported, that the Funds were in a prosperous situation. His Royal Highness the Prince Regent continued his annual donation of 100*l.*; and one Lady had presented an anonymous benefaction of 700*l.*

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## Foreign Intelligence.

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### CAPE OF GOOD HOPE.

#### CHURCH MISSIONARY SOCIETY.

#### *Arrival of the Missionaries on Board the Vittoria.*

We have already stated, at p. 79, the arrival of the Vittoria at Teneriffe, on the 5th of January. By Letters just received, we learn that she did not reach the Cape till the 14th of April, after a tedious passage, in consequence of calms and contrary winds, of nearly three months from Teneriffe; having sailed from that island on the 23d of January.

A number of Men of Colour having been provided with a passage on board by the East-India Company, and most of the sailors being

willing to receive instruction, the six Missionaries divided them into Classes; each taking the charge of a class, in order to instruct them in reading and religious knowledge. The diligence of these adult pupils was most exemplary; and the manner in which several of them attended to religious instruction greatly encouraged the hope of the Missionaries concerning them.

Family Prayer had been maintained, morning and evening; some of the Officers frequently attending. On Wednesday Evenings, the Missionaries held a Meeting among themselves for religious conference, and the discussion of fixed subjects. On Sundays, a Sermon was

preached on deck, in the morning, when the weather permitted; and another in the evening, in one of the cabins.

All had enjoyed tolerable health, from their leaving Teneriffe.

On their arrival at Cape Town, they were very kindly received by the Rev. William Hough, the principal Chaplain; by the Rev. George Thom, Resident Missionary from the London Missionary Society; and by the Rev. William Lee, belonging to the same Society, and then on his way to Europe from India, with Mrs. Lee and their family, having been obliged to leave by ill health, as mentioned in p. 271.

The *Moira*, on board of which vessel Mr. Fenn was proceeding to Madras, not having touched any where in her passage, reached the Cape about a month before, as our Readers have already learned. See p. 207.

*Visit to Gruenekloof.*

A day or two after their arrival, the whole party—Messrs. Lambrick, Baker, Bärenbruck, Knight, Mayor, and Ward, with Mrs. Mayor, Mrs. Ward, and Mrs. Bärenbruck—accompanied Mr. Thom, and Mr. and Mrs. Lee, with two other friends, on a visit to the Settlement of the United Brethren, at Gruenekloof, about forty miles from Cape Town. One of the friends who accompanied the party was Mr. Melville, Surveyor of the Colony; of whose kindness Mr. Latrobe, in his late elegant and instructive volume (which we hope soon to be able to introduce to our Readers), makes frequent mention.

Some account of this visit will gratify our Readers. It is extracted from Letters of the Missionaries, written chiefly while at Gruenekloof.

We set out at half past six, in the morning of the 16th of April, in two light covered waggons, each drawn by eight horses; and had, besides, three saddle-horses, on which some of our

company rode occasionally. In front of each waggon sat two men: one of these held the reins of the eight horses; while the other drove them with a long whip, the staff of which is made of bamboo, and reaches to the head of the second pair: with this whip he easily lashes any one of the horses, but those of the foremost pair most easily: in this manner the eight horses are guided with perfect ease, frequently turning short at full speed. The road lay along the coast, over a sandy soil covered with low shrubs and beautiful heaths, many of both which may be seen in hot-houses in England: several were in flower, and we adorned our waggons with them. We carried refreshments with us, and stopped twice on the road. The country is a wilderness, except here and there a good spot, where there is a farm. At length, about six o'clock, we got sight of the trees and houses of this delightful Settlement; and arrived here, after about twelve hours' journey.

We were kindly welcomed, and hospitably entertained. Though we were fourteen in number, beside five servants, and the Brethren were apprised of our coming but about an hour before our arrival, they did not seem at all disturbed about providing either food or beds.

We were soon called to a plain but well-spread table, at their usual supper hour. Before and after meat, they sang most sweetly, in asking a blessing, and in giving thanks. After supper, we went to Church, where we met a goodly company of about a hundred. The Service opened by a Hymn; after which, one of the Brethren preached in Dutch, from—*Out of the abundance of the heart the mouth speaketh*. Another Hymn concluded. We never heard finer voices. No prayer, except such as is contained in their Petitionary Hymns, is offered in public on week-days. We never heard finer voices than those of the Hottentots, nor more delightful singing: the children sing better than any children whom we have heard sing together: they are always taught by notes. The Church is a very roomy good building.

We retired early to bed. Our wives were accommodated in single beds, in one room; and for us, mattresses

were placed on a matting of rushes on the floor of another room, and there we all slept very comfortably, alongside one another.

At six o'clock, we rose, and found coffee prepared, before which an appropriate Hymn was sung; and, in conclusion, the Text for the Day, issued for the use of the Brethren's Churches throughout the world, was read, with a few remarks; and another Hymn was sung. The Text for the day of our visit was, *Blessed are the peace-makers, for they shall be called the children of God.*

At eight o'clock, breakfast was ready; after which we went round among the people. The Government have assigned to the Brethren about 6000 acres of land: part of this they plough and sow with corn, and part is grazed. No persons are allowed to erect a dwelling on this land, without their permission; and they admit none but such as engage to lead regular lives. There are, at present, about 350 settled here: of these, ninety-two have been baptized, twenty-three are candidates for baptism, and sixty-nine are communicants. We visited many of them at their houses, which are chiefly built of mud and reeds: there are some respectable brick houses, the owners of which have saved money by their industry. We were delighted with their humble simplicity. One woman, when she was told that six of us were going to India, to instruct the Heathen, said, "Now I am sure that God loves all mankind, because he is sending these persons to teach them."

The Brethren have a Service at the Church every evening; either for preaching, reading the Scriptures, or reading an Exposition of Christian Doctrine. They visit every cottage once a quarter, and address each of the Settlers. The candidates for baptism, as well as the baptized, are addressed every week.

Mr. Leitner, one of the Missionaries, is married to an Englishwoman; which was a great comfort, particularly to our females. The Brethren correspond exactly to the idea which their publications would lead a reader to form of them—plain people, of good understanding, sound in the Faith, and well-experienced in the knowledge of man's hearts. Their resi-

dence is a roomy convenient house, surrounded by suitable offices; with carpenters' and smiths' shops, gardens, plantations, sheepfolds, &c.

We returned on the third day; much gratified, encouraged, and, we trust, profited, by what we had seen; having been delighted, indeed, to listen to the praises of God, confessions of sin, and declarations of reliance on the blood of Jesus for pardon, proceeding from the mouths of Hottentots; and to see that naturally wild, filthy, and slothful race raised to a state of comparative order, cleanliness, and industry.

#### *State of the Slave Population.*

We are sorry to observe, that the Slave Population is almost entirely without Christian Instruction of any kind. There is no Place of Worship where they are admitted; and the Dutch Inhabitants, even the Ministers, oppose every attempt to alter this state of things. His Excellency the Governor is on the contrary side.

Mr. Hough, the Government Chaplain, pressed us repeatedly, and told us that he had his Excellency's sanction for what he proposed, to write to the Society to send out two Missionaries to this Colony. Certainly there is a wide field of usefulness here. There are 11,000 Slaves, at least, in this town; and they are left a prey to Mahomedan Priests, of whom there are a great number, who have several places of worship open.

This is a call for Labourers, very honourable to his Excellency; and which will, doubtless, be embraced by the Society, as soon as circumstances will allow.

We cannot but hope that the noble example of emancipation set by the Colonists of Ceylon will be followed at the Cape. True policy demands the measure, equally with humanity.

The Missionaries expected to proceed on their voyage on the 26th of April; but it was apprehended that the monsoon would prevent them from making Columbo or Point de Galle, and oblige them to land at Triacomalee.

## MEDITERRANEAN.

## CHURCH MISSIONARY SOCIETY.

FROM a number of important communications sent home by Mr. Jowett, we shall select some passages of present and general interest.

*Tracts on the Scriptures, by Dr. Naudi.*

Dr. Naudi, who was the first to fix the attention of the Society on Malta as a Missionary Station, is devoting himself, in various ways, to the furtherance of its objects.

He has compiled, in Italian, by a diligent research into the writings of the Fathers, a Tract, of the object and composition of which Mr. Jowett thus writes:—

The Author is in a situation to confer continually, and on the most intimate footing, with every rank of Catholics—Italian, Sicilian, French, Spanish, &c.; and his own disposition has led him, particularly, to inquire what are the objections generally current in all these parts, against the free circulation of the Scriptures. The substance of what he has heard, and thought, and, not unfrequently, in the course of correspondence, written, is here collected together—the mature result of many years.

The same circumstance which afforded him this opportunity of hearing objections, led him also to perceive the most eligible mode of answering them. And, in this part of his undertaking, he has an advantage over the Protestants in our own Country, which cannot well be apprehended by them; so little, I fear, do they really enter into the habitual feelings of Catholics in these parts; so little have they inherited of the set of notions which, three centuries ago, prevailed among their own forefathers in Britain.

Yet it requires only a slight glance at some of the Homilies of the Church of England, to see that, at our emerging from Popery, the best Writers took the same method as is followed in this Tract. They read and quoted the Fathers; and thus proved, in fact, that the corruptions of Popery have no more foundation in those Writers than in the Word of God.

The particular subject of this Tract is very much the same with that of

*July, 1818.*

our First Homily; but the matter is more full, and more in order. Our friend's natural gentleness of temper, as well as his estimate of the true line of policy to be observed in such cases as this, has made him refrain from putting on the character of a Controversialist. Though he professedly deals with objectors and their objections, and very often wanders at large on debateable ground; yet he moves always as a man of peace; and accosts neither friend nor foe with any other design than that of introducing them to the goodly fellowship of Fathers, Martyrs, Apostles, and Evangelists.

A considerable impression of this Tract has been printed by the Society, and sent to Malta to be put into circulation.

Dr. Naudi is now preparing a Second Tract, the nature and design of which will be best explained by himself, in the following extract from a Letter of Mr. Jowett, of August 23, 1817.

The preparation of this Tract has been the subject of many conversations between us; and, on the present occasion, I thought it well to request Dr. Naudi to draw up, as concisely as possible, an outline of his plan. I here subjoin it, translated from his own words, that the Committee may judge of his train of thinking.

“The design of the Tract which I have in hand, is, to make acquainted with each other, as far as possible, in the present times, those two grand divisions of the Christian World, the Roman Catholic and the Universal Catholic. Every one knows the great illiberality which prevails between these two, particularly on the side of the Romanists; and how difficult it is, not to say impossible, to effect any good with these latter, unless they are first persuaded, both by example, and by a course of reasoning adapted to their comprehension.

“In this Tract, I design to deduce things from their source. Using the Fathers, and the evidence of the genuine times of Christianity, I begin by determining what is the Church of Jesus Christ, and what its characteristic marks. I define the Protestant and the Roman-Catholic Churches,

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wherein they differ. In the first ages of Christianity, the differences which we now observe between them had no existence: whence, then, did disagreements, and eventually mutual separation, arise? Men, upon ill-founded opinions in religion, built new opinions, and thus occasioned schisms, &c.—How could this be; Revealed Truth still remaining immutable?—The differences are given in detail. Union of sentiment proposed, by bringing men to a spiritual union, encouraging them to read the Scriptures, and to converse more on matters of faith, with liberality of judgment.

“The Church of our Redeemer does not consist in its visibility alone; much less in its centering in the Pope; nor yet in its infallibility; nor in its having a visible Head; nor, as the Gallican Church pretends, in the Councils.—Demonstration, that the Protestants maintain the doctrines of the genuine Fathers of the Church, in fact, more correctly than the Roman Catholics; and that their separation was reasonable, and not such as is commonly represented in these parts.—Desire of reunion, or at least of an approximation, among the professors of Christianity; as being one of the most efficacious means of propagating the Gospel among the Heathen and other nations. The only means of obtaining this end are, doubtless, to extinguish the spirit of controversy, to display the Truth universally, and to leave every one to profit by it in the exercise of a free judgment.”

Our Readers will agree with Mr. Jowett, in thinking that “the completion of this Tract is a matter of prime importance.” It is, in fact, supplementary to the former; which represents the sentiments of the Fathers on the general value of the Word of God.

Speaking of the first Tract, Mr. Jowett says—

I may just add, that our Copyist remarked, “This Tract excites in me an appetite to read the Bible.” That was just the thing aimed at; neither more nor less.

*Importance of a Version of the Old Testament in Modern Greek.*

Mr. Jowett has greatly interested himself respecting a Translation of

the Old Testament into the Romanic, or Modern Greek. He has, in a considerable degree, qualified himself for undertaking the work; but is withheld, for the present, from engaging in it, by his multiplied occupations on behalf of the Society.

On this subject, he writes—

The pursuit of Modern Greek, to such a degree of excellence as would qualify for Bible Translators, must require much time and exclusive attention; probably, also, a course of visits to not fewer than four or five places, namely, Constantinople, Smyrna, Scio, the Ionian Isles, and Vienna. By visits, I mean for the purpose of residing some time, even if it were with my family: for a language, I am confident, cannot be learned, so as to write it in a manner fit to be read, without the constant habit of conversing in it\*.

But is there no enterprise in our Universities, for the plan of translating the Scriptures from Hebrew into Modern Greek? Are there no mounting spirits ready to dart on such a project? If not, I fear me that St. Petersburg will bear away that prize, and add a fresh gem to the Russian Bible Society. Nine months ago I was myself all ardour for the work; and if the Society choose that I should devote myself to it, I am still entirely at their disposal.

In the following extracts, Mr. Jowett states the principal motives to such an undertaking.

The Translation of the Old Testament from Hebrew into Modern Greek is an object of vast importance. The Old Testament throws great light on the New—in the view of the character of fallen man, and of the Church of God in all ages; of Types fulfilled, and Prophecies accomplished, &c.: so that it may be safely affirmed, that a Christian Church, the Greek for example, is very incompletely furnished with the Truths of Divine

\* This cannot be had in Malta. The Greeks are reduced to a mere handful, and those commercial, not literary. In 1810, and some few years both before and after, there were generally 40,000 Foreigners at Malta; of whom 12,000 were Greeks, and 3000 or 7000 Jews. The Jews now here amount to about 60 or 70; about fifteen families.—I was much struck to observe: in a Printed Letter from the Rev. Mr. Robertson, that Calcutta, the metropolis of the East, contains not more than about the same number of Jews.



Revelation, if possessed only of the New Testament in the Vulgar Tongue. Such a Church seems competent to little more than private edification: it is not qualified for the great work of the Conversion of the Jews.

The various British Societies may be expected to continue sending, as they have begun to send, Missionaries into these parts. Come they, one and all! But they will want the grand document—the TEXT BOOK.

We trust that statements like these will not be lost upon those younger Members of our Universities, who, from Christian Motives, desire most extensively to devote their literary attainments to Christian Purposes.

*Comparative Advantages of assisting the Greek Church.*

It may be asked, "Why are the Greeks to be considered, rather than others; rather, for example, than North Africa and Syria?"

Because they are superior, in several respects, which give importance to a field of religious exertion.

1. The Greeks are very NUMEROUS: in Greece, Asia Minor, Russia, and Germany, travellers have estimated them at 4,000,000. The inhabitants of Africa cannot be considered, space for space, as so numerous: for instance, the Regency of Tripoli does not perhaps contain above 50,000. The city is estimated at 24,000. Barbarous countries are, in general, not the most populous.

2. The Greeks have their modern language competently CULTIVATED; books printed; Schools numerous. As soon as the Bible is finished, there will be thousands able to read it. The countries south of the Mediterranean are, in this respect, in a state of barbarism nearly.

3. The Greeks have much INTER-COURSE AMONG THEMSELVES, both of a commercial and literary nature: they will canvass a new work. The people of Africa have no literary communications: the desire of reading is not yet excited in them to any extent.

4. The Greeks have much INTER-COURSE WITH OTHER NATIONS, and some INFLUENCE on them: they touch Great Britain, Austria, and Russia, very closely: they will, therefore, more quickly, receive and give reli-

gious impulse, in their relation with these great Powers. The Barbary States, on the contrary, have very little influence of a benign nature on other Powers. Egypt is but just rising.

5. The Christian Name is a ground of union and co-operation. For Africa, &c. the reverse is the case.

*Translation of the New Testament into Maltese.*

Mr. Jowett has undertaken, and in part executed, a Translation of the New Testament into the language of that island. The importance of such a work will be readily perceived; the dense population of Malta and Goza having never yet seen the Scriptures in their vernacular tongue.

A Native of Malta, of humble life, but of considerable attainments in the language of his country, is assisting Mr. Jowett in this translation. His name is Giuseppe Cannólo.

On this subject we make the following extracts from one of Mr. Jowett's Letters to the Rev. Samuel Lee, who has rendered the most efficient aid to this undertaking, in suggesting the principles on which the Translation should be conducted, and in correcting the first specimen.

I send for your inspection the tenth chapter of St. Matthew's Gospel, in Maltese. I selected this chapter, as containing a pretty good variety of words, and as being the first Missionary Discourse ever delivered to the Christian Church.

It is needless to apprise you, or the Committee, what is my principal motive in superintending this Translation.

It may serve to shew other nations, and the Maltese themselves, that their language is truly dignified; a worthy daughter of the Arabic, fully deserving an eminent place among the Oriental Tongues. It ought, on this account, to be completed in a style such as not to offend any judicious Arabic Scholar.

This Translation may serve, consequently, as a step to Europeans wishing to learn Arabic. If by six months' residence in this British Colony they learn to converse in Maltese, they will, in two months more, move about freely in Tripoli and other

quarters. In short, they will have little more to do than to familiarize themselves with the Arabic Character. This consideration places the Station of Malta in the most important Missionary Light.

From subsequent Letters, we learn that the Translation of the New Testament had proceeded as far as the Epistle to the Philippians; and that the Books of Psalms and Proverbs might be expected from other hands.

*Importance of establishing a Printing Press.*

On this subject, Mr. Jowett writes—

Printing-presses are what we want. Whenever the Mission here ceases to be entirely a traveller (which it is under the necessity of being for a twelvemonth longer, at least), and as soon as I settle down in Malta, I hope you will furnish us with founts of Roman, Greek, and Arabic Types. With them we may excite and enlighten three Continents: without them, we might almost as well be living in one of the fixed stars.

Under date of March 16th last, he adds—

Had we a printing-press, I have no doubt but that in six months, from the present date, we could furnish the surrounding parts of the Mediterranean and Black Seas with regular intelligence, every month, or every quarter, as might seem best, in English, French, Italian, and Modern Greek. These languages would, at present, suffice for a line of coast equal in extent to half the circumference of the globe. Turkish and Modern Arabic might follow, in a year or two; together with Hebrew also: and thus the correspondence which we are opening with Calcutta and Odessa would be fully supplied.

But why do I say in six months? This very day we could begin in the four languages mentioned above. I have already a Compendium of the Appendix to the last Report of the Bible Society translated into Italian. In a week or two, it will be rendered into French. Mr. Williamson, Chaplain at Smyrna, is anxious to see the same thing in Modern Greek.

I have the Journal of Abdool Messeseh, with other things, ready in Italian. But what is to be done? The press at Naples is, we have reason to believe, closed against us. Sending to you in London is loss of time, loss of money, and loss of those corrections and improvements which we on the spot could best supply.

The Committee have readily attended to this call; and have given directions for an adequate supply of the means of diffusing information by the Press, which they have always considered a very principal instrument of usefulness in the Mediterranean Mission.

*Remarks on the State of the Greeks.*

A friend resident among the Greeks writes thus to Mr. Jowett—

Your hints, on carrying our Religion with us into the world, I much value; and have long endeavoured, in this way, to adorn the Gospel of God our Saviour. Among these unenlightened people, example has a wonderful force.

The benevolent exertions of the British and Foreign Bible Society have done much good in these parts, notwithstanding the blind attachment of the people to the traditions of their Fathers. I have some select friends, who, by a serious study of the New Testament in its plain language, have much altered their former opinions. I give you the late words of one advanced in years: "Since I knew you, I must confess that my worship of Saints has grown very cold; but my worship of God much warmer."

A general change of opinion cannot be expected. One of the most promising methods, as I think, of doing any thing essential with the present generation, would be, by the distribution of small Tracts, in a style adapted to the customs, and habits, and reigning vices of the people: these Tracts to be headed by select Texts from Scripture. To carry such a plan into execution, it would be necessary to have a printing-press on the spot, which might also be usefully occupied in various other ways.

But the rising generation is a subject of the greatest consideration;

Schools and Masters being reduced to a mere shadow.

I have made several openings in our neighbourhood for the introduction of the Bible; say, Gastagui, Prevesa, Ithaca, &c. Though worldly occupations prove to me a heavy yoke, yet I can never be sufficiently thankful to the Author of every good and perfect gift, for having placed me in a situation where I can contribute much to the spiritual and temporal wants of my fellow-brethren; though, alas! I daily leave that undone which I ought to do.

After many researches, I have at last found one who enters deeply into the views of the British and Foreign Bible Society; assembling the Country-Clergy, and strongly exhorting them to search the Scriptures, as the only sure guide. I have great expectations from him.

*Episcopacy in the Ionian Islands.*

Mr. Jowett writes—

By this Packet, I forward to Lord Teignmouth a Greek Letter, from his Highness Baron Theotoky, making himself a Life-Member of the British and Foreign Bible Society, by a Donation of Ten Guineas. An Ionian Bible Society may be expected, in due time; but, just at present, they are trying the wheels of their new Constitution.

They are to have a Bishop to each island. I like this well: it is primitive. Formerly, the three islands, Cefalonia, Zante, and Ithaca, constituted one diocese. Paxo was attached to Corfu. By the way, Paxo, which by this new arrangement will be a Bishopric, is not much larger than some English Parishes: its population much smaller.

*House of the Inquisition converted into a Hospital.*

In estimating the character of the existing race of the Maltese, account is to be taken of the circumstance, that, so late as thirty years ago, the Inquisition existed here in full force. The French abolished it in 1798. But the generation which writhed under its torture has not passed.

A few weeks ago, Dr. Naudi and myself visited and examined the Office of the Inquisition; on the other side of the Grand Harbour. It is

now converted, by our Government, into a Hospital; and, I am happy to say, had at that time only one invalid soldier in it. The building appeared in perfectly good repair; the arms of the Inquisition still fresh in many places; one large cross, in particular, in the Hall of the Tribunal. There was silence, still as death; but without terror. There was none that moved the wing, or that opened the mouth, or peeped; no familiar spirits, no wizards that peep and that mutter.

*Church Missionary Meetings.*

On the Second and Fourth Mondays in every month, the friends of the Society meet together, in order to deliberate on the best means of forwarding the objects of the Society; by considering measures suggested from home, proposing new measures, communicating information, and otherwise maintaining the Missionary Spirit and Cause.

In allusion to the opposition which the Society has recently encountered, Mr. Jowett writes—

Surely there is a cry from the nations, a great and exceeding bitter cry, which should make any man of Christian feeling sink down almost broken-hearted, at the thought of his even having breathed an objection to the Church Missionary Society.

Go on!—and when the good people of England are persuaded to give no more money to your Society, we will turn our backs upon them, and implore the poor people of Asia and Africa to support us, while labouring for their salvation! But I have no such fear of Englishmen.

*Meetings on Saturday and Sunday Evenings.*

Dr. Naudi, in a Letter to the Secretary, of March 16th last, speaks of these Meetings in the following manner:—

Mr. Jowett gives a Lecture every Saturday Evening. From the day of its commencement, the numbers have increased, as well as the edification. We first address ourselves to the Throne of Grace, in a Psalm or Hymn, sung by all present. Mr. Jowett then proceeds to his Lecture on a portion of the Holy Scriptures, somewhat in

the way of a Discourse, but without having any thing written before him, only the Sacred Inspired Volume; thus adapting himself to the usage of these countries. After a short general conversation, another Psalm or Hymn is sung, when Mr. Jowett concludes by prayer. Before the company breaks up, a passage of Scripture is chosen, as the subject of consideration for the ensuing Saturday; each of the party selecting in his turn. In this service, the singing, discourse, and prayer, are all in English.

On Sunday Evenings, another Service takes place in Italian. The Holy Scriptures are read by each, in turn. Mr. Jowett makes observations; and every one having liberty to propound difficulties, the meeting resolves itself into a religious conversation. At this Service, although in Italian, some English are present. It continues from seven to nine o'clock.

The Malta Bible Society being engaged, by one of its regulations, to circulate no Italian Version of the Scriptures except that of Martini, the want of copies of that Translation, which has since been supplied, produced sometimes a singular scene at the Sunday-Evening Meetings.

On Sunday Evenings (Mr. Jowett writes) I have a small party of friends to an Italian Lecture. We read Martini's Version all round, ten verses a-piece; and when a few chapters are finished, I expound in Italian. A copy of the New Testament, which Mr. Drummond brought to Malta, has travelled round the circle many hundred times: this, and the complete work with Notes, being the only copies that we have. I have seen, in consequence, the different persons with the Testament before them in English, French, Italian, German, Greek, and Arabic, all at the same time; besides, occasionally, Syriac, Hebrew, and Manuscript Maltese.—A motley biblical group! you will say: but I mention it, to give you a view of our want of the Italian Scriptures.

*Extracts from the Journal of the Rev. William Jowett, from Dec. 6, 1817, to April 20, 1818.*

These extracts contain valuable information, and will furnish a spe-

cimen of the subjects considered on the Saturday and Sunday Evenings.

Dec. 6, 1817. *Saturday*.—Fourteen at our Evening Family-Prayers. I explained the cxlvth Psalm, in allusion to the melancholy intelligence, received last Monday, of the death of the Princess Charlotte. In the description of the merciful character of God, we were particularly struck with the expression, *The Lord careth for the strangers*, in its reference to Missionaries;—men in a strange land; surrounded by people of a strange tongue, and of strange customs; bringing with them, moreover, what seem to many to be strange tidings. They appear to be just the men exposed to insult and oppression: but *the Lord careth for them*.

Dec. 13. *Saturday*.—Eight to Family-Prayers: considered 1 Pet. iii. 12—16.

Dec. 14. *Sunday*.—Six to Italian: considered Romans iii. 10—26.

Dec. 16.—Admiral Penrose sent for me, to read me a Letter from Captain Smyth, at Tripoli. He has had an official interview with the Bashaw, in the name of the Prince Regent, requesting permission and patronage to travellers in his Highness's dominions, and still further southward, and even westward as far as Tombuctoo. The Bashaw recommends that they should be four in number: they must not make it known that they are Christians; "Because," observed the Bashaw, "the people in the interior are ignorant." They must dress like the Natives, travel in the winter-time, &c. The Bashaw is much pleased with the proposal, and offers the utmost protection and assistance that it is in his power to afford.

Dec. 20. *Saturday*.—Seven in our Evening Party: considered Philipp. iii. 1—7.

Dec. 21. *Sunday*.—Seven: considered 1 John i. 8—10; and ii. 1, 2. Conversing about Smyrna, Mr. Bachatory told me, that, to the eastward (as it were, in the Back Settlements), there are several Turkish Governments, very mild, just, and safe. They are hereditary; nearly independent (the name only excepted) of the Grand Signior; and, for absolute monarchs, very mild. He specified four. Caraosmanoglu is the nearest

to Smyrna: his territory comes within a few miles of that city: he is the richest and the best of the Asiatic Governors: when Smyrna breaks out into rebellion and disorder, it is his province to assume the reins of Government, till peace and order are restored.—Elésoglu, governor of a small province—Zapánoglu, powerful in troops—and Pasvántoglu.

Dec. 22.—Went to the Library, and found a work in two volumes, quarto, very closely printed, called the “Missionary Manual,” in Latin. It begins with the doctrine of the Pope’s supremacy, and the authority of the Church; gives many directions how to detect and confute the specious arguments of Heretics; contains many clever things; and shews how careful the Roman Catholics were, in training up their Missionaries for the particular work to which they were destined. After all, I think it would have been a better thing to have given them a Bible, and nothing else.

Dec. 24.—The Committee of the Bible Society met to-day. An important accession is, a Canon of one of the Churches here. Had we the Italian Testaments, I think we should have more Maltese.

Dec. 27. *Saturday*.—Sixteen to our Evening Family-Prayers: considered Romans xiv. 19—23.

Dec. 28, *Sunday*.—Seven in the Evening: considered Acts ii. compared with 1 Cor. ii. 10—14. and Romans viii. 9—15. From this, it will appear how diffusely we sometimes discuss; not like a set Sermon.

Dec. 31.—Miss Penrose called, with an account from Abbé Campbell, a Scotch Catholic, of the School which he has established at Naples. She communicated the following extract from his Letter:—

“Dec. 20, 1817. I have the pleasure of informing you, that the Charity School established by me, according to the System of Bell and Lancaster, for the benefit of the poor of Capo di Monte, has succeeded to my most sanguine expectations, considering the many difficulties which we had to encounter, not only from the dark ignorance of the poor Children, but the total dislike which the Parents have for any sort of instruction, either moral or useful. The number of Boys has increased from

25 to 60; and I can say with truth, that they have, in general, made a reasonable proficiency. I have now a very intelligent Master, a Native of Genoa. Saturdays and Sundays are peculiarly applied to moral instructions. I sent to England for Dr. Bell’s Book of Instructions, and to Milan for the Translation of it into Italian; both of which I have got. The Funds for the School are narrow: any donation will be gratefully received.”

This being the last day of the Old Year, I had public Family-Prayers in the evening. We were seventeen in number: considered Ecclesiastes ix. 10—18. We found, in this passage, four cogent motives why pious people should instantly set about any good work which they meditate. 1. It is but a little time in which we can do any thing. 2. Since the best-laid plans may fail, we should learn not to despise the little that we may be able to do; but be encouraged to do something, rather than nothing. 3. Man’s favour does not long patronize the wisest efforts; but a secret blessing from the Lord can, and often does, crown the very meanest. 4. Bad men lose no time, in working out their own and other men’s ruin—they avail themselves of the principle of UNION:—all our bad passions are on their side; and thus one sinner destroyeth much good.—So much the more work for every one of us! —We concluded with that beautiful Hymn of Watts’s, “Thus far the Lord has led me on”—and with prayer.

January 1, 1818.—A Bethlehemite Christian, who reads Arabic with me, tells me that Foreigners hardly ever stay at Jerusalem. He never knew of Franks taking a house, and living there. He does not know whether the Turks or the Friars are the cause of this. The Greeks (called Schismatic by the Latins, but, by themselves, the Orthodox) have 24 Convents; the Latins not so many. They all expect presents from Travellers and Pilgrims of their own religion. The English were, till lately, not much known: but since the war brought them into those parts, they have been much esteemed.

January 4. *Sunday*. — Arrived, to our great joy, Mr. Connor from Marseilles; with his friend, Mr. Childers. In the evening, a party of

eight: considered, from Acts vii. 54—56, the contrast between false zeal and Christian love. After our visitors were gone, we sang with our new friends the lxxi<sup>d</sup> Psalm; and united in thanksgiving for their safe arrival, and in prayer for a blessing on the future labours of this Mission.

Jan. 5, 1818.—Captain Smyth called upon me, and gave me the same account of the audience which he had had with the Bashaw of Tripoli, as is mentioned above. He tells me, that when, among other conditions for the four travellers, he requested that they should be allowed to take their own time, and not to be hurried, the Bashaw and his attendants smiled. His Highness replied, that if ever they travelled too fast, it was the fault of the English themselves. Captain Smyth tells me, that the Literary Village alluded to by the Consul at Tripoli (see Missionary Register, 1817, p. 401, Sept.) is Tajuri, on the sea-coast, between Lebida and Tripoli; where a holy Marabut, greatly venerated by the people, lies buried, with a splendid monument. Its literary repute, however, is, he says, a flourish. He says also, that in the month of November (the best time for a European to travel there) a great fair is held at Gadamis, s. w. of Tripoli. People of all nations are assembled together. He is strongly persuaded that the Christian Slaves come neither from Abyssinia, nor from the west of Wangarra (as noticed in Arrowsmith's Map of Africa); but from somewhere else, south of Wangarra. This he judges from the description given him by the Chiefs who had gone on this track on purpose to procure Slaves for the Bashaw. He thinks, that, in a few months, he shall be able to furnish materials for an interesting Memoir on North Africa.

The same day arrived the Rev. Christopher Burckhardt, from Geneva. He is sent on a Bible Mission to the Levant, at the expense of Mr. Henry Drummond. He is to visit Egypt, Jerusalem, Asia Minor, and Greece; and, wherever he goes, he is to aim at forming Bible Societies. Mr. Drummond's and his idea of a Bible Society is very simple. It is, two or three people sitting down together, signing a set of Rules, and then saying, "We are the Bible So-

ciety of —," and immediately acting as such. The only objection to this system is its want of APPEARANCE, in the eyes of its neighbours: this, however, is, in some degree, its security. The more I reflect on the miserable state of these countries, the more am I persuaded that Mr. Drummond has hit the mark.—Be something. Do something. Call yourself something. A single individual, in any of the principal cities of Syria, for instance, who should say, "I AM THE BIBLE MAN," or two, who should say, "WE ARE THE BIBLE SOCIETY," would be worth their weight in gold; and Mr. Burckhardt is going the right way to find them, or make them.

In the course of the week, assisted Mr. Burckhardt in his future plans.

Jan. 10. *Saturday*.—Fifteen present in the Evening: considered Eccl. xi. 1—4.

Jan. 11. *Sunday*.—Ten present to the Italian Exposition: considered, in course, Acts xiii. 38—45; from which I was enabled to speak a word of exhortation and comfort to Mr. Burckhardt.

Jan. 14.—The Committee of the Malta Bible Society received the proposals of Mr. Burckhardt; and furnished him with more than 500 copies of the Scriptures, in twelve languages.

Jan. 17. *Saturday*.—Mr. Burckhardt departed for Alexandria. Let this be the motto of men of such enterprise—*Many shall run to and fro, and knowledge shall be increased*;—a prophecy not yet accomplished, but which still waits *the time of the end*. (Daniel xii. 4.)

In the Evening, we were twenty in number at Family-Prayers: considered that noble Missionary Passage, 2 Cor. ii. 14—17.

Jan. 18. *Sunday*.—Seven in the Evening: considered Acts xvi. 23—31.

Jan. 20.—A gentleman dined with me, belonging to his Majesty's Brig Wasp, which has been on the Smyrna Station a long time. He pointed out Hydra, a small island in the Archipelago, somewhat famous for its commerce, though on a very small scale. It is peculiarly well situated, with respect to the coasts with which it may communicate.

Jan. 23.—My Bethlehemite tells me, that the Roman Catholics in Syria are particularly careful not to suffer any NATIVES to be made Priests

in their Communion. The Greek Priests are not so exclusive; and, on that account, are better liked. He says, moreover, that the Latin Friars are only of one order (the Zoccolanti, or Order dell' fratelli Minori di San Francesco); and that they never are permitted to remain at Jerusalem more than three years: after this they go a pilgrimage elsewhere, or are sent back to their own country. Foreign domination or influence is a well-known mark of Popery. He tells me, also, that Jerusalem is crowded with Pilgrims, all the time from Christmas to Easter. Easter is only the finishing festival; immediately after which the crowds move off. About May, there is a malaria (pestilential air) at Jerusalem. Bethlehem, his native place and residence, has always a healthy air: he thinks it contains 1000 houses, well inhabited: so that the population may be 5 or 6000.

Jan. 24. *Saturday*.—We were twelve in number; and considered Psalm lxxii. 16—20.

Jan. 25. *Sunday*.—Seven: considered Acts xx. 28—32.

Jan. 31. *Saturday*.—Fifteen: considered Ephes. ii. 1—10.

Feb. 1. *Sunday*.—In the Evening, we were seven at the Italian Exposition: considered St. Paul's doctrine and manner of teaching, from Acts xxviii. 23—31.

Feb. 7. *Saturday*.—In the Evening, sixteen to our Family-Prayers: considered John xviii. 33—40.

Feb. 8. *Sunday*.—We were eleven to Italian.

I introduced this evening a new method, more strictly expository, and, as it seemed to me, better suited to the Epistles on which we were entering. We read all round; but where a subject seemed finished, I interrupted the reading, and expounded the course of the Apostle's argument. In this manner the first four chapters of Romans were read; and three or four times I spoke, for about ten minutes at a time. This also keeps attention more lively.

Feb. 9.—Went, with my family, and Mr. Connor and Mr. Childers, to Goza. The distance by sea is about eighteen miles. The sea and wind being favourable, we arrived in about two hours and a half.

Feb. 11.—We dined on the Fun-  
July, 1818.

gus-Rock; a small, but lofty piece of rock, to which you pass from the main land in a car running on two ropes. See a good description of it in Boisjelin's Malta.

The women, as they go to the well for water, carry their empty pitchers horizontally on their heads, with the mouth looking backwards. Compare Jer. xiv. 3.

Feb. 13.—I returned alone to Valetta.

Feb. 14. *Saturday*.—Ten to Family-Prayers: considered Luke xiii. 34, 35.

Feb. 15. *Sunday*.—We were six in the Evening, and all understood English. I therefore expounded, at length, 1 Peter i. in English.

Feb. 16.—Returned to Goza.

Feb. 18.—Mr. Connor and Mr. Childers went to Valetta: returned on Friday.

Feb. 21. *Saturday*.—They again went (with me) to Valetta. Mr. Connor's drooping health, which Goza has not restored, needs further medical aid.

In the Evening, thirteen: considered Isaiah xxviii. 16.

Feb. 22. *Sunday*.—Mr. Connor advised by his Medical Man to go to Sicily or Naples, without delay. He has been very serviceable to me in analysing the Maltese Gospels, which, with excursions for health's sake, was our principal business at Goza.

In the Evening, we were eight. From Romans vth, I discoursed, in Italian, on the great subject of original sin.

Feb. 23.—Returned alone to Goza; and returned with my family on

Feb. 26.—When we found Mr. Connor and Mr. Childers not yet gone.

Feb. 28. *Saturday*.—In the Evening, fourteen: considered Mark xii. 1—12.

March 1. *Sunday*.—In the Evening, eight: read a Sermon of President Davies, on Isaiah lvi. 2.

March 2.—Went with Mr. Connor, for exercise, in a boat on the sea. I was amused with the remark of the Boatman, on my attempting a little Maltese conversation. He asked me if my wife was not a Maltese.

March 3.—Mr. Connor and Mr. Childers set off for Sicily, leaving no small sorrow behind them in my breast.

April 30.—On the day of Mr. Connor's and Mr. Childers's departure, I had a spitting of blood from the

traches; the necessary medical course for which no less effectually laid my services aside. Several slight relapses have kept me six weeks in a state either of inaction or caution. I have only twice had Public Evenings to family-prayers, during this time. But I am now, I trust, by the mercy of God, pretty well restored, after having suffered what was rather a gentle warning, than a severe chastisement.

RECOVERY OF MR. JOWETT AND MR. CONNOR.

Our Readers have already been apprised, in the Number for May, pp. 203 and 204, of the delay of the Visit to Egypt, by the indisposition of Mr. Jowett and Mr. Connor. We are happy to report the recovery of Mr. Jowett; and that intelligence has just been received from Mr. Connor, dated Naples, June 30th, apprising the Committee that he was, at that date, nearly restored to perfect health.

The following is an extract of Mr. Connor's Letter:—

You have, doubtless, received Mr. Jowett's Letter, informing you of the painful necessity that obliged me to leave Malta for Naples. I had calculated much on the benefit which I expected to derive from my voyages, from Malta to Messina, and from Messina to Naples: but as Italian Vessels were the only opportunities that offered, their inconvenience and filth, with a week's quarantine in Messina, threw me back considerably. At Messina we were detained a month, waiting for an opportunity to Naples. Our voyage thither, which is generally made in three days, was, by calms and contrary winds, prolonged to eight days, during three of which we lay at anchor in the Bay of Salerno.

I have now been about ten weeks in the Gulph of Naples; and, by the blessing of God, on this salubrious climate, I am nearly restored to perfect health and strength. I have just left Pozzuoli, where I spent two months. It is four miles from Naples, and delightfully situated upon the Gulph: but the increasing heat renders it expedient that I should

leave it; and, by the advice of Dr. Nudy (a Neapolitan Physician, to whom I was introduced by a Letter from Malta), I think of spending two or three weeks at Sorrento, on the opposite shores of the Gulph; the air of which is now cool and more salubrious than that of Pozzuoli. After this short stay in Sorrento, I hope to return to Malta.

I have not been idle during my stay in Italy; but have been pretty active in pursuing my Arabic and Hebrew Studies. I brought out with me a considerable number of Italian Tracts; but I am sorry to say, that I have been able to distribute very few: so rare an attainment is *READING* in this country, among the lower orders.

Mr. Childers is gone to Malta, to prepare for his departure, and I am in daily expectation of seeing him again here. I have purchased several valuable books for our Malta Library.

I hope in the beginning of August to be ready for Egypt. I long to be at my work.

MALTA BIBLE SOCIETY.

*Prospects of the Society.*

DR. NAUDI, in the Letter to the Secretary of the Church Missionary Society, quoted above, writes as follows:—

A Copy of the Rules and Regulations of the Malta Bible Society, translated into Modern Greek, was sent to Salonica, one of the most important places in this sea; where we hope to see established, before long, a Thessalonian Bible Society.

A correspondence has, for some time, been opened with Smyrna; that great mart of Asia Minor, constantly frequented by a concourse of merchants from all parts, and a great number of ships. The Chaplain to the English there, the Rev. Charles Williamson, is active in the Christian Cause. We hope that a famous Bible Society will be established.

By means of a friend, Capt. Orton, we have endeavoured to open a direct communication with the East Indies, by way of Alexandria and Suez. A Christian Correspondence will thus be established between our Mediterranean and the Red and Indian Seas; affecting an innumerable multitude of



nations, cities, and people, that lie adjacent thereto. Thus one hand of your Missionary Station here may be constantly and kindly stretched forth, to succour that vast number of our neglected and abandoned fellow-creatures, lost in blindness and ignorance.

The business which presses us most at present, is, to complete the Translation of the New Testament into the vernacular language of this country, and to bring it into a state fit for publication. This is a work on no account to be neglected; and for which the greatest and most lasting obligation will be due to the co-operation of the Church Missionary Society.

*Letter of the Rev. Robert Pinkerton, to the Rev. William Jowett.*

The following communication supplies much important information, respecting the Russian Bible Society, and the prospects opening before that of Malta.

Mr. Pinkerton's observations on a Version of the Old Testament into Modern Greek, and a revision of that of the New, greatly strengthen the remarks of Mr. Jowett, in a preceding page, on the necessity of that work being prosecuted in the Mediterranean.

St. Petersburg, Oct. 12, 1817, O. S.

Dear Sir—

Your interesting Letter, of the 9th of June came safe to hand. The information which it contains, relative to the operations of the Malta Bible Society, and your own labours as Literary Representative of the Church Missionary Society, has afforded much satisfaction to the friends of the Cause of Christ in this city.

The correspondence which you are enabled to carry on with so many surrounding nations, of Europe on the north, Africa on the south, and Asia on the east, by means of the numerous vessels which visit your island from all quarters, renders your present situation highly interesting, and peculiarly eligible for promoting the benevolent undertakings of Missionary and Bible Societies.

We most gladly lay hold of the fraternal hand which you stretch out toward us; and shall most willingly co-

operate with you, to the utmost of our power, in promoting the best interests of the human race.

ODESSA seems to be the most direct and easy channel, through which our mutual intercourse may be carried on. You will, therefore, please to address your Letters to the care of Count Langeron, Vice-President of the Odessa Bible Society.

In the Reports of the Russian Bible Society which accompany this, you will find full and satisfactory answers to all your queries, respecting the transactions of that Society. I shall, therefore, confine myself in this Letter to the Nations on the south and south-east of us, for whom our Society is exerting itself.

For the GREEKS, the Moscow Society is printing an edition of the whole Bible, in Antient Greek. The edition consists of 9000 copies. The Petersburg Committee has procured, from London, Stereotype Plates of the Modern Greek Testament; and an edition of 5000 copies will soon leave the press.

For the MOLDAVIANS and WALLACHIANS, who speak the same Language, we have printed 5000 Testaments; and are now engaged with an edition of 5000 Bibles.

For the BULGARIANS, who speak a very corrupt dialect of the Sclavonian, our Committee are using means to get the New Testament translated into their language.

For the ARMENIANS, we have printed two editions of the New Testament, consisting of 8000 copies; and an edition of the whole Bible, in quarto, consisting of 5000 copies. For a part of the same people, who reside in Asia Minor, and are unacquainted with any language but the common Turkish, our Committee have undertaken an edition of the New Testament in the Turkish Language, to be printed in the Armenian Character. We are now corresponding with the Armenian Patriarch of Constantinople, respecting the best means for obtaining this desirable object.

For the GEORGIANS, the Moscow Committee have printed 5000 Testaments in the CHURCH CHARACTERS, and have undertaken an edition of an equal number of Bibles. The Petersburg Committee are also printing an edition of the Georgian Testament, in the CIVIL CHARACTERS. As this

latter edition is for a trial, it consists of only 2000 copies.

For the PERSIANS, we have printed 5000 Testaments, which are now finding their way into every quarter of Persia, by means of the zealous Agents of our Society in Astrachan and Georgia.

For the TARTARS, an edition of 5000 Testaments, in Tartar, is now printing in Astrachan, at the expense of this Society. It has also printed 5000 copies of the Gospel of St. Luke, in the same language, for circulation in the Tartar Schools

For the KALMUCKS, 1000 copies of the Gospel of St. Mathew have been printed and circulated. A second edition of 2000 copies is in the press.

For the POLES, we have printed 5000 copies of the New Testament, in their language; which are nearly all in circulation. A second edition of 5000 copies is undertaken. Our Society has also resolved to stereotype the Polish Bibles.

These particulars, my Dear Sir, will shew you what the Russian Bible Society has already done, and is doing, in order to promote the knowledge of the unadulterated Word of God, among the Nations lying to the south and south-east of us.

The printing of the Turkish Bible, which was begun in Berlin, and interrupted by the death of the learned and worthy Baron Von Diez, has been committed to the superintendence of Professor Kieffer in Paris; and it is hoped that this important work will now proceed without interruption. In Berlin, the Five Books of Moses were nearly printed off.

A Version of the Old Testament, in Modern Greek, is an object of very great importance; towards the accomplishment of which, however, the Society here can do nothing. Even the Version of the New Testament, in Modern Greek, which we are bringing into circulation, would require to be completely revised. During my Travels in the South, I found that such Greeks as possessed any degree of literary knowledge, always complained of the vulgarity and inelegance of the Translation. No doubt similar complaints have reached your own ears also. To give the Greeks the complete Canon of Holy Writ in a language which they shall universally understand, is an object worthy of

your utmost exertions. *Scio, Smyrna, and Constantinople*, are the three places where learned Greeks are most likely to be found, capable of rendering you assistance in this laborious work. The Version of the Old Testament ought to be conformed to the Original Text. The Greek Church is not bound to the Septuagint, as the Latin Church is to the Vulgate. Mr. Kopitan, and several other learned Greeks whom I met with at Vienna, were decidedly of this opinion.

Our Society here, until now, has had no intercourse with the Greek Patriarchs of Constantinople and Etschmiazin. The latter Patriarch lately sent in a private donation of 2000 rubles, to aid the funds of the Russian Bible Society. His name is now enrolled among those of its Vice-Presidents.

Most earnestly praying that the blessing of the Highest may be poured out abundantly on your and our labours,

I remain,  
Dear Sir, very truly yours,  
ROBERT PINKERTON.

*Extent of the Mediterranean Shores.*

The following remarks of Mr. Jowett will further illustrate the importance of Malta, as a Bible and Missionary Station.

Examining a Chart of the Mediterranean, I was struck with observing, that, if the line of the surrounding shores (including the Black Sea) were spun out in length, it would encircle half the Globe—180 degrees. And these shores communicate with solid continent: scarcely any part of them is at a greater distance than three weeks' sail; not to mention the numerous islands.

The Bombay Bible Society, I perceive, directs its attention to all the countries bounded by the line of coast extending to Suez. I hope that the operations of the Malta Bible Society will, in due time, meet theirs; and that we shall have the pleasure of stretching out our hands to each other, across the Isthmus of Suez and El-Arish.

INDIA.

CHRISTIAN KNOWLEDGE SOCIETY.  
VEPERY AND TRICHINOPOLY.

*Death of the Missionaries Pezold & Pohl.*  
We are grieved to report the death of those two excellent men—

Mr. Pæzold, of Vepery; and the venerable Mr. Pohlè, of Trichinopoly. Dr. Rottler, of Madras, has taken charge, for the present, of the Mission at Vepery.

Our Correspondent writes on this melancholy subject—

What a desolation has the Society for Promoting Christian Knowledge thus to behold, in its once flourishing Missions!—one only Missionary surviving; and he, the excellent Mr. Kolhoff, of Tanjore, almost overwhelmed with the excessive burden pressing upon him. Vepery, Cuddalore, Trichinopoly, without a Missionary!

Mr. Kolhoff writes —“ The loss which not only the family, but this and other English Missions have suffered,” meaning those of the Society for Promoting Christian Knowledge, as distinguished from the Danish, “ by the departure of that faithful servant of Christ,” Mr. Pohlè, “ is irreparable; and I am not able to express the feelings of my afflicted mind, on account of the same. In addition to the Tanjore, this Mission has now devolved to my care. How shall I, poor creature that I am, bear the burden, if the Lord doth not help and support me? May He, in mercy, look upon us; and comfort and succour us, in our sorrow and distress!”

In this, you, and many in England, will, I am sure, join him heartily, and fervently supplicate the God of all Grace.

It gives us much pleasure to add, that the Rev. John George Philip Sperschneider, a Lutheran Clergyman from the University of Halle, is preparing to proceed to India, under the Christian Knowledge Society. We have the happiness to know this young Clergyman; and have reason to hope that he will prove a worthy successor of the lamented Jacobi. Others, we trust, will soon follow him.

—  
*Letter from the late Rev. C. A. Jacobi, to the Rev. Messrs. Schnarrè and Rhenius.*

The mention of the name of Jacobi reminds us of an admirable Letter,

written by him when in London, preparing to sail for India under the Christian Knowledge Society, to the Rev. Messrs. Schnarrè and Rhenius, then at some distance from London, but preparing also to proceed to India under the Church Missionary Society.

We trust that the Missionaries of the two Societies will always exhibit the spirit and temper of this departed Christian.

London, Dec. 11, 1812.

Dearly Beloved Brethren—

It would be strange if I should beg your pardon for thus addressing you. Although we have not yet enjoyed the happiness of mutual conversation, nevertheless we may call one another Brethren, and enter into a close union with one another.

It is true, you will till now have heard very little of me, and probably nothing at all: but, as for me, I was already, a long time ago, in my spirit with you; and, hearing in Halle and Herrnhuth, as well as in Altona, Copenhagen, Gothenburgh, and London, of your good conduct, and of your zeal in Christ, I desired very much to see your face; and it seems as if I should soon have this joy.

I saw Brother Rhenius on the 27th of May, in the great Conference of Ministers, at Herrnhuth; but did not speak to him. I had only to observe him; and to inform myself of him, and of Brother Schnarrè, by the relations of others: but now we are to see and to converse with one another, face to face;—and where? It is in a country where every free-born German can freely breathe again: it is among a nation, which is employed by the Great God as an instrument to withstand the tyranny of the Prince of Darkness, and to attack and destroy his kingdom. What a mercy is this!—Hail us! but hail also thee, O England! *Who is like unto thee, O people, saved by the Lord; who is the shield of thy help, and the sword of thy excellency? Thine enemies shall be found liars unto thee, but thou shalt tread upon their high places!*

O beloved Brethren! let us fall down and worship! Are we not like brands plucked from the fire? O blessed Conscription, which places us

round the banner of Jesus Christ\*. We do not fight to satisfy the insatiable ambition of a wild conqueror. We make not mankind to call down their curse upon us. No! it is a Prince of Peace, whose banner we have promised, by an oath, to follow. His Word alone it is which subjects to Him the habitable globe—to Him, to whom all power is given in heaven and on earth. From His Word we must take our whole armour. By the grace of the Lord, and only by this, we shall, on the ruins of superstition and infidelity, erect the glorious banner of the Cross. This joy will be ours; to every one according to his measure, so long as we hold fast humility and fellowship with Christ, through the Holy Ghost.

Yes! we cannot deny it: an honourable station will be entrusted unto us. We must stand in the first ranks. We are placed in the advanced guard. Forward, therefore! The Missionary must not know any retreat. Fear, irresolution, cowardice, must be feelings unknown to him.

But *who is sufficient for these things?* Every one, *who holds the Head*, who watches and prays.

But, principally, let us not forget one thing, Beloved Brethren! And what is this one thing?—UNION OF SPIRIT. These are the politics of Christianity. *Vs unita fortior*. Oh that this had always prevailed in the Church!—What has inflicted on her the greatest injury? What! but that her different parties were devoid of the spirit of love and union? Were, then, the politics of Satan so entirely unknown to us? *Divide, et impera*, is the watchword of the Prince of Darkness.—Up, then: let us Christians, of different parties, enter into a close union one with another—in the main point—pursuing one and the same object.

May especially we Missionaries take this to heart! Every Missionary, who preaches Jesus Christ, as the

Power and Wisdom of God, unto the Heathen, belongs to the Guard of the Lord. To every one his own station is appointed; but every one receives his orders from one and the same Great Captain. The watchword through the whole army must be—“CHRIST AND THE BIBLE!” Let us, who call ourselves Christians, who are to be Christian Missionaries, form together a corps firmly united. Let us pray and watch one for the other. Let us march against the power of Darkness in close ranks, and let us destroy it! If we should fall; yet we triumph, whilst falling: For *thanks be unto God, which always causeth us to triumph in Christ!*

With regard to myself, it is true I do not belong to your Society; but, God forbid that I should not love you with genuine and intimate love! It would be a curse unto me, if it might be said of me, that I had looked with coldness and envy on other more worthy Missionaries of other Societies. This be far from me! Thus I have not learned Christ. Of this boasting no one shall stop me! Infinite thanks be to God, that he has given me the grace to break the fetters and prejudices of a party spirit! Shall I now suffer to be brought again into this bondage? If I should do this, then may God withdraw his grace from me! Forget not, O my soul, what He has done unto me. By wonderful ways He has led me. Hitherto He has helped.

Even when I was still a boy, I felt an ardent desire of becoming a Missionary; but how often did it happen, that I had almost lost both my temporal and eternal life! But it was graciously averted—too many prayers of my pious parents were resting upon me. I was sent to Pforta, to attend the celebrated Grammar School of the Electors of Saxony there, and staid there five years; and then studied, for two years, at the University of Leipsic. My Teachers there were Neologians (adherents to the modern doctrine). I was made acquainted with the Philosophy of Kant and Fichte, and with all that false wisdom which has done so much mischief in Germany. My faith was shaken; but it was strengthened again by the grace of God. But now my confidence in my Teachers was gone; and I studied in private, with-

\* This is feelingly spoken, in allusion to the Military Conscription, so long the terror of France and the neighbouring nations. In Germany, as well as in France, neither talents nor rank could shelter a youth from the remorseless operation of this law. Jacobi speaks, in several parts of his Letter, under the strong impressions which this state of things in his own country, as compared with Britain, had made on his mind.

out much attendance on the Lectures. I received a call to be a Minister of a Colony in the Peninsula of the Crimea; and, in order to accomplish my preparation for this office, Dr. Knapp readily invited me to the University at Halle. My stay in Halle was a great blessing to me. I enjoyed there the society of many Children of God; especially of Dr. Knapp, who dealt with me quite like a father. Certain circumstances prevented my going to the Crimea. Now, since I was firmly resolved to undertake only the office of a Missionary to the East Indies, I gladly received this offer.

Jacobi then relates his departure from Halle, his journey to Copenhagen, his Ordination by the Right Rev. Bishop M $\ddot{u}$ nter, his voyage to England in the company of Dr.

Steinkopff, and his safe arrival there. He then continues—

Mr. Henderson, in Copenhagen, is well; and thinks on you with much affection. We became very dear to each other. Every day we were together. Blessed were the hours which we spent together. I shall never forget them.

Now, my Beloved Brethren, it is time to conclude. I hope very soon to receive an answer from you, that we may determine how and when we may meet one another. God grant that it may be in Him! For the Society to which you belong, I feel great respect and affection.

Be so kind as to give my respects to the worthy and excellent Mr. Scott. God be with you!

CHRISTLIEB AUGUSTIN JACOBI.

## Miscellanies.

### CONTRIBUTIONS TO THE CHURCH-MISSIONARY SOCIETY,

From June 22, to July 20, 1818.

	ASSOCIATIONS.			<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Bedfordshire (from Emberton and Stagsden Branch) . . . . .	6	0	0	...	461	11	7		
Birmingham (Ladies) . . . . .	47	14	3	...	2195	6	7		
Blackheath, Ladies . . . . .	9	0	11	...	122	14	4		
Carlisle . . . . . School Fund . . . . .	5	0	0	...	814	6	4		
Clewer (Berks) . . . . .	10	0	0	...	225	10	11		
Derbyshire (from Walton-on-Trent Branch) . . . . .	15	10	8	...	1228	6	10		
Devon and Exeter (from Teignmouth Branch) . . . . .	43	3	3	...	603	19	6		
Doncaster . . . . .	70	0	0	...	75	0	0		
Gloucester- shire { General Fund . . . . . 200 0 0 } { Forest of Dean N.E. Branch, 64 3 0 }	264	3	0	...	747	14	1		
Haddenham and Wilburton, (Buckinghamshire) . . . . .	3	0	0	...	18	11	6		
Ladies' Association, by Miss Gason . . . . .	91	0	0	...	1111	6	7		
Lock Chapel . . . . .	63	6	0	...	803	5	4		
Pontefract . . . . .	13	15	6	...	151	15	0		
Portsea . . . . . { General Fund . . . . . 24 1 5 } { Ship Fund . . . . . 0 8 1 }	24	9	6	...	607	8	6		
Queen-Square Chapel . . . . .	25	0	0	...	460	14	1		
St. Catherine Cree . . . . .	15	2	0	...	98	11	3		
Sheffield . . . . . { General Fund . . . . . 300 10 0 } { School Fund . . . . . 10 0 0 }	310	10	0	...	310	10	0		
Stoke, near Guildford . . . . .	45	13	2	...	79	12	6		
Tamworth . . . . .	72	0	1	...	737	6	7		
Wellington (Somerset) . . . . .	12	0	0	...	109	7	6		
West Bromwich . . . . .	16	1	6	...	156	9	2		
Whaler Chapel . . . . .	41	5	0	...	605	19	3		
Worcester . . . . .	28	6	0	...	321	15	3		

COLLECTIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
By Mr. W. Allen, Gracechurch-Street . . . . .	0	14	4	1	16	1
By Mrs. Bishop, Maidenhead . . . . .	4	7	0	14	7	0
By Mr. John Cooper . . . . .	2	7	9	2	7	9
By Mrs. Dancer, Burton-on-Trent . . . . .	8	0	0	44	4	0
By Mr. Jos. Dyke, Portsea . . . . .	0	13	0	0	13	0
By Mr. Elwell, jun. Hammersmith . . . . .	1	10	4	7	8	8
By Miss Flewker, from Tydd St. Mary's, Lincoln . . . . .	12	16	6	12	16	6
By Miss Harriet Grey, Portsmouth . . . . .	2	12	0	15	12	0
By Mr. Harris, Poplar . . . . .	0	13	0	3	18	0
By Rev. Robert Hoare, from Bermuda, 60 Dollars . . . . .	14	0	0	14	0	0
By Rev. E. Lake, Worcester, { General Fund, 17 0 0 } { School Fund, 5 0 0 }	22	0	0	38	0	0
By the Rev. S. B. Mathews, Stone (Buckinghamshire) . . . . .	5	0	0	7	19	0
By Mr. B. Newmarch, foom Claines, near Worcester . . . . .	10	0	0	10	0	0
By Mrs. Parker, Woolwich . . . . .	9	0	0	41	15	6
By Miss Skinner, Cookham, Berks . . . . .	3	12	0	6	4	2
By Mrs. Smith, Little Moorfields . . . . .	2	4	3	137	14	1
By Mrs. Sykes, Holyport Green, and Bray, near Maidenhead, 4 0 0 . . . . .	4	0	0	8	0	0
By the Females in a Work-room . . . . .	1	5	2	1	5	2
By Rev. W. T. Staines, Rochester . . . . .	2	10	0	26	6	0

CONGREGATIONAL COLLECTIONS.

By the Assistant Secretary : At						
Cheadle, Staffordshire :	Rev. D. Pritchett, Rector . . . . .	15	5	7		
Croxall, Derbyshire :	Rev. S. Holworthy, Vicar . . . . .	21	15	4		
Kingsbury, Warwickshire :	Rev. W. Palmer, Curate . . . . .	11	8	5		
Measham, Derbyshire :	Rev. J. H. Malpas, Perpetual Curate . . . . .	14	15	4		
Polesworth, Warwickshire :	Rev. S. Downes, Curate . . . . .	13	10	0		
Shenstone, Staffordshire :	Rev. J. Hargrave, Vicar . . . . .	18	13	6		
Yoxall, Ditto :	Rev. E. Cooper, Rector . . . . .	33	0	0		
Curdworth (Warwicksh.) :	By Rev T. Cotterell, Rev. W. Wakefield, Rector, . . . . .	15	13	6		
Nevern (Pembrokeshire) :	By Rev. D. Griffith, Vicar . . . . .	18	8	0		
Titchmarch (Northamptonshire) :	By Rev. J. M. Longmire, Rector of Hargrave ; Hon. and Rev. L. Powys, M. A. Rector . . . . .	12	4	6		

SCHOOL FUND.

By Carlisle Association : from Mrs. Ferguson, Harker Lodge ; for William Richard Giles . . . . . (first year)	5	0	0
By A Homerton School-Boy : for Thomas Burnett . . . . . (third year)	5	0	0
By Rev. Edward Lake, Worcester : from Miss M. A. Price : for Edward Lake . . . . . (second year)	5	0	0
By the Friends of the late lamented Mrs. Pridham, as a tribute of respect to her memory : for Margaret Pridham . . . . . (first year)	5	0	0
By Sheffield Association : for { Thomas Cotterill . . . . . } { Thomas Sutton . . . . . }	10	0	0

SHIP FUND.

Portsea Association . . . . .	0	8	1
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BENEFACTIONS.

A. B. (per Messrs. Hoare & Co.) . . . . .	5	0	0
J. Leslie Forster, Esq. M. P. (Ditto) . . . . .	50	0	0
L. L. F. (Ditto) . . . . .	50	0	0
Friends at Lisbon, (per Robert Munro, Esq.) . . . . .	15	0	0
Richard Gray, Esq. 8, Bernard Street, Russel Square . . . . .	5	0	0
Rev. Dr. Jobson, Vicar of Wisbeach . . . . .	50	0	0
Rev. John Natt, M. A. Fell. St. John's Coll. Oxon, (second donation) . . . . .	20	0	0

ERRATUM.

Page 12, in the January List, under *Namaqualand* ; for 55 miles, read 550 miles.

# Missionary Register.

AUGUST, 1818.

## Biography.

MEMOIR AND OBITUARY OF SIMÉON WILHELM,

(Continued from page 270.)

SIMÉON'S mind had been prepared, by what he had seen before he came to England, for European habits, buildings, and manners. He did not, therefore, seem so much astonished as we expected, at what he saw. His indifference to many of those things which fill the natural heart, contrasted with the interest which he took in religious meetings and in the public worship of God, might teach us many useful lessons.

Being too much engaged myself to superintend his education, we gladly accepted the friendly offer of the Rev. Francis Cunningham, Vicar of Pakefield in Suffolk, to instruct him in that knowledge which might prepare him to become a blessing to his countrymen. Simeon went thither, and continued under the hospitable roof of Mr. Cunningham for some time. Pakefield was, however, found to be much too cold for him. He began to have a constant cough, and it became necessary to remove him.

While in this situation, his conduct in general gave great satisfaction to Mr. Cunningham. On one occasion, however, his natural quickness of temper prevailed over him, and he exhibited a very improper spirit of anger against one of the servants. The sinfulness of this was represented to him, and

Aug. 1818.

there was no occasion for subsequent reproof on that head.

Simeon returned from Pakefield to the Church Missionary House; and was admitted into the National School in Shoe Lane. He soon rose to the first class, and was rapidly attaining the knowledge of the National System of Education.

He had not been long in London before he was attacked with the pulmonary complaint common to Africans coming into a colder climate. The Physician who kindly visited him apprised us that there would be considerable danger in keeping him in this country; and told me, before Simeon, that it would be right that he should be sent back. We all thought the same.

I had not, however, left the room above an hour, before Simeon sent for me. I saw that he was much agitated, and asked him what distressed him. He said, "Master"—the name which he usually gave me—"you send me back to my country. I have not got good learning yet. I not teach my Country-people. I do no good." I replied, "You know, Simeon, that, if you remain here, it is most likely that you will die; and then you cannot be useful to them: but, if you go back, you may learn what is good in Africa." He then raised himself up out of bed, threw his arms about

R 2

my neck, and said, "Master! if I die, that be God's will—God do right: but if I live and stay here, then I learn so, that I teach my Country-people about Jesus Christ. —I do not like to leave you."

Seeing that he thus deliberately left his life in the hand of God, and, though sensible that there was danger, preferred the possibility of doing good on a more extensive scale afterward, it was not thought right to frustrate his wishes. We hope, indeed, that those wishes may be yet abundantly realized; for, by this Memorial, *He, though dead, yet speaketh.*

His general behaviour in the Society's House was truly exemplary. Those who had the happiness of seeing it, will never forget his meek, gentle, and affectionate spirit. He was grateful for the least kindness. His ardent attachment to myself, the way in which his eye followed me when I at any time left home, and the manner in which he welcomed me on my return, shewed how sensible he was of the least kindness. He was always very attentive when the Scriptures were explained, and heartily joined when a psalm or hymn was sung.

Simeon had been taught the great importance of a strict observance of the Sabbath-day; and he seemed deeply to feel this duty. One Sunday, a porter came to the House with a parcel; and, when delivering it, took the name of God in vain. Simeon was present, and could not restrain his feelings:—"You bad man! you take God's name in vain, and on Sunday too! You bad man!"

He had a very great abhorrence of lying; and we never, on any occasion to our recollection, found him in any respect deviating from the truth. The following instance will prove how careful he was in this respect. Having one day taken more exercise than usual, he was

very drowsy, and fell asleep during Family Prayer. I reproved him for this, and expressed my hope that he would never fall asleep again. He said nothing, but was evidently deeply distressed. The next morning he could eat no breakfast; and was, in the course of the day, so sad and dejected, that I was told of it. When I inquired the reason, I found that the reproof of the preceding night was a heavy burden on his mind. He said, that he durst not promise me that he would never sleep again at prayers, for he was afraid lest he should not keep his promise. I then encouraged him, and his burden was removed.

About this time, Simeon wrote to Mr. Jellorum Harrison, then a Native Schoolmaster in the Rio Pongas under the Society, and a relative of his own. The following are extracts from his Letter. They shew the prevailing bent of his mind.

I find that it pleases the Lord to fulfil what is right for me, more than I am able to ask. His goodness is great toward me, in bringing me to England, and shewing me good friends, just like those in Africa among my own Relations. *The Lord is good, for his mercy endureth for ever.* What then shall I render unto Him for his benefits toward me? What must I do, in order to do His will? Let me pray to Him, and keep His commandments; and whatsoever I ask of Him, I shall have it. O my God! teach me, then, to love Thee!

Mr. Harrison, if you think of me, I hope you will not forget Simeon, especially in secret, in your prayers. I do pray for you, Mr. Harrison, that the Lord might bless you in your work. I was very glad to hear that good news from Africa, from Mr. Reuner, dated Canoffee—that he preached at Lissa, and they gladly received his sermon; and at Bashia also. But two things make me grieve, that I was quite uneasy about it:—first, George's death; and, secondly, some of the Natives taking away the children: and James Pearce is dead also; David Pearce is gone to his father, and Sebastian also. I was



quite grieved: all my partners are gone from me: only Caulker is left.

Is not this quite a mourning letter to you, Mr. Harrison? But still, if we look to the Lord Jesus, we shall see one another again, if it please Him. Now God, our Heavenly Father, hear our prayer, for Jesus Christ thy Son's sake! Look upon us, O God of Heaven; and let not the work of the Church Missionary Society be in vain, which they have begun!

Be so kind as to send me an answer by the first opportunity; and, if you please, get a few words from my father, and put them in your letter.

One evening, when the family was assembled for prayer, we wished, after the reading and explanation of the Scriptures, to sing a hymn. I repeated the words; but none in the family immediately recollected a suitable tune. We were just closing the book, when Simeon began to sing, with the greatest ease and propriety; and we were glad to follow our African Brother in singing our Saviour's praises.

We found it sometimes useful, for the purpose of keeping attention awake, to refer, when reading the Scriptures in the family, to parallel passages. Those who first found these passages read them aloud: Simeon was frequently, if not generally, the first on these occasions, being well acquainted with his Bible.

Not many months after Simeon came to England, another black boy, named John Maxwell, arrived from Africa, having come home with the widow of one of the Missionaries. Simeon heartily welcomed Maxwell, and they went together to the same school. Maxwell had not those religious impressions which Simeon had. This gave frequent occasion to Simeon to manifest in his conduct toward him more of the Christian Character. If Maxwell fell into any fault, Simeon would be greatly grieved, and would talk to him in the most affectionate and impressive manner.

Simeon had been vaccinated on his arrival in England: but this precaution not being immediately adopted with Maxwell, he caught the small-pox, and became dangerously ill. He was admitted into the Small-Pox Hospital; and, while confined there, was constantly visited by Simeon, at the times allowed for that purpose. Simeon took a tender interest in Maxwell's recovery. I was gratified by hearing that this little black lad, surrounded by other persons in a similar situation, did not neglect his private devotions; but got out of his cot regularly, when he was able, to say his prayers.

They were both very constant and regular in their private prayers, and in reading the Word of God; and Simeon was daily accustomed to pray, not only in the morning and evening, but to retire to his own room in the middle of the day, for the purpose of secret devotion.

Arabic being understood by the Mandingoes on the Western Coast of Africa, and the knowledge of it giving an ascendancy in their opinion, Simeon began to learn Arabic; and had made, before his death, considerable progress in reading and writing that language. He had also begun to learn Latin.

He was generally expected to attend the Church which the other Children in the National School frequented; but, when he could, he gladly accompanied the family to Wheler Chapel. On those days, in particular, when the Lord's Supper was administered, he rejoiced to renew his solemn vows, and to eat in faith the body and drink the blood of the Lord. This young Negro Brother often partook of the ordinance in a peculiarly devout and affectionate manner.

He attended sometimes with us at Public Meetings; and was particularly interested with a Meeting of the Clerkenwell Church Missionary Association, held after I

had left London, and not long before his death. Much was then said, and very feelingly said, concerning his Countrymen. He was deeply affected; and Mr. Pratt was struck, after the Meeting was over, with the affectionate freedom of his manner—a kind of respectful but brotherly confidence; arising, as it appeared, from his feeling that we were all united and on a level in that Common Lord who had redeemed men of all colours and climes.

I requested him, occasionally, to endeavour to write on any texts which he might choose, such Sermons as he would wish to address to his Countrymen when he should return to Africa. The following are extracts from two or three of these sermons.

On John iii. 16, he says—"We have here the true picture of God's love toward the whole world."

After describing God's love, he says—"I think the reason that worldly men do not repent of their sins, is, that they think on so many things of this world; and they say, 'I will make an outward appearance, and so I shall be called a Christian in the world.' No, that is not enough, Professor of religion! men may hate you, because you are a Christian; but, while you make outward appearance only, God hates you the more, because you are not a Christian."

Of Faith, he says—"If a man were to be sick of a fever, and they give him a medicine that would cure him, should he refuse to take it, he must suffer for it: so, if a man now refuse that Saviour who died for us, he will suffer for it at the Last Day. Now your sins are not so great, that Christ cannot cure them; for He is full of mercy and compassion."

Again he says—"O worldly man! you have pampered your body with this world, and starved your soul: it goes without any

knowledge. But the Christian feeds his soul."

Of Everlasting Life, he says—"Oh, what a good thing it is for Christians to have God for their Father, and to be joint-heirs with Jesus Christ! Everlasting life! O that happy life for Christians, where they shall praise their God, and be in heaven with him. Worldly men! see how sweet it is to be happy with God; and try now to pray to God, THIS DAY, while he is near and may be found."

On John iii. 3, he writes—"To be born again, is to get a new heart, to have our corrupt nature changed, to lead a new life. The Holy Ghost must be given unto us. Birth is the beginning of life; and to be born again, is to begin to have a new nature and new affections, that we may lead a holy life. We must have the Holy Spirit in this world, to sanctify and make us clean."

Speaking of the difficulties in the way of religion, he says—"It is very hard, indeed, to get to heaven. All sin must be put off. Only then let us get the grace of God in our hearts, through Christ's suffering. If we ask, we shall have. How can we be so hardened, as not to ask God for what He has promised to give us! You must go through the difficulties of this sinful world, if you will be a Christian; following the example of Christ your Saviour, who bare the anguish of death. Compare your difficulty to His suffering when He was upon the cross. Though the world be against the Christian, that is nothing for us, when we remember that He will take those that do His will to heaven, and they shall be there with Him for ever and ever; and that those who are not His servants shall be cast into hell-fire."

Against the mere profession of religion, he says—"The mere professors of religion are the worst part

of mankind, and will have a double portion of punishment. If you would be a Christian, be not only a professor, but get a new heart, and thirst after righteousness."

On John x. 9, he writes—"Consider, in the first place, that Christ is the Saviour of the World. He says, *I am the door*. No one can get into heaven, without knowing Christ, and holding Him as his only Saviour; trusting in Him, and doing His will. He is the Saviour. He is the friend of those sinners who come to Him for pardon, and feel sorry for their sins."

What indications are here, of a clear discernment of the Gospel of Salvation, and of its strong influence on the mind! The years of such a Labourer among his Countrymen could not have been in vain. But the will of the Lord be done!

A short time before Simeon's last illness, he wrote several Letters to different friends, all of which shew where his treasure and his heart were. Extracts from two of these follow.

Church Missionary House,  
June 10, 1817.

I should like to inform you the news which I heard from Africa; that churches were building among my own nation; and some of them profess that they will be Christians, and be baptized. It is certainly true, that the Ethiopians are beginning to stretch out their hands to God, their Heavenly Father. Oh, let the time come soon, when all the ends of the earth shall worship the Lord their God, and all the nations call Him blessed! when Europe and Africa shall join to celebrate, in different tongues, the love of the Saviour! O pray for Africa and India, that the Church Missionary Society's labours may not be in vain! I hope you pray for me also. I do think on you. Oh, let it please the Lord now that he might bless me; that, when I return back to Africa, I might be useful to my own Countrymen, especially to my own brothers! When I remember my own family, I ought to thank the Lord for His goodness in

bringing me to England, that I might be instructed in a good way, and not follow bad characters, but shew a good example to my own benighted Countrymen when I return back.

Church Missionary House,  
June 28, 1817.

My Master left London on the 13th; and I was very sorry indeed. Remember Simeon in your prayers, that he may be useful to his Countrymen, who lie in darkness and in the shadow of Death. They do not know their Saviour who died for them. Oh pray for poor Africa, that the Society's labours be not in vain! I do not forget your kindness to me, when you was in London. I pray for you. I hope the Lord will answer my prayer. He is a God that heareth prayer. If I only ask right things of Him, He will give them me. He has promised, that whosoever asks, he shall have. Oh may I fear the Lord, that He may teach me to understand knowledge; but, above all, to love him and keep his commandments! May the Lord deliver me from the vanity of my own heart, and entirely keep me from the world, and not let me be a mere professor of religion, but a doer of it! You know, better than I do, that to follow after vanity is the first step to breaking the commandments of God. Pray for Simeon, that he may be unspotted from the world, only to fear God, and keep his commandments, and be a real Christian. Oh what a happy thing that will be, if I should be made to bring some of their souls to God, and turn them to Jesus! Let the time soon come, when all the nations of the earth shall fear God their Heavenly Father!

When I left London, in the beginning of June, it was with little idea that I should see the face of Simeon no more. He accompanied me to the door; and gave me a look of affectionate remembrance, which will never be forgotten. His heart was full at parting; though only, as we supposed, for a short season.

The subsequent account is chiefly taken from Memoranda made at the time, or immediately after his

death, by the various friends who visited him.

The Missionary, the Rev. Henry Charles Decker, now gone to Africa, watched over him with the most constant and kind attention. The chief account of Simeon's dying behaviour is extracted from his Notes.

The Secretary, Dr. Whiting, the late Dr. Moore, Wm. Blair, Esq. Mr. Cooper, and other friends, frequently visited him, and were eyewitnesses of the grace of God manifested in him.

The servants of the family waited on him with unwearied affection. He was first confined to his bed on Wednesday the 16th of July; and he died on Friday the 29th of August; being ill a little more than six weeks.

He had the comfort of the three Medical Attendants whose names have been mentioned, and who visited him as friends, and administered to him with kindness and assiduity. They took delight in cheering his spirits, and leading him to Christ; while they strove to recover him to life and usefulness.

The following abstract of Mr. Decker's simple and affecting Journal will display the state of Simeon's mind for the first four weeks of his illness.

Simeon was first confined to his bed on the 16th of July, 1817. His mind was then very cheerful, and he was quiet and patient. He delighted in hearing prayers, and in reading the Bible; and reminded me of a tender lamb, which the faithful shepherd bears in his arms, and nurses in his bosom. I asked him, sometimes, "Simeon! are you comfortable in your mind? Can you think on the Saviour?" "Yes."—"Have you the hope that your sins are forgiven you?" "Yes. He has shed His blood for me."—I spoke then with him some words concerning the love of Christ to sinners, which he delighted to hear. He was very grateful for any thing that was done for him. He was

the greatest part of this time silent; but whenever asked if his mind were comfortable, and if he could think on the Saviour, he answered always, with a cheerful and smiling countenance, "O yes."

On the 28th of July, in the night, he said to the servant who was sitting up with him, "I can think of my Saviour much better in the night than in the day." He expressed several times his gratitude to his friends for giving him every thing he wanted. He asked me what the expenses for his sickness were. I replied, "Be not concerned about that, Simeon." He answered, "God will pay them all money, all love done to me." Yet the expense attending his sickness seemed to distress him; and he said, "I have one shilling here: take that, and buy things for me."

One day, Dr. Whiting asked him, "Simeon, how are you in your mind? Do you believe on Jesus; and feel yourself a sinner, who must be lost without a Saviour?" "Yes."—"Do you believe that Jesus has shed his blood for your sins, and loves you?" "Yes."—"Do you now love the Saviour?" "Yes."—"Why?" "He loved me first."—Dr. Whiting then encouraged Simeon, and assured him that the colour of the skin made no difference before God, and that Christians loved their black brethren in Christ as well as their white. He looked very cheerfully at him, and answered, "O yes, Sir! I feel the truth of it very well."

In the afternoon of the 30th, after having prayed with him, I read to him Cennick's Discourse on John x. 14. *I am the Good Shepherd*. He was delighted with it, and read it over again.

On the 31st of July, after having prayed with him, he desired me to read some chapters out of the Bible. I read the 3d and the 17th chapters of St. John, and made remarks on them. He was very serious and silent. After half an hour, he uttered these words, "True repentance! pardoning grace! sanctification!" and he frequently repeated these words. I asked him, if he wanted any thing. He answered, "No! I must be silent and pray. I have very much to think respecting true repentance." He was all the night very silent, and much occupied in prayer.

On the 1st of August, in the morning, after having prayed with him, he prayed

himself, as nearly as I can recollect, in the following words:—"O Lord, Maker of heaven and earth, Thou createdst all things and me. Look down with Thy compassion upon me! O Lord Jesus, have compassion on me! pardon all my sins! I am a great sinner. Forgive me what I have done amiss. Give me a deep sense of my sinfulness, and of Thy pardoning grace; that I may go to Africa, and preach to my poor benighted Countrymen the unsearchable riches of Christ! O Lord, I am a great sinner. Forgive my sins, for Christ's sake! O Lord, look down upon all my Christian Friends. I bless Thee for their great kindness to me. O Lord, bless my Master, thy servant, who is now going out to preach in behalf of the poor benighted Heathen. Shower down thy Holy Spirit upon him. Bless him, in his going out, and in his coming in. I thank Thee that thou didst bring me to Missionaries, who educated me for Christ. O Lord, bless Mr. and Mrs. Renner, Mr. Wilhelm, the pious man, and Mr. Butcher, for all their kindness to me! I thank Thee, that thou hast brought me to Christian Friends in England, to be instructed further in knowledge and in the Gospel. O bless them all! Bless my Master. Bless the Secretary of this Society, and all Missionaries! Bless thy servant who is praying with me! Fill him with thy Holy Spirit; and answer our prayers. O Lord, look with thy compassion on thy afflicted servant, and make me whole! O Lord, let us be one in love with Thee, and give us Thy love. O Lord, look with compassion upon me, and help me from this sickness, that I may preach the Gospel to my father, and brothers, and countrymen, in Africa. O Lord, bless us all! and hear us for Christ's sake, Amen!"

I was very glad to hear this prayer; and was obliged to retire for some minutes, in order to give free course to my tears of gratitude to the Lord, for the grace given to this dear youth. He was all the day very quiet and patient, notwithstanding the increase of his fever. He expressed himself as being happy, and able to think on the Saviour and his love; but added, "I have much to think on respecting conversion: therefore I want to be silent, and to pray in my thoughts."

Aug. 2.—In the morning, he said to me, "Mr. Decker, I suppose that it is very

wrong to take the name of our blessed Lord in vain." I replied, "Yes, Simeon, that is very wrong." He said, "Many Christians take this holy name in their mouths, and speak it out on each trifling thing. We must remember, that the same Jesus who is our Saviour, is the Holy God. I can therefore not otherwise think on Him, than with love and awe. The Lord will punish them who take His name in vain."—At eleven o'clock in the morning, when I prayed with him, he laid his night-cap on his bed, and folded his hands; and when I prayed that the Lord would graciously give him patience under his afflictions, and teach him, by the Holy Spirit, that all afflictions which He sends to his children work together for their good, he said—"God hear this prayer!" and when I had finished, he said, "Amen! God hear this prayer!"—Mr. Blair then entered the room. Among other things he said, "Simeon, you are very happy: you have friends who pray with you. I have visited this day many sick persons, and I heard no prayer there." His reply shewed that he felt the value of this privilege.

His sickness increasing, he became sometimes delirious. I waited therefore for his sober moments; and then read or prayed with him.

Aug. 3.—He said, "I am glad when you pray, and read some sentences out of the Holy Scriptures. My head is very much troubled, and I cannot keep much in my thoughts." I answered, "The Lord looks not on many words, but on the heart; and now you will feel the comfort that the Holy Spirit unites Himself with the inner groans of our hearts when we cannot pray, and brings our desires to the Saviour." At ten in the evening he said to me, "Pray, and read in the Bible. When I hear you read or pray, then I am comforted, and feel no great pain."

Aug. 4.—In the morning, he asked, "Does Mr. Bickersteth know that I am sick?" I answered, "Yes; and he will pray for Simeon." Smiling, and clapping his hands, he said, "Yes, he will! and he will send Simeon a Letter. Master, a Letter to Simeon! Ah, dear Massa!"

On Aug. 6, Mr. Pratt came, and said, "Simeon, I have a Letter for you from your Master. I hope you will be very glad." He answered, "O yes, Sir!" Mr. Pratt continued, "Mr. Decker will

read to you the Letter." I then read it. He listened with the utmost attention; and, after I had finished it, desired me to read it again. During the reading, he said often, and with a smiling face and tears in his eyes, "God bless dear Master! God bless him!" After a little while I said, "Look, Simeon! you are very happy that you have so kind a Master, who loves you so much, and prays for you." He answered, "O yes! I wish only to see Master. He must feel that I so long to see him." I answered, "Your Master would be highly pleased to see you; but he has to preach in many places on behalf of the Heathen; and thus good Christians are excited to pray for all the poor Heathen, and for you." He was well satisfied with this answer, and appeared calm in his mind.

Aug. 8.—His illness increased, and he was most part of the day delirious. At noon, he said, "Mr. Decker, put all books out of the room. Leave only the Bible here; and read me some sentences, and talk a little about it; for my memory is short, through my sickness."

He was about this time very silent; and, when I sometimes spoke to him, he would say, "I must be silent: I have much to think on, and to pray for. I must be really converted." He was glad to join in prayers, or to hear the Holy Bible read, during the sleepless hours of the night.

Aug. 9.—The Rev. Mr. Fenn visited him; when the following conversation took place.—"Does Simeon find himself better?" "No better."—"Can Simeon think on the Saviour?" "After some pause, he answered, "Not always as I would."—"Does Simeon feel himself a sinner?" "A very great sinner."—"Does Simeon believe that Jesus can pardon his sins?" "But we must first come to the Saviour."—Mr. Fenn said, "But we cannot come of ourselves to Jesus: the Saviour comes first to us." "Yes, Sir."—"Does Simeon remember one passage in the Scriptures, where the Saviour invites us to come to him?" He answered—"*Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that knocketh, and he that knocketh, it shall be opened.*" After prayer, he was quiet and silent, and said sometimes, "I want to be silent; and to pray with my thoughts."

In the evening the fever increased

very much, and he was the greatest part of the night delirious. He broke out sometimes—"Oh my poor mother! Oh my poor father! Oh my poor brothers! Lord, have compassion on them! They know Thee not." I asked him, if his father, mother, and brothers, were still Heathen. He said, "Yes. I want to go to Africa, to preach to them the unsearchable riches of Christ." After a little while, he repeated, "Oh my dear mother! I shall never see you and my father and my brothers, for they know not the Saviour. O Lord, have compassion upon them, and convert them, for Christ's sake!"

Aug. 10.—In the morning he desired some fresh water. On my return to the room with it, I heard him pray that the Lord would remove his sickness, and send him to Africa, to preach the Gospel to his poor benighted Countrymen. As soon as I entered the room, he was silent, and prayed to himself. A friend having had the kindness to send him some grapes, he was much refreshed by them, and very thankful, and said, "I will pray for him." He was all the day cheerful and patient. I perceived that he was particularly careful to walk circumspectly with the Lord. It appeared to me that the Holy Spirit was preparing his heart, more and more, for his heavenly temple.

Aug. 11.—His sickness increased, and, by the violence of the fever, he was much weakened; but he was very patient. At five o'clock in the evening he desired me to read a chapter. He was very attentive: but near the close of the chapter, he became a little delirious, and spoke a few words contrary to the general strain of his conversation. I endeavoured to bring him to another frame of mind; and said to him, "Simeon, what you have now spoken belongs not to our chapter." He soon came to himself, and said, "O dear Mr. Decker, that is very wrong which I spoke; but this thought was running in my head, through the heat of my fever. I must pray that the Lord would take out of my head such wandering thoughts. I love the Saviour. You can believe it; and the Lord is my witness, that I love Him and His word: but sometimes, such thoughts come into my mind, I know not whence. I am very sorry for it, and this troubles my mind." I answered, "Yes, Simeon, I doubt not the least that you love the Saviour; but when

thoughts come into your mind that are temptations, then remember the petition in our Lord's Prayer, *Lead us not into temptation.*"—He was a little more quiet after I had thus spoken with him.

He found it a great comfort, that he had physicians, who not only provided him with medicines for the body, but spoke to him concerning his soul.

On the 13th of August, he felt much anxiety respecting his salvation. Mr. Baker came in; and, after speaking to him generally about the state of his mind, exhorted him to keep in remembrance, that Christ is able to save unto the uttermost all that come unto God by him. After praying with him, Mr. Baker retired. I observed that Simeon was still much cast down; and asked him, "Simeon! are you now comfortable in your mind?" "Not at all."—"Can you not believe that all your sins are forgiven you?" He was silent. I continued—"You love me, Simeon?" "O yes!"—"Do you believe that I love you?" "Yes."—"Believe, then, that the Saviour loves you ten thousand times more than I can do. Hear what He says, *Come unto me, all that labour and are heavy laden! and I will give you rest.*—You now feel the burden of your sins?" "O yes!"—"Look then, Simeon! You are heavy laden. To You belong the words, *Come unto me!* And what words are these? They are the words of Him, who said, *Heaven and earth shall pass away, but my words shall not pass away.* Simeon! the Saviour calls you to come to Him, and to lay the burden of all your sins at his feet. You need not use many words. The Saviour understands your sighs. When the Saviour pardons, then he pardons all your sins: no one is left which is not forgiven. Yes, Simeon! being sorrowful over your sins, I can tell you, in the name of the Lord, all your sins are forgiven you. Believe it, Simeon; and you shall find rest from all your sorrows in Jesus." He looked very attentively at me. I continued—"Yes, Simeon; you are a repenting and sorrowful soul, and will find rest in the Saviour. Such souls will be accepted by Christ. Look on the kind Saviour. He knocks at the door of your heart: let Him come in, and you shall rejoice in His love." He looked at me very cheerfully; and said, after a pause of some minutes, with a smiling countenance,

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"I will never forget what you have told me; and, so long as I live, I will pray to God that He may bless you." He repeated again—"That is a joyful message, that wanted me" (meaning that it was exactly adapted to his state). He was all this day very cheerful and patient. After some hours, he said, "I am now comfortable. I feel no pain. All is over. I pray only that I may love the Saviour more, who is so kind to me."

Aug. 14.—In the morning he was very cheerful. It was delightful to see him, lying with a smiling countenance, like a child resting in the arms of its mother. I prayed with him, and he appeared to entertain thoughts of recovery. Mr. Blair came at 11 o'clock to see him, and found him in great danger. He asked Mr. Blair if he was better. Mr. Blair told him, after a little hesitation, "You cannot recover. The Saviour will take you to himself." He was much concerned; and asked, "Shall I die this day?" "No, Simeon; you may live yet several days." He replied, "But can I not be recovered? I want to go to Africa, and to preach to my Countrymen." Mr. Blair replied, "Tell me: would you rather live fifty years longer in this wicked world, or go now to the Saviour in heaven?" He answered, "I will rather go to the Saviour."

After Mr. Blair left him, he prayed himself, as follows:—

"O Lord! thou art our Creator and Preserver. Thou hast made me and all men. Be pleased to prolong my life! Look upon me in my afflictions! Forgive me my sins, for Christ's sake! I am a great sinner: forgive what I have sinned against thee! Look down with an eye of compassion upon thy servant, which is lying sick. O prepare thou me, that I may preach to my Countrymen the everlasting Gospel! Bless thy servant who is going about preaching for the good of the poor benighted Heathen!—Lord Jesus! I cannot go to preach to my Countrymen. I want preparation. I want more of thy Holy Spirit. O Lord, send more love to Thee into my heart! O Lord, if it should please thee to take me to Thee, let me go as a pardoned sinner to Thee! Give me Thy happiness, to be with Thee in heaven, as thou grantest to Thy children! O Lord, prolong my life, if it should please Thee, that I may preach to my

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Countrymen the unsearchable riches of thy grace. I am not worthy of it; and I know not how I may expect it, being sinful, even one of the sinfulness creatures in the world: but, Lord, if Thou wilt, then I will go and preach Jesus, the Crucified for Sinners, to my benighted Countrymen. Bless Thy servants who preach the Gospel among the Heathen! Bless all Thy servants! Look in mercy on my benighted Countrymen. Let all the Heathen hear the Gospel, and believe in Thee! O Lord, bring all Thy servants together into Thy heaven! Lord, deliver me out of my trouble, and hear us for Christ's sake! Amen!"

Dr. Moore visited him. Simeon said to him, "I am always thirsty." After having given him some drink, Doctor Moore said, "*Blessed are they which do hunger and thirst after righteousness.*" He answered, with a very sweet and affecting voice, "*For they shall be filled.*" Dr. Moore continued—"All who feel themselves sinners, and mourn, and come, by the grace of God, to Jesus, as our Justifier, shall have pardon of their sins by Him. By His merits, they are accounted just before God; and their thirsty souls shall be filled with His salvation." He answered, very cheerfully, with tears of joy in his eyes, "*They shall be filled.*" Dr. Moore then read to him Isaiah xxv. 6—9. lx. 10. and Rev. v.

8, 9. On asking him whether he knew himself to be of that happy number who were thus redeemed to God, by the blood of Christ, out of every kindred, and tongue, and people, and nation, he answered, smiling, "O yes, Sir." Dr. Moore then took leave of him: I, and all who were present, felt an unspeakable peace of God in our minds.

When any of his frequent visitors asked him, "Simeon, are you happy?" he would answer, with a smiling countenance, which gladdened all around him, "O yes!" And although he was often delirious, yet when any one said anything to him about Jesus Christ his Saviour, he seemed to regain his recollection. In singing his favourite hymns, he would always join us, as well as the weak state of his body permitted. He was now constantly in a happy frame of mind, and always praying. In the evening we prayed with him. The night was very troublesome for him: he was the most part of it delirious. He spoke with great concern of his dear father, mother, and brothers; and said often, with much anxiety, "O Lord! spare my life. Have compassion on my poor benighted Countrymen. Grant that I may preach to them the unsearchable riches of Christ."

(To be concluded in our next.)

## Reports of Societies.

### TWELTH REPORT OF THE AFRICAN INSTITUTION.

DELIVERED APRIL 9, 1818.

(Treasurer—John Thornton, Esq. King's Arms Yard, Coleman Street.)

THIS Report of the Institution acquires a melancholy interest, from its details of the revival of the Slave Trade, and of the measures in progress and absolutely requisite to the destruction of that nefarious traffic.

As haters of injustice and cruelty, and fearful of the retributive anger of an offended God; as friends of the oppressed tribes of Africa, longing for their social improvement and happiness, and anxious to remunerate their wrongs with the richer blessings of the Gospel; our Readers, we are persuaded, look with an eager eye to the termination of that contest which is urged with unceasing vigilance and fury, by the capidity of cruel men, against those injured tribes.

We call their attention, therefore, to the Proceedings and Reports of the African Institution. From our Number for June, they have already learned the melancholy fact, that the Church Missionary Society has been compelled to abandon its benevolent attempts in the Rio Pongas, entirely from the influence of this revived trade on the infatuated Natives. These Reports of the Institution, which the Directors would



have gladly filled with details of civilization and improvement on the African Shores, are chiefly occupied with recording the miseries of the Slave Trade, and the measures already adopted and still required for its ultimate destruction.

There will be no permanent and extensive good for Africa, till the Slave Trade be utterly extinguished! Let every Christian, therefore, give his hearty support to an Institution, which watches, with unrelaxing anxiety, every means of attaining this high end; and which enlists, in the pursuit of this end, the persevering exertion of great talents, influence, and integrity.

There is no doubt of ultimate success. The cries of the oppressed have entered into the ears of the Lord God of Hosts. The first of the nations are pledged to exterminate this pest from the earth. And a heavy woe, doubtless, hangs over that people, who, under the light thrown on the iniquity of this trade, shall refuse to abandon it, or shall secretly return to it when avowedly abandoned!

Desirous of giving all the publicity in our power to the statements of this Report respecting the Slave Trade, we shall extract them at large.

#### FOREIGN SLAVE TRADE.

The Directors will begin their Report of the proceedings of the last year, by laying before the General Meeting a brief view of what has occurred in relation to the Foreign Slave Trade.

#### *Necessity of the Right of Search in Time of Peace.*

On several former occasions, they have expressed their fears that the return of Peace would be attended with a great increase of this trade. The visitation and search of ships under Foreign Flags on the high seas, they apprehended, would no longer be practicable, as in time of war. In consequence of this immunity from search, not only might our own Legislative Provisions be rendered a dead letter, but the Abolition of the Slave Trade by other nations prove a mere mockery of the claims of humanity and justice.

The apprehensions which were thus expressed, have received an authentic confirmation from a recent decision of the High Court of Admiralty of this country, in the case of a French Slave-ship, called *Le Louis*.

This vessel sailed from Martinique on the 30th of January, 1816, on a Slave-trading voyage to the Coast of Africa; and was captured near Cape Mesurado by the Sierra Leone Colonial Vessel of War, the *Queen Charlotte*, after a severe engagement, which followed an attempt to escape, in which eight men were killed and twelve wounded on the part of the British: and proceedings having been

instituted against *Le Louis* in the Vice-Admiralty Court of Sierra Leone, as belonging to French Subjects, and as fitted out, manned, and navigated for the purpose of carrying on the Slave Trade, after the trade had been abolished both by the internal laws of France and by the Treaty between that country and Great Britain, the ship and cargo were condemned as forfeited to his Majesty. Some other grounds of condemnation were stated in the declaration; such as the resistance made by the crew of *Le Louis*: but the sentence seemed to rest mainly on the fact of illegal Slave-trading.

From this sentence an appeal having been made to the High Court of Admiralty, the cause came on for hearing; when the Court reversed the Judgment of the Inferior Court, and ordered the restitution of the property to the claimants.

The Judgment of Sir William Scott was given at great length. The Directors will briefly advert to such points of it as are immediately connected with their present subject.

"No doubt," he said, "could exist that this was a French Ship intentionally engaged in the Slave Trade. But, as these were facts which were ascertained in consequence of its seizure, before the seizer could avail himself of this discovery, it was necessary to inquire whether he possessed any right of visitation and search; because, if the discovery was unlawfully produced, he could not be allowed to take advantage of the consequences of his own wrong."

The learned Judge then discussed, at considerable length, the question, Whether the right of search exists in time of peace: and he decided it, without hesitation, in the negative. "I can find," he says, "no authority that gives the right of interruption to the navigation of States in amity upon the high seas, excepting that which the rights of war give to both belligerents against neutrals. No nation can exercise a right of visitation and search upon the common and unappropriated parts of the sea, save only on the belligerent claim." He admits, indeed, and with just concern, that if this right be not conceded in time of peace, it will be extremely difficult to suppress the traffic in Slaves.

"The great object therefore," he says, "ought to be, to obtain the concurrence of other nations, by application, by remonstrance, by example, by every peaceable instrument which men can employ to attract the consent of men. But a nation is not justified in assuming rights that do not belong to her, merely because she means to apply them to a laudable purpose.

"If this right of war," he adds, "is imported into a state of peace, it must be done by convention; and it will then be for the prudence of States to regulate, by such convention, the exercise of the right, with all the softenings of which it is capable."

In consequence of this clear exposition of the Law of Nations on this point, it has ceased to be a matter of doubt, that, without some conventional arrangements for enforcing, by visitation and search in time of peace, the Abolition Laws of the different States, little would be gained to the cause of humanity, by the various Treaties which have been entered into, and the various enactments which have been framed on this subject. Even if a single flag enjoy exemption from search, it is obvious that the work of Abolition must be very ineffectually accomplished. Under the cover of that single flag, the property of all other nations, and even that of British Subjects, may find protection: for till a ship is searched, as the learned Judge has observed, it cannot be known whether she is a Slave-trader or not, or to what nation she really belongs: but,

in the case of a foreign vessel sailing under the flag of a nation which refuses to submit to the visitation of its ships in time of peace, there would be no authority whatever to intrude into it, or to demand the submission of its crew to the necessary inquiries respecting its character and objects; and any attempt to enforce such submission might legally be resisted.

The Danes, for example, have abolished this trade: but a British Slave-trader sailing under a Danish Flag would still be inaccessible to a British Cruiser, who would have no right to interpose, to prevent his infraction of the laws of his own country; and any forcible attempt to do so might lawfully be repelled by force.

Such being the state of the Law, it is evident, that, until the time shall arrive (a time which the Directors hope is not far distant) when the Slave Trade shall be declared piracy by the universal consent of nations; and the Traders in Slaves be legally considered in the light of Pirates—enemies of the human race; the only hope of its effectual suppression must be founded on the general adoption of some such conventional arrangement as has been alluded to.

It is with no small satisfaction, therefore, that the Directors have to announce to the Meeting the commencement of such a system. Treaties have recently been concluded with Portugal and Spain, which contain express stipulations to this effect; and in each of which the contracting Powers mutually consent, "that, for the more complete attainment of their object, namely, the prevention of all illicit traffic in Slaves on the part of their respective subjects, the ships of war of their royal navies, which shall be provided with special instructions for this purpose, may visit such merchant-vessels of the two nations as may be suspected, upon reasonable grounds, of having Slaves on board, acquired by an illicit traffic; and, in the event only of their actually finding Slaves on board, may detain and bring away such vessels, in order that they may be brought to trial before the tribunals established for this purpose."

These Treaties, and a similar one formed with the King of the Netherlands, are given in the Appendix; and to them the Directors

\* See a "Report of the Case of *Le Louis*," by Dr. Dodson, printed for J. Butterworth and Son, London, 1817.

refer for the various provisions by which the right of search, thus conceded, is limited and controlled; and the manner in which the tribunals established by the Treaties are to be constituted, and in which their proceedings are to be regulated.

It is added—

Enough has been said to shew the extreme importance of this arrangement, to the attainment of all the objects, for which this Institution was formed, and has so long laboured; and the Directors cannot but congratulate the Meeting on its adoption by the two Powers, who are at this moment the most deeply interested in the traffic which it is intended to suppress.

It is a further ground of satisfaction, that the King of the Netherlands has also consented to adopt the same principle, with respect to search, which has thus been sanctioned by our Treaties with Spain and Portugal.

It is of the utmost moment, however, as has been already remarked, that this principle should be **UNIVERSALLY** recognised, in order to its producing any permanently beneficial results. If France, for example, or the United States, or, in short, if any one Maritime Power, should refuse its concurrence, the hopes that have been entertained of the effectual suppression of this trade would still be frustrated; and we should be forced to look tamely on, whilst the Slave-traders of our own, or of other countries, were securely pursuing their nefarious practices, under the flag of the State thus withholding its concurrence: for it might fairly be presumed, that a Government which should refuse to follow the precedent that has been established, would not be very zealous in enforcing any municipal prohibitions which it might be induced, from deference to other Governments, to frame and promulgate on the subject. The very refusal to concur in this necessary arrangement, under all the circumstances of the case, would be suspicious: it would seem to indicate an indifference to the claims of justice and humanity; and would certainly tend to damp the expectation of any vigorous efforts to restrain illicit Slave Trading on the part of its own citizens. As for the plea, that such a concession could not be made without national degradation, it ought

to be remembered, that the concession is mutual; and, surely, when Great Britain consents to lower her flag in the cause of the oppressed, it can be no dishonour for any other nation to follow the example.

The Directors, having thus given the Meeting a general and connected view of this VITAL question of the Right of Search in time of Peace, will now proceed to consider more particularly the actual state of the different branches of the Foreign Slave Trade; which may be comprised under the heads of French, Portuguese, Spanish, American, and Dutch.

#### *French Slave Trade.*

The Meeting will have already observed, that the Case which has introduced the preceding observations on the right of search, was the case of a French Slave-ship, commencing her Slave-trading voyage in the month of January 1816, long after the period when the members of this Institution, as well as Europe at large, had been led, by the public declarations of the French Government, to believe that the French Slave Trade had been finally and universally prohibited. In the course of the trial, great stress was laid on this point by the Advocates on both sides: and much ingenuity of argument, as well as labour of research, was employed, to prove, on the one hand, that French Subjects could not have lawfully engaged in the Slave Trade; and, on the other, that no prohibitory decree had been promulgated, previously to the commencement of this voyage, which could be regarded as binding on the subjects of France.

The Judgment of Sir William Scott would have been equally conclusive against the legality of this seizure, even if it could have been established in evidence that France had previously prohibited the Slave Trade by her municipal laws. For the sake of argument, however, he assumes, that the view which he has taken of the subject might, in such a case, be controverted. He proceeds, therefore, to inquire, how far the French Law had actually abolished the Slave Trade at the time of this adventure. The actual state of the matter, as collected from the documents before the Court, he observes, is this:—

“ On the 27th July, 1815, the British Minister at Paris writes a note to Prince Talleyrand, then Minister to the King of France, enclosing a Protocol of the Fifteenth Conference; and expressing a desire, on the part of his Court, to be informed, whether, under the Law of France as it then stood, it was prohibited to French Subjects to carry on the Slave Trade. The French Minister informs him, in answer, on the 30th of July, that the Law of the Usurper on that subject was null and void (as were all his decrees); but that his Most Christian Majesty had issued Directions, that, on the part of France, ‘ the traffic should cease, from the present time, everywhere and for ever.’

“ In what form these Directions were issued, or to whom addressed, does not appear; but, upon such authority, it must be presumed that they were actually issued. It is, however, no violation of the respect due to that authority to inquire, what was the result or effect of those Directions so given;—what followed in obedience to them, in any public and binding form. And I fear I am compelled to say, that nothing of the kind followed; and that the Directions must have slept in the port-folio of the Office to which they were addressed: for it is, I think, impossible, that if any public and authoritative Ordinance had followed, it could have escaped the sleepless attention of many persons in our own country to all public foreign proceedings upon this interesting subject. Still less would it have escaped the notice of the British Resident Minister, who, at the distance of a year and a half, is compelled, on the part of his own Court, to express a curiosity to know what laws, ordinances, instructions, and other public and ostensible Acts, had passed for the Abolition of the Slave Trade.

“ On the 30th of November, in the same year, the additional Article of the Definitive Treaty—a very solemn instrument, most undoubtedly—is formally and publicly executed; and it is in these terms:—‘ The High Contracting Parties, sincerely desiring to give effect to the measures on which they deliberated at the Congress of Vienna, for the complete and universal Abolition of the Slave Trade; and having each, in their respective dominions, prohibited without restriction their Colonies and Subjects from taking any part whatever

in this traffic; engage to renew conjointly their efforts, with a view to ensure final success to the principles which they proclaimed in the Declaration of the 8th of February 1815, and to concert, without loss of time, by their Ministers at the Court of London, the most effectual measures for the entire and definitive Abolition of a traffic so odious and so highly reprov'd by the Laws of Religion and Nature.’

“ Now, what are the effects of this Treaty? According to the view I take of it, they are two, and two only—one, declaratory of a fact; the other, promissory of future measures. It is to be observed, that the Treaty itself does not abolish the Slave Trade: it does not inform the subjects, that that trade is HEREBY abolished; and that, by virtue of the prohibitions THEREIN contained, its subjects shall not in future carry on that trade. But the contracting Powers mutually inform each other of the fact, that they have, in their respective dominions, abolished the Slave Trade, without stating, at all, the mode in which that Abolition had taken place. It next engages to take future measures for the Universal Abolition. That, with respect to both the declaratory and promissory parts, Great Britain has acted with the *optima fides*, is known to the whole world, which has witnessed its domestic laws, as well as its foreign negotiations.

“ I am very far from intimating, that the Government of this country did not act with perfect propriety, in accepting the assurance that the French Government had actually abolished the Slave Trade as a sufficient proof of the fact; but the fact is now denied by a person who has a right to deny it: for, though a French Subject, he is not bound to acknowledge the existence of any law that has not publicly appeared; and the other party having taken upon himself the burden of proving it in the course of a legal inquiry, the Court is compelled to demand and expect the ordinary evidence of such a disputed fact. It was not till the 15th of January in the present year, that the British Resident Minister applies for the communication which I have described, of all laws, instructions, ordinances, and so on: he receives, in return, what is delivered by the French Minister as THE Ordinance, bearing date only one week before the requested communication, namely, the

8th of January. It has been asserted in argument, that no such Ordinance has yet, up to this very hour, even appeared in any printed or public form, however much it might import both French Subjects and the Subjects of Foreign States so to receive it. How that fact may be, I cannot say; but I observe it appears before me in a manuscript form: and, by inquiry at the Secretary of State's Office, I find it exists there in no other plight or condition.

"In transmitting this to the British Government, the British Minister observes, it is not the Document he had reason to expect. And, certainly, with much propriety; for how does the Document answer his requisition? His requisition is for all laws, ordinances, instructions, and so forth. How does this, a simple Ordinance, professing to have passed only a week before, realize the assurance given on the 30th of July, 1815, that the traffic 'should cease, from the present time, everywhere and for ever?' or how does this realize the promise made in November, that measures should be taken, without loss of time, to prohibit, not only French Colonists, but French Subjects likewise, from taking any part whatever in this traffic? What is this Regulation in substance? Why, it is a mere prospective Colonial Regulation, prohibiting the importation of Slaves into the French Colonies from the 8th of January 1817. Consistently with this Declaration, even if it does exist in the form and with the force of a law, French Subjects may be yet the common carriers of Slaves to any Foreign Settlement that will admit them; and may devote their capital and their industry, unmolested by law, to the supply of any such markets.

"Supposing, however, the Regulations to contain the fullest and most entire fulfilment of the engagement of France, both in time and in substance, what possible application can a prospective Regulation of January 1817, have to a transaction of March 1816?"

The learned Judge goes on to observe, "That nobody is now to be told, that a modern Edict which does not appear, cannot be presumed; and that no Penal Law of any State can bind the conduct of its subjects, unless it is conveyed to their attention in a way which excludes the possibility of honest ignorance. The very production of a Law professing to be enacted in the beginning of 1817, is

a satisfactory proof that no such Law existed in 1816, the year of this transaction. In short, the seisor has entirely failed in the task which he has undertaken, in proving the existence of a Prohibitory Law, enacted by the Legal Government of France, which can be applied to the present transaction\*."

The Directors will not dwell on the regret and disappointment which the discovery of this failure on the part of France to fulfil her solemn and reiterated engagements must produce on the mind of every individual present. She had pledged herself deeply, both in profession and promise, to the principles of Abolition: she had solemnly declared, in the face of Europe, that she had renounced, on the part of her Subjects, all concern in a traffic "so odious in itself, and so repugnant to the Laws of Religion and Nature:" by her chief Minister she had officially announced, not merely her intention to abolish this trade, but the fact, that, on the 30th of July 1815, Directions had actually been issued, "in order that, on the part of France, the traffic in Slaves may cease, from the present time, everywhere and for ever." Yet, when the legal import of all these recorded engagements comes to be investigated, they are found to have been utterly delusive. Until the 8th of January 1817, not even an attempt had been made to give to them the formality or the force of Law; and how weak and futile the Ordinance of that date is, as to any effectual suppression of the Slave Trade, has already appeared from the observations of Sir William Scott!

The injurious consequence of this supineness, on the part of the French Government, have extended far beyond the case of *Le Louis*. The Colonies of Senegal and Goree were not actually restored to France until the lapse of a considerable period of time after the Government of that country had disclaimed all farther participation in the Slave Trade. It might have been hoped, therefore, that such measures would have been adopted, and such instructions given to the persons entrusted with the command of these places, as would have preserved the Natives in their vicinity from the horrors which could not fail to attend a revival of that Trade, after

\* See the Printed Report of the Case, before alluded to.

having been practically abolished for a period of upwards of twenty years. Such, however, the Directors are concerned to state, has not been the case.

Since the cession of these Settlements, a Slave Trade has been carried on, to a great extent, in their immediate vicinity, and even under the French Flag; and it would appear, from credible information, that, before the expiration of the first year of its occupation by France, more Slaves had been exported from the River Senegal alone, than had been exported thence in any two years prior to the Revolutionary War. The effects are such as might have been anticipated: namely, the usual insecurity of person and property; and the revival of wars in the interior, and of predatory expeditions in the vicinity of the Settlement. The Moorish Tribes, dwelling on the northern banks of the river, have resumed their antient employment; and have been actively engaged in ravaging and burning the Negro Villages, and reducing the miserable inhabitants to Slavery. In this statement various eye-witnesses entirely concur, so as to leave no reasonable doubt of its accuracy. Some idea of the misery and devastation produced by this renewal of the Slave Trade in the neighbourhood of the River Senegal may be formed from the following extract of a Letter from a Gentleman recently arrived from that quarter.

"The Moors have been engaged to supply Senegal with Slaves; and the numerous villages and towns near the river, and the Traquar Country, have either been burnt, or are deserted by their late peaceful inhabitants; and those beautiful and interesting scenes on the left bank of the Senegal, in the Footer Country, which I visited twelve months ago, when they were covered with corn, tobacco, cotton, melons, &c. now present only a dreary wilderness; the cultivators being either kidnapped to foreign climes, or obliged to fly from the grasp of the European Agents."

This afflicting intelligence is corroborated by other documents given in the Appendix, consisting chiefly of communications from Senegal and Sierra Leone. Some extracts from these documents will awaken the regret and the indignation of our Readers.

One correspondent writes from

Sierra Leone, under date of March 18, 1817:—

I need not for a moment call to your notice the sensation and extraordinary activity which this success in a traffic, where the profits are so enormous, will call forth; not only in Teneriffe, where many Slave-vessels are fitted out, but particularly in the ports of the Havannah, the present grand emporium of this illicit and hateful traffic. Neither need I allude, in the most remote manner, to the injury, nay, I might almost say, the total annihilation of the good effects which have been produced in the countries adjacent to Senegal and Goree, by the Slave-Trade Abolition. These points will immediately obtrude themselves most forcibly upon your imagination, who, during your residence in the Colonies lately ceded to France, had so much at heart, and so successfully exerted yourself to forward, in that part of Africa, the grand and generous views of the British Government, in civilizing and meliorating the condition of the inhabitants of this vast continent; and I am sure you will enter into the feelings with which I observed the Black Population of Goree diminished, at least one-third, within the short period of my late absence.

From Senegal, on Nov. 8, 1817, another correspondent writes:—

The consequence of this renewed traffic, after the quietude which the country has enjoyed for several years past, may be easily supposed. Personal liberty is again at an end: the Natives are armed against one another; and the great demand for Slaves has renewed wars in the interior, and even in the vicinity of this place, in order to obtain them; and, I regret to say, there is too good reason to presume that the Slave-traders in the Settlement provide them with arms and ammunition for this purpose: beside which, the Moorish Tribes, who occupy the northern banks of the river, have been actively employed in ravaging the Black Villages; and it is to be attributed to the great number of Natives captured by them, that so many vessels have obtained their cargoes with such dispatch; for I am well informed, that so great a number were never exported from this Settlement in so short a time, in any former period.

It must no doubt surprise you, as it

does me and the few English who remain in this Settlement, that, after the solemn manner in which the French Government engaged to abolish the Trade, it should be carried on here so openly, without any interruption from the Authorities.

March 19, 1718, the same Gentleman adds—

The distress in the neighbouring villages I stated to you in my last; and the news of this renewed traffic is spreading rapidly over the country. *Damel*, one of the most powerful Kings in this part of Africa, lately came to the vicinity of the Settlement, and held several conferences with the Slave-traders, as if to ascertain the accuracy of the information which he had obtained; and immediately commenced burning and pillaging a number of his own villages, under circumstances of the most shocking atrocity; and, of his own subjects, whole families were dragged to the banks of the river; where they were sold, and thus separated from their friends, homes, and country, for ever.

From the Moors they still continue to obtain a great number of captives; and, among them, this renewal of the traffic has given rise to disputes and wars, unprecedented of late years; and it is reported here, that large caravans of Slaves have been collected in the interior, and are now on their way toward this place, where they are daily expected.

A Letter to the Secretary, from Sierra Leone, dated March 6, 1818, has the following passage—

It is with pain that I have to state that the infamous traffic in blood is carried on with renewed vigour in the Rio Pongas, Rio Nunez, at Bassao, and at Goree and Senegal. These two Settlements, so lately ceded by us to France, have returned with more violence than ever to speculations declared by their Sovereign a DISGRACE to human-nature. Instances of cruelty, unknown in former times, have lately occurred. Domestic Slaves, who, during our occupation of these islands, were treated with the utmost kindness and humanity, have been publickly sold. Children, born in the court-yards of the inhabitants, have been torn from their parents; and even nurses, who carried the children of their masters, and who, agreeably to

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long custom among the Signoras, were rewarded with emancipation, have been sold. Nay, in Goree, in January last, the cargo of a vessel called the *Louise*, Merrin master, bound to Martinique, and expected to return immediately, took a cargo of two hundred and fifty-three Slaves off the North Battery. Those unfortunate victims of avarice were sold chiefly by their very brethren, Blacks and Mulattoes, and BRANDED with red-hot irons previous to being embarked. Two Englishmen at Goree, on their passage to Europe, saw the horrid deed. The Gentleman who administered at Senegal and Goree, proclaimed the Ordinance of his Sovereign against the Slave Trade, on taking possession of those Settlements in January 1817; but the traffic has been daily increasing. Vessels have entered into the River Senegal ready for such speculations; taken in wood, water, provisions; fitted their platform for that object alongside of the King's Wharf: they have actually taken Slaves within three or four miles of St. Louis, along the sea-shore, within sight of the whole of the inhabitants. Two vessels sailed in January, one the property of a resident of Senegal, which was bound to Martinique. In short, the traffic is known to every person, and the prices paid in goods or cash.

The Moors are at war. *Damel* destroys his country; and, for the purpose of selling for rum and tobacco the last of his people, he has established his residence at Gangiol, nine miles down the river. What are the Natives to think of the promises so repeatedly made by us, of the Slave Trade being abolished?

Having extracted these passages from the Appendix in illustration of this principal subject, we return, with much satisfaction, to the Report, to record the measures adopted by the Directors, in order to put an end to these flagrant evils.

The above facts, as well as all others of which any account has reached the Directors, in proof of the existence of an extensive French Slave Trade on the Western Coast of Africa, and, for the supply of the Isle of Bourbon, at Madagascar and its vicinity, have been, from

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time to time, submitted to his Majesty's Secretary of State for Foreign Affairs. In consequence of his representations to the French Government, measures have been taken to ascertain the facts of the case; which have led, as the Directors understand, to the removal of the Governors of the Isles of Bourbon and Goree (who appeared to have connived at the practices complained of), and to the substitution of Officers from whom they hope that a more conscientious performance of their duties in this respect may be expected.

It is presumed that the French Government is not fully acquainted with the state of things in the River Senegal, which would otherwise, no doubt, have equally called for some mark of its displeasure. On the same unquestionable authority from which the Directors have obtained the facts already laid before the Meeting, they have learned that it is the practice for the vessels which carry Slaves from Senegal, not to take their Slaves on board in the river, but to clear out from the Custom-house as in ballast; and, after they have crossed the bar and are fairly out of the river, the Slaves are then carried off in small canoes, through the dangerous surf which beats constantly on the beach, and embarked, in the vessel for which they are destined; though it often happens that the canoes are buried in the waves, and many lives lost in the attempt to reach it. In consequence of this arrangement, it is obvious that the difficulty of obtaining correct information on this subject through the usual official channels is greatly increased; for the Custom-house books, and the certificate of the visiting-officer, and the declarations of the French Merchants themselves engaged in the Slave Trade, will all concur in shewing that the vessels in question took their departure from the river in ballast, and may thus induce a belief that no Slave Trade has been carried on at Senegal. How fallacious such a conclusion would be, it is needless to point out.

Farther communications having recently been made on this subject to the French Government, the Directors are sanguine in hoping that something effectual may be done to put a stop to the atrocities which have been detailed: and they trust (although it is impossible by any infliction, however exemplary, to repair the evil that has been done) that

the Public Functionaries, who may be found to have connived at them, will not escape the measure of punishment which they deserve.

The discussions which have taken place between our Government and that of France, in consequence of these occurrences, and especially of the discoveries elicited by the case of *Le Louis*, respecting the state of the French Law on the subject of the Slave Trade, appear to have convinced the latter of the necessity of taking some more effectual measures than had yet been thought of, for giving effect to her professed principles and intentions.

Accordingly, on the 12th of March last, the Minister of the French Marine introduced into the Chamber of Deputies the project of a Law for abolishing the Slave Trade; which has passed that Chamber, as well as the Chamber of Peers, by very large majorities, and has obtained the Royal Sanction. The proposed Law stipulates, that all persons who are engaged in the Slave Trade, under any pretence whatever, whether they be subjects of France or foreigners residing in any of her dominions, shall be subject to the forfeiture of ship and cargo; and the Captain, if a Frenchman, shall be liable to certain disqualifications.

The Speech of the French Minister on presenting the Law, with the Law itself, and the Speech of the Reporter of the Commission appointed to examine the Law, are printed in the Appendix.

The Directors add—

It is important, however, once more to remark, that even the measure now adopted, though necessary to establish the good faith and consistency of the French Government, will be little better than nugatory in effect, unless it be followed up by a Convention similar to those already entered into by Spain and Portugal, respecting the Visitation and Search of Slave-ships.

#### *Portuguese Slave Trade.*

The Subscribers will recollect, that, by a Treaty between Great Britain and Portugal, signed at Vienna on the 23d of January 1815, it was stipulated, that the Portuguese Slave Trade on the coast of Africa should entirely cease to the northward of the Equator: and the



Prince Regent (now the King) of Portugal engaged, that it should be rendered unlawful for his Subjects to purchase or trade in Slaves, except to the southward of the Line; or to engage in the same, or to permit their flag to be used in it, except for the purpose of supplying the trans-Atlantic possessions of the Crown of Portugal. The two Powers at the same time engaged to determine, by a separate Treaty, the period at which the trade should universally cease and be prohibited throughout the entire dominions of Portugal.

In the conferences which subsequently took place at Vienna, between the Plenipotentiaries of the different Powers assembled in Congress, Count Palmella (the Portuguese Ambassador) declared, "That his Royal Highness the Prince Regent of Portugal, faithful to his principles, would not refuse to adopt the term of eight years for the final cessation of the trade; but that the ulterior measures to be taken on this subject must depend on the issue of the commercial discussions, set on foot between the Governments of Portugal and Great Britain\*."

On the 6th of February 1815, the Plenipotentiaries of Portugal presented to the Congress "a solemn declaration," intended "publicly to attest their desire to accelerate the period when the general and absolute cessation of the Traffic in Slaves shall take place." They renew, in this instrument, the engagement made by Count Palmella at a previous conference, "to abolish definitively the traffic in Slaves at the end of eight years;" but they add, "that they are forced to exact, as an indispensable condition of this final Abolition, that his Britannic Majesty should, on his part, comply with the alterations which they have proposed in the commercial system between Portugal and Great Britain, since the prohibition in contemplation must necessarily cause alterations in the whole commercial system of the Portuguese States." Lord Castlereagh stated, in reply, that "he feels it right to persevere in the course which his Court may deem it necessary to pursue, for accelerating the Abolition of the Slave Trade, wholly unfettered by any conditions: but he can have no difficulty in assuring the Plenipotentiaries

of his Royal Highness, that he is not only willing, but desirous of entering, on the part of his Government, without delay, into the negotiation of a new Commercial Treaty, in the hope that an arrangement may be framed more acceptable to the views of both nations; and he will experience the utmost satisfaction, should he have the good fortune to conclude an arrangement which may induce the Portuguese Government to accelerate the final Abolition of the Slave Trade."

It was necessary to recur to the state of the question between this Country and Portugal, relative to the period of the final cessation of the Portuguese Slave Trade, in order clearly to exhibit the effect of the measures which have recently been adopted in furtherance of the Treaty of the 22d of January, 1815.

An additional Convention to this Treaty, "for the purpose of preventing their subjects from engaging in any illicit traffic in Slaves," was signed by the two Powers at London, on the 28th of July, 1817. It declares, that they consider as illicit any traffic in Slaves carried on under the following circumstances:—

1. "Either by British Ships, and under the British Flag; or for the account of British Subjects, by any vessel or under any flag whatsoever.
2. "By Portuguese Vessels, in any of the harbours or roads of the coast of Africa, which are prohibited by the first article of the Treaty of the 22d of January, 1815.
3. "Under the Portuguese or British Flag, for the account of the Subjects of any other Government.
4. "By Portuguese Vessels bound for any port not in the dominions of his Most Faithful Majesty."

It appears from this Convention, that, beside the entire Abolition of the Portuguese Slave Trade to the North of the Equator, as stipulated in the Treaty of the 22d January 1815, that part of the Treaty of the 19th February 1810, which confined their right of trading to places actually belonging to or claimed by the Crown of Portugal, is still in force; for the territories in which, according to the present Convention alone, the traffic in Slaves continues to be permitted, are specifically,

1st, "The territories possessed by the Crown of Portugal upon the Coast of Africa to the South of the Equator:

\* Parliamentary Papers, 1819.

that is to say, upon the Eastern Coast of Africa, the territory lying between Cape Delgado and the Bay of Lourenço Marques; and, upon the Western Coast, all that which is situated from the 8th to the 18th degree of south latitude."

2d, "Those territories on the Coast of Africa, to the South of the Equator, over which the King of Portugal has declared that he has retained his rights, namely, the territories of Molemo and Cabinda, upon the Eastern Coast of Africa, from the 5th deg. 12 min. to the 8th deg. south latitude." So that, in point of fact, the limits of the Portuguese Slave Trade on the Western Coast of Africa are between 5 deg. 12 min. and 18 deg. 0 min. of South latitude; and, on the Eastern Coast, between the latitude of 10 deg. 30 min. and 27 deg. 0 min. South.

The anxiety of the Directors on this subject is, in no small degree, increased, by a consideration of the dreadful enormities of which the Portuguese Slave Trade is productive. The Government of Portugal has, it is true, promulgated a Code of Regulations, intended to mitigate the horrors of the Middle Passage. How ineffectual these Regulations have proved, might be shewn by a great variety of instances. It may be sufficient, on the present occasion, to lay before the Meeting the following Affidavit, made by Mr. James Eicke, Lieutenant of his Majesty's Ship Cumberland, who was an eye-witness of the scenes which he describes as having occurred on board the St. Joaquim, a Portuguese Slave-vessel, captured by the ship to which he belonged, and carried to the Cape of Good Hope.—

"Appeared, personally, James Eicke, a Lieutenant in his Majesty's Navy; and belonging to his Majesty's Ship Cumberland; and, being sworn upon the Holy Evangelists of Almighty God to depose the truth, made oath as follows:—

"That, upon the 15th day of February last (1815), he went on board the St. Joaquim as prize-master; and continued on board her for some days after her arrival in Simon's Bay, Cape of Good Hope, which was on the 19th day of the said month—that he remained on board until the Slaves, the cargo of the said vessel, were landed, by virtue of a decree from this Honourable Court, and

was actually superintending and assisting in their disembarkation—that, when he first went on board, he was informed that the said vessel had left Mozambique only twenty-two days, at which time every person on board was in good health; and that thirteen of the Slaves had died during that period. He says, that, between the capture and their arrival in Simon's Bay, the survivors were all of them sickly and weak, and nearly one hundred of them afflicted with the flux; that medical aid was afforded to those who required it. He says, that the brig appears to have been built for a privateer, and for fast sailing, not for stowage—that the Slaves were all stowed together PERFECTLY NAKED; and nothing but rough, unplanned planks to crouch down upon, in a hold situated over their water and provisions, the place being little more than two feet in height, and the space allowed for each Slave being so small that it was impossible for them to avoid touching and pressing upon those immediately surrounding: the greater part of them were fastened, some three together, by one leg, each in heavy iron shackles; a very large proportion of them having the flux—that they were compelled to perform their natural evacuations under these dreadful circumstances, without being able to move; and to remain amidst their own excrement, which could not be cleared away until the said Slaves were all disembarked—that, between the nineteenth and twenty-fourth day of their being landed, thirteen more died, notwithstanding good provisions, medical aid, and kind treatment; and thirty more died between the 24th of February and the 16th instant; all occasioned, as he in his conscience very believes and is firmly persuaded, by the cruel and inhuman treatment of the Portuguese Owners—that more than one hundred of them were, at the time of their landing, just like skeletons covered with skin and moving by slow machinery, hardly maintaining the appearance of animated human beings—that the remainder were all of them enervated, and in a sickly state. He says, that the pilot, upon being asked, by Captain Baker, how many he supposed would have reached their place of destination alive; replied, about half the number that were embarked—that, from the time of seizure until the said Slaves were landed, the

Portuguese Owners fed and attended them, giving them two meals each day; one at seven in the morning, the other at five in the evening; but never allowed to each person more than half a pint of water at each meal. He lastly says, that HE NEVER SAW BRUTE BEASTS TREATED WITH SUCH CRUELTY AS THE SLAVES ON BOARD THE ST. JOAQUIM WERE TREATED BY THE AFORESAID OWNERS."

That part of the recent Treaty with Portugal, which establishes the right of search, and prescribes the mode in which ships engaged in illicit Slave-trading shall be adjudicated, has been already referred to. By a separate article, dated the 11th of September, 1817, it is agreed, that, as soon as the Abolition of the Slave Trade for the subjects of the Crown of Portugal shall have taken place, the Contracting Parties "will adapt to that state of circumstances the stipulations of the additional Convention of the 28th of July, 1817; but that, in default of such alterations, that Convention shall remain in force until the expiration of fifteen years from the day on which the general Abolition of the Slave Trade shall so take place on the part of the Portuguese Government."

The Directors, while they express the gratification which they have derived from the general tenor of this Convention, and in particular from those provisions of it which concede the right of search, are concerned to find that it contains no more definite stipulation respecting the period at which the Portuguese Slave Trade is to cease. They conclude, that, in no event, can it be protracted beyond the beginning of the year 1823; the longest period to which, at the Congress of Vienna, the Plenipotentiaries of Portugal permitted their views of its continuance to extend. On this supposition, therefore, the most unfavourable which the Directors are willing to admit, it must at that time, as they trust, cease everywhere and for ever. It would, however, have added greatly to the satisfaction with which they have contemplated the present Convention, if it had materially abridged this long interval of five years, or named the precise period at which this traffic is to terminate. It surely never can be endured, after Spain has fixed a period of two years for the final extinction of her Slave Trade—after France has consented to its immediate abolition—after

every other nation in the civilized world has renounced it as a crime of the most odious description—that Portugal, in the face of her own solemn declarations, that this trade "IS REPUGNANT TO THE PRINCIPLES OF HUMANITY AND OF UNIVERSAL MORALITY," and that she desires "TO PUT AN END TO A SCOURGE WHICH HAS SO LONG DESOLATED AFRICA, DEGRADED EUROPE, AND AFFLICTED HUMANITY;" and, although she has reiterated these professions on various occasions during the last eight years, should continue, for a period of three long years after Spain shall have abandoned the Slave Trade, singly to elude the hope of Europe, and to mock, while she prolongs, the miseries of Africa. Surely, the great Commonwealth of Nations will not endure, that its best wishes should be thus frustrated; or that the happiness of Africa, which they have made the special object of their regard, should be left for so long a period at the mercies of the sordid and unfeeling Planters of the Brazils, or of the still baser traders who supply them with their human merchandize.

#### *Spanish Slave Trade.*

The Directors ventured, last year, to express a hope, that, in consequence of the measures which had been adopted by the British Government, and particularly the impression produced on the minds of many persons of influence in the Spanish Councils by the perusal of Mr. Blanco White's Treatise on the Slave Trade, Spain would ere long be induced to agree to the measure of Total Abolition. They have now the gratification of announcing to the General Meeting, that Spain has, to a great degree, fulfilled these favourable anticipations. A Treaty was signed at Madrid, between this Country and Spain, on the 23d of September, 1817, "for preventing their Subjects from engaging in any illicit traffic in Slaves."

This Treaty stipulates for the immediate Abolition of the Spanish Slave Trade to the northward of the Equator; and, for its final and universal Abolition, on the 30th day of May, 1820. It likewise contains the provisions for the mutual right of search, which have been already referred to.

By this Treaty, any traffic in Slaves carried on under the following circumstances is declared to be illicit:—

1. "Either by British Ships, and under the British Flag; or for the account of British Subjects, by any vessel or under any flag whatsoever.
2. "By Spanish Ships, upon any part of the Coast of Africa north of the Equator, from the expiration of six months after the exchange of the ratification of the present Treaty.
3. "Either by Spanish Ships, and under the Spanish Flag; or for the account of Spanish Subjects, by any vessel or under any flag whatsoever; from the expiration of five months after the 30th of May, 1820, when the traffic in Slaves, on the part of Spain, is to cease entirely.
4. "Under the British or Spanish Flag, for the account of the Subjects of any other Government.
5. "By Spanish Vessels bound for any port not in the dominions of his Catholic Majesty."

In consideration of these important concessions, and as a full compensation for all losses by capture sustained by the Subjects of Spain engaged in this traffic, as well as for the losses which may follow the Abolition, Spain is to receive from this Country a sum of 400,000*l.* sterling.

The payment of this sum has formed a ground of objection to this Treaty in the minds of some benevolent persons. But it is to be considered, that a large part, probably two-thirds of the whole, would have been payable to Spanish Subjects under the Act of Parliament passed in 1815, as the value of Slaves taken on board Spanish Ships and condemned to his Majesty, and of which there was little doubt that the Courts of Appeal in this Country would decree the restitution. But, even if the amount of this payment had been liable to no such deduction, the Directors conceive that the advantages resulting from this Treaty, in itself and in its example, to the cause of humanity, would still have been cheaply purchased. They do not mean to say, that it would not have been more honourable to Spain, and to Portugal also, to have made voluntary and gratuitous sacrifices of interest in consideration of the claims of humanity and justice: but, surely, it is no dishonour to Great Britain to have been forward to make sacrifices in such a cause; and comparatively to undervalue the minor consideration of some pecuniary loss,

when set against the deliverance of Africa from her accumulated wrongs. The debt which we owe to that Country is still large, and we should not scruple to embrace any opportunity of diminishing its magnitude.

The sincerity of Spain, in consenting to renounce the Slave Trade, is sufficiently established by her admission of the right of search.

#### *American Slave Trade.*

The Directors have had frequent occasion to remark the great extent to which it appeared that the Slave Trade was carried on under the disguise of Foreign Flags, by Subjects of the United States, in violation of the rigid prohibitory enactments of their own Legislature. The accounts received from the Coast of Africa and from the Havannah, during the last year, amply confirm these statements. The subject has at length attracted the pointed animadversion of the Government of the United States; and, in a recent Message of the President to both Houses of Congress, it was particularly recommended to their deliberate attention. In consequence of this recommendation, a Resolution was moved in the Senate, to the following effect; viz.

"That the Committee, to whom was referred the Petition of the Committee of the Yearly Meeting of the Society of Friends at Baltimore, be instructed to inquire into the expediency of so amending the laws of the United States on the subject of the African Slave Trade, as more effectually to prevent the said trade from being carried on, by the citizens of the United States, under foreign flags; and also into the expediency of the United States taking measures, in concert with other nations, for the entire Abolition of the said trade."

An amendment was moved, proposing to omit the latter clause of this Resolution (following the words, "under foreign flags"); which, after a long and spirited debate, was negatived by a majority of 17 to 16. The original Resolution was then carried.—If the House of Assembly should concur in this Resolution, it appears to the Directors that good ground will be laid for anticipating the concurrence of the American Legislature in that important measure of mutual search, which affords the only means of securing the effectual execution of the laws already passed in

different countries for abolishing the Slave Trade. It is a circumstance in the highest degree honourable to the United States, that they were among the first to deliver themselves from the guilt of this traffic; and the Directors are very unwilling to believe, that they will refuse to accede to a measure, which they must be convinced is absolutely necessary to give effect to their own enactments, and to restrain some of their lawless subjects from prosecuting the career of infamy and crime.

Of the Colonization Society, of which we gave some account in the Number for February, pp. 60, 61, the Report says—

The condition of the Free Blacks and People of Colour in the United States, whose number is supposed to amount to 200,000, has lately excited the interest and sympathy of many leading persons in that Country; and an extensive Society has been formed (of which the Nephew of the venerable Washington, now the Chief Judge of the Federal Court, is the President), the object of which is, to form Colonies on the coast of Africa, where such of the Free People as are desirous of migrating to their native shores, or of visiting the land of their fathers, may find an advantageous settlement. This plan has manifestly originated in motives of the purest benevolence, both toward the proposed Colonists, and toward the inhabitants of Africa, whose improvement and civilization, it is hoped, may be advanced by such establishments. A further hope has been expressed, that, if this scheme of Colonization should succeed, a foundation will be laid for the gradual Abolition even of Slavery itself in the United States.

Two Gentlemen delegated by this Society, the Rev. Mr. Mills and the Rev. Mr. Burgess, have lately visited this Country, for the purpose of obtaining information as to the practicability of the scheme, and the best means of carrying it into effect. The Directors, with whom they communicated, readily afforded them all the encouragement and information in their power, and assured them of their future assistance and co-operation. They were well received by Earl Bathurst, the Secretary of State for the Colonial Depart-

ment, who furnished them with Letters of Recommendation to the Governor of Sierra Leone; for which Colony they took their passage, in a vessel which sailed in February last. The purposes of their voyage are, to ascertain with precision the practicability of the proposed establishments, and the most eligible situations on which to place them; to collect useful information of all kinds; and to obtain evidence of the Slave-trading transactions of the Citizens of the United States, with a view to their prosecution and conviction in the Courts of their own Country.

We are grieved to state the death of Mr. Mills, on his voyage back from Sierra Leone to this Country. On this subject we refer the Reader to a subsequent part of this Number.

In the Appendix to this Report of the Institution, Extracts are given from the Proceedings of the Colonization Society, together with Copies or Extracts of Laws passed in the United States on the subject of Slavery and the Slave Trade.

#### *Dutch Slave Trade.*

The Directors had been led to hope, that the Officers, appointed to superintend the Dutch Forts on the Gold Coast, would have been strenuous in their efforts to discourage the Slave Trade within the sphere of their influence. They had been instructed by their Government to co-operate with this Society, in all measures for civilizing the Natives, for promoting the extension of agriculture, and for enforcing the execution of the Abolition Laws. Several circumstances, however, have transpired, some of them through the medium of the African Company, which have created considerable doubts whether those instructions have been faithfully followed; and these doubts have been strengthened, by information that Slaves have been recently imported into the Dutch Colonies of Guiana.

The above information has been communicated to his Majesty's Ministers, with a view of being conveyed to the Dutch Government. The Directors,

when they consider the proof which that Government has given of its sincerity in the cause of the Abolition, by consenting to subject its ships to visitation and search, are persuaded that all practicable means will be employed for investigating the truth of the alleged delinquencies, and for bringing the persons who may be implicated in them to punishment.

In closing their review of the Foreign Slave Trade, the Directors feel themselves called upon to express their high sense of the able and unremitting efforts of his Majesty's Secretary of State for Foreign Affairs, to procure the Universal Renunciation of the Slave Trade by the different Maritime Powers, and to render their Renunciation available to its object—  
THE TOTAL EXTINCTION OF THAT INHUMAN TRAFFIC.

#### ISLE OF FRANCE.

At the time of the last Meeting, and even to a later period, the Slave Trade was still carried on with considerable activity at the Isle of France, notwithstanding the efforts made, by the British Authorities there, to suppress it. An account was given, at the same time, of the disposition manifested by the Chief of Tamatave, in the island of Madagascar, to concur in measures for preventing the further exportation of Slaves from that island. By intelligence lately received, the Directors are happy to learn, that he is not the only Madagascar Chief who has shewn a willingness to co-operate in the same object. A negotiation to that effect, which was stated in the last Report to have been entered into by Governor Farquhar with the King of Ovas, has terminated, they understand, successfully. The particulars they are not yet acquainted with: but the circumstances which have been mentioned seem to encourage a hope, that a foundation may have been laid for the ultimate extinction of the Slave Trade in that large and populous island, which is at present the chief mart for Slaves in those seas; and that an opportunity may be thus afforded to its inhabitants, of participating in the blessings of European Civilization.

#### CEYLON.

To perpetuate among the inhabitants of Ceylon the remembrance of the noble example set by the leading persons in that island, in putting an end to Domestic Slavery, and to cherish in the community

that humane and liberal spirit which had led to this measure, Sir Alexander Johnston directed, that a Session of the Court should be held every year, on the day on which the first Resolutions to that end had been passed; for the express purpose of commemorating that event, and paying a public tribute of respect to those who had so materially contributed to the happiness of a large class of their fellow-creatures. He has also, with his characteristic benevolence, taken measures to form an establishment for the instruction of the Slaves who have been already liberated; and of the Children of Slaves, who, in consequence of the recent proceedings, would be considered free from the time of their birth. These various measures, the Directors are happy to add, have received the uniform support and countenance of the Governor, Sir Robert Brownrigg.

Before they quit the subject of the Eastern Seas, the Directors wish to inform the Meeting, that Sir Thomas Stamford Raffles, whose active and enlightened co-operation, while Governor of Java, the Directors have so often acknowledged, and who has been appointed to the chief command in Sumatra; before his departure renewed to the Institution the assurances of his best exertions in promoting its objects in that quarter of the globe.

#### COLONIAL REGISTER ACTS.

It will be recollected, that the Directors stated in their last Report, that, in deference to what appeared to be the prevailing wish of both Houses of Parliament, it had been deemed advisable to suspend for a time their intention of bringing forward the Bill for Registering the Slaves in the West Indies, which had been read a first time and printed in a former Session. The Colonial Assemblies, it is alleged, in compliance with the recommendation of his Majesty's Government, were passing Register Acts for their different communities. The Directors, indeed, reasoning from past experience, could not be sanguine in their hopes that any very efficient measures would proceed from this quarter: but they were willing to wait the issue of the experiment; and to coincide in what appeared to be the prevailing opinion, that, without any abandonment of the right of Parliament, if necessary, to take the matter into its own hands, an opportunity should, in the first instance, be afforded to the Colonial Legislatures to

Justify their professions, and satisfy the expectations of Parliament and the Country on this subject, by enactments of their own.

Colonial Register Acts, it is understood, have been passed in different Colonies; and some of these have been already, and the others it is understood will shortly be, laid before Parliament. On examining them, it will appear how far they are adequate to their intended objects; and in what material respects they deviate from the models, furnished by his Majesty's Government in the case of Trinidad. This point will form the subject of future consideration. But, in the mean time, the Directors cannot forbear to embrace the present opportunity, again to express their conviction of the absolute necessity of the measure itself, for preventing the illicit introduction of Slaves into the Colonies; as well as their opinion, that all enactments for registering the Slaves will be found inefficient, unless the Acts contain *WITHIN THEMSELVES* some effectual provisions for executing their professed purpose — provisions, which appear to the Directors to be wanting in such of the Acts as have yet come under their observation.

#### ADDRESS OF BOTH HOUSES ON THE SLAVE TRADE.

On the 9th of July last, Mr. Wilberforce in the House of Commons, and, on the succeeding day, Lord Grenville in the House of Lords, moved an Address to his Royal Highness the Prince Regent on the subject of the Slave Trade.

This Address began by representing to his Royal Highness, that the House, in coming to the conclusion of the Session, found that one important duty still remained unperformed—that of expressing to his Royal Highness their desire to see those laws completely executed which abolished the Slave Trade, and a complete termination put to that traffic which desolated Africa.

It stated, that the House was grateful for those steps, which had already been taken towards that object, and for the progress already made; that they rejoiced, that, in the whole of the British Dominions and as carried on by British Subjects, an end had already been put to it; and that the Trade was stigmatized as infamous, and was rendered punishable as felony.

It expressed satisfaction, that so many of the other enlightened Nations of Eu-

rope had entered with such honourable zeal on the same humane course; and had so sincerely approved of our policy, and seconded our exertions.

It alluded, in terms of unqualified praise, to the humane views of the Congress of Vienna; and commended that Declaration in which the Powers of Europe had there concurred, proclaiming the principles of the Abolition as being those of humanity and justice; and stigmatizing the Slave Trade as the disgrace of Civilized Governments, and the opprobrium of European Commerce. It expressed deep regret, after such a Declaration, that it was tolerated for a single hour; and especially that it should have been countenanced by any State which had subscribed the Treaty of the Christian Alliance. It stated the expectation of the House, that those stipulations that had been made, and those engagements that had been concluded, would have been executed with justice and fidelity: but that they saw with regret, in facts which they could not disguise, increased efforts to carry on the traffic by some States, by which its evils were greatly augmented; and that many of the Subjects of those Governments, which concurred in the principles of the Declaration, still continued the practices which it condemned; and that thus their stipulations were not fulfilled, nor their conduct meliorated. It declared, that, in submitting these circumstances to his Royal Highness, the House did not think it necessary to deviate into the other evils of the system, or to state the calamities and atrocities of open piracy to which it led; which might be productive of ultimate hostility, and endanger those amicable relations which we now held with the Nations that carried it on—relations necessary for the preservation of general tranquillity, and equally conducive to their happiness as to ours. It prayed that his Majesty's Government might establish an effective concert with the great Powers who signed the Declaration of Vienna; and that his Royal Highness would leave no measure untried for carrying into effect the objects which it recommended. It expressed a hope, that, by amicable representations and friendly efforts, this Country, and the other Powers which concurred in its policy, might accomplish the Abolition; but if such efforts failed, it stated the expectation of the House that the Powers of the Congress would adopt measures of commercial policy to compel the adherence of it

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reluctant Members to the fulfilment of their engagements. It concluded by declaring, that this Country, actuated not only by humanity but justice, should exert itself in the cause of suffering Africa; and, remembering the evils we ourselves had inflicted, should endeavour to the utmost of our power to repair them.

The Address met with the cordial concurrence of his Majesty's Ministers in both Houses, and indeed with the unanimous approbation of Parliament. The Directors have great pleasure in recording this renewed expression of the unanimous reprobation with which Parliament continues disposed to mark this infamous traffic.

After stating that a Memoir of the late Mr. Granville Sharp has been drawn up by Mr. Prince Hoare, the profits of the Quarto Edition of which will be given to the Institution, the Report proceeds to speak of—

#### AFRICA.

##### *Evil Effects of the Revival of the Slave Trade.*

The preceding part of the Report will have prepared the Meeting to expect very discouraging accounts of the state of the Slave Trade on the Coast of Africa. The report of persons on the spot is, that it has been carried on during the last year to a greater extent, and under circumstances of greater inhumanity, than ever. The Spanish Flag had, it is true, been the only one, which could lawfully be engaged in the Slave Trade north of the Line: but its protection was easily procurable; and the French, Americans, and Portuguese, availed themselves largely of it; although, as has been already shown, where the French had the protection of their own Settlements, they preferred using their own flag—one proof, among many others, that the French Abolition was regarded by those persons as a measure which they did not expect the Government of their Country to enforce.

The late Treaty with Spain will now, it is hoped, to a certain degree, stop the desolation of Northern Africa. No flag can now lawfully be employed in the Slave Trade on the coast north of the Line; and the Right of Search, which has been obtained, may therefore be expected to produce on that coast, especially if France and America concur in it, the beneficial

effect of greatly abridging, if not in time extirpating, this traffic. Many years, however, must elapse before the evils produced by the Revival of the Slave Trade on the Windward Coast, which has followed the Peace of Paris, can be effectually repaired.

The Native Chiefs and Traders, who had begun to be convinced that the Abolition was likely to be permanently maintained, and that it was therefore absolutely necessary to engage heartily in schemes of cultivation if they would preserve their influence, have learnt, from more recent events, to distrust all such appearances.

Notwithstanding all that had been said and done; notwithstanding the Slave Trade, for seven or eight years, had either been chased from their shores (from the river Senegal and Sierra Leone it had been completely banished), or forced to skulk in corners; they now see the Slave-traders again sweeping the whole range of coast without molestation—nay, with an air of triumph and defiance. It will be long, therefore, before they are likely again to yield to their former conviction respecting the purposes of the European Powers. Even if effectual means should now be pursued for abolishing the Slave Trade, years must probably elapse before they will be induced to forego the expectation of its revival.

It would be difficult fully to appreciate the deep and lasting injury inflicted on Northern Africa, by the transactions of the last three years. This injury, too, will be the greater, as in the interior of that country they cannot be expected to discriminate with any accuracy between the different Nations of Europe. They only know, in general, that the White Men, who had ceased to trade in Slaves, and who they understood would trade no more in that commodity, except as smugglers, liable to be seized and punished, have resumed the open, avowed, and uncontrolled practice of that traffic.

This afflictive state of things, it need hardly be observed, has discouraged, and in many instances completely crushed, the efforts to extend agriculture and legitimate commerce, which had been produced in this quarter of the globe by the cessation of the Slave Trade.

Nor is it merely in the way of natural effect that this result has arisen. The Slave Trade of the present day has acquired a new character of ferocity. The Slave-ships come on the coast armed, not merely for the ordinary purpose of their murderous traffic, but in order to resist



search; and many bloody scenes have, in consequence of this determination, been acted of late in Africa. They appear also to lose no opportunity of attacking and destroying the legitimate commerce of the Windward Coast, and particularly that of Sierra Leone, which enjoys the proud pre-eminence of being the object of their bitter hatred and implacable hostility.

The trade of this Colony, therefore, with the surrounding districts, which had tended, more than any other circumstance, to give a steady impulse to the industry of the neighbouring Natives, has been subjected to much outrage and spoliation, attended, in some instances, with great barbarity of treatment, and even with the loss of many lives.

"A Statement relative to the Outrages, committed on the innocent Traffic of Africa, by Ships engaged in the Slave Trade, drawn up from authentic Documents," is given in the Appendix.

The Report proceeds to speak of the

*Progress of Improvement at Sierra Leone.*

In the midst, however, of this general gloom and devastation, the Directors turn with increasing satisfaction to one spot on this line of coast.

The accounts received from time to time of the progress of improvement at Sierra Leone, continue to be highly favourable. Letters, dated on the 26th of January last, state, that every thing in the Colony, and in the country around it, was at that time going on well; that the progress of the Schools was rapid, and the improvement in the manners and respectability of the Settlers conspicuous; that the Captured Negroes were also proceeding prosperously; that trade was brisk at the Colony; and that there was no war in the country around it.

On the 31st of March, 1817, the total number of Scholars, male and female, educated in the different Schools at Sierra Leone, amounted to 1422\*, being an increase of 185 in the preceding six months. The Schools were remarkably well attended by the pupils generally, who appeared eager to reap the benefits of the

instruction afforded them; and their improvement is stated to have been considerable,

In the Appendix are given Extracts from the Sierra-Leone Gazette of January 9d, 10th, and 17th; containing Reports of the Examinations of the Schools at Freetown, Regent's Town, and the Christian Institution; with the "General Return of Free Schools," which was printed at p. 357 of our last Volume, but dated one day later, that is March 31, 1817, when 58 pupils were added to the Establishment at Regent's Town, increasing the number of 1364 on the 30th of March, to 1422, as above mentioned.

On this point, it is feelingly remarked—

Before the Directors quit this subject, it seems proper to remind the Meeting, that a very large proportion, probably five-sixths, of the individuals who are thus represented as enjoying the benefits of Christian Instruction, are Liberated Captives, who have only recently been rescued from the holds of Slave-ships. They have been collected from various points on the extended line of the African Coast to this spot, where, under the protection of British Law and in the enjoyment of British Liberty, they are acquiring also the advantages of British Knowledge and the higher blessings of Religious Light. Is it possible to contemplate such a spectacle, without a sanguine hope, that, in thus communicating instruction to these poor creatures, Great Britain is sowing the seeds of a rich harvest of intellectual, social, and moral improvement, throughout that hitherto oppressed and degraded Continent?

Of the whole population of the Colony, a very large proportion consists of Liberated Captives, distributed in various villages, pursuing the occupations of peaceful industry on farms of their own, gradually laying aside their native superstitions, and eager to avail themselves of all the means of instruction within their reach.

The Appendix contains an Extract of a Letter from Governor Mac Carthy to the Secretary, dated

\* By a Letter received from the Governor of Sierra Leone, dated 6th March last, it appears that the grand Total, of men, women, boys, and girls, then attending Schools on the Peninsula of Sierra Leone, did not fall short of 2000.

March 6th last, on the Commercial Prosperity of the Colony, which will give our Readers much pleasure.

"The inhabitants of the Colony have so very frequently experienced the interest which the friends of Africa take in their prosperity, that I feel it a most pleasing part of my duty to be enabled to prove, by incontrovertible documents, the very great improvement in the commercial importance of this Colony. The inclosed Returns prove, that, during the year 1817, the amount of merchandize imported into the Colony exceeds that of the year 1816, by 39,286*l.* and the number of vessels fourteen. I doubt not but you will observe with pleasure, that this increase is on the *BRITISH* Goods. The prospect of our export for the present year is highly flattering, the wood for ship-building having been so successfully tried in the Royal dock-yard. One vessel has already sailed, in January (the Pyrenees): the brig *Mary* sails this day with the same: the *Magdeline* is loaded in the harbour, on the point of sailing: the ship *Preston* is loading near *Bance Island*: several vessels are expected. The rice-harvest has been abundant: preparations are making for cleaning that article so as to render it fit for the West-India Market; and if the experiments of rice-mills, which I understand are now making at home, should succeed, I have no doubt but from the neighbourhood of this very Colony, so frequently traduced, a great proportion, if not the whole, of our West-India Islands, could be supplied with food procured by British Merchants, and with goods the produce of the Mother Country or of her East-India Empire; and the adjoining rivers would thus be amply repaid for giving up the Slave Trade."

#### *Failure of Vaccination.*

The Directors are concerned to report the failure of all the attempts hitherto made to communicate the benefits of Vaccination to Sierra Leone. They regret this the more, as the Small-pox made its appearance in the Colony about the beginning of last year, and proved fatal in many cases. The Medical Officers, however, having had immediate recourse to inoculation, the progress of the natural disease was arrested; and it is satisfactory to learn, that in no case did the variolous inoculation terminate fatally.

#### *Death of Captain Paul Cuffee.*

No report has been received of the progress made by the families whom Captain Paul Cuffee brought over from the United States, and settled at Sierra Leone: but the Directors have heard, with deep regret, of the death of this meritorious individual, whose benevolent and upright conduct had procured for him the general esteem of good men, and whose zeal to benefit Africa the Directors have often had occasion to commend.

#### *Expedition to explore the Congo.*

It was noticed in the Report of last year, that the Expedition under the direction of Captain Tuckey, to explore the River Congo, had failed. An important Narrative of this Expedition, the unfortunate termination of which is already known to the Meeting, has recently been published by Mr. Murray, accompanied by some valuable documents. From this statement it appears, that, although nothing certain can yet be affirmed concerning the immediate object of the inquiry, still the opinion, previously entertained, that the Niger and the Congo are the same river, may be considered on the whole to have been strengthened, rather than weakened. The narrative is also particularly interesting, as it tends to establish, by fresh evidence, the fact of the demoralizing influence of the Slave Trade. It proves that the market is not supplied by the superabundant population of Domestic Slaves; nor, indeed, in any degree from the source of Domestic Slavery; but that men are reduced to slavery by war, or kidnapping, or for real or imputed crimes, for the purpose of being sold; that the same acts of violence which have characterized the existence of this trade in other parts of Africa, accompany it on the shores of the Congo; and that, in proportion to its influence, are the debasement and degradation of the human species, and the destruction of every right feeling and of every moral and virtuous habit.

#### *Expedition to Ashantee.*

Of another Expedition, which they are happy to find has been undertaken, from Cape Coast Castle to the capital of Ashantee, the Directors hope that some account will soon be given to the public. The details which it may comprise can scarcely fail to prove highly interesting and instructive.

*Expedition to explore the Niger.*

The Expedition under Major Peddie, to explore the course of the Niger, has met with a very serious check, in the death of that officer, and of his successor Captain Campbell, and, at a still later period, of Lieutenant Stokoe, on whom the command had devolved. The object however, has not been relinquished; and, according to the latest accounts, the persons engaged in it were again about to proceed to their destination.

The knowledge which has already been obtained of the Interior of Africa, though doubtless not considerable, may now be expected to lead to further discoveries; and however painful may be the circumstances attending the failure of some of the Expeditions, the time, it is hoped, may not be far distant, when other attempts will be successful: and the increase of our own knowledge concerning that unexplored Continent, the Directors trust, will be the pledge of improvement and civilization to its injured people.

## RETROSPECT.

In looking back to the arduous struggle which has been so long maintained on the behalf of our fellow-creatures in Africa and the West Indies, the Directors cannot but acknowledge that some things have occurred of a very painful description. They have, in many instances, been compelled to witness the disappointment of their hopes; and there have been times when, after all the steps which had hitherto been taken, the object seemed to be almost as remote as ever. But of the Cause itself, they have never suffered themselves to despair; and they can now, with unfeigned satisfaction, speak of it, as having made a visible and important progress. It was not till after many years of discussion, that the enormities of the Slave Trade were fully acknowledged, even in this Country, and the Abolition Laws passed. In the course of eleven years since that time, the iniquity of the traffic has been solemnly declared by all the great Powers of Europe: some of them have entered into Treaties for its effectual suppression: a large part of the African Coast has, at length, been rescued from its ravages: and, of the two States which still suffer the Trade to be openly carried on, one has pledged itself, within the limited period of two years, to a complete Abolition.

On a view of the whole subject, the Di-

rectors cannot but indulge a hope, that a great progress has been made toward the entire extermination of this unchristian traffic; and when, with this hope, they connect the spectacle of improvement exhibited at Sierra Leone, and which they trust will be gradually progressive, it is impossible not to indulge in the most pleasing anticipation with respect to Africa and her injured race. But it will still be necessary for the friends of justice and humanity, and especially for this Institution, to be unceasingly vigilant and active. Much yet remains to be accomplished; and it is earnestly hoped that the importance of carrying on and completing this great work will be felt by every man who knows the interests which it involves, and the crimes and cruelties which it is intended to extirpate.

## STATE OF THE FUNDS.

With these feelings, the Directors are deeply concerned to state, that the Funds of this Institution are very far from being equal to the magnitude of their objects. If the Society cannot increase its resources, instances of that violation of law and justice, which seems to be inseparably interwoven with the African Slave Trade, must in many cases be suffered to pass with impunity. The evil will to this extent be perpetuated and confirmed. And who can tell how far the attainment of our great object itself may not be eventually retarded by want of energy at the present moment, while the voice of Europe is inviting us to proceed, and Providence seems to smile upon the undertaking?

The Donations and Subscriptions of the Year have amounted to 894*l.* 14*s.*; while the Expenditure has been 1044*l.* 3*s.* 6*d.*

## VOTES OF THANKS.

At the Annual Meeting at which this Report was delivered, the Right Hon. the Earl of Caledon, one of the Vice-Presidents, being in the Chair—

On the motion of William Wilberforce, Esq. M. P. V. P. it was

Resolved unanimously,

That the cordial Thanks of this Meeting be given to Colonel Mac Carthy, Governor of Sierra Leone, for his zealous

low and indefatigable exertions, both for the suppression of the Slave Trade, and for the social and moral improvement of the Natives of Africa; and that he be requested to accept the situation of an Honorary Life Governor, as a testimony of the high sense which the African Institution entertains of his eminent services.

On the motion of Thomas Babington, Esq. M.P. it was

Resolved unanimously,

That, as an acknowledgment of the high sense which this Meeting entertains of the humane and benevolent conduct of

the Honourable Sir Alexander Johnston, in promoting the objects of this Institution in Ceylon, he be elected an Honorary Life Governor.

On the motion of William Wilberforce, Esq. M.P. V. P. it was

Resolved unanimously,

That his Royal Highness the Duke of Gloucester be respectfully requested to accept the renewed acknowledgments of the large debt of gratitude which is due to his Royal Highness, from all who are interested in the social and moral improvement of Africa, or in the success of the efforts of the African Institution.

## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

#### SERMONS AND MEETINGS IN YORKSHIRE.

On Sunday the 19th of July, the Assistant Secretary, having returned to Sheffield, preached at the village of Handsworth in the Morning, and at that of Attercliffe in the Afternoon. The Collections amounted to upward of \$11.

On Monday Evening, a Meeting was held in the School Room at Attercliffe; when an Association was formed, of which the Rev. J. Blackburn, the Minister, was appointed President; Mr. Whitham, Secretary; and three of the principal Gentlemen in the neighbourhood, Patrons. The Meeting was addressed by the Rev. Messrs. Blackburn, Bickersteth, Cotterill, and Vale, and Messrs. Milner, Hodgson, Shaw, Marsden, and Whitham. Much feeling was awakened in behalf of the Heathen.

On Wednesday the 22d, the Assistant Secretary preached at the village of Wadworth. Above 13*l.* was collected.

A Meeting was held the same Evening, at the Town Hall of Doncaster, for the purpose of enabling Mr. Bickersteth to detail to the Friends and Subscribers of the Doncaster Association the most recent Proceedings of the Society.

### FORMATION OF THE LINCOLN ASSOCIATION.

On Thursday the 30th of July, the Assistant Secretary, and the Rev. Thomas Dikes (who kindly accompanied him from Hull), attended at Lincoln, for the purpose of forming an Association among the Society's friends in that city and neighbourhood. The Meeting was held in the Guildhall; the Rev. Joseph Jowett, Rector of Silk Willoughby, in the Chair. The Assistant Secretary having explained the design, constitution, and scenes of labour of the Society, with the motives for supporting it, the Rev. Messrs. Sibthorp, Clark, Dikes, John Jowett, and Mayor, and Messrs. Cropper, Gibbeson, and Goodman, moved and seconded the several Resolutions for forming the Association. About 60*l.* has been contributed.

William Cropper, Esq. has been appointed Treasurer; and the Rev. Henry Clark, Secretary.

### FIRST ANNIVERSARY OF THE GARNBOROUGH ASSOCIATION.

THIS was held on the 31st of July, in the Town Hall; Gervas Woodhouse, Esq. in the Chair. The Hall was respectably filled. The Meeting was addressed

by the Assistant Secretary, the Rev. Messrs. Dikes, Joseph Jowett, Mayor, Pridham, and Richards, and by G. Parnell, Esq.

Through the indefatigable exertions of Mr. Pridham and other active friends, above 140*l.* has been raised by this Association, during its first year.

FOURTH ANNIVERSARY OF THE HULL AND EAST-RIDING ASSOCIATION.

ON Sunday the 26th of July, the Assistant Secretary preached, in the Morning, at Hessle; and, in the Afternoon, at Beverley Minster: on Monday, at Sculcoates; and, on Tuesday, at St. John's, Hull.

On Sunday, August 2d, the Rev. Thomas Dikes preached for the Society at St. Mary's, Beverley; and, in the Afternoon, at Driffield: the Rev. Joseph Jowett at Welton, in the Morning; and, at St. Mary's, Hull, in the Afternoon: the Rev. John Scott at Ferriby, in the Morning; and, at Cottingham, in the Afternoon: and the Assistant Secretary at St. John's, Hull, in the Morning; and at the Holy Trinity Church, in the Evening. The Rev. J. W. Cunningham preached, on Thursday Evening, the 6th, at St. Mary's; and, on Friday Evening, at St. John's, Hull. The Collections, including a Donation of 50*l.* amounted to above 350*l.*; a sum considerably exceeding that of last year.

The Annual Meeting was held in the School Room, in Salthouse Lane, on Thursday the 6th; J. N. Crosse, Esq. in the Chair; and was as numerously attended as on any preceding occasion. The Rev. Thomas Dikes read the Report; and the Rev. Messrs. Bickersteth, Clarke, Dikes, Scott, Green, King, Cunningham, Roe, Mawhood, Jowett, and Hall, and Dr. Bodley, severally addressed the Meeting. A spirit of cheerful piety marked the character of every speech. The Meetings are evidently be-

coming more impressive and useful every year.

In proposing and seconding the following Resolutions, the Speakers very much confined themselves to the respective subjects.

This Meeting cordially rejoices in the increasing Funds of this Association; and trusts, that, as the Society becomes better known and understood, it will receive steady and increasing Patronage from the Public.

This Meeting gratefully acknowledges the Divine Goodness, in the Conversion of many of the Negroes in Western Africa to the Faith of Christ, and in the encouraging circumstance of their having formed a Church Missionary Association.

That it is the feeling of this Meeting, that the increasing extent of the Society's Missions in North and South India, in the Islands of Ceylon and New Zealand, in the Mediterranean, and in the West Indies, and the blessing of God vouchsafed to its efforts, afford full ground of hope, that the Church Missionary Society may be one of the Instruments of promoting the Universal Diffusion of Christianity.

That this Meeting feels itself called upon, by the facts and statements this day brought forward, to renewed and persevering prayers, exertions, and liberality, in the cause of Church Missions.

That the thanks of this Meeting be given to all the Officers of this Association, and to those Friends who have kindly assisted at the present Anniversary.

FORMATION OF THE BEVERLEY BRANCH ASSOCIATION.

ON Wednesday, August the 5th, the Assistant Secretary, and the Rev. Messrs. Dikes and Clarke, proceeded to Beverley, to give the friends of the Society there further information respecting its Proceedings. A very respectable Meeting was collected. After it had been addressed by Messrs. Bickersteth, Dikes, and Clarke, the Rev. John Coltman proposed several Resolutions forming the Association, to be conducted for the present by a Provisional Committee. Many Gentlemen who were present gave in their names as Members.

## ANNIVERSARY OF THE YORK ASSOCIATION.

ON Sunday, August the 9th, the Rev. J. W. Cunningham preached three times for the Society in this city. The Collections were as follows:—

St. Saviour's . . .	Rev. John Graham . . . . .	L.	s.	d.
St. Michael (e)	Rev. William Richardson . .	20	6	5½
Belfrey . . . . .	Rev. J. Richardson . . . . .	20	17	8½
St. John's . . . . .		23	11	11½

On Monday Evening, a numerous and highly respectable Meeting was held of the Friends and Subscribers to the Society. The Patron of the Association, the Rev. William Richardson, presided. The Rev. Messrs. Bickersteth, Cunningham, Sibthorp, and Almond, addressed the Meeting. This Association has raised, in the course of the last year, nearly 750*l.*; of which sum, the Branch Association at Tadcaster produced 44*l.* 13*s.* 9*d.* See also the List at the end of this Number.

## ANNIVERSARY OF THE KNARESBOROUGH ASSOCIATION.

ON Sunday, August the 9th, the Rev. R. W. Sibthorp (who kindly consented to accompany the Assistant Secretary in part of his Journey) preached two Sermons here.

On Tuesday Evening, a Meeting was held under a Tent, erected for the purpose in the Vicarage-grounds, the Town Hall being too small to receive those who wished to attend. The fineness of the evening, and the beauty of the surrounding scenery, augmented the pleasure of the Meeting. The Rev. Messrs. Bickersteth, Sibthorp, Gatt, Roe, Cunningham, Cheap,

and Ingleby, and Messrs. Gallons, Charlesworth, Tolson, Etesen, and Fisher, severally made or seconded the Resolutions. The Collections after the Sermons and Meeting amounted to nearly 40*l.*

## ANNIVERSARY OF THE LEEDS ASSOCIATION.

ON the same Sunday, the Assistant Secretary preached at St. Paul's and St. James's, Leeds. The Collections exceeded 80*l.* The Rev. J. W. Cunningham preached again at St. Paul's on Wednesday, when above 27*l.* was collected.

The Annual Meeting was held in the Music Hall, on Wednesday the 20th; Henry Hall, Esq. the President, in the Chair. It was an impressive Meeting. The Rev. Messrs. Hale, Bickersteth, Redhead, Parker, Cunningham, Wardle, Ogle, Heap, Sibthorp, Roe, Schornberg, and Ireland, the Rev. Dr. Okley, and Messrs. Paley, Hey, and Ridsdale, severally made or seconded the Motions. Above 19*l.* was collected at the doors.

## FORMATION OF THE LEEDS LADIES' ASSOCIATION.

THE attention of the Ladies having been particularly directed to the importance of further exertions in Leeds, it was determined to have a Meeting on the following day, at St. James's Sunday-School Room.

A considerable number of Ladies attended. The Rev. Messrs. Cunningham, Bickersteth, Sibthorp, and Jackson, having addressed them, nearly twenty put down their names as Collectors.

*President*, Mrs. Hardy.

*Treasurer*, Miss Mary Ann Rhodes.

*Secretary*, Miss Parker.

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## Foreign Intelligence.

## SAXONY.

## BIBLE SOCIETY.

*Eagerness of the Poor for the Scriptures.*

THE Rev. Mr. Strubell writes to

the Secretary of the Saxon Bible Society, from Wildenfelt, dated July 10, 1817, in these affecting terms—

By the transmission of the Bibles and New Testaments, you have given me unspeakable joy: and not only me, but also my parishioners, all of whom received them, calling fervently for the blessing of God upon the Society. I had scarcely made known that a fresh supply of Bibles had arrived, when my house was crowded with applicants, intreating for copies; who were continually followed by others: so much so indeed, that by far the smaller number of them only could be satisfied; and my whole store was disposed of in an hour's time. I offer the revered Society my most cordial thanks. It has again sown a seed in my congregation, which, I trust, through the grace of God, will produce abundance of fruit. I am most anxious to promote a diligent reading of the Scriptures among them. I often exhort them to it, and inquire into it, in my visitation from house to house.

How much good, is doing by the Bible Societies! What real blessings are they imparting! How painful it is to see them publickly blamed for their good work! May they never become weary! May they never yield to difficulties! We can only assist you with our prayers. Our mountains are poor; and, though gold and silver may lie deep under our feet, they are not to be met with in the cottages of the inhabitants; particularly at this season, when most of them have to contend with famine and unspeakable distress. Very few of them were, consequently, able to pay any thing; though it was strikingly evident how much they desired to pay something. But when, with all the marks of genuine sincerity, they assured me, that they had not had a bit of bread either yesterday or to-day, and this assertion was but too well corroborated by their pale emaciated aspect, (for the truly industrious poor rather suffer hunger than go begging,) it was no more than my duty to give them the Bread of Life, without money and without price. I was still happy to perceive, notwithstanding their bodily want, such an eagerness after this food. Many declared the Bible, and particularly the New Testament, to be their greatest treasure, and made use of the words of David: *The law of thy mouth is clearer*

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*to me than thousands of gold and silver.* Some, however, could pay a trifle, and they did pay it with the greatest cheerfulness.

MEDITERRANEAN.  
MALTA BIBLE SOCIETY.

*Prospect of a Smyrna Bible Society.*

THE Rev. Charles Williamson, British Chaplain at Smyrna, writes to Mr. Jowett from that place, under date of March 14th—

I hope the time is not far distant, when I shall have to announce a Smyrna Bible Society. The Greeks and Armenians appear, however, suspicious of our intentions. They cannot conceive how a body of men can, without political or sinister ecclesiastical motives, associate and spend their money, to distribute the Scriptures gratis, or at a cheap rate, to men of a different nation from themselves. Every suspicion would instantly vanish, on the sight of an Authority from the Patriarchs at Constantinople; so great is the power which they possess over the minds of the people. After the procuring of such a document, which I believe to be easy, we shall be able to set about our work with much greater probability of success; not only in Smyrna, but in the Islands and adjacent country.

I propose, all things concurring, to go to Constantinople in June or July, after hearing from the Malta Committee, to endeavour to obtain the document in question; and, if successful, to get a few copies printed, and to deposit one in each of the principal Churches of the country. From Constantinople I would proceed, with my Interpreter and Janissary, accompaniments absolutely necessary and always used in these countries, along the different Towns in the Dardanelles; visiting the principal Islands between Smyrna and Constantinople. Should the time permit, I would extend my tour to the islands west and south-west of Smyrna; paving the way, or smoothing its ruggedness, for the introduction of the Bible. The summer following I could either revisit them

with you, or make a tour to the north-east of Smyrna in the interior.

Under date of April 6th, Mr. Williamson writes—

It has long since occurred to me to send a few books into the Islands, could I find confidential agents; the want of whom, and of a few copies of the Patriarch's approbation of the New Testament to send along with them, have hitherto prevented me. Without such copies we shall do very little. In fact, they should be inserted in every book, for years to come.

*Reception of the Hebrew New Testament among the Jews at Smyrna.*

Mixing with all kinds of people and shewing the Testament, (says Mr. Williamson,) I did the same among the Jews. Some would not even touch it. Some will read it in secret. One of them denying the truth of the contents of the Testament, I brought him, at last, to confess that he did not believe the Old: having more reasons, in his own opinion, for the truth of the Old Testament than of the New, he would question the validity of his own, rather than admit the truth of the other. Another Jew, who is in the highest estimation among his brethren for his learning, has been reading the Hebrew Testament all the last month, in order to write a book against it. He is going to prove to the world that Christianity is altogether false! He writes no language but a barbarous Hebrew. He means to circulate his book by multiplying manuscript copies! Several Jews have asked me to lend them copies of the Testament. They generally return them. One, however, has been retained.

*Voyage of the Rev. W. Jowett to Smyrna.*

From a Letter of the Rev. W. Jowett, dated Malta, April 25th, it will appear that he has undertaken a visit to Smyrna and some other places.

An excellent opportunity offering for Smyrna, I am induced to avail myself of it, with the intention of visiting two or three of the principal Greek Islands and a part of Greece,

in the service of the Malta Bible Society. My proposed track is Smyrna—Scio—either Mitylene or Tino, or perhaps both—Athens—Corinth—and Patrass. Should I, on my arrival at Patrass, find that the Malta Packet has just left, a delay of two or three weeks will afford me time to visit Yannina: but upon this part of the journey I do not calculate with eagerness; as it is my wish, if possible, not much to exceed two months.

For the expenses, our Committee here draw upon the British and Foreign Bible Society, as that Society will be duly advised. A considerable sum has also been voted here to Mr. Williamson, at Smyrna, to assist him, next summer, in effecting a junction between the Bible Societies of Malta and Odessa, and for similar objects of travel.

I go well furnished with Greek, Italian, and Hebrew Testaments. The Italian are of the beautiful, pure, and simple Version of Archbishop Martini.

For effecting the junction between the Malta and Odessa Bible Societies alluded to by Mr. Jowett, Mr. Williamson had addressed a Letter to General Cobley, an Englishman, Commandant at Odessa, proposing co-operation and correspondence.

*CHURCH MISSIONARY SOCIETY.*

*On the Establishment of Schools, or Orphan Houses, in the Turkish Empire.*

SOME Extracts follow on this subject from the abovementioned Letters of the Rev. Charles Williamson, at Smyrna. In transmitting these Extracts to the Secretary, Mr. Jowett remarks—

While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our Countrymen, how delightful is it to behold the Spirit of Toleration, and even of Religious Inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us, not to be soon



*wearily in well doing; for in due season we shall reap, if we faint not.*

There is something in the mixed character of the inhabitants of Mahomedan Countries, when well understood, peculiarly favourably to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahomedans themselves. On the other hand, the immense and variously-divided Christian Population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellow-labourers.

The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian Bishop has not been known for centuries!

But I proceed to the Extracts, which will prove interesting to the Members of many Religious Societies in England: and, oh! that multitudes might be awakened to hear and answer the piercing cry of these people, *Come over, and help us!*

Smyrna, March 14, 1818.

God be with you (Mr. Williamson writes) in your journeyings in Egypt, and conduct you safe through the ancient land of promise! May you be well prepared for disappointments; to lessen their weight, and to blunt their poignancy.

I proceed to inform you what can be done respecting School Establishments, such as are on the West-African Coast.

By the Laws of the Ottoman Empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publicly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher, if a Turk voluntarily joins a Christian Assembly: the danger impends only over

the convert: his blood, should it be spilt, would be on his own head—a crown of glory!

Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seeds of Salvation among thousands of our fellow-creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompence for our brethren in England, to induce them to undertake that labour of love, of establishing Schools on the Coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett remarks—

Is it possible to forget, in how many instances the care of Orphans has issued in the establishment of Missionary Institutions and Colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history.

Mr. Williamson proceeds—

After a great plague, numbers of young innocents, destitute of every protector, are left to the mercies of a hard-hearted world. One family I have discovered so miserably ignorant, through vice and poverty, that they were neither Protestants, Greeks, Armenians, nor Papists. They bear, however, the name of Christians. One of this family, a boy of nine years of age, I have undertaken to educate.

Of Stations for Schools, there are not fewer than six, at the distances of from two to ten hours' ride from Smyrna; and many more, at a greater distance, and in the Islands. The names of the towns and villages alluded to, are, Smyrna—Magnisi (the farthest, distant nine hours' ride)—Boojah—Hajelah—Boornabat—and Sediquy. Magnisi is half as large as Smyrna, without, I believe, a single European.

With respect to Missionaries, I have to observe, that an individual ignorant of the principal language of the Country, would be of very little service. So long as there is a Chaplain in Smyrna,

where there is a Chapel full large enough for the number of English residing in the city, and so long as there is no other English Settlement in Asia Minor, there is no necessity at all for an English Preacher.

Should a School be established in Smyrna similar to those in Africa, the Master and Mistress should be perfectly well acquainted with the French Language; and the Master should know something of Greek. Three only of the Smyrna Ladies speak English. Could not Jersey or Guernsey produce a person well qualified, having a willing mind to come over and help us, if the Society felt inclined to favour the object?

Mr. Williamson observing, "I could wish you to have some French, and one or two Greek Sermons, ready by the time that you arrive here," Mr. Jowett says, "The Homilies, in excellent Modern Greek, of Bishop Miniati, contain two of the most simple and pathetic Discourses upon the Passion, that I have ever seen."

In the subsequent Letter of April 6th, Mr. Williamson adds—

Should Schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emergency.

I would propose such establishments to be called Orphan-Houses; and that the object should be, to teach without distinction the poor, but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the Children would make a part, the Gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.

#### *Usefulness of Religious Tracts.*

With reference to this subject, Mr. Williamson writes—

The best pioneers for Bibles are Religious Tracts. A few of these I

have had translated from the French, and sent to England to be printed. I expect to have three more finished before June, which I should like to take to Corfu, to have the advantage of Greek printers and correctors of the press; besides avoiding the great delay of sending them to be printed, and receiving them from England. On my return from Corfu, with these numerous Allies of the Bible, I could still make the tour of the principal Islands, with the advantage of dispersing, far and wide, these powerful though petty auxiliaries.

#### *Plans of Mr. Jowett and Mr. Connor.*

In the Letter of Mr. Jowett, of April 25, quoted above, he writes, with reference to his voyage to Smyrna—

Most gladly should I have waited for Mr. Connor's return, that we might have proceeded together to Egypt. Much reflection, however, on the state of the Mission for the last sixteen months, convinces me that it will be best for us not to be wholly dependent on each other in our plans; though, so far as circumstances permit, it would be better for us to co-operate on the same spot, and in the same journeys. This will be more useful when we commence travelling from Egypt. I leave him word, however, should he arrive at Malta before me in a state of perfect readiness, not to wait for me; but to proceed, as soon as he pleases, to Alexandria and Cairo. That I may not be long behind him, I shall endeavour, in my present excursion, to limit myself to time.

Mr. Williamson's communications will shew you how important the Station of Smyrna may, in time, become. From them, and from the Letter of Mr. Pinkerton\*, you will also see, that we may hope, ere long, to have the golden circle drawn all round the Continent of Europe, and the knot tied!

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#### PERSIA.

#### *Inquiries into Christianity.*

THE discussions and controversies which the late Rev. Henry Martyn

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\* Printed in our last.—EDITOR.

held with the Learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian Originals.

We have seen a Letter to a distinguished Nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwahs totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the Learned, into the character and mission of the Messiah.

We have also seen a Letter to the same Nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books.

The following Extract will gratify our Readers—

I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I therefore attended the Learned and the Ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and dis-

covered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

P. S. I have two brothers, who are of the same way of thinking with myself.

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## INDIA.

### LONDON MISSIONARY SOCIETY.

#### MALACCA.

#### *Christian Lecture in a Chinese Temple.*

THE Rev. W. Milne, Missionary of the Society, writes to the British and Foreign Bible Society, under date of Dec. 27, 1816—

Having obtained permission to open a Weekly Lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the Members of the Bible Society, to see half a dozen New Testaments taken out, and opened in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

## WEST AFRICA.

## AMERICAN COLONIZATION SOCIETY.

*Deputation to West Africa—Death of Mr. Mills.*

In the Number for February, pp. 60 and 61, we stated that the Rev. Messrs. Mills' and Burgess had been deputed by the Society to visit the Western Coast of Africa, with the view of ultimately placing there a Colony of Free Blacks from America.

We are sorry to report the death of Mr. Mills. A Letter from him, dated Freetown, May 9th, stated that they had arrived in the Colony about six weeks before, five of which they had spent in visiting the Sherbro' Country; which part of the coast had been recommended to the Board of Managers of the Society, as presenting a proper situation for the projected Colony. On the 22d of May they left Sierra Leone, in the brig Success. Mr. Mills was seized with fever, after they had been a short time at sea, and died in a few days. Mr. Burgess is now in this Country, on his way home to his own—bereaved, indeed, thus of his pious and intelligent companion; but not disappointed, we trust, in the object of their researches.

Of the Sherbro' Country, Mr. Mills wrote—

We have seen some of the Kings and Chiefs residing there, and have made them acquainted with the object of our visit. They generally approve our plan, and express their wishes for our success. They gave us liberty to go over the Country, to any extent; and said they would assemble the Chief Men, and lay our object before them; and be ready to give us an answer on our return to this Country, or to others who might succeed us. We had not an opportunity of visiting the Country extensively; but we think that eligible places may be found there for Settlements. The Sherbro' Country has hitherto been ravaged by Slave

Traders; and internal wars have reduced the number of its inhabitants. The nations or tribes are broken into small elective Governments; and probably could not do much injury, if so disposed, to a Colony established on a proper scale. But our information of the coast is so partial at present, that we cannot say what part, if any, may be selected for the Settlement.

## SIERRA LEONE.

*State of the Colony.*

On this subject, Mr. Mills, in the Letter just quoted, bears the following encouraging testimony:—

The state of this Colony is prosperous. Great improvements are made around the town, and the wilderness is becoming a fruitful field. The influences of the Holy Spirit are felt in some of the Congregations, and much order and regularity prevail. Governor Mac Carthy is greatly beloved, and appears much devoted to the promotion of the best interests of the Colony. Nearly 500 Re-captured Negroes have been lately brought to this place: many of them were in a sickly state when they arrived; but they have generally recovered, and are employed in useful labours.

*Royal Gazette, and Sierra Leone Advertiser.*

THE establishment of a Newspaper in a Colony, is evidence of a considerable advance in civilization. An attempt of this kind was made some years ago in Sierra Leone: but it seemed premature; for, after continuing, at uncertain intervals, in the years 1808, 1809, and 1810, (first under the name of the "Sierra Leone Gazette," and then under that of the "African Herald," which was again exchanged for its first name) the publication was dropped.

Such Publications, indeed; must, in order to acquire permanency, be calculated to excite an interest sufficiently general to maintain their circulation, when any temporary or local circumstances which

may give birth to them may cease to operate. A Weekly Newspaper may, doubtless, be made the means of great improvement to all classes of the inhabitants of Sierra Leone; and, at the same time, so interesting to them, as to remunerate the conductors for their labour.

An abstract of the Prospectus will sufficiently explain the purpose to the Editor.

The objects of the Publication are, to provide the Colony with a Journal, not only free from just grounds of censure, but especially intended to encourage Virtue and Industry among the Colonists and our Neighbouring Brethren—to offer to the poor the best and wisest counsel—to give our readers the earliest and most authentic information of all important transactions in distant countries, and particularly in Great Britain.

The Editor solicits communications on Agriculture, the Commerce of the surrounding country and coast, the nature of the Soil, and the best mode of culture of Indigenous and Tropical Plants. To the advantages likely to be derived by the Colony from these points, he will endeavour to draw the serious attention of his readers, as the certain means of leading to civilization, comfort, and wealth.

The First Number was published on Saturday the 2d of Aug. 1817. Some irregularity took place in the early Numbers; but, since the arrival of a Printer from this Country, the paper has appeared weekly. It warmly advocates the cause of Education, and the Abolition of the Slave Trade; and is the channel of communicating the Government Proclamations and Orders, with various local information. With a watchful attention to a more varied and full selection of articles of intelligence and philanthropy from the English Newspapers, and to the exclusion of every sentiment that may tend in the remotest degree to contaminate the mind, this Paper may be rendered a vehicle of much useful knowledge to those classes

in the Colony for whom it seems designed.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

*Superintendence of the Christian Institution.*

SINCE the death of Mr. Butscher, Mr. and Mrs. Garnon have paid the kindest attention to the Children at the Christian Institution; and were joined therein by Mr. and Mrs. Collier, on their arrival in the Colony. This was become the more necessary, from Mr. and Mrs. Horton having withdrawn themselves from their engagements with the Society; so that the superintendence and management of the Institution depended wholly on the kindness and alternate residence there of the Chaplains. Mr. and Mrs. Wilhelm were to be stationed at the Institution, on their arrival from Canoffee.

Several Schoolmasters and Schoolmistresses, with a Superintendent in Holy Orders, will proceed to the Colony in the close of the year.

*Promising Indications among the Liberated Negroes.*

We extract the following passages from various communications—

One of the Negro Women at Regent's Town was asked, "Do you thank God, who sent White Massa to teach you?"—she replied, in broken English, with an earnestness not to be described; "Me tank God too much," that is very much: "dae time Massa no come, me do plenty bad tings, and bring me plenty trouble."

I love these Black People (Mrs. Garnon writes), for I always find them friendly and thankful. I was particularly pleased with the affection of our Krooman. He is cook, fetches water and wood, and does all the hard work. Mr. Garnon was ill at Leicester Mountain. The man had been twice down and up to and from Free Town, which is three miles of steep road. As he was obliged to

go down to the town again with the Surgeon for some medicine, I said, "Ben, you had better send John with the medicine, and do you come up at gun-fire in the morning, and make fowl roast for Massa"—he instantly said, with earnestness, "Mammy," which is my usual appellation from them, "my Massa sick! Suppose me no come, me no sleep—my heart no good." This almost overcame me. I said, "Very well, Ben, you may come." He did so, all in the dark and over a rugged road; and, as soon as it was at all light in the morning, he was at our room-door, to know "How Massa do." The Children also sent me word, "Me want go see Massa;" and so overjoyed were they all, that, when they came and saw him, their eyes quite sparkled with delight.

The progress of some of the Adults in reading is very rapid. In less than a twelvemonth from the time of their liberation, they read well in the New Testament; and delight to study it, every leisure hour. One said to Mr. Johnson, "Massa, me see myself in dis book," and opened to the Seventh Chapter to the Romans, pointing to the passage from the 19th to the 24th verses: *For the good that I would, I do not; but the evil which I would not, that I do, &c.* Not a few of them have been, indeed, thus led to a knowledge of themselves. They will tell us, with the greatest simplicity, that they have two hearts within them—a good heart, and a bad heart: nor can we convince them to the contrary. They will also tell us, that these two hearts have a "long palaver" with each other, and how much bad heart strives to hurt good heart.

I was speaking (says Mr. Johnson) to my people, a few Sundays ago, of my being sent hither to preach to them about Jesus Christ; and was telling them how good God was, to send Ministers to Africa, and to bring them to this place; and that if God had not been so good, they would have perished in their sins. I had an object in view; which was, to form among them a little Society for the relief of their sick members, by subscriptions of a halfpenny a week each. After Service, one of them stood up, and said to the rest, "Dat be very good ting, Broders. Suppose

one be sick, all be sick: suppose one be well, all be well!" What a simple, but practical comment on those words, *Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it,* and indeed on the whole passage, 1 Cor. xii. 12—27.!

One who had lately been reclaimed from the depths of sin, when asked, "Well, how is your heart now?" replied, "Massa, my heart no live here now. My heart live there"—pointing to the skies.

Mrs. Gannon writes concerning Regent's Town—

I have been spending a week at Mr. Johnson's. How would you enjoy to visit many of his Black People, and hear their simple but sincere expressions of love to Christ! They manifest great humility, distrust of themselves, and ardent longings after holiness. I attended their Saturday Evening Meeting. One young Ebo woman, with tears, said, "Massa, my heart trouble me too much, this time. Me no have peace. Me pray. Jesus no hear me pray. Me tink he no like save me." From excessive grief, she fell suddenly into a kind of fit (for I can describe it as no other) and shook on her knees in the most violent and distressing manner. This appears to be the manner in which these people are commonly affected, under their first religious impressions. It may arise from the dread with which they are struck at their awful condition, and from the entire newness of divine things to them.

The next day was Sacrament Sunday, when I united with these beloved Black Sisters and Brothers at the Sacred Table. Oh that I may be permitted to sit down with them in the Heavenly Jerusalem!

One night we were just returned from the Church, where Family-prayer is performed, when one poor man came in, and said, "Massa! my heart burn! It like fire. Me glad too much." This was expressive of his enjoyment at the time in the service of God. There is great sweetness and humility among some of the Recaptured, who are brought to accept Christ as their Saviour.

Of the Children in the Christian

Institution at Leicester Mountain,  
Mrs. Garnon says—

I shall devote my time more to the Leicester Mountain Children. I wish you could see them. At Family-prayer, you would weep for joy, to see so many black faces, and to hear so many little voices.

The country all around us is beautiful. The road to Regent's Town is truly grand.

I had some of the Children who are called after Benefactors in a room by myself. I read to them, and endeavoured to make myself understood; but, from their little knowledge of English and of Religion, it is very difficult. Poor little dears! they looked at me so earnestly; and, when I questioned them, said, they "no sabby"—could not understand me. The tract called "The Negro Servant" fixed their attention. A short prayer has been made for the Children, which they all use before we rise at night from Family-prayer. Mr. Garnon repeats it, and they all follow him.—"Thank God, for having taken care of me this day, and for my food and clothes! Bless me, O God, this night! Forgive me all my sins, and keep me from all evil, for Christ's sake!"

Mr. Garnon adds his testimony—

I am glad, when opportunity offers, to get among the Black People. I had the happiness to address 500 or 600 of them, who seemed very anxious to hear "good palaver about Jesus Christ." You might have seen not only black faces, but such sparkling bright eyes as seemed to denote something within, as ready to say, "Me tink much!" One told me afterward, that it was "odd that White Man understood all Black Man's heart." Their singing is excellent. Mr. Johnson has taught them by method; and it is delightful to hear the sweet harmonious voices of some of the females.

It is remarkable, that, of the Liberated Captives at Regent's Town who have been brought to embrace true religion, there are some of every nation. Are we not to contemplate them as, in due time, returning as ambassadors, to proclaim the message of eternal life to their Countrymen? This they do now among themselves; and often get turned out of their own Country-people's houses.

Aug. 1818.

YONGROO POMOH.

*Conversation with Bulloms.*

It is by reporting their conversations with the Heathen, that Missionaries place before the eyes of their friends at home, the most vivid picture of the ignorance and superstition and wretchedness with which they have to contend. We embrace every opportunity of selecting such conversations, when they are characteristic and striking; and we earnestly recommend it to all Missionaries to record and to transmit home every conversation which impresses their own minds with lively views of the condition of the Heathen. Mr. Nyländer, as our Readers have repeatedly seen, has, by this means, given them a great insight into the habit of thinking which prevails among the Bulloms. In some of his late despatches, he has added the following conversations—

I asked one of my neighbours who used to attend Divine Service, why he did not come now. "Dady," said he, "me hab too much work dis time."—"Very well," said I; "but don't you know that God gives us six days for work, and one day we must pray? Suppose you don't mind God's Word, and don't pray to Him, God can't bless you." After speaking to him, for some time, of the benefit of attending divine worship, of death, and of eternity, he said, "Dady, you talk true, but me no sabby hear English." I fully convinced him that this was no excuse at all; but as he did not like to come to my house, I would tell him, and all that were then present, what God tells us in His Book.—"God's Book says, that all people have bad hearts." Now, to tell a Bullom Man that he has a bad heart, is to give him the greatest affront possible.—"It tells us that these bad hearts must be changed; and that none but God can change them.

"But suppose you don't know whether you have a bad heart or no, hear what God's Book says: *You must not drink too much.* Now, if you drink so much rum or palm-wine as to spoil your head (intoxicate), your heart is bad.

Y Y

"Again, God's Book says, *You must have no more than one woman: you must not tie t'other man's woman* (commit adultery). Now, suppose you have two or three women, or you take t'other man's woman softly, that is bad; that shews you have a bad heart: and, when you die in this palaver, you cannot go to heaven.

"Again, God says, *You must have no other God but me: I alone can help you.* And what is this tied round your ankle?" It was a piece of scarlet cloth, of the size of a shilling, fastened to the ankle by a white cotton thread. "Oh," said he, "dis my gregree. Me been cut my dis here foot tree time; and, last week, me cut rice, my foot walk on a pimpin," trod on a thorn, "and my foot sick too much. Dis ting me tie'm for keep my foot good—can't cut'm again."—"Well," said I, "don't you see now that you make this thing your god? This cannot help you. It can do you no good. You must cut it off, and throw it away."—"No, Dady," said he: "suppose me cut dis ting off, my foot can break." At last he permitted me to cut it off.—However greatly these Heathens rely on the assistance of their gregrees, they will dispose of them sometimes for a mere trifle.

#### ST. DOMINGO.

*College at Cape Henry.*

UNDER this head, in the January List, we noticed the sailing of the Rev. Mr. Morton, an English Clergyman, to act as Classical Professor, in a College instituted by King Henry. His office extends, indeed, to the communication of general knowledge to those under his care.

In a Letter to the Secretary of the Church Missionary Society, dated Cape Henry, Feb. 18th, Mr. Morton explains the nature and prospects of his situation. He has commenced with Twenty Pupils, the sons of some of the principal persons, and who are destined to fill hereafter important offices in the State. He feels the arduous nature of his duties; but has the best hope, under the blessing of God, of success with his pupils.

As might be expected, under the circumstances of their previous education and the lateness of the period at which many of them began, it is found expedient, in respect to this first class of Young Men, to carry them at once forward to the acquisition of such knowledge as may the sooner fit them for actual service. The outline of the course pursued with them, is—the principles of General Grammar, with particular application to the English and the French; an extensive survey of Geography, History, and Political Science; a complete circle of Mathematical Studies; Composition; and Elocution. Moral Science and Law will form a future part of the Course. The King, who thinks much and wisely, considers this course best adapted to the present wants of the State.

Mr. Morton reads the Liturgy, and preaches, every Sunday, in the National School Room. The Service is in English, and is attended by the English and Americans, with a few Germans. Many circumstances would favour the labours of some able and zealous Missionaries from the Established Church.

#### BARBADOES.

*CHURCH MISSIONARY SOCIETY.*

*Establishment of Schools.*

LIEUTENANT LUGGER, of the Royal Artillery, who was, some time since, appointed to Barbadoes, enters zealously into the views of the Society. He was furnished with books, &c. and was requested to attempt the establishment of Schools. An extract of a Letter from him to the Assistant Secretary, dated Barbadoes, Feb. 18th, will shew that he has been successful in this object in that Island.

On my leaving England, I certainly did not feel that I was absolutely sent forth as a MISSIONARY BY THE CHURCH; though I trust my feeling was primarily that of a Missionary of Christ, for the benefit of others. Under this impression, being embarked on board a



ship which carried about 200 men, women, and children, it struck me that I might as well commence my labours among them, as delay them till I should arrive at my destination. I accordingly established two Schools; an Adults' and a Children's School, which we held between decks every morning. In the evening, I assembled as many as were inclined, between decks, for reading the Scriptures, &c. which continued till our arrival here. Our evening party increased; and I do not think that we assembled, latterly, less than fifty; many of whom are now, I firmly believe, walking in the *narrow way*. Several Soldiers, who could not read a word when we embarked, can now read tolerably well, and possess their Bibles. Thus much for MARITIME OCCUPATIONS.

On landing, I endeavoured to look into the state of the Negroes; and, by conversing with them, to ascertain their inclinations with respect to learning to read, and allowing their children to do so. In this inquiry, I felt more satisfaction, than in any questions that respected their own state. Poor creatures!—when I asked one, "Where you go when you die?" his reply was, "Me no know, Massa." Others say, "Me go home to Africa."

I have found an old pious Planter, who has given me much information: and, a day or two since, I met with a Man-of-colour, who is labouring very arduously in preaching among the Black People: and it is now with the greatest pleasure, that I am able to communicate to you, that I assembled, last night, nearly 200 Black Children in Bridge Town, whom I formed into a NATIONAL NEGRO SCHOOL. I have been happy in obtaining for a Schoolmaster a free Black Man, who is likely do his duty. Subscriptions are collecting for an immediate erection of a School Room. I have been teaching the Master the National System, and have furnished him with books for the purpose.

But this is not all. A BIBLE SOCIETY is also established. I know not how far the Church Missionary Society intends to extend its influence; but one thing, I think, does now really become necessary—that you should drop the terms "Africa and the East;" or else add to it Africa *IN* the west. Truly may it be said here of the mass

of the people, *They are altogether gone astray. The harvest truly is plentiful, but the labourers are few.* The Governor is very favourable to Schools. I should think two Church Missionaries in this island might, with discretion, effect great good.

I am ordered to Tobago, to command the artillery of that island. This makes more remarkable the opportunities of being useful which I have found since I landed here, now but about three weeks since. I have circulated several hundred Bibles and Tracts among the different Regiments here; and, by some, have been paid handsomely for them.

I have now one important inquiry to make, which I did not so much think of before I left England. Will the Church Missionary Society assist in establishing Schools throughout the Western Hemisphere? Relying on the liberality of British Christians, I have bound myself to the Negroes, though personally incapable of discharging my bond, that should their own Subscriptions fall short, they shall not want support; and have agreed with them, that, after my departure, they are to communicate to me their successes or failures, and that all needful assistance shall be sent them. Had I the assurance, that, wherever I go, I might venture, on the same principle, to adopt all prudent measures, my means of usefulness would be far more extensive.

I shall be obliged by your answering me this as speedily as you can; as, in case it does not come within the objects of the Church Missionary Society, I must then apply to private friends.

At Tobago, I purpose, should my health be preserved, to visit South America, if possible; and to send Spanish Testaments into the interior.

A pious Officer has just left me for Dominica. I have furnished him with School Books; and have given the necessary instructions for establishing there, also, National Schools among the Negroes.

Capt. Gordon's Regiment has left this island. I have lately heard an affecting anecdote of him. A Soldier came to him, when sitting in his Barrack-room, leaning on his arm, apparently quite well; and told him that he brought to him an order, ap-

pointing him Quarter-Master-General of one of the Islands.—He instantly replied, "You may go: I thank God, I have a far better appointment:" and in a few hours was seized with fever and died!

the Deputation from this Society to West Africa. The object of the Society was noticed in the Number for February. We shall now give some particulars respecting the formation of the Society, with its constitution.

#### NORTH AMERICA—UNITED STATES.

##### UNITED FOREIGN MISSIONARY SOCIETY.

*Letter of the Secretary to the Secretary of the Church Missionary Society.*

In the Number for March, pp. 111—114, we reported the formation of this Society; and gave the Constitution and Address, mentioned in the following Letter, in which the Secretary, the Rev. Dr. Milledoler, opens a correspondence with the Church Missionary Society.

New York, April 14, 1818.

Rev. Sir—

By order of the Board of Managers of the United Foreign Missionary Society, lately organized in the city of New York, I transmit you herewith, to be communicated to the Church Missionary Society, a Printed Copy of our Constitution, connected with an Address to the Denominations united in the Institution.

In opening this correspondence, I am directed by our Board to inform you, that they earnestly wish an interchange, with the Church Missionary Society, of such information in Missionary Concerns, as may serve to encourage the hearts, and to strengthen the hands of true Christians in both countries.

With great respect,  
I am, Rev. Sir,

Your Servant in the Lord,  
P. MILLEDOLER,  
Corresponding Secretary.

The Committee of the Church Missionary Society have gladly embraced this offer of correspondence; and have forwarded a supply to the United Society of its different publications, which will be regularly continued, for the diffusion of Missionary Intelligence.

##### COLONIZATION SOCIETY.

WE have stated in a preceding page the death of Mr. Mills, one of

##### *Formation and Constitution of the Society.*

The condition and prospects of the Free Blacks in the United States had long impressed the minds of intelligent and benevolent men. To effect A GRADUAL SEPARATION OF THE BLACK POPULATION FROM THE WHITE, appeared to be a measure pregnant with great advantages, though difficult of execution. The most promising step for the accomplishing of this object was thought to be Colonization—the providing of some suitable situation for the Blacks, either in America or in Africa.

Soon after the commencement of the Session of Congress at the close of 1816, the expediency of Colonizing Free People of Colour became a subject of consideration with many Gentlemen of respectability from the different States. The Legislature of Virginia had recently adopted a Resolution, that the Executive of that State should correspond with the President of the United States, for the purpose of obtaining an Asylum for Free Persons of Colour.

Encouraged by these preparatory circumstances, a Meeting was held at Washington, on the 21st of December, 1816, for the purpose of forming a Colonization Society; Mr. Henry Clay, of Kentucky, in the Chair. The Chairman and other Gentlemen having addressed the Meeting, with much intelligence and feeling, an Association was formed for the purpose in question.

An adjourned Meeting was held, in the Hall of the House of the Representatives of the United States, in Washington, on the

28th of the same Month, for the adoption of a Constitution. This consists of Ten Articles. We subjoin the first and second. The others respect the Officers and the routine of business.

Art. I.—This Society shall be called “The American Society for Colonizing the Free People of Colour of the United States.”

Art. II.—The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their consent) the Free People of Colour residing in our Country, in Africa, or such other place as Congress shall deem most expedient: and the Society shall act, to effect this object, in co-operation with the general Government, and such of the States as may adopt regulations upon the subject.

*First Annual Meeting.*

It having been determined, by one of the Articles of the Constitution, that an Annual Meeting should be held every New Year's Day, the First Meeting was accordingly held on the 1st of January, 1817; when the Honourable Bushrod Washington, Nephew of the late General Washington, was unanimously elected President; and Vice-Presidents, a Board of Managers, and proper Officers, were appointed. The President and Board of Managers were directed to present a Memorial to Congress on the subject of Colonizing, in Africa or elsewhere, with their consent, the Free People of Colour of the United States. The Meeting was closed by one of the Vice-Presidents, the Rev. Robert Finley, praying for the guidance and blessing of Almighty God.

*Proceedings in the House of Representatives.*

The Memorial was prepared accordingly, and was presented to the House of Representatives on the 14th of January. It was read, and ordered to be printed; and was referred to the Committee on the Slave Trade. The Committee made

a Report on the Memorial, on the 11th of February, concluding with the following

*Joint Resolution, for abolishing the Traffic in Slaves, and for the Colonization of the Free People of Colour of the United States.*

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, That the President be, and he is hereby authorised to consult and negotiate with all the Governments where Ministers of the United States are or shall be accredited, on the means of effecting an entire and immediate Abolition of the Traffic in Slaves. And, also, to enter into a Convention with the Government of Great Britain, for receiving into the Colony of Sierra Leone, such of the Free People of Colour of the United States as, with their own consent, shall be carried thither; stipulating such terms as shall be most beneficial to the Colonists, while it promotes the peaceful interests of Great Britain and the United States. And should this proposition not be accepted, then to obtain from Great Britain and the other Maritime Powers, a stipulation, or a formal declaration to the same effect, guaranteeing a permanent neutrality for any Colony of Free People of Colour, which, at the expense and under the auspices of the United States, shall be established on the African Coast.

*Instructions of the Board of Managers to the Rev. Messrs. Mills and Burgess.*

We subjoin a copy of these Instructions. They will be read with pleasure by all who know in what spirit undertakings of this nature should be adopted.

To S. J. Mills and Ebenezer Burgess.

Gentlemen—The Board of Managers of the American Society for Colonizing the Free People of Colour of the United States, have appointed you their Agents on a Mission to explore a part of the Western Coast of Africa for the purpose of ascertaining the best situation which can be procured for Colonizing the Free People of Colour of the United States.

You will act in conjunction, &c

much as possible: but, should you be separated to forward the objects of the Mission, or by a dispensation of Providence, you will act as if you had a separate Commission; taking care, in case of acting separately, not to let your engagements interfere with each other.

The situation to which you have been called, is one of great importance and responsibility; and will require from you the greatest diligence, and prudence; as the success of the benevolent designs of the Society may, in a great measure, depend on your Mission. General Instructions will be given with this Commission; but very much must be left to your own discretion and prudence, on which the Board place the greatest reliance. The objects of the Society are of that enlarged benevolence, affecting, as they believe, not only the temporal and spiritual interests of thousands of our fellow-creatures in this country, but in Africa likewise, that they calculate upon the cordial aid and co-operation of the philanthropists of every clime and country, whose assistance you may need in the prosecution of your design: and they are the more sanguine in their calculations for this

friendly support, from the attention which this class of the Human Family have received from the most distinguished individuals in Europe, and particularly in Great Britain.

But, whilst we thus say, *Be ye wise as serpents, and harmless as doves*, and recommend you to the benevolent and feeling stranger, your principal reliance will be on Him, who *hath made of one blood all the nations of the earth, and in whose hands are the hearts of all the children of men, to turn them as he pleaseth.* May He be your Protector, and preserve you from the arrow that flieth by day, and from the pestilence that walketh in darkness, and the destruction that wasteth at noon-day! May He, who is to receive *Egypt as a ransom, and Ethiopia and Seba to himself, who hath promised to call his sons from far and his daughters from the ends of the earth, make for you a way in the sea and the wilderness, and a path in the mighty waters, that all may issue to His honour and glory, and the spread of the Redeemer's Kingdom!*

Done at the City of Washington, in the United States of America, this Fifth Day of November, Anno Domini One thousand eight hundred and seventeen.

BUSHROD WASHINGTON, President.

### Miscellaneous.

#### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21, to August 20, 1818.

\* \* \* In acknowledging the Remittances of the different Associations, it is not in our power, for want of room, to state the Congregational Collections and other particulars of which such remittances are composed. This is done in the Annual Lists at the end of the Society's Reports.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Blackfriars . . . . .		2	0	0	341	14	8
Blackheath Ladies . . . . .		9	0	11	222	14	4
Bentlnck Chapel . . . . .		25	7	8	3257	4	5
Bledlow (Bucks) . . . . .		3	3	10	52	2	5
Bristol . . . . .	{ General Fund, 1155 0 0 } { School Fund, 125 0 0 } { Ship. Fund . 20 0 0 }	1300	0	0	10578	10	11
Cambridge Ladies . . . . .		37	0	0	675	12	8
Chatteris (By Rev. J. Hatchard, B. A. Curate) . . . . .		8	0	0	241	0	5
Clepham . . . . .	{ Ladies 24 2 0 } { Penny Association of Servants & Labourers, formed February 26, 1818, Mrs. Wilson, Treasurer } 19 17 7 }	43	19	7	986	10	4
Colchester and East Essex . . . . .	School Fund . . . . .	10	0	0	1192	9	2

1818.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 351

ASSOCIATIONS— <i>continued.</i>		<i>Present.</i>		<i>Total.</i>			
		<i>L. s. d.</i>		<i>L. s. d.</i>			
Derbyshire .	{ Collections . . . . .	97	10	0	225 17 2		
	{ Branch Associations . . . . .	99	1	10			
	{ Contributions . . . . .	29	5	4			
	{ Collections at Croxall and Measham (see p. 304) . . . . .						
		<u>36</u>	<u>10</u>	<u>8</u>	...	1550 19 2	
Dewsbury . . . . .		26	3	7	...	357 11 11	
Falmouth . . . . .	School Fund . . . . .	5	0	0	...	210 12 2	
Halifax . . . . .		48	7	0	...	951 3 0	
Hastings and Oare . . . . .		40	0	0	...	256 0 2	
Henley-upon-Thames . . . . .		18	0	0	...	23 12 6	
Hereford . . . . .		57	0	0	...	638 12 6	
HIBERNIAN AUXILIARY . . . . .	School Fund . . . . .	30	0	0	...	3235 18 5	
Hull & East Riding	{ Congregational Collections, and at Anniversary Meeting . . . . .	290	0	0	} 270 0 0	...	3172 19 1
	{ Mrs. Mary Gee, 3d Benefaction . . . . .	50	0	0			
	{ School Fund . . . . .	30	0	0			
Islington Ladies . . . . .		16	15	1	...	72 16 9	
Iver (Bucks) . . . . .		25	0	0	...	70 5 0	
Ladies' Association: By Miss Gason . . . . .		7	16	0	...	1119 2 7	
Liverpool (St. Andrew's) . . . . .		40	0	0	...	368 7 10	
Morden (Surrey) . . . . .		7	13	5	...	19 0 9	
Newcastle-upon Tyne	{ General Fund, 25 0 0	} 30	0	0	...	395	0
	{ School Fund, 5 0 0						
Percy Chapel . . . . .	{ General Fund, 22 15 4	} 33	0	4	...	1410	17
	{ School Fund, 10 0 0						
	{ Ship Fund . . . . . 0 5 0						
Princes Risborough (Bucks) . . . . .		5	2	2	...	40 15 0	
St. Clement Danes Sunday School . . . . .		1	0	0	...	56 0 0	
St. Antholin's . . . . .		10	13	2	...	179 18 11	
St. John's, Bedford Row	{ Ladies' Committee, 67 2 3	} 101	18	8	...	2132	13
	{ Gentlemen's Com. 34 16 5						
Serlby (Nottinghamshire) . . . . .		34	11	0	...	226 13 11	
Sheffield . . . . .		39	16	4	...	753 18 11	
Titchmarsh (Northamptonshire) . . . . .		5	7	5	...	72 9 0	
Tunstall and its Neighbourhood . . . . .		18	14	8	...	118 11 10	
Yeovil . . . . .		27	6	0	...	173 10 3	
York (including 48l. 18s. from Tadcaster) . . . . .		135	14	1	...	2178 12 9	
COLLECTIONS.							
By Mr. B. Austin, Mitcham: Contrib <sup>ns</sup> by his Workmen, . . . . .		5	0	0	...	5	0
By Miss Cotton, Hawkwell, near Rayleigh, Essex . . . . .		1	6	0	...	1	19
By Mr. Drayton, Lyme Regis . . . . .		5	11	6	...	12	10
By Miss M. Evans: Young Ladies at Hockley School, . . . . .		1	10	0	...	2	3
By Rev. J. M. Glubb, St. Ives, Cornwall . . . . .		3	19	0	...	7	8
By a Lady, at Orton Longeville, Hunts . . . . .		1	0	0	...	1	0
By Rev. Edw. Lake, Worcester (from Miss Stillingfleet), . . . . .		8	8	3	...	63	8
By Miss Maylin, Newgate Street . . . . .		4	8	0	...	22	8
By Miss Murray, Chelsea . . . . .		1	1	0	...	13	0
By Rev. W. T. Staines, Rochester . . . . .		2	10	0	...	26	6
By Mrs. Watson, North Brink, Wisbeach . . . . .		4	0	0	...	24	0
By Miss Simons, Paul's Cray, Kent . . . . .		3	0	0	...	25	12
CONGREGATIONAL COLLECTION.							
Oakington (Cambridgeshire): By Rev. Richard Marks } . . . . .						16	4
(Rev. Thomas Webster, M.A. Vicar) . . . . . }							
BENEFACCTIONS.							
E. R. . . . .						10	0
R. T. Farquhar, Esq. Governor of Mauritius . . . . .						20	0
A Friend, by Rev. Septimus Courtney, Orton Longeville, Hunts. . . . .						50	0
H. Garrett Key, Esq. Herne Hill, Surrey . . . . .						10	10
Rev. W. R. Stephenson, Rector of Coveringham, Essex . . . . .						5	0
Contributions from a Troop of the 7th Dragoon Guards, quartered at Cappelquin, by Weekly Pence . . . . .						1	11

SCHOOL FUND.

		L. s. d.
<b>By Bristol Association :</b>		
From Mrs. Harford . . . . .	for John Howard	} (first year) . 10 0 0
Mrs. Spencer (Keevil) . . . . .	— Edward Bowles	
Admiral Wooley . . . . .	— Thomas Lampligh	
James Fripp, Esq. . . . .	— James Fripp	
Mrs. Evans . . . . .	— Caleb Evans	
Friends at Kilkenny . . . . .	— Anne Roe	} (second year) 50 0 0
Sunday-School Children . . . . .	— Rachel Biddulph	
Mrs. Allan . . . . .	— Mary Allan	} (third year) . 45 0 0
C. L. S. . . . . .	for Robert Morrison	
	Melchior Renner	
	John Gericke	
	Richard Cecil	
	John Eliot	} (fifth and sixth year) 10 0 0
Mrs. Sheares . . . . .	for Garret Sheares	
A Friend . . . . .	— Sarah Sheares	
A Friend . . . . .	— Luinda M. Cowan	
C. L. S. . . . . .	— Littleton Powys	
James Gordon, Esq. (Tickenham) . . . . .		30 0 0
<b>By Colchester and East Essex Association :</b>		
From Miss Norris & Miss H. . . . .	for { Louisa Hooper and }	} (second year) 10 0 0
H. Norris, 51, Cadogan Place } . . . . .	{ Samuel Green . . . }	
By Falmouth Association . . . . .	— Richard Hitchins . . . . .	5 0 0
<b>By Hibernian Auxillary Society :</b>		
From Hon. Miss Hewett . . . . .	— Alicia Lifford . . . . .	(six years) . 30 0 0
<b>By W. Haydon, Esq. Guildford :</b>		
	for { Margaretta Haydon }	} (second year) 10 0 0
	{ Samuel Haydon }	
<b>By Hull &amp; East Riding Association :</b>		
	for { Louth Grainger . . . . . }	} (third year)
	{ Joseph Milner . . . . . }	
	for { Michael Robinson }	} (second year)
	{ Joseph Rennard . . . . . }	
	By Mr. Rennard —	(three years)
By Rev. J. M. Longmire . . . . .	— Mary Longmire . . . . .	5 0 0
By Newcastle-on-Tyne . . . . .	— Pratt Watson Latrobe . . . . .	(first year) . 5 0 0
<b>By Percy Chapel Association . . . . .</b>		
	for { John Cholmeley . . . . . }	} (third year)
	{ Sarah Cholmeley . . . . . }	
		(second year) } 10 0 0
<b>By the Students of Rev. Mr. Smith, Almondsbury</b>		
	for Augustine de Hippo . . . . .	(first year) . 5 0 0
SHIP FUND.		
Bristol Association . . . . .		20 0 0
Percy Chapel . . . . .		0 5 0
Mrs. H. Taylor, Lyme Regis (making in all 16l. 9s. 3d.) . . . . .		5 0 0

ERRATA.

Page 303, Sheffield Association, for Total £310. 10s. read £.714. 2s. 7d.  
 — The Total of the Derbyshire Association should be £.1288. 11s. 4d.

CORRESPONDENCE.

IN our abstract of the Rev. Robert Cox's Address at the Anniversary of the Jews' Society, p. 196 of the Number for May, he is reported to have seen, in the streets of Moscow, a Jew reading the New Testament to fifteen other Jews. Mr. Cox has apprised us that he did not see this circumstance, but merely heard of a Jew reading the New Testament to fifteen of his brethren; and that Prussia, Poland, not Moscow (from which city all unconverted Jews are, by the Laws of Russia, excluded) was the scene of this occurrence.

Mr. Cox subjoins, as follows, the substance of his communication to the Meeting on the subject in question.

"Having referred to the increasing candour which was manifested by some Jewish Rabbis, and the diminution of the influence of such as still retained their unhappy prejudices against Christianity, I added, that, during our residence at Moscow, we received a letter from the Princess Radziwil, of Posen, at whose Palace we had been most courteously received, in which she informed us, that the Testaments left by us in that city were in constant requisition; and that fifteen Jews had been seen in the street listening to one of their brethren who was engaged in reading the New Testament.

"But her Royal Highness's own words, translated from her Letter in French, will exhibit my authority for what I stated, as well as the excellent spirit of that amiable Princess.

"The Rabbi of this place is very busy in counteracting the good impression made here by the distribution of the New Testament: nevertheless, it is much read. But the Rabbi's influence is too powerful to permit the well-disposed to declare themselves. Jews are continually going in and out of Mr. Cassini's house, to procure copies of the New Testament; and to-day he met fifteen in the street, surrounding a Jew to whom he had lent a copy. He was reading it to them with much devotion; and they were listening to it with great interest."

The Letter of *Anonymous* has been received. He is referred to the Register for April, page 160, where the receipt of the money and the names of the Children are stated.

# Missionary Register.

SEPTEMBER, 1818.

## Biography.

### MEMOIR AND OBITUARY OF SIMEON WILHELM.

(Concluded from page 314.)

We shall now bring to a close the narrative of the last days of this young Christian.

Mr. Decker's Journal records the following instance of that love which glowed in his heart, and breathed itself forth in intercessions for others.

Aug. 15, 1817.—In the morning, after I had prayed with him, he prayed himself, at some length, to the following purport:—"Lord Jesus! have mercy on me, and make me whole, that I may go to Africa, and preach to my benighted countrymen, who are sitting in darkness and the shadow of death, that they may come to Thee, and be saved! O Lord! give me thy love in my heart; give me thy Holy Spirit in my heart; that I may preach in living faith, out of the experience of my own heart, that Saviour, who has pardoned me, the worst of sinners! O Lord! Bless thy servant, my Master, in his labours: bless him for his love to me! Bless the Secretary of the Society with thy Holy Spirit! Bless each Missionary in India and Africa: give them all thy Holy Spirit! Bless thy servant, who prays with me: fill him with thy Spirit and faith in Thee! Bless the servants of this House: reward them for their love to me; and give them that they may serve Thee with all their heart! O Lord! remember in mercy poor Maxwell; that he may know Thee as his Saviour, and be really converted! Bless each one who lives under this roof! Take us this night under Thy protection! Bless the Missionaries who are here: give them thy Holy Spirit! Bless us all! Bless all Christians; that we may serve Thee with  
Sept. 1818.

all our heart, and love Thee with a sincere mind! Lord! have compassion upon thy afflicted servant, and hear us, for Christ's sake! Amen."

In the evening of this day, the following conversation passed between the Secretary and Simeon:—

"Well, Simeon, how do you find yourself?" "Very bad, Sir."—"Do you feel that you wish to live?" "If it be the will of the Lord. If it is not, *Let Him do what seemeth Him good.*"—"Why do you wish to live?" "To go back to my country."—"Why do you wish to go back to your country?" "I would get all people about me, my father and my mother, and all people, and tell them what the Lord hath done for my soul."

Mr. Decker thus continues his Journal:—

Aug. 16.—He was very calm in his mind, and had some hope of recovering. His thoughts were much occupied respecting his relatives and countrymen, and the boys at Bashia. During the night, he talked earnestly in Susoo, and prayed in the same language; often crying out, "O Lord! send faithful Ministers to my benighted countrymen, that they may preach to them Christ, the Crucified for our sins! Open thou their hearts, that they may listen and hear of Jesus, and return from their wicked ways, and be saved by faith in Jesus!"

Aug. 17.—In the evening, he said to those with him, "You cannot go to Family Prayer, but the Lord will be with us here." He said, "Kneel down;" and then he prayed: "O Lord of heaven

and earth! Thou hast created me and all men, the earth and all living things thereupon. Thou hast created the fowls of the air. Thou hast created the sea, and all fishes therein. O Lord! Thou knowest the secret thoughts of the heart of every one who is kneeling before thee. Nothing is hidden before Thee. Thou art, in darkness, the same God as in light. Thou seest if we adore thee, and pray to thee, with all our heart. O Lord Jesus! look with compassion upon my afflictions! Give me patience and submission, under thy holy will; and, if it should please thee, make me whole! O Lord! make us to be real Christians! Convert us truly! O Lord! let us walk cautiously before thee; we have so many corruptions. O Lord! give us thy Holy Spirit, that we may love thee with all our hearts! O Lord, bless my Master, Mr. Pratt, his family, and children. Bless all Missionaries in Africa and India! Bless Mr. Renner, Mr. Wilhelm, and Mr. Butcher! Bless all Missionaries! Bless all thy servants! Bless every one in this house! O Lord! make me whole! Remember in mercy my poor mother and father, and brothers and sisters, who are still Heathen, and know Thee not, the Bread of Life! O Lord, give us a good night; and bless us all, for Christ's sake! Amen."

Aug. 18.—He was almost all day silently praying, and very quiet. In the evening, he prayed aloud; and particularly remembered poor Maxwell in his prayer, that he might give over his heart to the Saviour.

Aug. 19.—His sickness increased; and he was more quiet and resigned, respecting his approaching death. At that time Maxwell was taken ill. When Simeon heard of the illness of Maxwell, he said, "O Lord Jesus! have compassion upon us; and save, at least, the life of one of us; that at least one may go to Africa, and preach Jesus, the Crucified, whom this poor people knows not, that they may turn from their sins, and be saved! and take me to thyself!" At six o'clock he was much troubled in his mind, having heard that Maxwell had shewn an impatient spirit. He said, with great anxiety, "O Lord! have compassion upon him; and change Thou his heart, that he may be truly converted by thy Holy Spirit; that he may be saved by faith in Thee, and not be lost! for without faith, nobody can see the glory which Jesus has merited by

his sufferings on the Cross, and prepared for us." Mr. Pratt came to him, and comforted him; and reminded him, that he must be submissive to the will of God. He was very weak, and often delirious. I sat up all the night with him. At two o'clock in the morning, he said, "Mr. Decker, read me a chapter out of the Bible." I asked him what chapter. He answered, "That of the Wise and Foolish Virgins." I read it; and, after having spoken a little on the subject, he fell again into delirium. A quarter of an hour afterward, he said, "The right oil of God's grace! that we want, to prepare us for heaven." He became again delirious; but, even when in that state, his mind was dwelling on the subject of preaching to his countrymen.

Aug. 20.—He was all the day very cheerful. We sang with him various hymns, respecting the happiness which awaits each true believer in Christ. He was delighted with this prospect, and rejoiced in his spirit. In the afternoon, he asked for some paper, and tried himself to write; but being too weak to hold the pen, he said, "Mr. Decker, tell the Boys at Bashia," particularly naming four of them, "that Simeon is going to the Saviour in heaven; but he prays, with his dying lips, to the Lord, that they may turn with all their hearts to Jesus, and may be really converted by the power of the Holy Spirit; and he begs them, with his dying lips, to give over all their hearts to Jesus, that none of them, by remaining in unbelief and sin, may be lost; but that all, as true believers, may meet with him before the Throne of Grace in Heaven."

Mr. Pratt has furnished me with the following conversation, which passed, the next day, between him and Simeon.

Aug. 21.—"Here is a Letter, Simeon, from Mr. Bickersteth. He sends his kindest love to you. What shall I say to him from you?" After collecting himself for a few moments, he said, emphatically, "Tell him, that, if it please God to let me go back to Africa, I will tell my poor countrymen of Christ my Saviour."—"But suppose it should please God to take you away now?"—"Let Him do what seemeth Him good!"—"Are you happy, Simeon?"—"Yes! I have cast myself on my Saviour."—Stil



eagerly longing for the salvation of his family and countrymen, he turned toward me with a sudden and anxious look, "But will you send me back to Africa?" "Why, Simeon, we who are here round your bed, should say immediately, in our ignorant way of thinking, that we will send you back: but our Lord is wiser than we are, and loves you far more than we can. He knows what is best, far more than we do." "Yes! He is wise!"—seeming to recover, at once, his steady and humble submission to the Divine Will, which had been for a moment shaken.

Mr. Decker proceeds:—

Aug. 22.—Simeon asked Dr. Moore, if he could be restored. Dr. Moore answered, "No: the Saviour will take you shortly to himself." He was silent. Dr. Moore went away. I was with him alone, and spoke with him some words respecting the happiness of the redeemed. He asked me, "Are we alone?" I said, "Yes." He then prayed—"O Lord Jesus! Thou art the Great Physician: Thou canst heal me, and make me whole. The physicians cannot do any thing more for me. Lord! Thou art the Almighty Physician. Remove this sickness from me, that I may go to Africa, to preach to my poor benighted countrymen! I love thee, though I am a sinner, because thou lovedst me first. Lord, remember, in mercy, my poor father and mother, and brothers and sisters, that they may learn to love thee! O Lord, give us thy Holy Spirit, that we may grow in sanctification and holiness, and that our lives may be entirely devoted to thee and thy service! Amen." He was very patient all the day, notwithstanding his increasing sickness. At noon, after Mr. Pratt had spoken and prayed with him, he said to him, "Simeon! now lie still, and give yourself to Jesus." When Mr. Pratt had left him, he seemed like a lamb; and, with raptures of joy, exclaimed, "Mr. Pratt says, I must be still, and give myself up to Jesus: and I do know my Saviour will come for me!"—He prayed in the evening, "O Lord of Heaven and Earth! look with thy compassion on me, and pardon all my sins! I am a very great sinner. Lord, give me patience! Oh, let me never murmur nor repine under the afflictions that thou seest fit to lay on me! My sins deserve much greater pain than I now feel. Give me a new heart, that

I may love thee more, and serve thee better than I have done! Pardon whatever I have done amiss this day! O Lord, cleanse me from all my faults! Oh, bless my dear Master! Bless him in his labours: and, if I no more see him on earth, may we meet in heaven! O Saviour! come and take me unto thyself! I have now, in myself, trouble; but Lord make me to wait with patience thy good appointed time! Amen, and Amen!"

Aug. 23.—He enjoyed great calmness of mind. He prayed very silently, only moving his lips, and fixing his eyes heavenward. Dr. Moore visited him. Simeon, being thirsty, asked for water. When it was given to him, Dr. Moore said, "Simeon! you know that the soldiers gave our Lord gall to drink, when he was thirsty on the Cross." Simeon immediately replied, "He thirsted thus for me!" Dr. Moore took a very kind leave of him. He was all the day joyful and patient.

Aug. 24. *Sunday*.—One of the servants staying with him, while the rest of the family was gone to Church, he said, "I am very sorry to keep you at home, but the Lord can bless us here. He knows our thoughts, and all our wants." He then asked her to read the xciii Psalm. When she had finished, he said, "Come! let us pray." He then prayed thus—"O Father of Mercies, and God of all the earth! try my soul, and see whether I am thankful to thee, for putting me into the hands of all the kind friends that have done so much for me. O Lord, bless my dear Master for bringing me to England! O Lord, bless him in his journey, and bring him back in safety and health! Bless this thy servant before thee, and all in this house (mentioning their names)! Bless all the Ministers of the Gospel this day, that they may win souls to Christ! Be with all the Missionaries in Africa, and may they see much fruit of their labours! O Lord, grant that some of them may go and preach to my dear father and mother, and tell them what a great mercy God has done for them, in sending his only-begotten Son to die for them, that they may believe in him and be saved! O Lord, spare me; that I may go back and preach to them myself! But if my Saviour sees fit to take me to himself, oh that Maxwell may be saved, and go and tell them what Christ has done for their souls!"

I read to him, on my return, the xxxivth Psalm. He desired me to read it again, and then repeated some verses with a joyful countenance: *They looked unto Him, and were lightened; and their faces were not ashamed.—The Lord redeemeth the soul of his servants: and none of them that trust in Him shall be desolate.*

Aug. 25.—His voice now became much broken. He could scarcely utter his words in prayer; but was very cheerful, and endeavoured to join us in singing various Hymns that much delighted and refreshed his spirit. I said to him, "Simeon, you are very happy: you will now, in a short time, see the Saviour on whom you believe; and you shall, through his free grace, be partaker of his glory." He cried, with a loud voice and ardent desire, "O Saviour, come! O Lord Jesus, take me home to Thee!" After a little while, he said, "I want to be with Jesus. You go, Mr. Decker, to Africa, and I to Heaven; but we are united in Christ, and shall find one another before the Throne of Jesus." About an hour afterwards, when I had spoken to him on the sufferings, death, and resurrection of Christ, he said, "Mr. Decker, it is not an easy thing to go to heaven, there are so many things which must be washed away by the blood of Jesus, in our dying hours! But I know Christ hath subdued death—the sting of death is drawn. I feel what you have said is true, that it is only by free grace that we are saved, and thus only I hope soon to see Jesus." He continued, "I know not how so many Christians can pray only with the lips, and their heart be far from the Lord. They deceive themselves, and think not on real conversion. But our Lord saith, *Except a man be born again, he cannot see the kingdom of God.* Pray that the Lord may keep us in the way; and let us humbly thank him, that we feel his grace in our hearts, and that his blood cleanseth us from all sins."

Of the evening of this day, Mr. Pratt has given me the following note which he had made:—

Simeon sent for me. He was in great perturbation; and spoke, at first, with such difficulty, that I could scarcely ascertain his meaning. "Oh, Mr. Pratt! you are my dear friend!" As his mind seemed to be distressed, I desired all to withdraw, that he might communicate himself the more unreservedly to me.

His great anxiety appeared to arise from an apprehension that he must have offended God. I feared that the Great Enemy was harassing the dying youth with doubts and alarms; but, on questioning him respecting his views of his own state, I found him calm and peaceful, in the assurance of the favour of God. But he seemed to dread lest his anxiety to die was sinful: for since I had decisively and strongly told him, in the morning, that he was dying, and could not survive, he had given himself up to the expectation of death. And now he seemed anxious that his Saviour should take him to Himself, yet afraid to sin in that anxiety. "Will my Saviour come and take me?" "He will, when his own time is come. But you must have no will, Simeon, but His will."—Repeating to him various encouraging passages of Scripture, he said, stammering out his words, but with great strength and clearness, "I want to go to heaven; for there is no trouble there, no pain there—but, above all, that I may see my Jesus, who shed his blood for me on Mount Calvary, and washed my sins away!" After much apparent agony and conflict, both of body and mind, he said, with earnestness, "Do you think those Young Men at College will love my Saviour?"—After some explanations, I gathered the anxiety of his dying spirit, that all who went to his Heathen Brethren, particularly to those in Africa, might go warm with the love of the Saviour.

Mr. Decker records, the next day, an affecting occurrence:—

Aug. 26.—Simeon asked Mr. Blair if he could recover. Mr. Blair said, "No." He cried, with a loud voice, "Is there not any help more?" Mr. Blair answered, "No. We cannot do any thing more for you. We cannot resist the will of the Lord. He loves you, and will take you to heaven." Simeon then cried out, "O Lord, look with Thy compassion on a poor wretched Negro who is lying here! O Lord, hear the prayers of a dying Negro, and convert my countrymen! Send true preachers to them! O Lord, take me to heaven! O Lord Jesus, be gracious to me a sinner, the worst of sinners! By thy agony and bloody sweat in Gethsemane, by thy blood which gushed out of thy body on the Cross, help me, and be merciful unto me!"—All present were broken down, and moved to tears. I prayed with him

afterward. He was resigned to the will of the Lord; and frequently exclaimed, "My Saviour will take me to heaven! He will take me to Himself, where there is no sickness, no sorrow, no trouble!" In the afternoon, he begged me to pray with him. After prayer, he looked very pleasantly at the servant who was with him, and, reaching out his hand to her, said, "Well! good bye! God bless you! I am going to my Saviour: and if you do love your Saviour, pray to him. He will hear you. Enter into your closet, and pray; for he hath promised to hear you. I used to pray to my Saviour three times a day, in the morning, and when I came from the School, and at night. Tell your sisters to pray. Tell them Simeon wishes you to say so to them." He then, with raptures of joy, exclaimed, "Now let us go to the Saviour! I want to go to the Saviour!"

A friend has given me some particulars of an interview which he had with Simeon this evening: it has made a lasting impression on his mind.

When I went to his bed-side, our conversation turning on our love to Christ, he asked me, in a very penetrating manner, "Do you love the Saviour?" Speaking afterward of God's having reconciled us to Himself by the death of his Son, Simeon inquired how it was that the death of Christ upon the Cross became efficacious in behalf of sinful men. I replied, that the union of the Divine with the Human nature in the Person of Christ, gave to His sacrifice infinite merit and efficacy. On receiving this answer, it was very evident, from his manner, that he had not proposed the question for information, so much as with the design of leading to conversation on a doctrine in which he felt deeply interested. Turning from the side to which he had inclined during the conversation, to the posture in which he usually lay, he uttered to himself, in a tone of calm exultation, as though feeding on this heavenly food, "Yes! it was that which made his sufferings so efficacious!"

Mr. Decker adds—

He had been much in prayer throughout the day. Mr. Pratt visited him in the evening. After he was gone, Simeon said, "Mr. Decker, tell Mr. Pratt,

that, so long as I live, I will pray that the Lord may bless him, and his wife, and dear children; that he may shower down upon them his Holy Spirit, and that they may be happy." Some hours after, I was alone with him; and said, "Simeon, Mrs. Bickersteth has written twice about you, and has very kindly and affectionately remembered you, and prays for you." He answered, with tears of joy, "Yes, I know that she loves me; and I will pray to God for her, that He may bless her: and when I say in my prayer, 'Bless ALL,' then I think on her."

Aug. 27.—At three o'clock in the morning, Simeon prayed, "O Lord of heaven and earth! have compassion on me in my afflictions! O Lord Jesus! give me patience! Have mercy upon me, the greatest sinner! Thou didst shed thy blood for the forgiveness of sins. Thy agonies on Gethsemane be my comfort, in my agonies! Thou bleddest on Golgotha for our sins. They pierced thy side with a spear. Thy blood gushed out of thy body; and it is my ransom. O Lord, take me to thyself, to heaven! O Lord, shower down thy Holy Spirit upon us, and bless us, that we may love thee; and make us fit for heaven! O Lord, convert us truly! Bless my Master! Bless the Secretary, Mr. Pratt! Give him thy Holy Spirit! O Lord, look with compassion on my poor father, mother, brothers, and sisters, and countrymen! Send to them Missionaries, that they may learn to know thee; that they may be converted and saved by Christ! O Lord, bless all Missionaries! Bless the servants in this house, for their love to me! Bless all Christians! O Lord Jesus, take me to thee, that I may see thy glory. O Lord Jesus! thou knowest that I am weary. Have compassion on me, and take me to heaven! O Lord! bless Mr. Bärenbrück, and give him a good journey! O Lord Jesus, remember poor Maxwell, that he may be really converted! O Lord, have mercy on me, and pardon all my sins, for Christ's sake! O Lord, I am a very great sinner: save me, for Christ's sake!" He continued in prayer more than an hour; but his voice was so weak, that I could scarcely understand him. I felt an unspeakable peace of God in my mind, when I heard these prayers. He had now almost lost his voice; and could scarcely be heard: but he was serene and calm. In the evening, I prayed with

him. He grasped my hand in his, and then embraced me. Pressing my head on his breast, he said, "Now, Mr. Decker, I cannot wait longer. I must go to the Saviour." He held me several minutes, and prayed, "O Lord Jesus Christ! bless us, and take us to thee! Give us Thy Holy Spirit! and bless this thy servant, and take us to Thy heaven." After some minutes, he said, "Now lay me down." He was praying, and calm, about an hour. In the night I prayed with him, and read the xcist and xciiid Psalms. After this, he desired me to read of the sufferings, resurrection, and ascension of our Lord. After an hour, he became troubled in his mind; and we could not immediately remove his trouble. I said to him, "Simeon, if you have any thing that troubles you, tell me; or if you cannot tell me, pray to God." He then prayed, among other things, "Lord, have compassion on my poor parents, and brothers, and countrymen!" As soon as he had said this, his voice failed, and he became calm.

Aug. 28.—I went to him at eight in the morning, and asked him, "Simeon! are you happy in Jesus?" He answered, smiling, "O yes." We sung some Hymns with him. I said to him, "Simeon lies now like a child in the arms of the Saviour; and waits patiently, till He come and take him to Himself." He looked very cheerfully at me, and assented to what I had said. After praying with him, I added, "You are now as happy as the same Simeon in the Bible, who took the Child Jesus in his arms, and said, *Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* Simeon shall depart in peace, and see his Lord." He answered, smiling, "Yes." We continued to pray, sing, and converse with him. He desired me to read the vth Chapter of St. Matthew. He said, "That is the first chapter, after the sufferings of the Lord:" meaning, either the first in importance, or the most suitable.

Aug. 29.—Early in the morning of this the day of his death, about two o'clock, he asked for some refreshment. He ate and drank very cheerfully. When he had done, he said, "This is for the last time. I want no more. I shall go to my Saviour in heaven." He then poured out, with a loud and distinct voice, which could be heard in all parts of the House at that silent hour, a fervent prayer for himself, for his relatives,

for his countrymen, and for all his petitions, and benefactors. Among his petitions, the following are recollected:—"O Lord Jesus! have compassion on me, and take me to heaven! I am a poor sinner—the worst of all sinners. I rely only on thy mercy. O Lord Jesus! that blood, which gushed out of thy body on Golgotha, saved me. O Lord Jesus! thy agonies in Gethsemane, thy bloody sweat, thy death on the Cross, are my salvation! O Lord Jesus! thou savedst him thy paradise: as such an one, I come to Thee. Only by thy free grace I am saved. Thou hast forgiven me all my sins. I shall now soon be in the company of the angels, and of all the holy persons whom thou has redeemed with thy blood. A poor miserable sinner is saved by thy blood! I shall see my Jesus! Lord, let none of thy servants fail, that we may meet together in heaven!" After particular intercessions, he added, "O Lord Jesus! I bless thee that I shall see thee in paradise. I fear not death, for I have Thee as my Almighty Lord Jesus. I rejoice to be with Thee. I am saved by Thy grace, O Lord Jesus! Amen."

He spoke continually of the joy of being for ever with the Lord. About eight o'clock, he joined in singing several Hymns, and sung with a clear and distinct voice. He chose himself the Hymn in which he took particular delight—

"Alas! and did my Saviour bleed,  
And did my Sovereign die;  
Would He devote that Sacred Head,  
For such a worm as I?"

About nine, he said to his little countryman, "Maxwell! pray for Simeon, that the Lord may give him patience."—He then fell into a slumber; and, about ten o'clock, after a convulsive effort to spring from the bed, he calmly fell asleep in Jesus.

From my dear friend, Mr. Pratt, I received a Letter, written a few hours after the death of Simeon, of which the following is an extract:—

Simeon is gone! His happy spirit took its flight about ten this morning. He had breathed his last a minute or two before I saw him; and, not three minutes before, had made an effort to get out of bed. I found faithful Decker, and your affectionate servants, weeping over his body. Between two and three

o'clock in the morning, he had prayed, with a distinct and loud voice, for us all; and had wrestled, in earnest supplication, with the Saviour, for his poor countrymen. After the servants had laid out his emaciated corpse, we knelt round the bed of death, and heartily thanked the Saviour for his singular grace bestowed on his servant. Poor Maxwell was deeply affected, and I hope will never lose the impression of Simeon's happy departure. We shall bury him, at St. Bride's, perhaps on Tuesday or Wednesday.

All our anxiety, and labour, and expense, are well repaid by such a death. I am sure you will think so.

To another friend, Mr. Pratt wrote:—

This young African died under the most clear, decided, and powerful influence of Divine Grace. His Christian intelligence and tenderness charmed every one around him. His love to his poor country was ardent, and his prayers unceasing.

His death has deeply impressed all of us who witnessed it. We have many anxious hours in this House respecting Africa; but God has placed before our eyes a scene, which is a full reward for all that we have felt and feared. These first-fruits gathered home to God assure us that the abundant harvest will follow.

My brother-in-law, Mr. John Cooper, communicated to me various particulars concerning Simeon. I extract what follows:—

I had visited Simeon occasionally, during his illness; but, within the last week of his life, I saw him daily, and sat up with him part of the two nights preceding the last. He was usually in a serene and heavenly state of mind. When Mrs. Cooper and I went one day to see him, I asked him, "Are you happy, Simeon?"—with a countenance most remarkably expressive of peace and joy, he answered, "O yes! very happy!" There was something indescribably striking in his appearance, when he said this.—"Who is it that makes you nappy?" I asked. "Jesus, my Saviour!" At every interview, I was constrained to admire the grace of God in him. I cannot repeat to you all that he said on these occasions; but it was expressive of that humble and believing state of mind, and that lively hope and

longing to be with Christ, which the Christian, who has borne the burden and heat of the day for half a century, might rejoice to experience, when he comes to die.

Simeon was buried at St. Bride's Church, Fleet Street, on Wednesday the 3d of September, 1817. Mr. Pratt preached Two Funeral Sermons on the Sunday following; one, in the morning, at Wheler Chapel, from Zach. iii. 2. *Is not this a brand plucked out of the fire?* and the other, in the evening, at St. Mary Woolnoth, from Matt. viii. 10—12. *Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness.*

Such was the happy death of Simeon Wilhelm!

Who, that duly considers this narrative, can doubt that this was, indeed, a brand plucked out of the fire?

Some of the peculiar and striking features of his character and dying behaviour may be noticed with advantage.

#### 1. HIS ANXIETY TO BE SURE AND RIGHT IN HIS STATE.

This anxiety made his case but the more clear. Those who have never felt a doubt respecting their state before God, have too much reason to fear that their hearts were never truly awakened. Not so Simeon. The Reader will have seen, in the preceding account of the state of his mind, that he thought much and deeply about repentance and conversion. He was fearful lest he should be wrong. On one occasion, he felt great anxiety lest all his sins should not have been forgiven and his mind was relieved only by the consideration of the willingness of Christ to save the most guilty.

## 2. HIS LOVE OF THE SCRIPTURES AND OF PRAYER.

This was manifest long before his sickness. He did not think it enough to hear the Scriptures read in the family, but regularly read them in secret: his Bible bore evident marks of the diligence with which it was studied. Nor was he satisfied with uniting in the Family Prayers: in secret prayer, few young persons were ever more frequent or constant: three times a day, like David, he sought God in private; and obtained that grace which supported him through the trying hours of sickness, and gave him the Saviour's presence in the dark valley of the Shadow of Death.

## 3. HIS FERVENT AND SIMPLE LOVE TO THE SAVIOUR.

In my frequent conversations with him, when in health, I have observed, that the love of Christ to sinners seemed ever to affect him. It is evident, from the account of his dying feelings, that Christ was precious to him. Psalms and Hymns and portions of Scripture, concerning his love, his sufferings, and his death, seemed to mitigate the pains of the dying Youth, and to animate him with the prospect of an interest in that promise — *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* More than once, he expressed the ardent feelings of his soul, in these simple words, "I do love my Saviour!"

## 4. HIS WARM AFFECTION FOR HIS KINDRED AND COUNTRYMEN.

The only thing which seemed to remain with any semblance of a burden on his mind, was the state of his countrymen, and especially of his own relatives. For some time he longed for life, chiefly on this account; that, to use his often-repeated expressions, he might *preach unto them the unsearchable riches of Christ.* When this burden was removed, he still poured out his heart in fervent

prayers for them; and looked with peculiar feelings of emotion on those Missionaries who occasionally surrounded his bed, and who, as he hoped, would fulfil that office of mercy and love, which God had denied to himself. His great anxiety was, that they should preach that Saviour to his countrymen, on whom all his own hopes were reposed.

## 5. HIS STEADY REGARD TO TRUTH.

I never once had occasion, in any respect, to notice the least deviation from sincerity; but, on the contrary, had often opportunities of seeing how scrupulously exact he was in all that he said. Some instances of this have been noticed. When we consider that duplicity is the natural character of Heathen Nations, and that deceit often forms a strong temptation to youth, in every class of society, in Christian Countries; we shall better estimate the value of this mark of Christian consistency and sincerity.

## 6. HIS HUMBLE AND AFFECTIONATE SPIRIT.

He was naturally of a tender and kind disposition; but not naturally humble: rather, indeed, inclined to be proud and vain. But as he advanced in the knowledge of his Bible and of his heart, he grew more and more humble; and readily bore with many things, which once he would have resented. I never witnessed a more affectionate spirit, or one more grateful for the least kindness, and more anxious to shew the sense which he entertained of any thing that was done for him. He gained the hearts of all with whom he associated. Some of those who lived with him, said to me, "I often wish that I were like Simeon!"

The grace of God is manifested in the conversion of a sinner living in a Christian Land; but there is a peculiar display of that grace, when the Gospel visits the heart of a

heathen, liberates him from his early superstitions, and becomes the power of God to his salvation.

The following extract of a Letter from the Missionary Wilhelm, dated Feb. 5, 1818, will tend to confirm the pleasing view already given of this youth's character. I wrote to him an account of Simeon's death; and he says, in reply—

Your account of Simeon Wilhelm's death was very affecting and interesting to me; as also was his own Letter to me of July 14, 1817, out of which I would communicate to you the following sentences: "I feel very thankful to my Lord, for enjoying my health pretty well during the winter season: and I do hope my soul may get more heavenly-minded, which is better than earthly. I do think it a great blessing, indeed, that I came to England to be instructed. As long as I live, I would love my God and Saviour, and thank him for his mercies. Oh, I wish all the Boys" (meaning his former-companions in our Settlement) "would know my Jesus, and that they would love him more; and not only the Boys, but the whole of Africa!"

**FRIENDS OF THE CHURCH MISSIONARY SOCIETY**—You will see, I am sure, in this case, which I have endeavoured to detail with fidelity, a full reward of every sacrifice which you may have made. When we consider that one single immortal soul is of greater value than the temporal existence of all men that ever have lived or shall live—because the time will come, in the lapse of eternal ages, which will outrun the greatest amount of the years of earthly existence—who can tell the important consequences of rescuing but one such immortal being from ruin! And, humanly speaking, but for the Society which you befriend, what would have been the state of that dear youth, now, as we trust, in the regions of eternal felicity! It may be an encouraging consideration to us, that,

whilst some are disputing whether there should be any such Society, and some are opposing and reviling its labours, there is in heaven one, and we doubt not that there are many more, who are thanking God for having put it into the hearts of his people to seek their salvation.

**CHILDREN IN THE AFRICAN SCHOOLS**—Simeon Wilhelm is gone to heaven; and you are invited to tread in his steps, that you also may go thither. Simeon thought much of you, and prayed much for you. He longed that you should be kept from "country-fashion." He longed that you should pray frequently and earnestly, and trust only in Jesus Christ, and avoid every bad way. I know that all of you, who knew Simeon, loved him. Now I have set his example before you. Oh, follow him, as he followed Christ! And, when you come to die, then you will see Simeon again: yes, more than that, you will see even the Saviour himself, who so loved both Simeon and you, as even to die for you. Never was love like that love!

**SUSOOS, BULLOMS, AND OTHER AFRICANS**—Let this history, should you hear it, teach you why we send Missionaries to Africa. It is, that you may become like Simeon—that you may love the Son of God, who came down to die on the Cross for you—that you may lift up your hearts to your Father in heaven, who so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life—that you may forsake all your grees and vain notions, and pray for the teaching and grace of the Holy Spirit, that you may be made holy and happy in this life, and be blessed for ever in heaven, when you die.

## Reports of Societies.

### REPORT OF THE EDINBURGH MISSIONARY SOCIETY.

DELIVERED APRIL 2, 1818.

(*Treasurer—James Inglis, Esq. Banker, Hunter's Square, Edinburgh.*)

ADOPTING their usual plan, the Directors first record the principal intelligence received from the different Stations since the last Anniversary; and then report the state of the Society in relation to its Students and Resources.

#### MISSIONARY STATIONS.

##### KARASS.

The accounts have, on the whole, been more interesting and encouraging than formerly. The Settlement, it is true, on account of the turbulent state of the country, still requires to be protected by the same large military guard, which the Russian Government has, with so much liberality, furnished gratuitously, ever since 1812. Notwithstanding this, however, the Missionaries Paterson and Galloway not only have been frequently visited by the Natives around them, with whom they have thus had a favourable opportunity of conversing on the truths of the Gospel, but have had it in their power, and hitherto without personal danger, to itinerate through the adjacent villages, and even to travel to some considerable distance into the surrounding Steppes. The education of their own children, and of the Ransomed Natives, has also been regularly carried on; and their last report is peculiarly satisfactory with regard both to the general good conduct, and the progress in religious knowledge, of these interesting objects of their solicitude and care.

The second visit which Mr. Galloway paid to the Trukmen or Turcomans, and the Kara Nogay Tartars, who inhabit the great Steppe to the south and east of Karass, was in September last; and the result of it is calculated, at least, to cherish the same hopes which his former tour among them led him to entertain.

Of Baba Khan Haji, the Effendi, whom he formerly mentioned with such interest, he still speaks favourably; though the fear of exposing himself to the fury of the more bigotted Mahomedans seems to lead him to temporising measures, scarcely consistent with a state of

real conversion. In a very close conversation that Mr. Galloway had with him, he said, "You see that I live among a people furious in their religion; being yet ignorant, and every thing respecting Christianity is new to them; but you should believe that I believe the Christian Religion in my heart, for I see it to be the only way of salvation."

Some passages from Mr. Galloway's Journal, given in the Appendix, will shew very forcibly the state of bondage, in which men, circumstanced as this Effendi is, are held.

I spoke of Jesus, saying, that He would be ashamed of those at the Last Day, who would not confess Him in this world. I then asked the Haji to receive a New Testament, that he might see a full account of the Truth. He said that I must have a little patience, and he would receive a copy in the field at some distance, which he would read secretly.

A few days after, Mr. Galloway writes—

I met Baba Khan Haji, and asked him if he could not now find an opportunity of privately receiving a New Testament. He said it would not be proper for him to take a New Testament from me himself, as it would make the furious, among whom he resided, suspicious of him; and that the only way of conveying a New Testament to him, was to send it by the hand of some person when I was returning home, from whom he would receive it carelessly, and would plead as an excuse for keeping it that he had no opportunity of returning it!



Mr. Galloway found means of conveying a New Testament to this man. That he and his countrymen deeply need its salutary instructions, will appear from the following passage of Mr. Galloway's Journal.

I called on Baba Khan Haji. After the usual salutations, and a good deal of talk, by way of contrast between the doctrines of the New Testament and those of the Korán, while a considerable number of people were present, the Haji invited me into his tent, where a few others sat down with us. They had heard of the doctrines of the New Testament, and spoke of every one having his own way, and thought that each might safely walk in it. I brought them, however, to confess, that there is only one true way. Haji said it was true that there is only one way which is right; but that Adam had seventy-two sons, who had betaken themselves to different ways of serving God, and that each of them thought that his service alone was acceptable. This he represented by seventy-two chests, one of which contained gold, and all the rest dross or dung; but that the contents of all would be kept in darkness till the Last Day, when it would be evident who had the golden chest! I asked for what end the Prophets and Apostles had been sent, confirming their word with miracles: and then spoke of the Word of God as a sufficient light to guide into the way of Truth, and that God had sent his Word into the world for this very purpose; that this light had shone particularly bright in these latter days, since the coming of the Messiah; and that the nations to whom this light had come were called to walk in it, and would at last be able to plead no excuse for their walking in darkness. They appeared to come so far into these ideas; but would have this light to be the Korán, given in these latter days to lead people to Paradise. I returned again to speak of the one way and one Saviour, to whom all the Prophets and Believers of old had looked so far as they could see; that God had never changed the way of salvation; that there is no changeableness or weakness with Him; but that men, walking after their own imaginations, had sought other ways.

### The Report proceeds—

Respecting the Head Effendi of the Trukmen, Mr. Galloway says, that he heard patiently what he advanced concerning the doctrines of the Gospel: and, of an old Tartar Mollah, who, in the spring of the year, when Mr. Galloway visited the Kara Nogays, was the means of causing a number of the people to return the books which they at first readily and with apparent gladness accepted, that "he made a good deal of inquiry about different points of the Christian Religion, seemed to have been thinking somewhat on the subject since he had last seen him, and received a New Testament for his own use."

Soen Haji, who lives in Naiman Village, and who has long opposed the Gospel, though he has not as yet admitted the impropriety of his conduct in so doing, sometimes appears considerably impressed; and Seid Ouchll Mahomed, whom Mr. Galloway first met with in the month of April last year, at the same village, he thinks may be considered at least as an inquirer after the Truth.

This Effendi resides in the mountains, about the source of the Kuma, and is a man of very considerable acuteness and learning. On Mr. Galloway's reading and explaining to him a portion of the New Testament, he for some time frequently became enraged, but still discovered a desire to hear more about the Gospel; and, when Mr. Galloway left him, took a copy of the New Testament, the Psalms, and some Tracts. At a subsequent interview, he took Mr. Galloway by the hand, and said, that he saw the books which he had received to be no vain books; and expressed a wish that God might fulfil the desires of the Missionaries respecting the salvation of his countrymen:—"I," said he, "see myself to be more vile than a beast, on account of sin." On the evening of the same day, they again met, when, says Mr. Galloway, "he took me aside, and told me, that his mind was very uneasy about religion; that he was certain that more than one half of the Korán is not to be practised; but that he did not yet see clearly through the doctrines of the New Testament, nor know what we practised in religion; and desired me to instruct him more fully: the tears were in his eyes; and I could hardly refrain: he told me that the people among whom

he officiates had only of late embraced Mahomedanism, and are extremely ignorant; and that he had formed the plan of taking away privately a number of our books, to distribute among the Students and others, who can read, that they might be acquainted with the doctrines contained in them, before their minds were settled in any other. I said, I would most willingly give him the books, but I should like to see his own mind first settled in a belief of the doctrines of the New Testament." The last time that they met, they sat on a hillock in the open air for more than an hour, earnestly conversing on the things that pertain to the Kingdom of God; and afterward walked together to Karass. he then said, that his mind was impressed by the truths of the New Testament; but when Mr. Galloway asked him if he believed that Jesus had fully satisfied the law and justice of God on account of sinners, he said that his mind was yet dark on this point, but that when he returned home, he designed to study the New Testament, and compare it with the Korân: he again talked of distributing books among his people; and said he was sure they would believe them: when he was about to depart, Mr. Galloway prayed with him, and gave him a bundle of Tracts, and another copy of the New Testament.

Nor is this the only instance in which it is to be hoped that the seed of Divine Truth has, to a certain extent at least, been fixed in the heart of some of the Natives. A young man named Shora, in particular, who belongs to one of the Kabardian Villages, which removed some years ago from the neighbourhood of Karass, but returned to it lately, appears to be deeply impressed on the subject of religion. In August last, Shora, along with others of his countrymen, visited the Missionaries at Karass, and continued with them nearly a whole day, listening attentively to passages of the New Testament and the Tartar Catechism. Even then, Shora confessed that he believed that Christ will judge the world at the Last Day;—"the first time," says Mr. Galloway, "that I ever heard a Mahomedan make such an acknowledgment." And, in the end of November, the time when the most recent Letters that have arrived were written, the pleasing information is given that he professes to believe the principal doctrines of Christianity. Having been

obliged, some time before, to fly to the Kabardian Country, on account of the ill-will of some of his neighbours with whom he had a quarrel, he wrote from thence a short Letter to Mr. Paterson, which contained the following interesting sentences. "O! if I could openly profess the religion of our dear and honourable Messiah. That your religion is true and righteous, I now believe. I would rejoice to join you in observing the religion of Jesus Christ. I beg that you would take ten books, (i. e. copies of the New Testament,) and deliver them to me in the quarantine, that I may circulate them." May the Spirit of all Grace raise up in this young Kabardian a living monument of the power of the Truth as it is in Jesus, and an active instrument of usefulness to his blinded brethren! So shall the Word of the Lord have free course among them, and be glorified in their saving conversion to the faith of his Gospel.

The introduction of copies of the New Testament and Tracts into the Schools of the Priests, is a circumstance also of the most auspicious kind. Not only has Seid Ouchli Mahomed, according to the latest report, fulfilled his promise of putting them into the hands of his Scholars; but an Effendi, who formerly lived in the vicinity of Karass, but now resides on the Kuban, has written a book consisting solely of Extracts from the New Testament, of which many Students about the Kuban have taken copies for their own perusal.

Respecting the Ossatinians, no particular information has been received since the last Anniversary. The establishment, however, of a School at the Fortress of Valadekefskoy, by the commanding General of the District, for teaching a number of their youths to read and write the Russian Language, is a circumstance which may eventually favour the introduction of Christianity among them. The disposition, likewise, which not a few of them have shewn to give up their former wandering and predatory mode of life, and to settle in the neighbourhood of that fortress and in other level parts of the country, together with the encouragement and protection afforded them by the General, seem to hold out the prospect of a Mission being at no great distance of time attempted, for their conversion to the knowledge and obedience of that Gospel, which is the power of God unto salva-

tion to every one who believes. This, indeed, is a Station which the Missionaries at Astrachan point out, among others, as one that should be kept in view; and of which trial should be made, as soon as the number of the Brethren at Karass shall be augmented.

And should such a sphere of Missionary Labour as this be abandoned, when the expectations of usefulness at it, so long and so fondly cherished, equally by the Directors and by their faithful Labourers, who have been for so many years diligently employed in cultivating it, seem to be nearer being realised than at any preceding period? Every friend of the Gospel will repel the thought. Whatever may be done with regard to the Settlement, the renunciation of the land, and the transference, to Orenburg, of the civil privileges connected with it—points on which the Directors have as yet been unable to form any definitive resolution—the field around Karass must not be given up; nor the hope of its becoming the centre of communication with the natives of the Caucasus, and the wanderers on the Kuban, be relinquished. On the contrary, the circumstances now detailed regarding it, seem imperiously to call for increased exertions, and a supply of new Missionaries, more proportioned in number to the extent of that field, and to the means that are necessary to the realization of this hope.

“Perhaps,” says Mr. Mitchell, writing from Astrachan, “there are nearly as many languages spoken in the mountains of Caucasus, as there are between the Indus and the Ganges; and not the smallest effort is yet made to translate the sacred volume into any of them. Thus, while the attention of Christians in general seems to be turned to other parts of the globe, Mahomedans, in this quarter, are using every means in their power to bring these numerous tribes over to their religion. And in this, their efforts are but too successful; for, from every account that we have received, they are accomplishing their end very fast.”

The motives which have induced the Directors to deliberate on the new arrangements with respect to Karass, to which allusion has been made, are detailed in the Appendix. The Natives, from the beginning,

considered the grant of the land to the Mission as an intrusion on their possessions. The Kabardians, moreover, identified the Missionaries with their protectors, the Russians, against whom they indulge particular enmity; and have occasioned the expense to the Russian Government of maintaining 120 Soldiers and Cossacs, almost wholly for the protection of the Settlement. Of the proposed plan it is said—

Arrangements are making, not for abandoning the field of Missionary Exertion, which the country around Karass presents; but for removing the Missionaries to some Station in the vicinity, such as Georghievsck, where they may enjoy equal protection, without the present expense; and may possess opportunities of instructing the Natives, and itinerating among them, in which they may have no such prejudices or hostility to contend with, as at present so essentially circumscribes the sphere of their labours, and counteracts their effects.

#### ASTRACHAN.

The Directors have to mention, with gratitude to Almighty God, the safe arrival of Mr. Glen and his family, in Astrachan, on the 6th of October.

Having sailed from Leith on the 30th of May, they reached St. Petersburg, in health and safety, on the 23d of June. On their arrival, they were welcomed, with much Christian cordiality, by the Rev. Dr. Henderson, Mr. Pinkerton, and other friends of the Society.

Mr. Glen having obtained His Imperial Majesty's permission to preach in the Moravian Chapel to the English Residents, performed this duty regularly for four Sabbaths, and was attended by a considerable number of our countrymen.

By the advice of their friends in St. Petersburg, and in particular of General Sabloukoff, they resolved to proceed to Astrachan by water, down the Volga; as being a more easy and comfortable mode of conveyance for so large a family, though considerably more tedious, than the journey by land would have been. Leaving St. Petersburg on the 1st of August, they accordingly in this way advanced toward the place of their destination; and, instead of having cause to regret the adoption of this plan, they

found it, in respect of both ease and comfort, to exceed every expectation which they had formed of it. Having been met at Sarepta by Mr. Dickson, who gladly hastened from Astrachan to welcome Mr. Glen, they continued their course with him down the Volga; and arrived in perfect health as well as safety at the end of their voyage, no more fatigued than when it commenced. And there, it need hardly be said, they were received by Mr. Mitchell and family, together with Mr. Dickson's, with a gratitude and joy, which those only can fully understand who are placed in the same circumstances.

Mr. Glen's Journal of the voyage from St. Petersburg to Astrachan is said, in the Appendix, to contain much important information concerning the great inland communication, by water, through that part of the Russian Empire. It is of considerable length, and will be published separately.

Mr. Glen has taken with him a young family. He has five children, all boys: the eldest two of whom are twins, and were only in their sixth year when they left Scotland; and the youngest not five months' old.

No Clergyman having been connected with the Mission at Astrachan before the arrival of Mr. Glen, as neither Mr. Mitchell nor Mr. Dickson had been ordained, the Missionaries speak with exultation of the 12th of October; their Chapel being then opened by Mr. Glen, and the regular dispensation of Christian Ordinances for the first time established among them.

A Sunday School and a Day School were opened, for the benefit of the Missionaries' Children, and of some Ransomed Girls living in their families. They request that persons suitably qualified may be sent out, to take charge of the Youth connected with the Mission. The Directors have, in consequence, determined that one of their Students, Mr. McPherson, shall be charged with that duty.

Mr. Glen has been chiefly occupied in studying the Tartar, Russian, and Persian Languages. Of the labours of Messrs. Mitchell and Dickson, the Report states—

Notwithstanding Mr. Mitchell's illness since the beginning of November, from which time till the date of the last Letter he had been unable to attend the Printing Office, the following number of Works had been printed at the Missionary Press, from 1st Jan. 1817, to 1st Jan. 1818.

2000 copies of a Tract entitled Conversion of Sabat.

2000 do. of a Tartar Catechism.

2000 do. of the first sheet of the Gospel according to Matthew, in the Orenburg Dialect; and

5000 do. of the 2d Edition of the Tartar New Testament for the Russian Bible Society, begun in May, and completed to the 5th Chapter of the Epistle to the Galatians.—In all, 11,000 copies of Tracts, or parts of Books.

Compared with the number of Publications issued from the press during 1816, it may be thought that the work done has been less in the course of last year; but the press-work contained in the 14,600 copies of Tracts, &c. mentioned in last Report, is not equal to that of the portion of the New Testament printed this year; and the whole of which would have been completed before now, had not the types for it, furnished by the British and Foreign Bible Society, been much longer on their way from St. Petersburg than is usual in such cases.

After stating the abatement of Mr. Mitchell's indisposition, and commending the diligence of James Peddie and Andrew Hunter, two ransomed young men employed in the Mission, it is added—

During the last year, they have bound, and prepared for distribution, 210 copies of the Tartar Testament, 1600 copies of the Gospel by Luke, 2000 copies of an Arabic Tract, and 500 sets of Turkish Tracts:—in all, 4310.

The aggregate number of Books and Tracts issued from the Missionary Depository, during the same period, for sale, gratis distribution, and the use of various Bible Committees, throughout

those parts of Russia in which the Tartar Language is understood, has been 5348; among which were about 700 copies of the New Testament, 300 of the Psalms, and 400 of the Gospel according to Luke, all in Tartar.

The number of these, however, great as it is, assumes a far more interesting and important aspect, when the extent of country, through which many of them have been circulated, is considered. "We are assured," say the Missionaries, "that Books from our Depository have already found their way to Bagdat, to many parts of Persia, to Bucharia, and to China; and we have reason to believe, that there are few of the Tribes between the Caspian and the sources of the Indus and the Ganges of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian Merchants and others, who received them at our Depository. Within the boundaries of the Russian Empire, the facilities for circulating our Tartar Version of the New Testament, and other portions of the Sacred Volume, have been wonderfully increased by the establishment of the Russian Bible Society; from which we received permission to send our parcels by post, free of expense, under seal of the Astrachan Committee, to whatever place we had occasion to forward them. This privilege we find to be of incalculable importance, not so much in a pecuniary point of view, though the saving is great, as from the security and despatch with which we are enabled to transmit our Books to any Post-town in the Empire, to which we may be requested to send them." How interesting and majestic are these movements of Divine Providence, in behalf of that Word which contains the record of eternal life, and which *shall not return unto Him void, but shall accomplish that which He pleaseth!*

It would be most gratifying, could the Directors report any instances of the influence of this Word, on the understanding and conscience of those among whom it has been so widely dispersed. Many opportunities have, indeed, occurred, of recommending a Crucified Saviour to the attention of some Heathens, chiefly from India; and to a considerable number of Mahomedans and Jews, with many of whom the Missionaries have conversed freely respecting the principles of the Gospel: but,

though they hope that good has been done, they are still constrained to adopt the language of the prophet, *Who hath believed our report?*—no case having come to their knowledge, that appeared decidedly to indicate a cordial reception of the truth as it is in Jesus.

At the same time, there are not a few promising appearances connected with the facts on which this general statement is founded, and of which it may not be uninteresting to give a concise detail.

The multitude of Pilgrims, most of whom come immediately from Bucharia to Astrachan, on their way to Mecca, continues to be very great; and the readiness with which they receive copies of the Persian or Tartar New Testament is extremely encouraging. In the month of June last, there were, at one time, no fewer than ONE HUNDRED AND THIRTY-FIVE of them, waiting in the city for passports to enable them the more safely to pursue their journey. Many of them are from the Western States of India; and, although the Scriptures are preparing in so many Indian Languages, all the Mahomedans from these quarters, whom the Missionaries have met with, use no written language except either the Arabic or the Persian. They crowd into Bucharia, from all the surrounding countries for the purpose of studying the Mahomedan Religion, and its sacred Language, which they deem the Arabic to be; as well as to make themselves masters of the Persian, and the Turkish; the last being the name which they uniformly give the Tartar. They there receive their education, at the expense of the Schah, provided they cannot support themselves; and, when they leave the schools, they are rewarded with presents. Thus, Bucharia appears to be the strong-hold of Mahomedanism throughout Tartary; but it can only support a part of that tottering fabric, which will ere long fall before the joyful sound of the Gospel. And who shall say but that the reception of the New Testament, by some of those who have during the past or preceding years held intercourse with the Missionaries, may pave the way for this most desirable and glorious end! One of them, who they learned was an Effendi employed by the Khan of Bucharia himself, took away with him not only a New Testament, but a copy of Grotius in Arabic; with which valuable

publication, as mentioned in the last Report, the Church Missionary Society of London generously furnished our Missionaries.

Several Pilgrims have also visited them from Affghanistan, as they passed on to the Caaba; and, among others, an Effendi of that nation, a very accomplished young man, who they were informed was also of high rank, being a Schah's son, and who readily accepted of a Persian Testament and an Arabic Tract. The very pilgrimage to Mecca, though worse than useless in itself, may thus be overruled as the means of conveying the Scriptures into countries, where, on account of the suspicious jealousy, the virulent bigotry, and the sanguinary laws of the Mahomedan Inhabitants and Rulers, there are few, if any, facilities for dispersing them.

Even Brahmans may yet be brought to the knowledge of the Truth, at Astrachan: for, in the month of May, an Indian having called on the Missionaries, to whom they shewed specimens of the Serampore Translations of the Scriptures, they learned from him, that about 200 of his countrymen were resident in the city, of whom the greatest part were Brahmans. On his next visit, he brought along with him one of these priests, who read with ease the specimen of Sanscrit which they put into his hands, and conversed with them a considerable time concerning India; though, having to talk with him by means of an interpreter, they could not say much to him on the subject of religion. He discovered, however, a desire to obtain the Scriptures in Sanscrit, which they promised to endeavour to procure for him. Application has accordingly been made to the Baptist Society for some copies, which the Directors have no doubt will be readily granted, and which will be sent out to Astrachan by the earliest opportunity after they are obtained.

They have likewise had repeated conversations with several Jews from Endery, a town of the Kumack Country, about a day's journey to the south-west of Kitzliar, and in which there are no fewer than about 300 families who profess the Jewish Religion. Beside these, there are said to be 500 Jewish Families at no great distance to the south of Endery; among whom they reckon about 100 Rabbis. They all speak the Persian Language in their families, but have no books except in Hebrew; and indeed

they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament; and, when the Prophecies concerning the Messiah were mentioned to them, they endeavoured to explain away or pervert the meaning of almost every one of them. They said, however, that they would read the New Testament, if they had it in Hebrew. The Missionaries, accordingly, having procured some copies from the Astrachan Bible Committee, Mr. Dickson, after a long and interesting conversation with them, in which he laboured to convince them, that the expectations which they still cherished of the personal appearance of the Messiah, as their Temporal Deliverer, would never be realized, because he has already come in a very different character, as a Spiritual Saviour, presented them with nine copies, which, with one formerly given, make, in all, TEN copies of the Four Gospels and Acts of the Apostles in Hebrew. May his prayer and ours be heard and answered, "that the reading of them may be the dawn of Gospel Light among the Jews of Endery; that so the veil may be removed from their hearts, and many of them be made to see that Jesus is the Messiah promised to their fathers, and that he is able to save to the uttermost all who come unto God by him!"

The formation of Bible Societies or Committees in the Governments both of Penza and Perm, the members of which seem peculiarly zealous for the circulation of the Scriptures, among the Tartars in their neighbourhood no less than among the subjects of the Greek Church, is also deserving of particular notice. A considerable number of Tartar New Testaments, and of the Gospel according to Luke, in the same language, have accordingly been sent to them; in the distribution of which, among the Tartars in his Diocese, the Archbishop of Perm has taken a lively interest. Thus the Lord appears to be opening up ways, in every direction throughout the Russian Empire, for the diffusion of Divine Truth, among a people fettered by *strong delusion, and trusting in vanities and lies.*

These, surely, are increasing evidences of the peculiar importance of Astrachan as a Missionary Station; and, it is to be hoped, presages also of greater events in due time to be brought to pass, under the influence of that God who will not

forsake the work of his own hands, but will assuredly prosper his Word unto that to which he has sent it.

Some favourable indications are given respecting two Tartars, named Moulem Birdy and Khojy Jan; after which the Report proceeds to speak of

#### ORENBURG.

At the period to which the last Report brought down the accounts respecting this Station, the interest which had been excited, by those of the preceding year, was not inconsiderably diminished. But the return of Mr. M'Alpine, who at that time was employed along with Walter Buchanan in labouring among the Kirghisians, and who was under the painful necessity of leaving Orenburg to visit his native country on account of his health, prepared them for expecting something of what they have now, with the most grateful and animated feelings, to relate.

They do not refer to the continued zeal and steadiness of Walter Buchanan, the converted Cabardian and Mr. M'Alpine's ardent fellow-labourer; though these must not be overlooked or unnoticed: but to the decided change, which they have now no reason to doubt has taken place on one of the Kirghisians, whose name has not yet appeared in any of the Society's Reports. And they know not how they can so well introduce their narrative concerning this interesting subject of divine grace, as by the following extract of a Letter from Walter Buchanan to one of the Directors, which speaks at once for his own state of mind and that of his Kirghisian Convert.

"I was once in slavery; but, by your bounty, I am now free. Once I was without God and without a Saviour; but now, by your means, under God, I have been brought to the knowledge of my God and Saviour, whose blood cleanseth from all sin. It is now become my daily desire to get an interest in Him and His righteousness; and I can say, that in Him I have found a resting-place for my soul. In Him I believe; and trust He will never forsake me.

"You know that Mr. Fraser has encouraged me to open my mouth to the poor Kirghisians. Among these people I have been constantly labouring for

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two years; and, I trust, not without advantage to them as well as to myself. The Kirghisians profess to believe every thing that is said to them on religion; and, although the Word seems to make little impression on their hearts, yet the frank and open way in which many of them listen, gives encouragement to hope, that a work of grace will take place among them. I am truly happy to have it in my power to inform you, that Mollonszar is become a devoted disciple of Jesus, and has thrown away all his Mahomedan nonsense. He appears to be exceedingly serious, and much devoted to his Saviour."

Various particulars are stated respecting this young Convert; and, in a note, the following account is given of another promising Mahomedan, named Achmet.

He is a native of the Cabardian Country, and speaks its language; though his father was a Trukman, and his mother a Kirghisian. For three months he had been visiting the Missionaries, almost every second night; and the result, according to Mr. Fraser, has been, that he is *almost*, if not altogether, a believer in the New Testament. At the age of twenty-four, Achmet accompanied his father on a pilgrimage to Mecca from the neighbourhood of Troitzka, where he had settled: having accomplished which, on their return thither, by the way of Egypt, his father died there, at the great age of 104. Among his last words, the dying parent enjoined him to read the New Testament; telling him, that he would never learn the True Religion unless he did so. After various hardships, Achmet reached Orenburg last summer, in his way toward Troitzka, where he supposed he has still a sister living; but has been detained there ever since. At his first interview with the Missionaries, he earnestly solicited a copy of the New Testament, declaring his anxiety to fulfil his dying father's injunction. He soon began to entertain doubts of the Koran. He has often since been heard crying out, with seeming earnestness: "*Ai Chodai mene Anjeel-dan aer marin,*" i. e. "O God, never separate me from the New Testament!" Of Mahomed and his Religion he now speaks with disdain; and has even threatened to burn all his Mahomedan Books.

3 B

From the Appendix, we extract the following account, given by Mr. Fraser, of a singular sect, named Malakani.

The Bible, they believe, contains the whole will of God; and that He alone is to be worshipped in spirit and in truth. The most learned among them read and explain the Word; and are, consequently, called Elders or Presbyters. They call themselves, in contradistinction to those of the Greek Church, SPIRITUAL Christians. Crossing, they look upon, as the real mark of the beast mentioned in the Revelation. They believe, most firmly, that worshipping images or saints is idolatry; and consequently pray, that they may be preserved from the influence of the Beast and of the Dragon. They believe, that Christians ought rigorously to observe the laws of Moses respecting meats. Tobacco and onions are condemned by them. The command of our Saviour about observing his Supper they look upon, as encouraging them to suffer death rather than worship the Beast. Baptism, by them, is considered as meaning the instruction of the Word of God, and putting all evil away from them, desiring the sincere milk of the Word, &c. On this account they have given themselves the name of Malakani; for the word *malaka* signifies milk. They consider all wars unlawful. On this principle, they think it no evil for any of them, should he be taken for a recruit, to desert; alleging, that Christians are called to peace, and see no right any one has of forcing them to fight, and that too, it may be, against Christians. The Malakani of the present day are turned very careless, and are also divided among themselves.

On the subject of Orenburg, the Report further states—

The readiness and joy with which the Kirghisians continue to welcome the visits and instructions of Walter Buchanan, and the feeling with which they listen to his explanations of Divine Truth, frequently crying out, "We repent, we return to thee, O God! Cast us not away! Have mercy on us!" appears, indeed, to indicate the approach of some more general movements of the power and grace of Christ in their behalf.

It is not, however, among the poorer sort of them only, that interest appears to be excited in favour of the Gospel.

In October last, Mr. Fraser received a visit from the Chief of the horde, who roam between the Uralak and Astrachan, and entered into conversation with him; when he seemed unwilling to mention the name of Mahomed even as a Prophet, and said, that Jesus was the most excellent; earnestly solicited Mr. Fraser to go along with him, and instruct his people, to which he assured him they would most gladly attend; took away with him a copy of the New Testament and Psalms; and promised to send him a supply of any thing in his power, which he might choose to request. It was with much regret that Mr. Fraser was obliged to decline accompanying this Prince to his horde. But how could he leave a Station, at which he was the only Missionary, with the exception of Walter Buchanan, who himself needs both protection and instruction; and give up, not only the opportunities which he enjoys of conversing with inquirers after the Truth among the Kirghisians around him, but the revival of the New Testament, which he is carrying on for their more general and permanent edification in godliness.

He, however, promised the Prince most cheerfully to comply with his request, as soon as one or two companions should join him—a promise which, the Directors trust, he will ere long be able to fulfil. For, not only has Mr. Fraser advanced in the revival of the New Testament, in the Orenburg Dialect, as far as the 9d Epistle to Timothy, so that in a short time this work will be finished; but the Directors have now to mention, that they have the prospect of being able, so early as next month, to send out THREE young men to this Station, who, they hope and pray, may go forth in the name and the strength of the Captain of Salvation, to unfurl the banner and proclaim the triumph of his Cross, to the still enslaved and deluded worshippers of images or votaries of the False Prophet, in that central district of Russian Asia. One of them, Mr. (now Dr.) Ross, after having received a liberal education, not only theological but literary and medical, and of whose Missionary qualifications there is every reason to form the most satisfactory opinion, has lately been licensed and ordained to the work of the Holy Ministry, by the Associate (Burrer) Presbytery of Edinburgh, to whose



kindness, as well as to that of their Synod on this occasion, the Directors cannot but express their deep sense of obligation. Mr. Gray, of whom, in the department which he is to occupy as a Catechist and Teacher among the Kirghizians, the Directors entertain no less favourable sentiments, is the second; and the third, viz. Mr. Selby, it is proposed, shall make the experiment of combining, with the means which he may enjoy of conversing with the Natives, a professional business, the establishment of which, in Orenburg, is likely to be of most essential advantage both to the inhabitants and to the Mission.

No particular intelligence has reached the Directors concerning the

#### CRIMEA,

since Mr. Paterson's visit to it in 1816; and of which an account was given in last Report. Additional copies of the New Testament and Tracts have, indeed, been sent to it from Karass, and they were conveyed thither by Shelliv, a Tartar Effendi, whose name at least is not unknown to those who are acquainted with the Missionary Transactions at that Settlement. Of the Book of Psalms in Tartar, 150 copies have likewise been sent from Astrachan to the Bible Committee at Sympheropol, for distribution among the Tartars in the Peninsula; and 100 of the same part of the Old Testament Scriptures, with an equal number of the Gospel according to Luke, to Taganrog, in Little or Crim Tartary, for the Mahomedans, under the Government of Count Mezon. But, with regard to the effect which the reception of these may have had on the minds of any among whom they have been circulated, the Directors have as yet had no information. The Crimea, however, presents too important a sphere for Missionary Labour, to be kept longer out of view than is absolutely necessary to enable the Directors to provide some suitably-qualified Missionaries, to sow the seeds of Divine Truth among its varied population. As soon, therefore, as the Karass Branch of the Mission is strengthened by additional Labourers, if God shall continue to prosper their exertions, they will lose no time in detaching one or other of the Brethren, who are at present there, on this work of love, to the inhabitants of Taurida.

Nor is this the only new Station which the Directors are solicitous to occupy.

Fully according with the sentiments of their Missionaries at Astrachan, contained in the following extract from one of their latest Letters, they present it to the public with the same design for which it was drawn up; and leave it to those whose support they equally hope to receive and earnestly solicit, to say whether they will allow the object which it holds out to remain unfulfilled. "Perhaps it is premature to mark out new Stations, till the old ones are more suitably supplied with Missionaries, and the funds are in a more flourishing condition: but as a view of the country, not yet taken in, may stimulate the friends of religion to put it into the Society's power to make the attempt, we submit to your consideration the propriety of keeping the following places in your eye; namely, Derbent and Baku, on the shores of the Caspian; and Vladikavkas, on the road leading through the mountains of Caucasus to Teflis, the capital of Georgia. Vladikavkas is, perhaps, the most favourable position of any for acquiring the language of the Mountain Tribes: it is a Russian Fort, where the Missionaries could live secure, while prosecuting this indispensable object. Derbent and Baku possess the double advantage, of being near the mountains, and of being frequented by a great many Persians and Mahomedans, some of whom are resident there, and others going to or coming from Astrachan. Almost all the Persians, indeed, in coming from their native country to this place, take shipping at one or other of these ports."

Such is the statement, with regard to their Foreign Operations and Plans, which the Directors have conceived it expedient to submit to the Society at this Anniversary. At all the Stations, at Karass, and Astrachan, and Orenburg, the light of day is breaking in on the darkened Natives. The work of God is in progress. The means of commencing it have already received his approbation and blessing; and the means of carrying it forward are at this moment in operation. His influence appears to be descending on these means: and, if He will it, the period is not far distant, when a shout shall be heard, from the mountains of Caucasus to the entrance of Siberia, and throughout all the intervening districts and all the regions

around and beyond them, that the arm of the Lord is revealed, and the glory of the Cross displayed in the subjection of

their scattered tribes, and settled villages, and moving tents, and populous cities, to its power, as *the power of God unto salvation.*

#### HOME PROCEEDINGS.

The Directors have no reason now to complain, as they once had, that none or but few are willing to come forward and offer themselves for Missionary Service. In addition to the Four Missionaries who are soon to embark for Russia, there are at present NINE, either under their tuition as Students, or accepted as Candidates; and who, they hope, will, ere long, be qualified for following these their Brethren to the same or similar Stations, where the openings may be most favourable, or the call for exertion most loud and urgent. So numerous have been the applications from other young men, that the Directors were reluctantly obliged, some time ago, not only to decline accepting any more, but to enter into a resolution to refuse every new offer, IN THE PRESENT STATE OF THE FUNDS, unless it should come from candidates who

have made considerable progress in their education, before they require to be taken under the care of the Society. It is not the want of inclination, therefore, but of pecuniary resources, that prevents them from providing more proportionately for the instruction and conversion of the multitudes in the south and east of Russia, &c. who are still sitting in moral darkness, and in the region and shadow of spiritual and everlasting death.

An urgent appeal is then made to public benevolence, and a grateful acknowledgment of the support already received.

From the statement of the Funds, it appears that the Income of the Year has been 2762*l.* 4*s.* 9*d.*; and its Expenditure, 2681*l.* 16*s.* 4*d.*

#### CONCLUSION.

In conclusion, the Directors would only farther say, that, while times and events are in the hands of the Lord, the period in which it is our happiness to live, and the events which it has brought forth and with which it is now teeming, appear to afford no unequivocal presages of its approach to the expected and promised revelation of that latter-day glory, in the brightness of which all nations shall rejoice, *with all who dwell on the face of all the earth.* The accelerating march of those god-like institutions, which commenced their career in this island of the sea within the memory of the present generation; and which, under the same divine influence that raised them into existence, have been every year advancing in the energy of their exertions, and extending the sphere of their movements, till the Word of the truth of the Gospel has, by its translation and distribution in a vast variety of languages, or by the voice of living instruments, been made to resound in countries and districts once deemed as inaccessible as they were remote; and till its power has been seen and felt, in the conversion and salvation of many who once were *children of disobedience, and heirs of wrath, even as others:*—this

is the pledge that God is indeed remembering his covenant with Abraham and his promise to his Son, and the earnest of the approaching accomplishment of every word that hath proceeded out of his mouth as the Lord of Hosts and the God of Love, whose power will effect what his faithfulness has declared; that *nations shall be born in a day; that the islands shall wait for his law; that the wilderness of Kedar shall become a fruitful field; that the cities shall no longer be termed desolate and forsaken of his presence; and that the knowledge of his glory shall cover and fill the whole earth, as the waters do the sea.*

And shall we be lifeless and inert?—While we lift up our eyes to contemplate this scene of attractive beauty and commanding interest, should we not likewise open our hands and stretch them forth, to be fellow-workers with God in producing it?—raising our hearts, with our voices also, to the throne of His glory, in fervent and unremitting and persevering supplications for the universal diffusion of that spirit of inquiry, of faith, and of prayer, which must precede, and which will usher in, the recall of the Outcasts of Israel from their long-cherished and deep-rooted unbelief; the subversion of Mahomedan Delusion

and Antichristian Superstition, wherever they exist; the emancipation of every slave of fearful, or frantic, or licentious idolatry; and the general subjugation of the world to the rightful authority

and peaceful rule of Him, *to whom every knee shall at length bow, and every tongue confess, that he is Lord, to the glory of God the Father.* Amen, and Amen.

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### INSTANCES OF THE DOMESTIC BENEFITS OF THE SOCIETY.

SOME persons have represented the operations of this Institution as not needed at home. Such facts as we now present, and which have been lately laid before the public, will convince all impartial persons that there was no foundation for that opinion.

In the Sixth Report of the Blackheath Auxiliary Society, we meet with the following statement:—

From the returns which have been made to them, the Committee of the Greenwich Association have now to report, that 779 families, comprising 2554 persons, have been visited; of whom 1898 can, and 656 cannot read. In this population, 565 copies of the Sacred Scriptures were found, and 549 copies are immediately desired; toward the procuring of which, 279 persons have offered to subscribe sums, amounting to 11. 12s. 6d. per week. The Sub-Committee, however, confidently believe, that the existing demand for the Inspired Volume is very considerably under-rated; and that, eventually, it will appear, that the labourers who may undertake the distribution, will find more uncultivated ground than is at present supposed to exist.

It is now ascertained, that, after the Blackheath Auxiliary Society has been instituted more than five years, there remain, in two populous parishes, in the centre of its operations, at least TWO THOUSAND PERSONS, WHO DO NOT POSSESS AMONG THEM A SINGLE COPY OF THE HOLY SCRIPTURES.

The orderly and peaceable behaviour of the Poor in this populous vicinity, in a season of peculiar difficulty, may, your Committee have no doubt, be ascribed, in a great measure, to the increase of moral

feeling, and of that righteousness which exaltheeth a nation, as promoted by the liberal circulation of the Scriptures.

The Sixth Report of the Cambridge Auxiliary Society says—

Of the Town Association—the last in the order of its establishment, but not the least in its energy and usefulness—your Committee are happy to report, that it has abundantly realized the hopes excited at its formation. In something less than two years, it has distributed, by sale, at about two-thirds of the cost price, 1000 Bibles and Testaments; and, after defraying all its own expenses, together with the voluntary loss which it had entailed upon itself, it has paid to the Auxiliary Society the sum of 100*l.* as the first-fruits of its increase. Your Committee are authorised to add, that it is in contemplation to extend the benefits of this Association to every part of this county; by establishing, in every town and village, the same system of inquiry from house to house, which has been so happily pursued in this town and its immediate neighbourhood.

From the Fifth Report of the Henley Auxiliary Society we extract the following facts:—

Your Committee cannot refuse adding two or three extracts from the Reports of some of the District Committees, respecting the influence of these Institutions, under the management of 148 Ladies, going about doing good; and by whose kindness it is fairly calculated, that not less than 1000 visits are, upon an average, paid to the cottages of the Poor, nearly every week. Upon such a system, it is scarcely possible, that the REAL circumstances of the Poor should remain unknown; and it is equally improbable, that those who are thus employed in weekly visits of mercy, to furnish the bread and water of life to the hungry and thirsty soul, should be unmindful of the various wants of the Poor in reference to their

temporal circumstances. Indeed, if these were the only benefits of Bible Associations, they would well deserve the support and encouragement of every well-wisher to the happiness of the Labouring Classes of society; but these are only the lesser fruits.

A poor boy, who had been known and marked as an idle and wicked boy, the corruptor of his companions and the trouble of his master and friends, was present at one of these Meetings, and was induced to become a subscriber for a Bible. From this time, an evident change was observed in his conduct: at length, he got his Bible; and the effect of his reading it was, that he became an example of industry, and that his whole character was greatly improved. This new course he has for a long time kept, and gained the entire respect of his employer. He lately subscribed for a Pocket Testament; and gave as his reason, that he could not carry his Bible about with him, and that he had many leisure minutes in a day, in which he could read, if he had a Testament with him.

Nor can your Committee omit to notice, that, IN ONE DISTRICT OF YOUR SOCIETY, THIRTY-SIX COPIES OF THE SACRED SCRIPTURES HAVE BEEN RECEIVED BY HANDS WHICH HAD NEVER PREVIOUSLY HANDLED, AND REUSED BY EYES WHICH HAD NEVER BEFORE SEEN, THE LIVELY ORACLES OF GOD.

A Correspondent in Ireland writes, under date of June 22, 1818—

I am happy to inform you of the pleasing prospect, which this town and its neighbourhood afford. The Bibles and Testaments, which you gave me for distribution among such of my neighbours and acquaintances as could not easily procure them, have already proved a great blessing; for their circulation through different villages has, through the divine blessing, been the happy means of exciting many to read the Sacred Word, who, in all human probability, would have remained in ignorance of themselves and of their Creator. The Sabbath Day now becomes truly a delightful scene; the Scriptures being read in the different families, and all who can go out to hear them publicly read assembling together for that purpose. And, beside these meetings for reading the Scriptures, we have also, in my place, a great number of young women who attend, under the direction of

some Ladies, who hear them read and repeat their tasks, which these adults do with the greatest simplicity, and manifest the strongest desire for religious improvement. On the last Sabbath we had 53; most of whom repeated their Scripture Tasks, greatly to the satisfaction of the Ladies who attended. This has caused a very great demand for Testaments.

#### CHRISTIAN KNOWLEDGE SOCIETY.

DESIGNATION OF THE REV. MR. SPERSCHNEIDER.

WE have already mentioned (see p. 301) the appointment of this Clergyman to India. On the 9th of July, a Special General Meeting of the Society was held, at its House in Bartlett's Buildings, for the purpose of dismissing him to his labours. On this occasion, the Archdeacon of London delivered a Charge to Mr. Sperschneider, an abstract of which we shall lay before our Readers.

*Archdeacon Pot's Charge to the Rev. J. G. P. Sperschneider.*

In stating his view of the object of the Meeting, the Archdeacon remarks—

It is a mixed scene, of Gratulation and of Farewell, in which we are now engaged; for your stay among us is so limited by pressing circumstances, that these alternatives, so interesting in the scenes of human intercourse, are brought near together. It will, therefore, be my aim to offer something which may answer to the word of Greeting; and something also which, I trust, you will be willing to take with you as the word of Valediction, the counsels and the blessings of sincere and cordial friends.

On these subjects the Archdeacon enlarges, with his accustomed discernment and piety. We shall select some passages, which will serve, at once, as an able vindication and an enlightened guide of Missionaries in the Eastern World.

The topics of Congratulation are—the past exertions in India, under the Society, of Members of the Lu-

theran Church—the settled state of the British power in the East—the counsel and support of the Bishop of Calcutta—the progress of Education—and the happy dispositions, with respect to the diffusion of Christianity, which now prevail in Britain.

Connected with a view of past labours, we find a just representation of the difficulties of propagating Christianity among the inhabitants of India.

But having turned for a moment to past labours, it must be owned, that when we regard the boundless population to which those good endeavours were directed, we cannot but indulge a sigh, and look with heaviness of spirit upon the small increase which has been added, even by their pains, to the Christian Flock. Alas! the obstacles are many, and as full of difficulty as they are abundant.

In a land where superstition and idolatry are linked with insuperable prejudice, and bound by chains of adamant upon the hearts of men—a land where all things are tied to the strict and never-changing rule of rigorous castes, and determined by fantastic notions both of honour and disgrace, notions which are stronger in the minds of those who harbour them than the love of life itself—it is hard to win a passage to the understanding, and still more hard to wean the heart from its attachments. Where none are very busy, and where the wants of life are easily supplied, you may have many hearers for a little moment: but, though you gain the leisure and attention of a listening ear, yet the choice is sealed; and pleas, which cannot be resisted on the ground of argument or reason, may receive a ready answer on the score of fixed and unalterable usage. The stern laws of the Brahmin and the Prince, alike despotic, and alike inflexibly devoted to one form of things, and that the worst that can be, will be opposed to every just persuasion. If you urge them with their gross and unworthy misconceptions of the nature and the will of God, or the monstrous follies of their fabulous theology, they will turn it off with a sly civility perhaps, or with a popular and careless proverb. You may be told that "heaven is a wide place, and has a thousand gates;" and that their religion is one by which they hope to enter. Thus, together with their fixed persuasions, they have

their sceptical conceits. By such evasions they can dismiss the merits of the case from all consideration; and encourage men to think that the vilest superstition may serve to every salutary purpose, and be accepted in the sight of God as well as truth and righteousness. To this detestable opinion, too shallow for the name of sophistry, there are not wanting some consenting voices among those possessing better privileges; among those who must add ingratitude to folly, when they venture to maintain such sentiments. If such opinions, however, do find abettors among men who enjoy the light of truth, and who should prize it at its real worth, can we wonder that the faith which they profess should make but little progress beyond the limits of their own land?

In promoting the welfare of our Indian Empire, the Archdeacon allows full weight to the influence of a wise and impartial Government; but very forcibly urges both the duty of propagating Christian Truth, and its superior influence on the community.

An equal, uncorrupt administration of the course of law and justice which forms the peculiar glory of our own realm, is transferred already to the Courts of its dependencies. Is it asked, then, how benefits so precious, which guard the rights of personal security, of property, and conscience, can be further amplified, augmented, and enlarged? Can they put this question, who know what the life of man is at the best in this world, and who should know what his hope may be in a better scene? The enlargement, then, of the benefits of civil freedom, must consist in the cultivation and encouragement of moral and religious principles, without which there can be no adequate improvement in the human character, and therefore no successful operation of external laws; without which, the sum of every reasonable satisfaction in the heart of man must be wanting; and, without which, there can be no intelligible apprehension of a future state, no just presumptions, and no hopeful earnest of that happiness to which the soul of man aspires as the fountain leaps up to its springs, and points in its utmost elevation to the level of its native current.

Without doubt, the work of moral culture will advance, in no light measure, where the salutary end of Civil Govern-

ment shall be maintained. But indeed there is a debt to Truth; a debt which they who love the Truth can never overlook. There is a public service to be rendered, which Truth only, that Truth which has God for its author and its object, can supply. The best improvement and the noblest exaltation of the moral character of man, can only be made good by just conceptions of the moral attributes of God. Behold, then, the perpetual ground of every truth by which the choice of man can be directed! It is here, that the work of sound instruction must begin. His own name, His own excellence, His own perfections, form the ground of every treaty which God opens with the reasonable creature; the ground of every argument and evidence which he proposes for their notice, and of every truth which he reveals for their acceptance. Where this first principle of truth and knowledge shall be vindicated and established, the monstrous errors of idolatry and superstition (the twofold bane of all improvement in the life of man) must be supplanted. The field will then be opened to communicate the knowledge of God's gracious will; and to teach men what his counsels and provisions have been for the succour and salvation of a fallen race, for reconciliation after trespass, for the restitution and recovery of a lost integrity, and for the glad inheritance of future and eternal glory.

Do but consider, for a moment, with reference to that first requisite to the hope of man—his reconciliation before God—how gross and deplorable the state of doubt and ignorance had been, and must continue still to be, in Heathen Countries. Regard those doubts, and that distressful ignorance, as they are manifested in the miserable victim to fantastic penances\* in those regions to which your views are now directed. Observe the desperate resolve, the cold, deliberate, yet frantic purpose of the self-devoted zealot, who wades from the margin to the stream, and waits the fluxes of the Ganges, till the tide ascends, till the flood is poured into his lips, and death pays the voluntary tribute of unequal, insufficient, uncalled, unhallowed

\* We refer our readers to some remarks on the subject of the Hindoo Superstitions, at p. 388 of the volume for 1816. These self-tortures are rarely undergone with any view to expiate sin, as the Archdeacon in common with most others supposes; for these devotees have seldom any idea of sin: but they seek to gain thereby the applause of man, or some influence with their gods, or a better state of existence.—EDITORS.

expiation. Regard, if you think fit, the self-same doubts, the same distressful ignorance as they once existed in the noble mind of Socrates, who trimmed the lamp of reason with a steady hand, and traced the light of nature to its sources; the scourge of sophisters, the glory and the scandal of a curious, fickle, and ungrateful people. Hear him declare distinctly, that if the knowledge which was sought by men, respected their chief exigency; if they were prompted to explore the means of reconciliation and acceptance before God, they who made such inquiries at his mouth, must wait until one should arrive who could declare the will of God: one, who, as we well know, could both declare the will of God and prove it by convincing tokens, and seal it by his blood. If that flood of cleansing and atonement rose also even to the lips of men, it was to pour into them the balm of life. If that fountain too ascended to its source, that source was no other than the springs of truth, the sovereign attributes of God, the harmony of whose adorable perfections was so plainly vindicated in its flow.

In order likewise to the increase and enlargement of the benefits which should be derived upon a Heathen Population, by their intercourse with a happier and a more enlightened people, there will, on your part, be the care to couple the best rules of practical improvement with the principles of faith. You will have to testify, that this is the will of God, even the cleansing of the heart from evil purposes and faulty habits; and the care to cherish in it, through this term of trial, every good and profitable disposition, every generous quality, every noble elevation. The votaries of a wild degrading superstition must be taught that such is the will of God, and not the rigours or the phrensies of fantastic methods of religion. How plain is it, that uncouth and horrid schemes of discipline produce one uniform effect, in full contradiction to the great end of Revealed Truth as it is designed for all! Thus they never fail to sever the professors of such narrow rules from those who may perhaps admire their zeal, and gaze at their strange performances; but who have no heart, and no rational or fit inducement, to incline them to adopt the pattern.

Thus it happens, in all ages and all countries, and, alas! under better dispensations of the light of Truth, that where

extravagant pretensions and exaggerated schemes of life, which serve no one end of moral duty or of real purity of heart, are permitted to supply the place of sober maxims, and are prized above them, they serve only to divide men into distinct unconnected bands, who reap no profit from each other. Thus do men stand divided, wherever the religious character is marked with superstitious tinctures. The bewildered zealot, the fanatic of all times or places, forms his circle; and they who extol his zeal, as well as they who despise and deride it, pursue their own licentious course. The path of rational improvement, the way of Truth and Righteousness, lies between them, and is overlooked.

The second part of the subject is thus introduced:—

Having dwelt awhile upon these points of hopeful expectation, there was the promise of a word of counsel, such as might be coupled with the parting good wish which will accompany your course, and will cleave to you when the land of countrymen and friends shall recede and dwindle from the vessel, and when the world of waters and the foreign coast extend before you.

The ground, indeed, of every reasonable, every salutary counsel, has been laid already; for the leading principles of Truth and Duty have been touched: they are the treasures and the freight, which you have to carry; the stores of spiritual wisdom, which have God and his favour for the sum of their intrinsic value and unspeakable importance.

In displaying before the Hea-then "the noble image of God's everlasting attributes," the appeal may be very justly made to the common feelings of man.

When he calls himself a Father—who knows not what a Father's love is? When he calls himself a Ruler and a Judge—who knows not that integrity and justice must be the measure of His sway? When he speaks of Mercy—who, that consults his own needs, can want to be informed what that is also? Thus we are not beckoned to the clouds, nor sent into the deep; for God is ever near us, if we will consult our own hearts, and consider what notions can be formed by us of what is good from all that we see, from all

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that we know, and feel, and understand. Establish well these leading principles, and you will scatter the first obstacles which would obstruct the knowledge of that saving word which God hath spoken.

An able summary of the Evidences of Revelation follows; particularly as those evidences apply to the reasonings which prevail in the East.

What are the proofs that God hath spoken? That is the next inquiry which you will encounter. Simplicity is the character of Truth; and they are simple propositions, simple facts, and simple proofs arising from them, which constitute the grounds of faith in that Word which God hath spoken.

And what then are the facts? The history of man; the history of man's redemption; the uniform experience of mankind; the nature of our whole condition in the world.

Yes; but the Eastern Worshipper has his Histories of this World and of Man. And what are they? Let them be compared with those which we produce. It will soon appear what is consistent, credible, and sober; and what is self-repugnant and ridiculous, without a shade of any yet remaining proof for its support. Compare those dreams of childish folly, the senseless visions of distempered fancies and deluded minds, compare them with the simple narrative of the Sacred Writings. Compare them with the plain and interesting annals of the Patriarchal Ages; with the signal monuments of Providence in all the earth, and in the very lives and persons of distinguished men. Compare them with that clear and connected view which the Scriptures furnish of man's first creation; of his primæval state; of his fall and subsequent condition; of his increase on the earth; of the care of God toward him. Compare the Eastern Legend, and its monstrous fictions, with the long train of Prophetic Warnings, delivered with large intervals of time, from age to age, and clearly and distinctly brought to pass.

You will point next to the signal Works by which those Declarations were attested. If those works be not now visible, and the record of them not familiar to the stranger, yet the proofs of them, which exist at this day, shall suffice to stamp their credit. The tokens of such public demonstrations

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of the will and counsels of the Lord subsist still; they speak still in the fortunes of whole states and empires; empires bordering upon those which you will visit. What man is there in all the East to whom the fame of Abraham, the father of the faithful, has not reached? or who has not seen some of his posterity, bearing every badge of their descent from him, except his faith?

Will the challenge be—"These are your written testimonies; but who shall vouch for their integrity?"—the World itself, and all that has been transacted in it, shall speak in confirmation of those testimonies. The suffrage of all History, profane as well as sacred, shall yield its consenting voice to those authentic documents. The stubborn and determined enemies to the Truth itself shall stand forward for the vouchers. You meet them everywhere; in the East and in the West. Let the considerate Heathen ask the Jewish Exiles if those Sacred Oracles, to which we point, have not been for ages in their custody. Let him ask if they have kept them carefully. It is a plain proof that they have, since the witness bears so hard against themselves. Let him ask if those records are the same still, that they were before and after the dispersion of their Tribes. Let him ask if we have changed one testimony, for our own ends; if the books still extant speak the same things, deliver the same doctrines, relate the same facts, and inculcate the same precepts, now as heretofore. The answer is inevitable; and the conclusion, gathered from the lips of friend and foe, is no less certain and convincing.

Look yet more closely to the Books themselves; and do not hesitate to bring their whole contents to that standard which was first established, to God and His perfections. Do they speak things worthy of Him? Do they foretell things to come?—which was the challenge of the Lord to those of old time, who endeavoured to deceive his people; and to his own people, when they inclined to such deceptions. Are such proofs suited to their ends? Can any man devise, or indeed imagine, any better?

Regard once more the signal Works, above the power of human agency or ordinary means, by which the same Word is as suitably attested. But the Eastern Worshipper has his wonders too; his works of miracle, recorded and believed; things far more strange and more prodigious

than those which we allege. He has so. Let him display the legend. I the challenge be, as it should be, the challenge of comparison; let it be considered of what kind those wonders were, and for what ends they were wrought.

The miracles to which God makes his appeal, were wrought for purposes entirely worthy of him; for solemn purposes of justice or of mercy. They were wrought, with public demonstrations, to recall men from idolatries and errors, from crimes and misdeeds; to fix them in the knowledge and the service of the Lord. They tended always to good ends. They were often marked with incidental circumstances of lesser benefit and present kindness. They were such as none could contradict, but those who destroyed their own malignant plea, even by their own desperate assertions. Thus they put an evil agent for the worker of all benefits and blessings, and made Satan the subverter of all moral mischief in the world.

On the manner in which the Truths of Revelation are to be vindicated and applied, the Arch-deacon speaks admirably:—

Having laid these grounds of truth and evidence, by which the Word of God is measured and attested, how readily will you bring the means of reconciliation which you have to offer, and the precepts and the lessons which you have to teach, to a test as certain and convincing! Are they such as answer to the sovereign excellence of the Moral Ruler? Are they such as are adapted most expressly to the needs of man? Are they such as conduce most to his best improvement: not romantic bitter trials for the self-devoted; not beds of spikes or antic feats of penance; not portentous pilgrimages, measured by a man's own length, in painful revolutions of the body; not fixed stations between earth and skies, which convert men into living statues, exposed to all the tortures of the mid-day sun, and all the chill of nightly dews;—a living death, compared with which, the peace and silence of the grave are objects of the highest envy and supreme desire. Are the precepts which you would lead men to accept, such as offer remedies to every faulty passion and disordered appetite; not by destructive means and idle scruples, but by correcting what is faulty and inordinate, and by planting better inclinations in the heart?



Above all, are these things coupled with the great treaty of Redemption; that work of God's consummate counsels, which supplies a certain ground of access to a state of favour and acceptance before him? are they coupled with advantages which are established in the person and prerogative of One, who had the power to lay down and the power to take up life for others; power to ransom and redeem; power to reign and rule in a new kingdom, which is not limited to time, place, or nation; power to be an Universal Head and Source of Reparation and Renewal to those who stand united to him, those whose nature he assumed, and on whose part he appears before the Throne of Grace, a righteous and effectual Intercessor? Do the same testimonies lead us also to the needful succours which are furnished for those, who must fulfil their own appointed service before they can receive the recompence which is won for them, the great prize of another's victory? do they lead the weak and humble to God's Holy Spirit, to the promised Comforter and perpetual Guide?

With these grounds of redemption, and these rules of faith and duty laid for our return to God, shall we, my Reverend Brother, take *THIS* counsel to be good, who would persuade us to leave man to himself, to be the slave of vicious appetites, or the dupe of manifold delusions; without authority to lead, or the sanction of authority in others to incline him to be led; most ignorant when he has most need to be instructed, and wise only to perceive his own defects, which was the sum of real wisdom in the Heathen World?

The counsel which the Arch-deacon proceeds to give, is of special importance in our day, and bespeaks the candour of his own mind.

But if the points which I have touched, my Reverend Brother, are familiar to you, as no doubt they are, and therefore do not answer to the promised word of Counsel, let that word now be added. The Counsel that I would give, is this: Let not the disputable tenets which divide the hearts of man in the Christian World, things which stand apart from the sure foundations of our common faith, let not these things be carried with you: leave them

where, perhaps, they have done the most harm that they can do. It is surely no unreasonable word of counsel, that they who have wrangled so long for disputed things with no good success, would keep them from the ears of others, whose interest it is to learn only what is necessary to be known and needful to be practised.

The Charge concludes with much Christian affection:—

And now, my Reverend Brother, I have but to commend you to the blessing of Him, who can turn aside the arrow that flieth by day, and avert the pestilence that walketh in darkness. May His gracious favour keep you! May the happy sense of that reward which is laid up with Him, support you in the sharpest day of trial! May His mercies give a good result to every hopeful expectation, which we share with you with no common measure of solicitude, and to which your own best wishes have been raised!

You have made a noble choice; with the sacrifice, no doubt, of many an interest which has its value. But the things which you will leave, are passing daily from the tenants of the day; and the things which you seek, will abide with you when you shall be called from these sublunary scenes.

Although it may be yours to sow, and another's joy to see the stalk rise and the ear swell; yet, when the days of harvest shall arrive, your portion shall not be wanting in the plentiful division.

If the heart droop or the spirits fail in any moment, call to mind what God spake in past ages: and what are ages in His sight, but the ripening seasons of his counsels? Let this be the ground of consolation and of trust: *My Word shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it.*

We have been insensibly led on to extract the greater part of this excellent Charge; as we are persuaded that the points here touched on, and the manner in which they are treated, will furnish practical instruction and solid encouragement, to those faithful Labourers who are engaged in the work of Missions in the Eastern World.

*Reply of the Rev. Mr. Sperschneider.*

Mr. Sperschneider, in reply to this Charge, addressed the Board in a manner which may justly awaken lively hopes concerning his usefulness, if it shall please God to spare his life. We extract the conclusion.

My duties are still strange to me, with regard to their particular objects; and, for that reason, that kind and judicious advice, Reverend Sir, which you have afforded to me, by a view of the grounds of our Religion, as they must be put to the Heathens, contrasting them with their opinions, was most acceptable to me.

As for the great and important advantages, which, as you, Reverend Sir, have reminded me, the present settlement of the British Government, the establishment of a Church under a pious and learned Bishop, and the progress of Education in India, offer to me, I deeply feel, that, by all these circumstances, my prospects are very much brightened. I find many of those difficulties removed, with which my predecessors have had to struggle. I can gather with joy, where they have been obliged to sow with trouble and tears: and, what I esteem as far the highest privilege of my condition in comparison with that of former Missionaries, I am permitted to confide in the particular assistance and advice of a man, who, as the Head of the Church in the East Indies, has so great an influence upon the cause of Christianity, and who is so strongly alive to every effort for spreading the divine truth in that part of the world. I know also, that, by all these advantages, my obligations and responsibility are increased in a high degree; and I ought, therefore, so much more to claim your indulgence, and to request you not to measure my good-will and zeal by the immediate results of my labours. Very far, however, from being discouraged or intimidated by these additional calls upon my zeal and watchfulness, I shrink from no exertion or sacrifice, which may be required in the faithful discharge of my duty.

And now, may the Lord, our most gracious God, be pleased to accomplish all your good wishes for me! May He please to grant to me a longer career of earthly usefulness, than he did to my dear predecessor, the late excellent Jacobi! May it please Him to crown my endeavours

with his best blessings; and never to take from me His love and grace! With a heart deeply moved, I now take leave of you, Reverend and Venerable Sir, and of this Honourable Society. I shall never forget how much I am indebted to you, and how strongly I am tied to the cause of the Word of God. Continue to afford me, even in that distant country, your benevolence, your prayers, and your constant support. May the Lord take you, and all the Members of this Society, under his gracious care and protection! May He bless all your Christian endeavours for the welfare of many of our Brethren, near and far, and for the honour of His most Sacred Name!

## CHURCH MISSIONARY SOCIETY.

### SERMONS IN YORKSHIRE.

ON Sunday, the 16th of August, the Assistant Secretary preached, in the morning, at the Parish Church of Halifax, and, in the evening, at Elland. The Collections amounted to about 50*l*. The Rev. R. W. Sibthorp preached at Tadcaster, in the morning and afternoon. The Collections were upward of 20*l*.

### FORMATION OF THE KIRKBY-LONSDALE ASSOCIATION.

ON Monday, the 17th, the Assistant Secretary and Mr. Sibthorp proceeded to Kirkby Lonsdale, in Westmoreland. A Meeting was held the same evening, in the Assembly Room, which was completely filled. W. W. C. Wilson, Esq. of Casterton, opened the business of the evening; after which, Mr. Wilberforce (who was in the neighbourhood, and readily lent his aid), the Assistant Secretary, Mr. Sibthorp, and the Rev. W. C. Wilson, severally addressed the Meeting. An Association was formed for Kirkby Lonsdale and the neighbourhood. This Meeting was rendered particularly interesting, by the presence of Mr. Wilberforce, and from its being held in the birth-place of the Assistant Secretary.

Since January, 1817, more than 120*l.* has been transmitted to the Society in London by the Tunstall Association, which will now be merged in the one just established for Kirkby Lonsdale and the neighbourhood.

Several new Subscriptions were received, and nearly 9*l.* collected at the doors.

*Patron*—R. T. North, Esq.  
*President*—W. W. C. Wilson, Esq.  
*Vice-President*—R. Carus, Esq.  
*Treasurer and Secretary*—Rev. W. C. Wilson.

SECOND ANNIVERSARY OF THE LANCASTER AND NORTH LANCASHIRE ASSOCIATION.

ON Tuesday, August the 18th, the Assistant Secretary and Mr. Sibthorp attended the Annual Meeting of the Lancaster and North Lancashire Association, which was held in the Town Hall; W. W. C. Wilson, Esq. in the Chair. The Report was read by the Rev. Robert Housman. Nearly 500 Penny Contributors now subscribe to the Association.

The motions were severally made or seconded by the Rev. Messrs. Housman, Bickersteth, and Sibthorp, and by Messrs. Higgin, Smith, Burrow, Dickenson, Carus, and Threlfall.

FORMATION OF THE ISLE OF MAN ASSOCIATION.

THE Assistant Secretary proceeded from Westmoreland, by Whitehaven, to the Isle of Man; and attended Meetings for the formation of Associations at the four principal towns in the Island.

Some of the Clergymen in the Island have been, for a considerable time, very desirous of promoting the cause of Church Missions. Several of them accompanied Mr. Bickersteth in his tour. Many of the inhabitants, though secluded from the world, ardently desire the diffusion of Christianity. The Rev. Messrs. Stowell, Howard, Brown,

Nelson, Gelling, Craine, and Qualtrough, and Messrs. Guinness, Kelly, Geneste, Gelling, Mills, and Leeson, assisted on these occasions.

The Meetings were held—at Castletown, on Monday Morning, the 24th; the High Bailiff in the Chair—at Peel, on the same evening; the Rev. James Gelling, the Vicar, in the Chair—at Ramsey, on Tuesday afternoon; the High Bailiff in the Chair—and at Douglas, on Wednesday; the Rev. T. Howard, the Vicar, in the Chair. They were well attended, particularly those at Peel and at Douglas. A Ladies' Association was formed at Douglas, on Wednesday Evening. There is good reason to hope, that upward of 100*l.* a year will thus be raised in behalf of the Society.

The Officers of the Associations are as follows:

*Douglas:*

*President*—Rev. Thomas Howard.  
*Vice-President*—Rev. Edward Craine, and Rev. Robert Brown.  
*Treasurer*—John Spittal, Esq.  
*Secretary*—Mr. Lewis Geneste, jun.

*Ladies' Association at Douglas:*

*President*—Mrs. Ormsby.  
*Treasurer*—Mrs. Fargher.  
*Secretary*—Miss Geneste.

*Castletown:*

*President*—Robert Kelly, Esq.  
*Treasurer*—Mr. Wm. Dinwoody.  
*Secretary*—Rev. John Nelson.

*Peel:*

*President*—Rev. James Gelling.  
*Treasurer*—Mr. Thomas Carron.

*Ramsey:*

*President*—Thomas A. Corlett, Esq.  
*Treasurer*—Mr. Wm. Kessach.  
*Secretary*—Rev. Hugh Stowell.

FIRST ANNIVERSARY OF THE CARLISLE ASSOCIATION.

THE Assistant Secretary returned from the Isle of Man on the 28th of August; and, having attended a Meeting of the Maryport Bible

Society on the 29th, proceeded to Carlisle. He preached on Sunday the 30th, in the morning at St. Cuthbert's, and in the evening at St. Mary's. The Collections were nearly 40*l.* He also addressed a large Meeting of the Children of the Sunday Schools, in the afternoon.

The Anniversary Meeting of the Carlisle Bible Society was held on Monday, August the 31st; and that of the Church Missionary Association, on Tuesday the 1st of September, in the Assembly Room. At the Church Missionary Meeting, the Mayor of Carlisle having taken the Chair, Mr. John Fawcett, jun. read an excellent Report. The Assistant Secretary, and the Rev. Messrs. Hollingsworth, Kettlewell, Fawcett, Anderson and Hartley, and Messrs. Fenwick, Nanson, Bates, Ferguson and Halton, severally addressed the Meeting. Though the evening was very unfavourable, the Large Room, in which the Meeting was held, was soon filled after the business opened. A truly Christian Spirit prevailed both in speakers and hearers.

FORMATION OF THE CARLISLE LADIES' ASSOCIATION.

ON Wednesday Morning, the Assistant Secretary and the Rev. Mr. Fawcett met several Ladies of Carlisle; when an Association was formed, for the purpose of more effectually aiding the funds of the Society. Many of them had already exerted themselves in making Collections.

*President*, Mrs. Fawcett.  
*Treasurer*, Mrs. Nanson.  
*Secretary*, Miss Gilpin.

On the same day, the Assistant Secretary proceeded to Edenhall, near Penrith; where he preached, in the afternoon, for the Society, to a small congregation of less than fifty persons, who, nevertheless, contributed nearly 12*l.*

FORMATION OF THE NORTH-STAFFORDSHIRE ASSOCIATION.

THE Sermons at Newcastle, and in the neighbourhood, which were deferred, as we stated in p. 283, on account of the General Election, were preached on the 6th of September. The Rev. Thomas Cotterill preached, in the morning, at Newcastle; in the afternoon, at Stoke; and, in the evening, at Lane End. The Assistant Secretary preached, in the morning, at Burslem; and, in the afternoon and again in the evening, at St. Thomas's Chapel; and the Rev. R. W. Sibthorp preached on Tuesday Evening.

On Tuesday Morning, the 8th instant, a Meeting was held in the Town Hall of Newcastle, for the purpose of forming an Association in aid of the Society; the Rev. Clement Leigh, Rector of Newcastle, in the Chair. The Meeting was very respectably attended; and nearly all the neighbouring Clergy were present. The Chairman opened the Proceedings with a full and sensible Address, on the duty and importance of Missionary Exertions, and the grounds on which he felt himself called on to take that public measure. The Assistant Secretary detailed the design, constitution, and proceedings of the Parent Society. The Rev. Thomas Cotterill ably defended the Society against an attack which had appeared in the Staffordshire Paper. The Rev. Messrs. Brooke, Whieldon, Wilson, Dunderdale, Styche, Robinson, Anlezark, and Sibthorp, and Messrs. Dobbs, and Thomas and Herbert Minton, severally addressed the Meeting. Many persons put down their names as Subscribers. Nearly 150*l.* has already been contributed, in Collections and Subscriptions; and, from the active measures about to be adopted, we doubt not that this sum will be greatly increased.

*President :*

Rev. Clement Leigh.

*Vice-Presidents :*

Rev. Mr. Bentley, Rev. D. Pritchett,  
 Rev. T. Brooke, Rev. Ed. Whieldon,  
 Rev. J. Dunderdale, Rev. T. Yeoman.

*Treasurer :*

Ralph Bourne, Esq.

*Secretaries :*

Rev. T. Brooke, Rev. G. Styche,  
 Mr. Herbert Minton.

SERMONS BY MR. SIBTHORP IN YORKSHIRE,  
 SHROPSHIRE, AND CHESHIRE.

MR. Sibthorp returned from Westmoreland to Leeds; and, on Friday, August the 21st, Sunday the 23d, and Monday the 24th, he preached at Rothwell, Harewood,

Chapel Town, Armley, and Batley, in the neighbourhood of Leeds. The Collections amounted to nearly 40l. On Sunday the 30th, and the two following days, he preached at Middle, Lee Brockhurst, Shawbury, Pulverbatch, and Becton Chapel, in Shropshire. The Collections were 39l. 8s. 5½d. On Sunday the 6th of September, he preached at Great Budworth, and St. James's, Latchford. The Collections were 27l. 14s. He attended a Meeting of the Latchford Association on Monday Evening.

The Society are much indebted to Mr. Sibthorp for his kind and able assistance.

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## Foreign Intelligence.

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**MEDITERRANEAN.****MALTA BIBLE SOCIETY.**

*Report of the Visit of the Rev. W. Jowett to Smyrna and other Places.*

WE mentioned this visit in our last Number, p. 338. The following Report on the subject was made, by Mr. Jowett, to the Committee of the Malta Bible Society, on the 20th of July. It will be read with much pleasure.

The Committee of the Malta Bible Society, on whose account my late journey was performed, will naturally expect some relation of my proceedings in their service. I will endeavour to give this, as briefly as possible.

I arrived at Smyrna on May 7th, after a pleasant voyage of little more than seven days; and immediately proceeded to the house of our active friend and co-adjutor, the Rev. Charles Williamson, British Chaplain. I was hospitably entertained by him, during all my stay in that city.

Here I was happy to find, that Mr. Williamson had both sold many copies of the Scriptures, and had also prepared the minds of his friends and others for the formation of a Bible Society. In doing this, he had been much assisted by the Reports—Eng-

lish, Italian, and Greek—sent to him by the Committee; but he complained (and it is a complaint which all have felt to be true) that we want fuller and more frequent Reports, especially in Greek. Many hundreds and thousands might be dispersed, with great advantage to the interests of the Society.

A few days after my arrival, the British Consul became a Subscriber to the Bible Society. I waited, with Mr. Williamson, upon the Russian Consul also, to solicit his patronage, which was readily granted; that gentleman having taken an enlightened view of the state of the numerous tribes in Mingrelia, and the countries bordering on the Caspian, many of whom are found, at this day, nearly in a state of Paganism. After the signatures of the British, Russian, and Dutch Consuls were obtained, the subscriptions of other individuals were rapidly added; so that the Smyrna Bible Society, after being in course of preparation several months, was eventually formed in a short space of time.

With the Bishop of Smyrna we had frequent conversations, on various religious and ecclesiastical subjects. Of the immense utility of Bible Societies he is fully persuaded; and, in the object of circulating the Modern Greek Testament, he effectually la-

bours. His name does not yet appear in the list of the Subscribers to the Smyrna Bible Society, though that of his brother does: but, in this delay, which most certainly is not the fruit of indifference to the cause, we must acquiesce; waiting the fuller development of God's purposes of mercy to the inhabitants of Asia Minor.

The Committee of the British and Foreign Bible Society having requested Mr. Williamson to procure a revision of the Modern Greek Testament, and to take the necessary measures for obtaining the highest sanction for such new Version; it was his intention to proceed, according to the wish of the Malta Committee, to Constantinople. He cannot go this year to Odessa.

The stock of the Scriptures, in various languages, in his depository, received both from London and Malta, is very considerable; so that future Travellers in the cause of the Bible Society may be abundantly supplied for their objects.

After a stay at Smyrna of ten days, I departed for Haivali\*; where I arrived on May 21st, and staid four days.

At Haivali is a Greek College of some note, with not fewer than 200 Scholars, half of whom come from various parts of Greece. They have a large quadrangular building, with 72 rooms for the accommodation of the Foreign Scholars. I could not view this Seminary of learning and piety without the tenderest feelings of joy and hope, in behalf of the rising generation of Greece.

Having strong Letters of Introduction from the Bishop of Smyrna and others, I immediately made the acquaintance of the Masters; by whom I was received with many tokens of kindness, and with expressions of surprise, that an Englishman should come so far to inquire after their welfare.

I daily visited these Masters, hearing their Lectures to the Greek Youth; afterwards giving them full information respecting those great things, which God is working in the Earth by means of Bible Societies. I examined their libraries, and those also

of the Merchants at Haivali; and finding them very deficient in complete copies of the Holy Scriptures, I proposed a general subscription, at a reduced price, to the Greek Bible, now printing at Moscow. For this purpose, I wrote a short advertisement one day, and gave it to the Masters: the following morning, they presented me with a list of 72 individuals, who apply for 85 copies. These were from the College alone, and more might be expected from the Merchants. Many of those purchased by the Students will, in a short time, as they finish their studies, travel with them to various parts of Greece, and the countries surrounding the Black Sea. The observation of the principal Master, when I recommended the plan, was, "It is a book, of which it is every man's duty to possess a copy."

Several copies of the Modern Greek Testament were sold here; but they complained, as all literary men must, that the style is very barbarous. But for this circumstance, a great number of copies might have been immediately disposed of.

In their Library is a fine copy of the Septuagint, and the first volume of Walton's Polyglott. I suggested, that their College ought to be the Repository of the Scriptures in all languages; and proposed to them, as a pledge of the friendship of the Malta Bible Society, a present of a copy of all the Versions of the Scriptures in our possession. I need not add, that this offer was accepted by them with cordial expressions of gratitude and respect. So far as the Depository at Smyrna permitted, I have already sent them copies of different Versions.

From Haivali, I proceeded direct to Scio, where I remained a week. Here is a College, both larger, and in a yet more flourishing and advanced state; the number of Scholars amounting to five or six hundred. This may be considered as a very principal Seat of Literature for the Greek Nation of the present day. The fact may be attributed to the enterprising, commercial spirit of the Natives; and to the high degree of liberty which they enjoy. Having good Letters of Introduction to the Professors here, I daily attended their Lectures; and, in return for their valuable information, relative to Modern Greek Literature,

\* This is the Turkish name. It signifies, as also does the Greek name *Kudavari*, "the place of Quinces." It is situated on the Continent, directly over against the N. E. point of Mitylene.

unfolded to them the interesting tidings, with which the Bible Societies throughout the world enrich the communicative traveller.

The Bishop of Scio, a truly learned man, heard, with astonishment and admiration, the account of Bible Societies. He professed himself thoroughly convinced, that they are the greatest blessing to the cause of Christianity; and regretted only, in behalf of his own nation, the vulgarity of that Version which has been printed for the Greeks. It is now about two years since he was consecrated at Constantinople. He had considered himself well informed on the subject of the Bible Society; the Committee of St. Petersburg having not omitted, as plainly appeared, to inform the Bishops of Greece upon the subject: but, when I described to him the rapidity with which their Societies have spread, the Funds which they possess, and the number of Versions which they have executed, he must have felt, that, within the last two years, more has been effected than formerly has fallen to the lot of many a two centuries.

One of the Professors of the College, who had been for many years resident at Paris, and once expected to proceed to London on account of the Modern Greek Testament, was quite prepared to form enlarged views of the Society. My various and recent information upon the subject was interesting to him; as it afforded him the means of convincing his countrymen, that the world was now fairly roused in the cause of giving the blessings of knowledge to all mankind. Not less valuable was his assistance to me in every conversation and every company; where he enlarged on that injunction, *Preach the Gospel to every creature*; and clearly explained, how, with means very similar to the Pentecostal gift of tongues, the Bible Society aids the fulfilment of that primitive command.

Another of the Professors, now ripe in years, in wisdom, and in learning, took pleasure in thinking, that, as divine knowledge increased in the earth, the time would approach, when controversies would be decided no longer by the sword, but by the pen; which his feeble hand can still wield with great ability.

Sept. 1818.

I promoted the subscription to the Greek Bible, printing at Moscow; and was directed to procure 200 copies for Scio. As Lectures in Divinity and Ecclesiastical History are given here, as well as at Haivall, we may rely on these copies of the Bible being well studied. Of the Modern Greek Testament I sold and distributed several copies. To their rich Library I also offered a present, from this Society, of a copy of each of the Versions that we possess; which offer was accepted with similar sentiments of esteem and friendship. The two Head Professors also shewed their gratitude, by becoming Annual Subscribers to the Malta Bible Society.

The Committee will be concerned to know, that, in neither of these two last-mentioned places, was any opportunity found of forming Bible Societies or Associations. It was, indeed, a point much to be desired. I did not fail to press it strongly on those whose station and acquirements pointed them out as the proper persons to conduct such undertakings; but the subject is yet new to them: our acquaintance is new to them: above all, they suffer from local and political fears. It is our happiness to live under an impartial Government, which causes no disturbance to men peaceably associated for an object of simple good. Such a feeling of security the Greeks have not yet attained. These circumstances, while they account for the difficulty of forming Bible Societies in many of the cities of Greece, demonstrate also the necessity of our frequent individual visits; and of prudent, vigorous, cheering measures on the part of Christian Travellers: and they should excite us to pray for the hastening of that blessed time, when all men shall unite in confessing the only True God, and Jesus Christ whom he hath sent, which is Life Eternal!

On my return from Scio, I spent a week at Smyrna; and had the satisfaction of seeing the Smyrna Bible Society daily increasing in strength. Mr. Williamson lost no time in acquainting the Committee of St. Petersburg with the institution of so important an Ally. By the same opportunity I wrote to Mr. Pinkerton, acknowledging his Letter of 12th November last, to this Committee; relating the short but encouraging tour

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which I had made in Asia; and earnestly requesting him to use his influence, in procuring 500 copies of the Moscow Greek Bible, to be sent to Smyrna, at the joint disposal of this Committee and of Mr. Williamson.

By a direct opportunity for Trieste, I sent thither ten copies of the Italian Testament of Martini.

Two days previous to my departure from Smyrna, Mr. Williamson set off on a short excursion into the neighbourhood, with a sufficient stock of the Scriptures. It is to be hoped, that, in course of time, few persons will take a journey, either on business or for pleasure or curiosity, without lending a helping hand to this good work. Mr. Williamson had heard, in particular, some information respecting converted Jews in the vicinity of the Meander; and went supplied, therefore, with copies of the Hebrew New Testament.

I left Smyrna on June the 9th, thankful to that gracious Providence, which had opened the hearts of men to receive with joy the tidings and the offers which I was enabled to make, on account of the Bible Society. I had reason to suppose, that the principal part of the tour was now accomplished; several circumstances concurring to induce me to abridge the original plan, and not cross from Athens to Patrass, &c. A few gleanings, however, remained.

I arrived at Athens on the 13th of June, and remained there four or five days. During this time it was Vacation at the School, so that I did not see the Master. The Bishop also was absent, in consequence of troubles which had taken place in the Church several months before.

I constituted myself, however, a Member of the "Literary Society" at Athens, which has existed now five years, and of which many English are Members. This Society has a good Library; and the School of Athens is almost entirely dependent upon it. I left, therefore, a written Advertisement respecting the Modern Greek Bible, to be filled up with names at the School. I also sold several Greek Testaments, and presented the Library with an English Set of the Reports of the British and Foreign Bible Society.

In this Library there have been left, at different times, many English

Books; for English Travellers are frequent at Athens. We found there, on our arrival, no fewer than nine. I presented, also, a few handsome copies of different Versions of the Scriptures, in the name of the Malta Bible Society; and this Committee will, doubtless, gladly complete the set.

In this Library there was a small Summary of the History of the Bible Society, printed in Greek, a year or two ago, at St. Petersburg. Brief as it was, it had contributed to prepare my way. What could not be effected by a regular supply of Printed Reports; circulated, for example, monthly, from this spot, to all the ports and adjoining cities in the Mediterranean! This circumstance has been before noticed; and the British and Foreign Bible Society are already informed, that their friends in Malta would, in due time, undertake regularly to furnish Reports of this nature, in Spanish, French, Italian, Greek, Turkish, and Arabic.

From Athens, which every Classic Traveller quits with emotions of regret at the memory of times now past, we proceeded to Hydra and Milo. At these Islands, we only touched an hour or two. An opportunity offered of distributing a few Greek Testaments.

At Zante, where we arrived June 23d, we staid five days. This Station is well known to the Committee, by correspondence. We cultivated acquaintance with the Protopapas and the Masters among the Greeks; and, among the English, with those who have previously distributed our Greek Testaments, especially Mr. Barff. I inquired, how far he could engage himself to promote the Society's object when visiting the Morea on business. He will comply with this suggestion to the utmost of his ability; and will recommend it, also, to the other English Friends in the Ionian Islands.

The Committee will, no doubt, most gladly avail itself of the casual, but frequently most essential, aid, which may thus be rendered by friends to the general cause, who are found in every country, following their own commercial concerns. But we must remember, that such active co-adjutors often have but little leisure from their own business, or are unacquainted with the Native Tongues. Hence it appears the necessity of their being fur-



nished with Reports, as well as with the Scriptures, in the proper languages.

On proposing, at Zante, a Subscription to the Moscow Greek Bible, I found myself anticipated; being informed, that names had been sent to Moscow for fifty or sixty copies. This was a most pleasing indication of their zeal, and of their acquaintance with what Russia is doing relative to the Bible.

In the course of this tour, various learned persons have been moved to take a part in the Translation of the Old Testament into Modern Greek. The details of such a project will, however, more properly be reserved for the consideration of the British and Foreign Bible Society; in whose name the plan was proposed, and by whose counsel and pecuniary aid its execution will be best attained. It may be sufficient, at present, to state, that, in recommending this object to the Greeks at large, I endeavoured to provoke them to jealousy by the example of the Turks. "These," I said, "will have the Old as well as the New Testament in their spoken language, before you; for the Turkish Bible is actually now printing at Paris: thus, we shall see, the last will be first, and the first last."

For my return to Malta in health, which took place on the 4th instant, and for the joy which I experience in meeting once more the Committee, I desire to render hearty thanks unto God our Saviour.

Before this Report is closed, it will be proper to collect together a few points of information, which may be useful to future travellers on account of the Malta Bible Society.

The importance of SMYRNA rises, in part, from the population of the city itself; in number, computed to be upwards of 130,000; in character, composed of various denominations—Turks, Jews, Greeks, Armenians, Roman Catholics, and Protestants. Further, its relation with the Interior of Asia Minor is very important: there are several towns and cities, such for example as Magnesia, where manufactures flourish: in the valley through which the Caister runs, there are many large villages, wholly inhabited by Greeks, who live by agriculture: and, no doubt, in the surrounding parts, there are many favourable circum-

stances as yet unknown to us, because not yet explored by religious travellers. But, to the eastward of Asia Minor, it would be proper to travel, not from Smyrna, but with the Caravans that go from Constantinople to Aleppo. It is of consequence, also, to take into account the immediate connexion between Smyrna and all the Greek Islands, the amount of the population of which is exceedingly great, and the people daily increasing in humanity and the love of knowledge. The direct trade of Smyrna to all the principal ports of the Mediterranean and the Black Sea, is very great, and likely to continue so: consequently, measures originating with the Bible Society there, may often be more rapidly executed than by us in Malta.

HAIVALI enjoys a great degree of liberty, being peopled almost entirely by Greeks. Its population is estimated at about 20,000. It has communication overland to Smyrna, about three times a month; and often, by sea, with Smyrna, Mitylene, Mount Athos, &c. While I was there, two young men arrived from the Monasteries of Mount Athos, to study; and such arrivals continually take place, from various parts of Turkey. It is from this circumstance that Haivali becomes important in our plans. Its College educates and sends forth men, who afterward set up Schools in their Native Towns and Islands in Greece. They enumerated ten such Schools, one of which was established on the southern coast of the Black Sea.

These considerations apply with yet greater force to SCIO. This island, with a population of 120,000 souls, is considered to enjoy a larger share of liberty and literary privileges than perhaps any other spot in the Turkish Dominions. It derives a further advantage from its being the residence of retired Greek Merchants, whose wealth, and long sojourning in the chief cities of Europe, have rendered them doubly liberal; liberal both in heart and hand. There is no considerable city for commerce—London, Paris, Leghorn, Vienna, Petersburg, Moscow, Odessa, and many others—which has not connection with Scio: generally, several Natives of that island have commercial houses in those cities. This means of friendly inter-

course should be known, and diligently cultivated.

Let a single instance be noticed of the circulation of knowledge among the Greeks, with a view to the interests of this Society. At Vienna, they have three Greek Newspapers. One of them is for Political and General Topics. The second is for Literary Subjects. The third, the most recently established, is also for Literary Subjects; but, being conducted by an Editor who understands English, it furnishes the Greeks with a regular account of our Academical Prizes, our improvements in Science, and our celebrated Institutions. On examining a series of these Gazettes, I found one entirely devoted to an abstract of the Thirteenth Report of the British and Foreign Bible Society.

If we compare the present with the once-glorious condition of ATHENS, we might be led to expect little from a city, where commerce is almost extinguished, and the former voice of liberty is no more heard in the Forum; where literature and the all-accomplished Arts have pined away, and the very stones of her ancient splendid Temples are *poured out in the top of every street.* (Lament. iv. 4.) But Athens has long excited the sympathy of enlightened nations. Her ruins still attract, and long will continue to attract, the visit of the curious; and, from their contributions, the present attempts to educate the Youth of Athens may be expected to prosper. With such a city, in all its disheartening circumstances, the name of the Bible Society ought to be associated. And it is worthy of notice, that, although this Society has naturally chosen a residence for her Daughters, at first in cities of activity and motion, where wealth might nurse and learning educate and bring them into the notice of men; yet, as they grew and rose in favour, they have in time conferred wealth and learning on spots before poor and illiterate. They will assuredly unite society in bonds of truth and love, in countries where now man seems more the enemy than the friend of man. *Length of days is in their right hand; and, in their left hand, riches and honour.*

HYDRA is a striking example of what enterprise can effect, in a few years. This is a small rocky island; without

cultivation; dependent on the opposite coast for supplies, and sometimes, in stormy weather, even for anchorage for its ships. Its city, newly built, is computed to contain between 20,000 and 30,000 inhabitants, all Greeks; and enjoying full internal liberty, for which they pay. I should gladly have spent several days in such a city. Perhaps the love of money may have prevailed there too much; but this is an additional reason for introducing the subject of the Bible Society. Their shipping concerns are by far the largest in the Archipelago; by which means they trade to all parts of the Mediterranean, and even to the West Indies. The maritime character is a very leading consideration, in all plans of extensive benevolence. The island is in the Diocese of the Bishop of Dama, on the opposite coast of the Morea.

MIL0 has a very small population. It furnishes pilots to ships proceeding up the Archipelago. It is one of twelve islands under the jurisdiction of the Bishop of Siphno, where there is a School established of about sixty Greek Scholars. To the Master, I sent a present of two Greek Testaments, of the two editions; together with an intimation that he, at a future opportunity, would receive a visit from some of us.

It would be better, that these visits in Greece should not take place from the month of June to August inclusive; as, during that period, the Schools generally have vacation, and many of the scholars are dispersed in different countries. The most preferable moment, therefore, would be the end of May.

Concerning the mode of voyaging in some parts, where the islands are very near to one another or to the main land, there is very little or no hazard in an open boat, during the summer months. I went thus, in May, with two Greek Sailors, in a common caique; coasting from Smyrna to Haivali, from Haivali to Scio, and from Scio to Smyrna; in all, a distance of about 250 miles. I explained to these two sailors, who were plain men, the object of Bible Societies, and my business in Greece. I also read and expounded some of the Greek Testament to them: all which they heard with pleasure; and, I

am persuaded, they liked their voyage better for the cause in which it was undertaken. Each of them bought of me a Greek Testament: the one, who could read, although poorly, for himself; and the other, who could not read, for his son, who could. Such caïques will, in process of time, be the bearers of hundreds and thousands of Bibles and Testaments, from island to island, and from shore to shore.

Respecting the importance of ZANTE, I have nothing particular to add to what is already before the Committee.

I have now to thank the Committee for the honour which they have done me, in entrusting me with this commission; and to intreat their indulgence for the short and imperfect manner in which it was executed.

Allow me, also, to give utterance to my feelings of joy and congratulation. We reap now—in the successes of our excellent co-adjutor (Mr. Burckhardt) in Egypt, in the formation of the Smyrna Bible Society, and in the pledges of co-operation given to us in various parts of Asia Minor and Greece—an ample reward of our First Year's pleasing toil! Can we be otherwise than greatly thankful? Ought we not to be stimulated and encouraged to redouble our labours in this holy work? SURROUNDED BY THREE CONTINENTS, in each of which there exist such multitudes of souls wholly destitute of the Word of Life, how heavily would it hang on our spirits to think that we are slothful, indifferent, or timid, in supplying their spiritual wants; blest especially, as we are, with abundant means for that object! Such reproach, however, the Malta Bible Society does not yet take to herself; and let us pray that she never may have reason to do so. Yet neither let us indulge a thought of vain glory, so offensive to God; but, where we have been enabled, in some measure, to do His will, let us give Him the praise! And now, hearing afresh the urgent cries of myriads, let us forget the past, and press forward, and forward, still, in the spirit of Faith, Hope, and Charity!

WILLIAM JOWETT.

*Proceedings of the Reverend Christopher Burckhardt, in Egypt, and at Jerusalem.*

We gave some account of the subjects and proceedings of Mr.

Burckhardt, in the Number for June, pp. 245—247. The following extracts of a Letter from him to Dr. Naudi, dated Cairo, May 21st, continue the report of his measures.

I performed the voyage from Alexandria to Cairo in ten days. At sea, the wind was contrary, so that I was in danger, more than once; being in one of the small vessels which ply continually from Alexandria to Rosetta, and from Rosetta to Alexandria. I left a few copies of the Greek Testament at Rosetta.

Here, at Cairo, I have sold, in a few days, an entire case of Bibles, almost without any trouble: for, as soon as it was known in the city that I was arrived, a crowd of people came to my little room to buy. I have, however, many of the Ethiopic Psalters on hand, which it is difficult to send into Abyssinia. I leave them, therefore, at the disposal of M. Asselin, Member of the Bible Societies of London, Paris, and Vienna.

As the Turks do not like to read PRINTED books, it will not be easy to sell many Bibles among them; unless, in printing the Turkish and Arabic Bibles, they should adopt the new invention of Lithography, which Providence has given to our times, in mercy to this nation.

I can, however, with exultation say, that if I had twice or three times as many Arabic Bibles as I brought with me, I could sell them in a few days, among the Christians and Arabs, and the Mussulman Schoolmasters. I am truly grieved that I have no more for these people, who are every instant demanding Bibles: the same with the Greeks and Armenians.

I have waited on the Coptic Patriarch, who is a truly good man. I presented him with an Arabic Bible and an Ethiopic Psalter, which he received with a very visible joy, promising to encourage their sale among his flock. The thing which would give him most satisfaction, would be to see a Coptico-Arabic edition for his people. The Armenian Patriarch has also expressed his desire to have the Armenian New Testament and the Turkish Bible distributed, at a moderate price, in his jurisdiction.

The Fathers of the Latin Rite wish to possess "approved" Latin and Italian

Bibles. It is a pity that you have not, at Malta, German-Catholic New Testaments.

A Physician, who, till of late, was an infidel, has begun, within a short time, to read the New Testament; and has also bought several copies, to lend to others.

Recommend the cause of the Bible in Egypt to the prayers of pious hearts.

Mr. Jowett adds—

Since this was received, Dr. Richardson has arrived in Malta; and informs us, that, just as he was embarking at Tripoli in Syria, Mr. Burckhardt came up with him, having been at Jerusalem; but with small success, comparatively, owing to the Latin Fathers. We do not exactly understand whither he proceeds next; but think that he will return back into Egypt. We hope this may be the case, as he will then receive a fresh supply of Arabic, Greek, Armenian, Coptic, English, French, Italian, and other Scriptures, sent to him by the Malta Bible Society.

#### CHURCH MISSIONARY SOCIETY.

##### *Intended Journey of Mr. Jowett in Asia Minor.*

THE state of Mr. Connor's health, with some circumstances detailed in the following extract, have induced Mr. Jowett to project a journey from Constantinople through the Northern Provinces of Asia Minor; and to defer the intended visit to Egypt till a subsequent period. The Letter is dated Malta, July 17th.

It was a peculiar happy circumstance, that I returned from the voyage to Smyrna just time enough to have two or three interviews with Mr. Barker, British Consul at Aleppo. He gave a great turn to my views. All Syria and Egypt he considers as comparatively occupied by the Roman Catholics: even Aleppo, he says, is gradually drawing, and nearly drawn over to them. Their anti-biblical character is now better known than ever; and in those countries, the seat to this day of their favourite Missions, there can be little doubt but that they

would oppose. But, in the Northern Provinces of Asia Minor, from Constantinople to Diarbekir and Mosul, there is a tract of unexplored, unvisited Christians, who would, Mr. Barker assures me, embrace, with simplicity of heart and ardour of spirit, any thing that came in the form of pure Christianity, especially the Scriptures.

Sooner than April a traveller should not begin; because the snow, rain, and cold of winter have not abated till then. It is colder, he says, than England; being very mountainous. But it would be requisite, first, to spend a few months at Constantinople, learning Turkish and Armenian. Taking two or three months leisurely travelling in this route to Aleppo, would quite renovate my strength. Mr. Barker says, that to a person who has no particular tendency to any illness, such a course of travels would be especially beneficial, in making him hardy.

By the summer I should arrive at Aleppo; which has a warm, dry, pure, air, unlike the rest of Syria, which has fever-air. Aleppo is too dry and warm, he says, for those who have any tendency to pulmonary disease. Alas, then, for Mr. Connor! I had always supposed that Aleppo, as a Missionary Station, would be his final residence.

About this time twelvemonth, I shall have (as some future documents will shew you) business at Scio. Any how, suppose me to get there, and leave the visiting of Jerusalem and Egypt to a later year, (suppose 1820,) by which time the Ethiopic Printing will be ready. I assure you, that, without any partialities, any fear, favour, or affection, I think this would be the best plan. I cannot tell what part in it, or in any plan, Mr. Connor could take. I feel, much as it is a matter of concern to me, obliged to think and act independently of him, in a great degree.

#### RUSSIA.

##### UNITED BRETHREN.

*Letter from the Two Mongolian Nobles to their Prince.*

In the Number for April, pp. 140—144, we gave an account of these two Mongolian Nobles, and of their

present employment in the translation of the New Testament into their own tongue. They have addressed a Letter to their Prince, from St. Petersburg, dated in April last, of which the following is an extract.

When we beheld the contents of your Letter, in which you convey to us kind exhortations and words of affection, expressing a wish that we might use all diligence in translating the Sacred Gospel, we were greatly rejoiced.

By your kind endeavours, we have been brought near to the sacred feet of our highly-exalted monarch, (the Emperor), and reached the city of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the Most High and Saving God.

That we ever should see and hear such things, we never before had an idea.

Of the words and doctrine of the Most High and Saving God, Jesus Christ, we have transcribed, into the Mongolian Language and Character, the first book, called the Gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

The Word of God being so very clear and intelligible, we cannot sufficiently admire it; and we feel, that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burats.

According to our humble opinion, our highly exalted and gracious Sovereign is a hand of God; and the Society of the Holy Book of Religion, called the Bible, a true Apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian Language, shall forsake their own faith, and receive the doctrine of Christ,—when they shall walk in the strict and saving way,—they will, under his light and easy yoke, adopt a good conversation and good man-

ners: that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the Saving God, Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion; and, when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet, after the conviction that we have obtained, of the truth of the Word of God, we can no longer endure the want of it: we must abide by this doctrine.

We hope that our highly-exalted and most gracious Sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted Christianity, will favour us with wise and worthy teachers.

#### INDIA.

##### CALCUTTA AUXILIARY BIBLE SOCIETY. SEVENTH REPORT.

IN our Abstract of the last Report of the British and Foreign Bible Society, we quoted the summary view there given of the Sixth Report of the Calcutta Auxiliary: see p. 167, of the Number for May. The Seventh Report of that Society has just reached us. We shall extract its chief contents.

##### *Editions issued during the Year.*

An edition of the Armenian Bible, begun in 1813, has been completed; and likewise a quarto edition, of 1000 copies, of the Roman-Malay Bible, for the use of the Native Christians in Amboyna and its dependencies. In that island, 3000 Malay Testaments have been distributed to the Christian Inhabitants: they manifested an eager solicitude to possess copies. An edition, of 3000 copies, of a Revised Version of the Arabic-Malay Testament has also been published; together with an edition of 2000 copies, in the Nagree Character, of Martyn's Hindoostanee Testament; by which edition of this excellent Version, together with those which have preceded it in the

Persian Character, the New Testament is now rendered accessible to the Natives of Hindoostan, in the language and character with which they are familiar.

Of a translation of the New Testament into Bengalee, by Mr. Ellerton, 500 copies of St. Matthew's Gospel have been distributed. Of these it is said:—

This has proved a seasonable supply, to meet the applications for the Bengalee Scriptures, which have been frequently made, during the last year, by the Missionaries labouring in Bengal; especially by those who are engaged in the establishing and superintending of Native Schools. For although the Scriptures have, in no instance, (or at least in VERY FEW,) been introduced into the Native Schools, as a regular book of instruction, it is generally found, that, after the Children have acquired a facility in reading, the Gospels are more or less in request among them; and are read with eagerness, not only by the Children themselves, but by their friends and relations at home. This desire for our Scriptures may doubtless, in part, arise from the paucity of books in the Bengalee Language; which renders it difficult for those who have learned to read with fluency, to satisfy their curiosity for information, and maintain a habit of useful reading. But, from whatever motives the application for our Scriptures may originate, it is obviously desirable, that the managers of Schools should have the command of small depôts of the Gospels, in order that they may be enabled to supply with copies all who may ask for them. Accordingly, not only have the Native Christian Congregations in Bengal been furnished with the Gospels, through their pastors; but supplies have also been sent for many of the Schools which have been recently established in the country.

*Further Want of the Malay Scriptures.*

The Society has been urged to supply 25,000 or 30,000 copies of the Malay Scriptures; but has postponed the consideration of furnishing another edition, it being

understood that the Parent Society had determined to print in England copious editions of the Roman-Malay Scriptures.

The editions here alluded to are now in the press, under the care of the Rev. Samuel Lee: 10,000 copies of the New Testament, in 12mo, are already completed; and 5000 copies of the Old and New Testaments, in 1 vol. 8vo, are proceeding with all despatch. The Netherlands Bible Society is also about to put to press a large edition of the Arabic-Malay Scriptures. The wants, therefore, of the Native Christians of the Archipelago will, by these various exertions, be soon supplied.

*Works in the Press.*

The Rev. Mr. Hutchings, Chaplain at Penang, who superintended the above-mentioned edition of the Revised Arabic-Malay Testament, has removed to Calcutta, in order to prepare and superintend a similar edition of the Old Testament; the Bishop of Calcutta having authorised, for that end, a temporary exchange of duty with the Rev. Mr. Henderson, Chaplain at Barrackpore.

An edition, of 2000 copies, of Mr. Ellerton's Bengalee New Testament is in the press: so also is an edition, at Madras, of 2000 copies, of the New Testament in Teloogoo. A revision of the Tamul Bible is in preparation; and a Translation, also, of the Scriptures into Malayalim.

On these Teloogoo, Tamul, and Malayalim undertakings we shall make some extracts. They shew, in particular, the increasing assistance which Missionary and Bible Societies afford to one another.

*Teloogoo Version of the New Testament.*

The Committee have great satisfaction in acquainting the Society, that they have been called upon to print a Version of the New Testament in

another of the vernacular languages of India; and, under information from the Rev. Mr. Thompson, the Society's Agent at Madras, that there is a VERY GREAT DEMAND for it. The language referred to, is that spoken by the inhabitants of the Province of Telingana; and is thus described in the introduction to a Grammar of it, recently published by A. D. Campbell, Esq. of the Honourable Company's Civil Service on the Madras Establishment.

"It is the Andhra of Sanscrit Authors; and, in the country where it is spoken, is known by the name of Trilinga, Telinga, Teloofoo, or Tenoogoo. This language is the vernacular dialect of the Hindoos, inhabiting that part of the Indian Peninsula, which, extending from the Dutch Settlement of Pulicat on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northward along the coast as far as Chicacole, and in the interior to the sources of the Tapti; bounded on the east by the Bay of Bengal, and on the west by an irregular line passing through the western districts belonging to the Soubahdar of the Deccan, and cutting off the most eastern provinces of the new state of Mysore—a tract, including the five Northern Sircars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor; the greater portion of the Nizam's extensive territories; the districts of Cuddapah and Bellari, ceded by him to the British; the eastern provinces of Mysore; and the northern portion of the Carnatic. Nor is this language unknown in the more southern parts of India; for the descendants of those Teloofoo Families, which were deputed by the Kings of Vidianagara to controul their southern conquests, or which occasionally emigrated from Telingana to avoid famine or oppression, are scattered all over the Dravida and Karnataca Provinces; and, even retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula." Mr. Campbell further speaks of the Telinga, or Teloofoo, as "one of the most ancient, useful, and elegant languages of India."

A Version of the New Testament in this language was offered to the Committee by the Rev. Mr. Pritchett, a

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learned Missionary from the London Society, who has resided at Vizagapatam nearly six years, during which time he has been diligently employed in studying the Teloofoo Language, with the advantage of the best assistance that could be procured from the Natives in that part of the country. The Committee were fully satisfied of Mr. Pritchett's being well qualified for the work undertaken by him. It further appeared, that his translations of the Gospels had been transmitted to Madras for examination; and that having been inspected by Mr. Campbell, reputed to be the best Teloofoo Scholar on the Coast, as well as by the most learned Shastree attached to the College of Fort St. George, it was spoken of, by both of them, in very favourable terms, as a plain, intelligible Version, suited to the people, and adapted for general use.

#### *Revision of the Tamul Bible.*

The Committee regret that it is not yet in their power to report an actual commencement in printing the Tamul Bible. The latest information, which they have received from the Society's Agent at Madras, enables them only to state, that the revision, undertaken by Mr. Rhenius and Dr. Rottler, is still going forward. The Committee feel assured that the impediments which have arisen in the prosecution of this work were unavoidable; and they may be partly accounted for, by the means adopted for obtaining a Version that should prove intelligible and useful on the Island of Ceylon, as mentioned in the last Report.

#### *Malayalim Version of the Bible.*

The Committee agreed (on the 10th May last) to pay 100 rupees per month, as long as may be requisite, for the employment of eight Catechists, or Priests of the Syrian Church, at Cotym in Travancore, under the general direction of Colonel Munro, and the Rev. Mr. Bailey, a Missionary on the part of the Church Missionary Society, to aid the Bishop of the Syrian Church in preparing a correct Version of the Scriptures in the Malayalim Language, for the purpose of being printed, as soon as finished, by this Society.

The grounds on which the Committee came to this determination are stated in the following extracts of Letters. The first is from Col. Munro to the Rev. Mr. Thompson, dated March 15, 1817; and the second from Mr. Thompson to the Secretary of the Calcutta Auxiliary Society, dated March 31, 1817.

I have for a length of time (Col. Munro writes) earnestly urged the Bishop of the Syrians to expedite the Translation of the Scriptures into the Malayalim Language; and I entertained a confident hope, that the establishment of the College, by bringing together the most learned men among the Syrians, would have facilitated the execution of that work. My endeavours have not, however, been very successful: the Syrians are indolent; and the infirm state of health of the late Bishop impaired his exertions. The illness of the Bishop also allowed a dissipation of some of the funds presented to the College; and, at present, there is a want of means for supporting the Students, and at the same time providing for the maintenance of the Catanars engaged in translating the Scriptures. I am persuaded that the progress of the translation will be very slow and uncertain, unless a special arrangement shall be made for attaching exclusively to that work the most learned of the Catanars, and for allowing them an adequate salary during the prosecution of their labours. But the funds of the College are scarcely sufficient for the support of the Students; and the expense of translating the Bible must necessarily be supplied from some other source. This appears to be one of those cases that come within the operations of the Bible Society; and I should hope, that the Auxiliary Society at Calcutta will consider it to be entitled to their assistance. One hundred rupees each month will be necessary for the maintenance of the Catanars; and I encourage an expectation, that the Bible Society will not refuse that aid. It is understood, that, when the Translation is completed, it will be sent; with some Catanars, to Calcutta; and that the impression will be made under the direction of the Calcutta Society. I have made an

arrangement, with the entire concurrence of the Gentlemen of the Mission, for fixing the Rev. Mr. Bailey at Cotym; and he will superintend both the Translation of the Bible, and the management of the affairs of the College. The Translation will necessarily be made from the Syriac; and I believe, that the whole of the Scripture in that language is now at the College. Some books of the Old Testament were wanting; but they have been procured from the Churches where they were deposited. I intend to visit Cotym in the course of next month, and shall employ every endeavour in my power to press the advancement of the Translation. The Bible in the Malayalim Language is very much wanted; and it will produce, I am convinced, when published, the most beneficial effects.

At length (says Mr. Thompson) I am able to send you something respecting our long-desired, and almost despaired of, Malayalim Translations, that will gratify you and the Committee. You will find by the inclosed extracts from a Letter of Colonel Munro, and one to him by our Missionary, Mr. Norton, that every thing is immediately to be put into the best possible train, under the new Bishop of the Syrian Churches, and the superintendance of our Missionary, Mr. Bailey, on the spot, to get the whole completed without further delay, and probably within a short time. Colonel Munro, however, is under the necessity to call upon us for pecuniary help: he requires 100 Rupees a month for eight Catanars, who are to be employed on the work.

The request is so reasonable, according also so entirely with the practice of the Society, that I have not hesitated to assure him of the consent of your Committee; and, that as little more time as possible may be lost, I have engaged to answer his drafts upon me to that amount, as soon as he can get the people to work. I anticipate, with confidence, the reply of your Committee, to authorise me to make good this engagement.

The Report proceeds:—

By a Letter to Mr. Thompson, from the Rev. Mr. Norton, it appeared that eight Catanars, to be selected by the Bishop for their superior knowledge of Syriac and Malayalim, were to be engaged in the proposed Translation.



and that they were to be attended by an equal number of other Catanars, as amanuenses, with a view to facilitate the work. The Bishop was diffident in proposing any specific allowance for the Translators; but intimated, that 12 rupees per month for each would suffice; and engaged, that they should apply six hours daily to their work, with an assurance that himself and the principal Catanars would revise and correct it.

Mr. Norton, in soliciting pecuniary assistance from our Auxiliary Bible Society, adds: "Sure I am that never were there a people that needed it more. Their circumstances are as low as can be. Never were there a people more interesting. Here are fifty-five Christian Churches: here is a Christian Bishop: here are Christian Ministers—all perishing, with their people, for the Word of Life; and who can divine the results, the happy, the gracious, the glorious results, that may flow from it? Only let the Word of God be put into their hands, and widely diffused among them in their vernacular tongue! Let their minds be enlightened by it; and their hearts, through the saving influences of the Holy Spirit, be actuated by it; and we have immediately a Church and Ministers that will act; and who will, I doubt not, be the means of extending the light of the glorious Gospel far and wide among the Heathen Nations, in the midst of which they have, as it were, been buried."

The Committee feel confident that their appropriation of 1200 rupees per annum for the purpose above stated, during such period as may be requisite, to complete an accurate Version of the Holy Scriptures in the Malayalam Language, will meet the cordial approbation of every member of the Society; and they have requested Mr. Thompson to urge the transmission of the New Testament, as soon as the Revised Version shall be ready for the press, with a sufficient number of persons to superintend the printing of it.

*Assistance to the Kurnata, Guzrattee, and Mahratta Versions.*

To the Rev. John Hands, Missionary, at Belhary, of the London Missionary Society, the Committee have granted 1000 Rupees, in aid of his Version of the New Testament into the Canara, or, as it is

more generally termed, the Kurnata Language; and to the Bombay Auxiliary Society, whose funds were inadequate to the object, the sum of 5000 Rupees, to promote the publication of Dr. Taylor's Translation of the Gospel of St. Matthew, and of any other portion of the Scriptures, into the Guzrattee and Mahratta Languages.

#### *Bible Associations.*

Although the Committee are not yet able to report the existence of a Sister Auxiliary Society at Madras, they have great satisfaction in stating the recent formation of no fewer than Three Bible Associations within the territory of Fort St. George; viz. two at Madras, denominated, "The Madras Bible Association," and "The Madras Tamul Bible Association;" and a third at Belhary, designated, "The Branch Bible Society of Belhary."

Some particulars are given respecting these Associations. Of the Tamul Association, more peculiarly interesting as being formed among the Natives, and supported even by some of the Heathen, it is said—

The declared intention of the Tamul Bible Association, formed at Madras on the 5th November, 1817, under the auspices of the Rev. Mr. Rhenius, is "to distribute the Holy Scriptures among the Natives of this country, either at such price as the receivers may be able to pay, or gratis; to collect money for the purpose of giving the Scriptures gratis to the Poor: and to print, if possible, either the whole or a part of the Scriptures:"—and one of its Resolutions provides, that "all Members of the Association, but particularly those who belong to the Committee, must consider it as their duty to inquire after the want of the Scriptures among their neighbours;" a duty which, if diligently and zealously performed, cannot fail, with the Divine blessing, to promote essentially the primary object of this Society in the Tamul Department.

We have received some details respecting the formation of

Association, which we may hereafter lay before our readers.

On the subject of these Associations, the Report states—

With Bible Associations, having in view the same pious and charitable object, as well as the same simple means of attaining it, which influenced the institution of an Auxiliary Bible Society at this Presidency, the Committee felt every motive to unite, in furtherance of a common design of Christian Charity. The connection proposed by them respectively with this Society, until a distinct Auxiliary Society shall be established at Fort St. George, was therefore readily accepted; and they were assured of our willingness to supply them with any Copies and Versions of the Holy Scriptures, which now are or may hereafter be in our Repository, on the terms desired by them.

*Correction of an Error in the Report of the Christian Knowledge Society.*

The passage referred to in the following extract will be found at p. 350 of our Volume for 1816.

The only remaining transaction recorded in the Proceedings of the Committee during the past year, which it appears necessary to mention in this Report, is the correction of an error in the Annual Report of the Society for Promoting Christian Knowledge, for the year 1815; which (in page 51 of the Printed Report) contains the following remark: "The 50*l.* granted by the Society, in aid to the Schools instituted by the late Mr. John, of Tranquebar, became payable to Mr. Caemmerer. Mr. Pæzold had been credibly informed, that, previously to Mr. John's death, the Auxiliary Bible Society at Calcutta had granted 100 sicca rupees, monthly, in aid of that same design."

As the grant here mentioned, on the authority of the late Mr. Pæzold, could not be made by this Society consistently with the Rules and Principles of the Institution, and was in fact derived exclusively from the COMMITTEE OF THE CHURCH MISSIONARY SOCIETY, the Committee concurred in opinion with the Rev. Mr. Thompson, who pointed out the mistake to them, that it ought to be rectified; lest it might be erroneously supposed, that

the Auxiliary Bible Society at this Presidency had deviated from the single object of the Parent Society and of their own Institution, and had diverted a part of its funds to a purpose not intended by the Subscribers. A Letter on the subject was accordingly addressed to the Secretary of the Society for Promoting Christian Knowledge.

*State of the Funds.*

In reference to the grants made by the Committee, the Report states—

In making these appropriations of the funds of this Society, the Committee adverted to the satisfactory circumstance of the amount of Subscriptions and Donations, in the past year, having exceeded, in the proportion of one-half, the amount collected in the preceding year.

#### NORTHAMERICA—UNITED STATES BIBLE SOCIETY.

*Conclusion of the Tenth Report of the Philadelphia Society.*

AN extensive prospect is disclosed to the view, and a wide field is spread before us, to which Bible Societies may direct their attention; and on which they may, by means of the Word of Truth, accomplish much, for the glory of God and the good of man. From the recesses of the Continent, and from the Isles of the Sea, is heard the one voice, is uttered the one wish, for THE BIBLE! It is borne on the bosom of the wave from the Western Isles, skirts the shores of this Western Continent, re-echoes through the valleys, trembles along the cliffs, and thunders through the continent of the Eastern World.

It calls on all that is kind and beneficent in man, to join with all that is Godlike in Christianity, in that work which unites the best interests of man with the glory of God. Much has been done: much more remains for us to do. The mild and brilliant glories of the Gospel of the Son of God have, indeed, been spread, and have illumined many lands; and hope brightens over the scene: but still there remain vast regions, over which the Stream of Life rolls not its wave; and plains, dark and gloomy, over which the Sun of Righteousness has not yet poured the golden day.

Be ours the privilege, while on us rests the duty, to join, heart with heart, and hand with hand, to build up the interests of the Kingdom of God: to hasten forward that day, which we know shall dawn upon our earth; a day which no cloud shall darken, and no tempest mar; a day in which the light of the knowledge of the glory of God shall cover the whole earth.

*Mill Creek Bible Society.*

While the Report of the Philadelphia Bible Society thus eloquently decants upon the success and the prospects of the great Institution of which it forms an active portion, the same voice is heard from the recesses of the American Continent. Mrs. Charlotte Chambers Risk, Corresponding Secretary to the Mill Creek Society, near Cincinnati, in the Back Settlements on the Ohio, thus writes, under date of March 20th last:—

On reading the interesting annals of your Society, we felt the grateful emotion of being known to you as FELLOW-LABOURERS, too strong to be suppressed: and, while we contemplate the vast fabric, rising in all the solemn dignity of the Temple at Jerusalem, without the noise of a hammer, we praise and adore Him who is the Foundation and the Corner-stone; and unite our prayers with the thousands of Israel, for the blessings promised in the BIBLE, when the whole earth shall be filled with the glory of God!

About three years ago, the Female Bible Society of Mill Creek commenced its operations. The local circumstances of the neighbourhood were peculiarly interesting. Its citizens, emigrating from every State in our Union, and from almost every

Country in Europe, laboured under an assemblage of difficulties. Books of any kind were very scarce with them, and many families had not even the all-important Bible! To supply this want was the sole object of this Association; and so greatly have we been favoured in the success of our labours and prayers, that we may truly say, *Hitherto hath the Lord helped us.*

Previously to our association, Sectarianism ran so high, as to expel every thing like union in religion; but, as soon as a BIBLE SOCIETY was proposed and understood, as by one common impulse party spirit subsided—ALL WAS LOVE! The rich laid aside their ceremony; the poor, their embarrassment. They met as sisters, and conversed as friends. Emotions, new and generous, expanded the heart, in love to God, and good-will towards man!

The Circular Letter of the Female Bible Society of Philadelphia, accompanied by their Constitution, and Bishop White's Address, gave system and energy to our exertions; though the minds of some of our members had been pre-disposed to it, by the frequent accounts received of their great and generous labours of the British and Foreign Bible Society.

Go on, dear Brethren in the Lord! The source of your power is inexhaustible! He, whom the winds and the waves obey, has the passions of men under his controul; and, with irresistible power, can say, *Peace be still!* This mighty work is going on in our country. Within a few months, there have been Six New Societies formed within our knowledge, and they are increasing. He that hath begun the good work, will carry it on to perfection; and will give efficiency to the exertions of the friends of Zion, until every intelligent being on earth shall read the Word of Life.

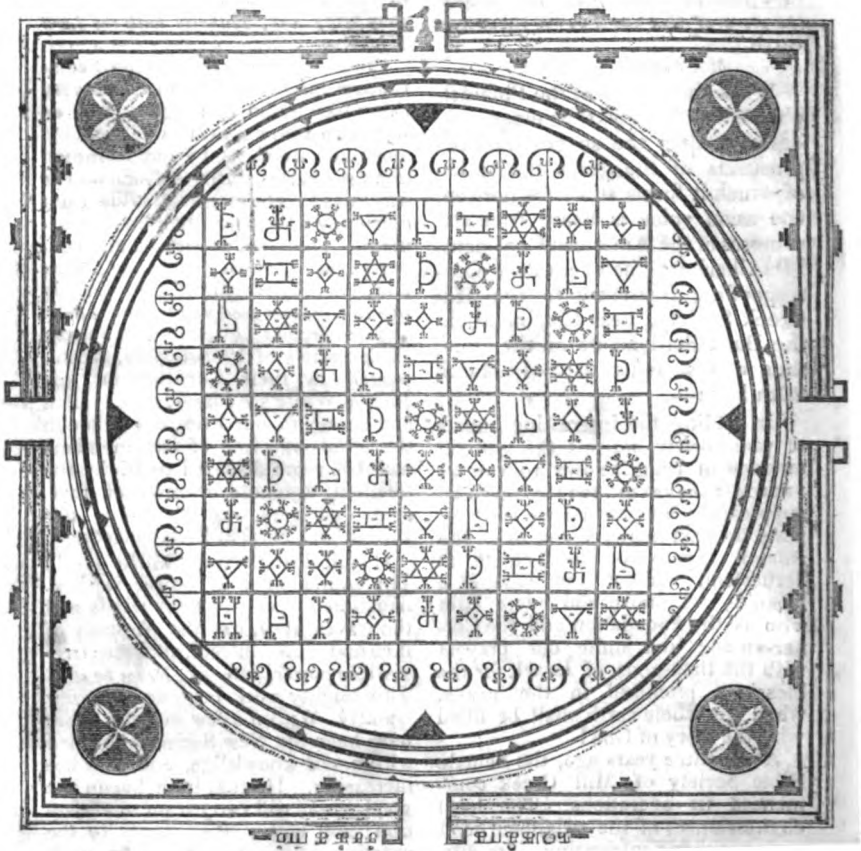
## Miscellanies.

### EXPLANATION OF THE NAVAKIRAHA-SAKKARAM,

#### A BRAHMINICAL ASTROLOGICAL TABLE.

THE Rev. C. T. E. Rhenius, one of the Church Missionaries at Madras, has sent to the Society a curious and elaborate Drawing of what is called the "Navakiraha-Sakkaram;" which words mean "The Circle of the Nine Planets." These Nine Planets are represented by nine figures, placed in a line; which line is repeated nine times, but the position of the figures is different in every line. These figures occupy, of course, eighty-one compartments. In every one of these compartments, and in

other parts of the Table, there are formularies of prayer; but the size of our Engraving would not allow room for them. Not only is exactness in the figures necessary to the right structure of this Table, but all that is written within and around them. The copy sent to the Society is about two feet square: the figures, circles, and lines therein are in a variety of colours. The accompanying Engraving will give a general idea of the structure of the Table.



Mr. Rhenius gives the following account of this Table.

The "Navakiraha-Sakkaram" is of very high importance in idolatry; and, like many other of the same kind, is used by the Heathen to the most holy purposes of their religion. They have it engraven on a golden, or silver, or copper plate; and the Brahmins place it in their houses, as well as in their temples.

When Parvati, the wife of Siva, (according to their books,) wished to know the manner of constructing this Sakkaram, and the blessing which would spring from the use of the same, Siva, in a very pompous style, informed her of the artificial order and exactness with which the

figures of the planets, with their several inscriptions (which are certain prayers), ought to be constructed; and of the heavy curses, with the inefficiency of the Sakkaram, which would follow, if that order and exactness were not observed. He then proceeds thus: "Who-soever adores the Divinity with this Sakkaram, constructed as prescribed, he will rout and conquer the Three Cities\*, and will receive the power of creating all the

\* There are three cities, of which the names are not known, which belong to Siva, and which are invincible. They are not on earth. No man has ever seen them. They are otherwise called Tiroopooram.

worlds. Moreover, he will receive bliss, and other goods, which no one else can obtain. Formerly, the god Brahma himself received power to create the worlds, by making prayer with this Sakkaram; and, by the same also, the god Vishnu has received the power of preserving the worlds. Therefore there is nothing equal to this Sakkaram."

What I can collect more respecting it from the Brahmins and Shastries is this— That the Brahmins have this Sakkaram in their houses, and repeat their formularies before it, professing to receive power thereby to foresee future events.

When an image of stone, or silver, or gold, is to be consecrated and to be placed in the temple, the Brahmins put a plate, with this Sakkaram, either underneath or before the image, in the place where it is to be fixed. A formulary of prayer, used in the service of the god whom the image represents, is repeated a certain number of times; which number is increased or lessened according to the dignity of the god. By this process, the image is supposed to receive the divine attributes of the god; and from thence becomes an object of adoration.

The number of times which the formulary is to be repeated, varies, from one hundred and eight to twenty millions. This last number will consume a period of ten or twelve years; since only one person must repeat the formulary. The prayer itself is in Sanscrit; which most of these people, even the persons who pray, do not understand: they nevertheless believe the efficacy of this *vain repetition*, because it is in a divine language.

Neither are the inscriptions of the Sakkaram understood, unless it be by a very few, and those unusually learned men: and even they find no small difficulty in putting any sense upon them.

Well may the Missionary of Christ exclaim, as Mr. Rhenius does—

The Heathen commonly pray without understanding. How inconsistent is Heathenism! What a burdensome religion! How difficult is the way to Heaven which it prescribes! How thick is the darkness which covers India!

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 22, to September 21, 1818.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Aldwinkle (Northamptonshire)		17	0	0	93	14	2
Bradford (Yorkshire)		25	0	0	721	5	6
Colchester and East Essex	General Fund . . . 380 2 10 School Fund . . . 75 0 0 Ship Fund . . . 34 17 2	490	0	0	1682	9	4
Cranford (Northamptonshire)		4	16	6	65	8	6
Gainsborough		35	0	0	269	18	6
Gedney (Lincolnshire)		8	5	0	13	5	0
Gloucestershire	Campden Branch . . . 30 0 0 Cheltenham (Collection by Rev. D. Wilson) . . . 24 6 6	54	6	6	1096	3	0
Halifax		45	13	0	276	16	0
Hereford		50	0	0	688	12	0
Hull & East Riding	General Fund . . . 40 0 0 School Fund . . . 10 0 0	50	0	0	3222	19	1
Kirkby Lonsdale (Westmoreland): from Tunstall Branch,		30	0	0	151	6	9
Latchford and Warrington	School Fund . . .	5	0	0	149	5	0
Leeds	General Fund . . . 195 0 0 School Fund . . . 15 0 0 Transferred from Pudsey	210	0	0	2709	14	10
Liddington cum Caldecot (including 3l. from Up-pingham, by Mr. H. Baines)		21	13	9	150	0	5
Manchester and East Lancashire	General Fund . . . 282 9 11 School Fund . . . 15 0 0	297	9	11	2103	10	9
Milborne Port (Somersetshire)		2	1	0	125	17	8
Nottingham		41	13	7	965	17	8
Nuneham and Baldon (Oxfordshire)		4	4	0	28	7	0
Plymouth-Dock and Stonehouse		45	0	0	558	1	11
Portsea (Juvenile)		5	0	0	116	4	0
Suffolk (From Sudbury Branch)		3	16	8	1699	18	0



# Missionary Register.

OCTOBER, 1818.

## Reports of Societies.

### SIXTH REPORT OF THE PRAYER-BOOK AND HOMILY SOCIETY,

DELIVERED MAY 7, 1818.

(Treasurer—Joseph Wilson, Esq. 31, Milk-Street.)

IN our account of the Anniversaries of various Societies, we have already reported (see the Number for May, p. 194.) the issue of Books and Tracts by the Society, together with the Income and Expenditure of the Year. We proceed to extract the principal passages in the Report.

The Committee congratulate the Society on the removal or diminution of the various difficulties under which it has had to struggle; and on the increasing demand, as the great work of distributing the Word of God proceeds, for the Liturgy and other Formularies of the Church.

#### TOTAL ISSUE OF BOOKS.

The total issue of Books, since the formation of the Society, has amounted to 43,722 Prayer-Books; 5,507 Psalters; 384,418 Homily Tracts, with 5,229 copies of the Articles in the same form; 975 copies of the Homilies in folio, and 376 copies in octavo.

#### USE OF THE LITURGY, IN FRENCH, AT SMYRNA.

It is under deepening convictions of the importance of the work, that your Committee are so desirous of sending forth our Liturgy, not only in the English, but in every language into which it has been, or may be yet translated. "Our assembly, for worship, on the Sabbath day," writes a correspondent at Smyrna, "consists of a variety of nations; English, Dutch, Swiss, French Protestants, and Smyrneans, or those bred, born, and educated at Smyrna. Among these are many poor, destitute of Prayer-Books. Except the British, moreover, and three or four among the Dutch, none of these can speak or understand English. The language universally spoken here, by Europeans, and by many of the Greeks, is the French. The consequence is, that many spend the Sabbath very unbecomingly; and those few who endeavour to follow the

Oct. 1818.

English Prayers with French Books are little benefited. My sermons, also, are as yet confined to the English. To remedy these great deficiencies, it is absolutely necessary for the preacher to know French, and for the people to have French Books. I am labouring hard to remove, as soon as possible, the first difficulty; the benevolence of your Society, or of some kind Christian, will perhaps supply the other. A grant of 40 or 50 French Books, at present, would be to us a great acquisition."—It can scarcely be necessary to say, that your Committee, upon receiving this communication, took immediate measures to furnish their Correspondent with the number of French Prayer-Books requested.

#### LITURGY IN GREEK.

The above-mentioned, however, was not the only matter of real interest brought before your Committee by their friend at Smyrna. "Curiosity," he afterwards adds, "sometimes induces a few Greek Gentlemen to repair to our Church. Perceiving the sociality of our worship in the Psalms, and well-made responses of the people, the great attention also and apparent devotion of the assembly, they express great admiration of our Service, and a particular desire to have the Prayers in Greek: a single dozen of these would be amply sufficient. Should the Society not be able to furnish us with them, can no Christian Friend be found in England, willing to teach these people how to pray?"

It was not many months before the receipt of this communication, that a similar request had been forwarded

to the Society by the Rev. W. Jowett, then at Malta. "I have often seen in England," he observes, "a Greek Version of our Prayer Book. The translator of it I know not; but I should be led to conjecture, that the work was originally performed with a view to shewing the Greek Church the principles on which our National Church is founded, and the pure and truly primitive worship which she adopts. In the present time and circumstances, such a representation of our Established Liturgy, would be particularly seasonable." "Would it be inconsistent," he adds, "with your objects, to furnish me with five or ten copies of that work; and if there be a recent edition of it, with many more?"

To satisfy inquirers, and to explain the nature and character of our established worship, are objects that necessarily recommend themselves to the attention of your Committee; and they can only lament, that while every effort has been used to collect as many copies of this book as could be procured in Town and at the Universities, its scarcity has not allowed them to do all that they could have wished.

#### LITURGY IN THE HINDOOSTANEE.

While on this general subject, the Committee are glad to report, that the publication of a large part of the Book of Common Prayer, in the Hindoostanee Language, which this Society undertook to print, has, with the kind loan of types, cut at the expense of the Church Missionary Society, been at length completed. If that question, "Will no one teach these people how to pray?" carried so much interest with it when applied to Greeks at Smyrna; with what pungent force and redoubled propriety may it be adopted, with reference to that extraordinary race of Converts lately discovered, when assembled in the woods at Delhi? "They seem," it is said, "to have no particular form of congregational worship; but each individual makes diligent and daily use of the Lord's Prayer." What a real blessing may the Book of Common Prayer, in the Hindoostanee Language, be to these inquirers after the way of life?

These and other circumstances seem plainly to mark out the path, in which your Society should proceed with increasing earnestness; and in pursuance

of this, the Committee have instituted a variety of inquiries, which may, it is hoped, eventually lead to important results.

#### LITURGY IN THE IRISH TONGUE AND CHARACTER.

Since the last Anniversary, the attention of the Committee has been particularly directed to this object. The Report adduces various testimonies to its importance.

#### BRISTOL PRAYER-BOOK AND HOMILY ASSOCIATION.

With feelings of real pleasure, the Committee now proceed to report, that a kindred Society at Bristol, which till lately used to publish the Homilies, as well as other Tracts illustrative of the doctrine and discipline of the Church of England, has, in the handsomest terms and most cordial manner, resigned that branch of its original object into the hands of this Institution.

We quoted a passage on this subject from the Sixth Report of the Church-of-England Tract Society. See the Number for June, p. 213.

A Depository for Prayer-Books and Homily Tracts has, in consequence, been formed at Bristol. The Lay-Members of the Committee of the Association visit the shipping in that port, for the purpose of distributing Homily Tracts among the Sailors, and of recommending them to purchase Prayer-Books.

#### CONCLUSION.

After stating that the Bishop of St. David's had very willingly consented to become one of the Vice-Presidents of the Society, it is added:—

The simple character and important objects of the Society seem to be rising in estimation. The Homilies and Thirty-nine Articles, and consequently the doctrines of our Church, are more generally examined, and more frequently referred to. Several of the Homilies have been translated into French, by a Clergyman in Guernsey; and are read in the



Churches, as well as distributed among the people. "The Homilies, in French," writes one of the Clergy of that Island, "have produced the best effect: not a house in my parish but gladly received them; and they are heard from my pulpit with singular attention, and bring crowds to hear them."

Nor is it only in our own country and in its neighbourhood, that "these valuable compositions of our Reformers, rescued," as one has observed, "from almost total oblivion," have been made the means of good. A correspondent, in the Ionian Islands, informs the Rev. Mr. Jowett, that he has derived great benefit from the Book of Homilies. His doubts and difficulties on the subjects of Absolution and Confession—points respecting which his mind had been inquiring—were much cleared up

by reading that volume. "You must be aware," Mr. Jowett remarks, "that a conscientious mind, viewing the state of the Churches in these parts, seeks for information and arguments, which in England would not have been so feelingly wanted. The Homilies, written shortly after our country had emancipated herself from the shackles of superstition, forcibly delineate scenes, which are, alas! yet familiar everywhere around the Mediterranean. They furnish, also, the best exposition of those principles, on which our own happy liberty was established."

The Report concludes with a thankful acknowledgment of the providential preservation of the Society's House from destruction, when the next dwelling perished in the flames.

## NINETEENTH REPORT OF THE RELIGIOUS TRACT SOCIETY,

DELIVERED MAY 14, 1818.

(*Treasurer—Joseph Reynier, Esq. Mark Lane.*)

### ISSUES OF TRACTS.

We have already stated (see the Number for May, p. 201) the Issue of Tracts by the Society, during the year, to have amounted to 3,500,000. Of these, it is said,

A very considerable quantity has been gratuitously voted for various purposes; the expense of which, together with the loss incurred by Tracts sold at reduced prices to Hawkers, &c. amounts to nearly *Seven Hundred Pounds.*

These gratuitous supplies have been furnished to Hospitals; to the Army and Navy; to the Colliers on the Thames; to the Crews of the Four Ships proceeding on the Expedition towards the North Pole; to Convict Ships, and to Prisons, including a Vote to the Committee of Ladies laudably employed in instructing the Prisoners in Newgate; to the Committee for the Relief of Poor Seamen; to the Guardian Society; and to persons proceeding to various Foreign Stations.

In the Metropolis, the Tracts have excited the attention of many Italians, Spaniards, Frenchmen, and Germans, especially the two former, who manifest great eagerness for them, as well as for the Holy Scriptures in their own tongue. Instances have occurred of their coming for more, after a second voyage, with the plea, that their relatives abroad had

asked them for the book; adding, that as they were about to revisit England, they could obtain others.

### FOREIGN TRANSACTIONS.

In New South Wales, 3000 Tracts have been most gladly received; and, in a recent Letter from thence, your Committee are informed, "There are living witnesses of the utility and blessedness of these silent preachers of righteousness."

The intelligence from India is peculiarly encouraging. The increase of pious Clergymen and zealous Missionaries has begun to produce an alteration in the state of society in India. The Rev. J. Hands, Missionary at Belhary, thus writes: "Europeans, as well as Natives, and many Civil and Military Officers, who were formerly inimical to the cause of Christianity, are beginning warmly to espouse it."

At Madras, a considerable number of Religious Tracts have been distributed, and more are called for. The sum of 50*l.*, formerly voted by the Committee for the purpose of printing Tracts in the vernacular languages, will now be appropriated to that important purpose, under the direction of the Rev. Messrs. Lovell and Knill; and a supply of English Tracts has been forwarded to Madras, at the expense of the London Missionary Society.

The Rev. W. Milne, at Malacca, by the aid of your Society, continues publishing Tracts for the Chinese, which are sought after by multitudes of that nation; and there is good reason to believe that many are carried to China, by those who return thither from the islands.

The late Rev. J. C. Supper, of Batavia, who, shortly after the date of his last Letter, was called from this lower world to the mansions of bliss, has left a strong testimony to the utility of the Society's Tracts, which he considered admirably adapted to prepare the minds of the Chinese for reading the Bible, and for the exertions of Missionaries. In that Letter he states, that, through the Providence of God, he had been enabled to establish a READING SOCIETY AMONG THE CHINESE, consisting of sixty persons, who were supplied, monthly, with sixty Religious Tracts, for perusal, which, when read, were circulated among their respective friends. "I am ready," he adds, "to devote myself to the Religious Tract Society, as I have done to the Missionary and Bible Societies. A share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India!" Referring to the Grants voted by this Society, for Chinese Tracts (which now amount to 900*l.*), he concludes with the following encouraging words: "You indeed did well in so doing; and I hope Eternity will repeat, that you have done VERY well! If the Religious Tract Society should be forgotten in the annals of this world, I am confident that she will shine with great lustre in the everlasting annals of Heaven."

What a powerful confirmation of the propriety of these Grants, is the parting testimony of a witness like this! It is more than sufficient to silence chilling doubts and surmises; and to inspire gratitude, confidence, and perseverance.

From the Rev. Robert Pinkerton communications have been received, furnishing an interesting account of the means used in Russia, for the extensive circulation of Religious Tracts, together with Extracts of Letters from several Dignitaries of the Russian Church, bearing testimony to their utility, and encouraging a still more enlarged circulation, both by sale and gratuitous distribution.

The Extracts here spoken of, will be found in our Number for May, p. 60.

A communication from the Rev. Dr. Paterson conveys intelligence, that a Religious Tract Society has been formed at Abo in Finland, of which the Archbishop is the Patron. A grant of 30*l.* has been voted by your Committee, in aid of this undertaking.

The Religious Tract Society in Iceland, established through the influence of the Rev. Dr. Henderson, when in that island, in 1815, has prepared twelve Tracts in that language, six of which are translations from those of this Society. Some are already in circulation; and the others have been sent to Copenhagen, to be printed in that city.

For the proceedings which have taken place in Sweden, your Committee refer to the Report of the Evangelical Society at Stuckholm; which, together with the Extracts inserted in the Appendix, will be read with the highest degree of interest. One single fact they would, however, notice—that, since the establishment of that Society, in 1808, it has printed no less than 1,203,750 Religious Tracts, in the Swedish, Finnish, and Laponese Languages.

It gives your Committee sincere satisfaction, to observe the exertions which are now making in various parts of France, Switzerland, and Italy, for the circulation of Religious Tracts. Several highly respectable Protestant Clergymen have taken an active share in this work of faith and labour of love; and your Committee have felt truly happy in affording them all that encouragement which their limited means would allow.

Nor will it be less gratifying to the Society, to learn, that, through the aid of some highly respectable Correspondents at Malta and Smyrna, measures have been taken to procure translations of several of its most useful Tracts into Modern Greek, which are expected to meet with a very extensive circulation; and your Committee, deeming this measure of much importance, have voted 40*l.* to encourage Translations at those places.

From Gibraltar, it is stated, that there have been many proofs of the good done by the distribution of Tracts, more especially among the Soldiers, several of whom have been awakened to a sense of the importance of religion by their perusal.

By information received from the Berlin Tract Society, your Committee

understand, that Branch Societies have been formed at Memel, Grypswald, Görlitz, Magdeburg, Coeslin, &c. and it is expected that translations will soon be made in the Polish and Wendish Languages. The funds of that Institution being, however, inadequate to the extent of its operations, your Committee have, during the last year, assisted it with two grants of 20*l.* each; which seasonable aid has been most gratefully acknowledged, accompanied with intelligence, that, every month, from TEN to TWENTY THOUSAND Tracts leave the press.

From a nobleman residing at Bachman, near Memel, your Committee have been informed, that several Tracts of this Society are about to be translated into the Lithuanian Language, by some of the Clergy, for the instruction of their parishioners; 4000 copies of "The Warning Voice" having been already published at Tilsit, in aid of which your Committee have voted the sum of 10*l.*

The total number of Tracts, which have been distributed by the Würtemberg Tract Society, in two years, amounts to no less than 74,000.

A small, but active, Tract Society has lately been formed at Neuwied upon the Rhine, the operations of which have been aided by a grant of 10*l.*

Many thousands of Religious Tracts continue to be put in circulation, annually, by the Societies at Basle, Zurich, St. Gall, Lausanne, Nuremberg, Frankfort, Cologne, Rotterdam, and other places in Switzerland, Holland, and Germany; in addition to which, several pious Catholic Clergymen are indefatigable in diffusing light and knowledge, through the publication of Pamphlets, of a smaller and larger size, written in a truly scriptural spirit and manner.

To the Island of St. Domingo the Publications of your Society have been sent by your Committee, as opportunities presented themselves; and one of the persons to whom they were intrusted, writes,—“It has always been our care to distribute your Tracts, so as best to secure their being read. We have distributed a great number of those in French, in Port-au-Prince and its neighbourhood, to persons who come to our house, to request them:”—and he proceeds to state, that, in these instances, as well as in country places, the

Tracts were received with the utmost joy and gratitude.

#### FUNDS.

The Net Receipts of the Year have been 6132*l.* 0*s.* 10*d.*; of which the sum of 3925*l.* 14*s.* 3*d.* arose from the sale of the Society's Publications.

The Net Payments have amounted to 6007*l.* 0*s.* 1*d.*: and the Society is under engagements for various Grants in money, to promote the printing and distribution of Religious Tracts in different parts of the world, 300*l.*; and for printing paper, 270*l.*; making together the sum of 570*l.*

#### INSTANCES OF THE HAPPY EFFECTS OF TRACTS.

The Appendix contains many testimonies to the utility of Religious Tracts, and various instances of their efficacy. We extract a few of these instances.

The Report of the Evangelical Society of Stockholm, particularly referred to above, contains the following affecting Narrative, given in a Letter of a Student at the University of Abo:—

The Tract concerning the "Love of some Jewish Children to the Crucified Lord Jesus," has been eminently blessed in this place. A Young Lady, attended by her female servant, called on an old pious Widow, who keeps a Prayer Meeting in her house, attended by a number of young people of her own sex. When the Widow had ended her first prayer, and before she gave out a Hymn, the strangers asked whether they might be permitted to remain. The Widow said, "By all means:"—for she had discovered, in their faces and manner, the greatest distress of mind. Having asked whether they could join in the Hymn which they were going to sing, (which was in the Finnish Language,) they both burst into tears, and said, "No!"—for, being Swedes, neither of them understood it sufficiently. During the singing, both were still in tears. When the Hymn was ended, the good Widow asked

what was the cause of their distress, and what they wanted: both answered, "We want every thing, for we want Jesus! We read, last week, some Tracts published by the Evangelical Society, which almost broke our hearts; but especially one about Three Jewish Girls at Berlin. We have been in tears ever since, and know not what to do; for we have always counted the Lord Jesus and his Grace a thing not worth attending to. It is therefore just that He now rejects us." Much was said to them for their encouragement; but they could not find any rest to their souls, although conversed with upon that subject as often as they attended, for tears seemed to be their meat and drink. Their situation made us all feel for them; and our hearts were stirred up to pray much and ardently for these Mourners after Salvation; one of whom, having received the Lord's Supper just before, was since tempted to believe that she had received it unworthily, and to her final condemnation: at length the compassionate Jesus gave them *peace in believing*, even that *peace which passeth all understanding*; so that they now go on their way rejoicing, walking in all His commandments blameless.

The same Report gives an instance of the triumph of Divine Truth over an infidel mind:—

A Gentleman, belonging to the higher establishments for education, well known for his great learning, related the following concerning himself:—"In my youth I was led into perfect Infidelity, by a friend in whom I had the greatest confidence; and so continued until last Spring. In the preceding Autumn, however, a parcel had been sent me, containing a copy of each of the Tracts then published by the Evangelical Society, which I put aside at once, without so much as opening it; but, in the Spring of the last year, while in a low and sorrowing state, I happened to look into the place where that parcel lay. I took it out, broke the seal, and turned over the Tracts one by one, and felt inclined to select those that were Historical. Among these, 'Poor Joseph' and the 'Cottage Girl,' came first to hand. I read both; and they made an impression on my mind, that shook, as by an earthquake, the very foundation of my whole false system; and a con-

viction arose in my soul, that THIS IS THE TRUE AND SIMPLE WAY TO SALVATION." Here the learned relater was obliged to stop for a while, to give vent to his feelings, but soon after added, "From that moment I read all of them with delight; and I did not fail to shew to my learned friends, at every proper opportunity that I could get, the folly of their religious system, contrived by the false wisdom of man; and that a religion which does not begin in the heart, nor works a change of heart, and of the whole of our moral conduct too, can be no religion from God: and when, at times, all my reasoning with them did neither take effect nor convince them, I broke off, and left them with this memento from the Bible—*I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*" Rom. i. 16.

The Secretary of the Evangelical Society states—

The Regimental Chaplain, the Rev. Mr. Häggman's periodical Paper, upon the Progress of the Gospel, will, according to every appearance, become a mighty instrument in the hand of God, to awaken the Swedish Nation from its slumber and indifference, and to prepare the minds of the people for a still more active co-operation in the great and glorious work for the spread of the kingdom of God upon earth: we are therefore anxious that he should be furnished with as many materials as possible for this Publication.

We will add two instances, out of many, of the happy influence of Tracts at home.

The first is furnished by a Correspondent at Bristol.

As I was returning home, one evening last summer, I passed a man in West Street, who was delivering a load of coal: several women, of a loose appearance, were standing near his cart. He attracted my attention by the horrid oaths which he uttered: having a Tract in my pocket, called "The Swearer's Prayer," I presented it to him. He asked, "What is it?"—I answered, "Something to do your soul good."—He said, "I don't want it."—When one of the

women said, "Take it, Jack: it may do thee good." He attended to the advice of the woman, and took it. It was followed with many prayers to God, which, I trust, were answered.

About three weeks since a woman stopped me in the street, and said, "Do you recollect, Sir, giving a man, some time ago, a little book, who was delivering coal in West Street?" At first I did not recollect it; but after she had mentioned some circumstances, it was brought to my remembrance. "Oh! Sir," said she, "I have reason to be thankful to God, and you, for that little book: he has never sworn an oath since. He never gets drunk now: he never beats me now; but he daily reads the Bible, and is become quite a sober, religious man. He takes his family to Chapel every Sunday; and he is not only thus altered, but we are all benefited by that little book."

The second Narrative respects another part of the kingdom.

In the month of September last (the writer says) I had occasion to travel about sixty miles in a steam-packet. In our course, we overtook a small vessel from Lynn, laden with grain. The Captain made signal for coming aboard the packet. While rowing to us, the little cabin-boy somehow slipped the rope, by which the boat was nearly upset. The Captain was enraged, swore in the most shocking manner, and dreadfully beat the poor boy. When he got on board the packet, our Captain reproved him; at which he poured forth such a volley of oaths, as shocked every passenger on board. I said nothing; but determined that, when his fury ceased, the opportunity should not pass. Presently after, I went up to him, and, presenting him with "The Swearer's Prayer," I asked him if he would do me the favour to read it. He ingenuously confessed that he could not read: "but," said he, pointing to another sailor, "here is a man who will read for me." He took it, and began to read, and the poor fellow stood more like a criminal at the bar, receiving sentence from his judge, than any thing else: every now and then he cast his eyes, with a look of regret and self-reproach at me, his reprove. At length left them, busily, and I believe, on the part of the swearer, very painfully engaged.

I went down to the cabin, where was a large party, a select group of which

was playing at cards. With the design of diverting their attention, and furnishing a subject of useful conversation, I told them what had been done to the man whom they all seemed to have execrated for his cruelty and profaneness. I showed them the Tract which had been given to him; on which they appeared astonished at its suitability to his character: one of the party begged it of me, and read the title aloud, with mingled feelings of interest and astonishment. To a Lady, who appeared to be mistress of the card-party, and who was gay, accomplished, and intelligent, I presented No. 55, "Five Minutes Consideration;" to a Gentleman, No. 66, "Sin no Trifle;" to another, No. 45, "The Warning Voice;" and to another Lady, No. 63, "Serious Thoughts on Eternity." Each of the party received one, which they held in their hand; and, at every interval, they read, holding the Tract in one hand and the cards in the other! In the minds of some, there evidently appeared a great conflict, and embarrassment; till, at length, the Tracts proved victorious. They gave up their amusement, some of them whispering, "The Tracts have spoiled the game!"

I went on deck, and was instantly met by the poor condemned Captain. His guilt had been proved, and sentence pronounced. He came to me, with a slow pace, downcast look, and his hat off, and begged me to pardon him, I replied, "Yes, I forgive you; but do you think that God will forgive you? It is HIS name which you have blasphemed, HIS laws which you have violated, and HIS anger which you have incurred." He said, he hoped he should never swear again as long as he lived. He begged the Tract, saying, "I have several sons at home, who can read, and I hope it will be a warning to them." The man who read the Tract to him then came, and said he never read such a book in his life; would I give him one? The Captain of the steam-boat came to me, and said, "I never saw a poor fellow so cut up in all my life—What have you done to him?—Have you any more of those books?" I had no more of "The Swearer's Prayer," but presented him with No. 134, "Conversation in a Boat between Two Seamen;" with which he seemed greatly pleased. I left a few in the cabin, for the passengers, and took my leave, hoping the day had not been spent in vain.

## TWELFTH REPORT OF THE HIBERNIAN SOCIETY, .

DELIVERED MAY 15, 1818.

*(Treasurer—Samuel Mills, Esq. Finsbury Place.)*

It is the main object of our Work to record the progress of Christianity among Jews, Mahomedans, and Heathens; and the revival of its purity and influence in those Christian Churches, which are most nearly connected with the unchristianized part of the world. From these Churches, when revived and purified, there will arise, no doubt, numerous and efficient Christian Teachers, who will make known the Truth to their unevangelized countrymen and neighbours. It is on this account that we take a more particular interest in the state of the Roman, the Greek, the Armenian, the Syrian, and the Abyssinian Churches, and gladly record any evidence of an increase among them of Christian Light and Feeling.

But the progress of Education and of the Circulation of the Scriptures, whether at home or abroad, in Christian or in Heathen Countries, claims our constant attention, as being the two great instruments by which the hand of Providence seems to be preparing the way, for Reforming the Christian Nations, and for the Conversion of the World.

The Hibernian Society now limits its exertions to these two objects. Its efforts are directed, and with increasing success, toward a part of the United Kingdom which demands the most cordial regard of the rest of the Empire.

We have much pleasure, therefore, in bringing the present Report before our Readers. From the Report itself, and from a voluminous collection of Facts in the Appendix, we have digested the principal statements under a few general heads.

## GENERAL VIEWS.

## ENCOURAGING PROSPECTS OF THE SOCIETY.

The aspect of the Society's concerns in Ireland continues to be encouraging and gratifying. Darkness is, on every hand, receding. Waste and barren districts are, under the Society's influence, becoming *fields which the Lord hath blessed*. Friends are increasing, and enemies (some of them at least) are either losing their hostility, or relinquishing it in despair; so that it may be truly said, *What hath God wrought!*

On this subject we extract the following passage from the Letter of a Correspondent of the Society. It draws an affecting picture of the misery of Ireland, but throws gleams of light across the gloom.

It is seriously to be regretted, and may be ranked among the causes that have long perpetuated the many evils which have afflicted this kingdom, that its true situation has been very incorrectly known in England. Many causes have contributed to render Ireland dis-

affected, immoral, and poor. In representing these, there is no necessity for exaggeration: without a shade of this, the situation of Ireland has every claim to the active exertions of the politician, the philanthropist, and the Christian.

The *cattle on a thousand hills* afford no sustenance to a poor Hibernian. The luxuries which the sun matures in distant climes, are all alike strangers to his eye and his taste. If he possesses a cow, he eats not of the butter: thousands of them have never seen a cheese, and tens of thousands never tasted one. You have heard of yearly emigrations, to a large amount, from this kingdom to America. Thanks to the poverty of the people, or Ireland would be depopulated. None can emigrate, but the comparatively rich. The accumulated property of many families here would not pay for the passage of a single individual. Here they must remain; and they have no way to exist but by renting one, two, or three acres of land. Necessitated thus to be landholders, the country subdivides in proportion to the increase of the population,

which, from early marriages, is in rapid progression. The potatoe-garden preserves the half-famished existence of its miserable cultivator; but, after living on potatoes only, the cultivator of the land is always in debt to the landlord. I have denominated these people miserable; but this is more descriptive of my own feelings than of theirs: for, blessed with a potatoe to eat, and a potatoe to share with a stranger, a poor Hibernian is happy: so mercifully is that cup mingled, which the Lord pours out on the earth. Oh that they may be made happy with a participation of the bread of life! Thanks be to God, that, through the labours of the Society, this manna now falls around their tents; and this, I trust, is a presage of and preparation for the melioration of their condition, even as it respects this life: for, if placed in more easy circumstances, without being prepared for it by the cultivation of their minds, and moral and religious instruction, the change would be for the worse: insubordination and wickedness would abound.

I thought it a great privilege to be spared to see the termination of that struggle, which, for many years, convulsed Europe, and rendered doubtful the destinies of nations: but, with this, I have been privileged to witness the commencement and progress of a struggle, which bids fair to shake the foundation of the empire of Satan, in this kingdom; a struggle more important than that which only affects the political destinies of men. Connected with the Society, I have seen its origin in a small hand-breadth cloud of blessings, moving towards this long-parched land. I have witnessed the storm, early raised, to impede its approach, or dissipate its treasures. I have seen the prompt interference of Him who holds the winds in his grasp, directing the storm to diffusing more widely the blessings which it was intended to prevent. I have observed the expansion of this cloud, even to the third of the land, and beheld its fertilizing showers descend; and, though recently pained with the apprehension of its treasures being diminished and its progress impeded, I am cheered, at the moment I write, by the hope that my fears were groundless.

FAVOUR OF ROMAN CATHOLICS.

We had collected some Facts, in evidence of the continued opposition, October, 1818.

tion of most of the Roman Catholics to the Circulation of the Scriptures and to the Schools of the Society: but we think it better to pass them by, in the hope that these persons will learn to imitate the few, but increasing exceptions among their own body, who adopt an opposite line of conduct.

One Schoolmaster writes—

I would have written ere now, but daily expected the arrival of the Catholic Bishop here, from whom I expected nothing but a severe persecution, and harsh invectives against me and the parents of the children attending this School; but, blessed be God, who overrules the counsels of men, instead of the expected persecution, the Bishop has exhorted the Priests to govern their flocks with meekness, and not to exert an arbitrary or tyrannical power over any of them; in consequence of which, the Schools in this vicinity may be expected to flourish, and produce fruit in abundance, to the glory and praise of God. Some, who had withdrawn their children from the Schools, are now anxious to have them returned. From my conversation with my neighbours respecting the Scriptures, many are craving Testaments; and some who possess them already, often ask the meaning of different texts, which I endeavour to explain to them with humility and simplicity.

The following is an extract from a Letter of a Roman Catholic Priest.

I feel grateful for the confidence which you and the charitable Society repose in me, for my humble exertions in the instruction of the poor. Would to God that all Christians, of whatever denomination, would zealously unite to rescue them from ignorance, and diffuse among them the Light of the Gospel; which would prove the most effectual means to rectify their morals, and impress their minds with charity, justice, and resignation to the will of Heaven; which virtues, necessary as they are for their future happiness, do not guide their conduct.

I understand that some Clergymen, of my persuasion, do not approve or sanction, in their respective parishes,

the method offered by the Society, for the instruction of the poor Irish; under the apprehension, I suppose, of their gaining proselytes to the Protestant Religion. I entertain no suspicion of that tendency; but judge very favourably of their laudable design: and, consequently, shall always feel happy in contributing my mite towards the edification of my poor parishioners, aided by the donations of the humane and charitable Society. I sincerely wish that your labours and those of the Society, for the good of the community, may be attended with the desired effect, and terminate prosperously to the honour of God.

The following extracts of various Letters will be read with much satisfaction.

A very extensive and useful School has been established in the Parish Chapel, belonging to the first enemy which the Schools had to contend with in that quarter, and whose opposition was incessant. Around his altar, from which so many anathemas were hurled against the Scriptures and all who would read them, are now assembled in peace the children of his then appalled and terrified hearers, committing to memory those very Scriptures which he once denounced; and that house which once resounded with his curses, now reverberates, *Glory to God in the highest; peace and good-will unto men!*

A young Priest observed, that our Schools would shortly flourish in this country, as there was a prospect of persecution being at an end; for that, on Good Friday last, a conference was held in the town of G. at which thirty-three Priests were present, as also the Bishop; that the different Priests, who did not like the Institution, requested the Bishop to give orders to suppress our Schools; and that Priest H. opposed their proceedings, arguing from Scripture the inconsistency of such as would resist the truth, or prevent the education of the poor who were in ignorance; which had such an effect on the Bishop's mind, that he said, "You may do what you please in your different parishes, about this matter; but, as for me, I heartily coincide with Mr. H."

The Priests, who were our greatest enemies in this part of the country,

striving heretofore to abolish the Institution, to put a stop to the establishment of Schools, and to prevent their flocks from reading the Scriptures, are at present recommending what they formerly prohibited. A Priest of this parish called at my door a few days ago, and, to my surprise, told me that he never would obey the Bishop in persecuting any of the Free Schools.

The moral tendency of our system is no small recommendation; for nothing is more certain than that many wicked parents would not wish to see their evil habits transfused into the character of their children, of which the following is a recent instance. A man, who, in consequence of a strict injunction laid on him by Father B., had taken his son from the Society's School here, but after a trial of two or three months, had made him resume his attendance there, was accosted, in the hearing of a person of veracity (who gave me the anecdote) by an acquaintance, and interrogated why he had, contrary to the Priest's orders, sent back his son to the School. He replied, "Why, my dear fellow, what could I do? While he attended at that School, I had every comfort in him. He was a good boy, attentive to his book, nor would you hear an oath out of his mouth; but ever since I took him from it, in obedience to the Priest, he spends his time in the streets in all wickedness, and swears like a trooper. I would not have my son so changed for all the Priests in the world; let them say what they will, I will not keep him from the School: and sure such Schools are a blessing to the world."

The people hold the Schools in great estimation. They have proved the falshood of all the stories propagated in order to intimidate them from sending their children to them. They have found, that, even could they pay for their education, their children would not derive the same advantage from other Schools, as from those of the Society. Many, very many of them, have also found that benefit from the Word of God, in the hands of their children, which has convinced them that it is for their interest to be intimately acquainted with its contents. These operate so powerfully, that when they are forced by public proclamation after mass, or when it is required of them



privately at confession, to take away their children from the Schools, they soon relapse and send them again; so that materially to injure a School where the people have had time to appreciate its value, a Priest must expose himself to the odium of repeatedly appearing its opposer.

The labours of the Society have opened a new and hitherto unthought-of process for the pacification of this kingdom; which on trial has proved, that, if al-

lowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised.

It seems to me that the Lord is about doing wonders on the earth: for the people that would not hear me when I was in this country about fifteen months since, nor even look at one of our Testaments, are now inviting me to their houses, and begging me to get Bibles and Testaments for them.

#### STATE AND PROGRESS OF THE SCHOOLS.

##### IMPORTANCE OF FREE SCHOOLS IN IRELAND.

On this subject the Report states—

It has been with great pleasure, that the Committee have remarked the increasing attention which other Societies have evinced to an object, similar to that which stands so prominent in the plans and operations of the Hibernian Society. The Missionary Societies for sending the Gospel to the Heathen, which adorn our country and are enlightening the world, direct their strenuous efforts, and appropriate considerable portions of their funds, to the formation of Schools for the moral and religious instruction of the rising generation: and, in doing this, they act wisely. For although a superficial observer of their diversified operations may overlook, or think but slightly of, their SCHOOLS FOR INSTRUCTING CHILDREN, while he is considering their efforts to ENLIGHTEN MEN; yet the mind that is guided by reason, scripture, and experience, will rejoice in the formation and development of plans, which have the widest range of benevolent design, and the most permanent and perfect results.

If Schools for the religious education of children and youth in Heathen Countries, are thus deemed necessary and laudable, and if they present the hope and promise of great and extensive usefulness, the Committee may congratulate the Hibernian Society, that its plans and objects are found congenial with the most enlightened principles and the most benevolent exertions; and that, what general philanthropy and piety are attempting at a distance, and among the Heathens, a less extensive but a more concentrated and endeared feeling, at once natural and Christian, is achieving

in a part of our own kingdom, which unhappily is enveloped in ignorance and superstition.

The application of these remarks to the present occasion is obvious. If, whilst Missionary Exertions, connected with the formation of Schools for the moral and religious education of the rising race, are in full activity in many parts of the Heathen World, it were found, that Ireland—in which the great mass of the population is characterized by gross ignorance and immorality—in which children are rising into life without instruction to enlighten, or principles to moralize them; while the Roman-Catholic Religion, by systematically and determinately withholding the Holy Scriptures from the people, prevents the diffusion of truth, and perpetuates mental degradation and depravity:—if, under such humiliating and deplorable circumstances, the Sister Kingdom were overlooked, unpitied and abandoned, surely the System of British Benevolence, which now commands admiration and excites gratitude, would be found partial, defective, and unjust.

##### GENERAL STATE OF THE SCHOOLS.

Of the sickness which has prevailed in Ireland, it is said—

The sickness which has been so generally and severely felt among the poor in Ireland, has, in some instances, prevented the regular attendance of the children at the Schools, and occasioned partial interruptions of their daily progress. A valued correspondent writes thus to the Committee:—"The accounts which you have had in the public papers, of the prevalence of fever in Ireland, are but faint pictures of the calamity. Through every district the Inspectors

have had to move in a tainted atmosphere, and many of our pupils have fallen victims to the distemper."

Another Correspondent writes—

Poverty and wretchedness have so spread over this country, that not one man in one hundred can afford his family, even scantily, the common necessities of life: much less are they able to educate their children. In addition to poverty, fever raged and still rages, though not so violently. Multitudes have fallen thereby. Families, consisting of several branches, are nearly extinct; others deprived of their most useful members; helpless infant orphans left totally destitute, and numbers still under the disorder. Surely the judgments of Heaven have been among us, either for punishment or correction. God grant that we may profit thereby! Amidst the superstition and idolatry which abound here, it is gratifying to see how God has opened a way of sending his Holy Word into the houses and bands of the Roman Catholics.

The same Correspondent adds, respecting a particular Station—

Among the multitudes of poor who have flocked to this place, to preserve life in this time of famine and disease, I found many of our naked pupils; and am happy to say, that such of them as could read, could repeat the Scriptures fluently, and they could easily be distinguished from their uncultivated companions.

The usefulness of the Schools has enabled the Committee, in various instances, to procure subscriptions in their respective neighbourhoods, and small weekly contributions from

the parents, which so far relieve the funds of the burden of entire maintenance, which at first lay on them. It is said on this subject—

During the last quarter, fifty-six new Schools have been opened: but the amount which will be received as an annual subscription of three guineas for a School, and as contributions from the parents of the children, in every case in which such subscriptions and contributions could be obtained, will make the charge, of these fifty-six Schools, to the Society, only equal to thirty-four, if the whole expences had been defrayed by the Institution.

We have already stated (see the Number for May, p. 202.) the amount of Schools and Scholars; but we here repeat the statement, in the words of the Report:—

In the last Year there were,		In the present Year. there are,	
Schools.	Scholars.	Schools.	Scholars.
347.	27,776.	392.	32,516.

Increase since last Year, 45. 4,740.

The exertions of benevolence continue also to be directed toward adults, as well as children. There are now about 1250 adults, who are taught to read the Holy Scriptures, by the agency of the Society.

The Schools and Scholars are distributed as follows:—

County.	Schools.	Schol.	County.	Schools.	Schol.
Sligo . . . . .	47	4140	Galway . . . . .	33	1699
Lettrim . . . . .	58	4719	Longford . . . . .	6	458
Fermanagh . . . . .	53	3671	Tyrone . . . . .	31	2067
Downgal . . . . .	47	4001	Meath . . . . .	36	3208
Cavan . . . . .	36	2617	Cork . . . . .	1	46
Roscommon . . . . .	9	739	Waterford . . . . .	2	100
Mayo . . . . .	50	4186			
					399 29,516

#### CIRCULATION AND INFLUENCE OF THE SCRIPTURES.

##### EXTENT OF THEIR CIRCULATION.

The other branch of the Society's concerns—the Circulation of the Holy Scriptures—has partaken of a collateral and very considerable increase. The British and Foreign Bible Society, with its accustomed liberality, has granted to the Hibernian Society 1000 English Bibles, 2000 English and 500 Irish Testaments; and also 200 Irish Bibles for sale or gratuitous distribution; previously to which, there were distributed, in the course of the last year, 1610 Bibles and 6467 Testaments. When it is consi-

dered, that the Hibernian Society has diffused these treasures of divine and saving knowledge, among thirty-two thousand poor and destitute children, and among one thousand two hundred and fifty dark and ignorant adults, and in a part of the Kingdom in which the most unwearied efforts are made to exclude the pure light of heavenly truth and to perpetuate the darkness and errors of superstition, it may be reasonably and confidently expected, that, by the blessing of God, the most important, extensive, and permanent consequences

will result from this Branch of the concerns and operations of the Hibernian Society; that out of the mouths of babes and sucklings God may ordain strength; and that, by means of those of mature age, to whose minds knowledge has been communicated, and on whose hearts truth has been impressed, the Word of the Lord may have free course and be glorified.

This last observation naturally connects itself with the encouragement which the Society gives to the practice of reading the Scriptures, among those who perhaps never before knew that God hath spoken by Prophets, by Apostles, and by his Dear Son; that this Word is in their own language, and that it is able to make them wise unto salvation. A Correspondent observes, "Parties for reading the Scriptures multiply. In the vicinity of many of our Schools there are meetings for adults: many of them cannot read; yet they attend on those who can, with the most earnest attention. Never, since the first ray from the Star of Bethlehem beamed on our horizon, has the sacred page been more in request, nor its treasures more diffusively spread abroad, among that class of Society and religious denomination to whom it was a sealed book. Blessed be God! it is now very generally known, and is an open fountain, of which numbers drink and live."

#### PROGRESS OF CHILDREN AND YOUTH IN THE KNOWLEDGE OF THE SCRIPTURES.

It appears to be a custom in the Schools, to fix the attention of the Scholars on the chapters which they read, by frequent examinations on the subjects of those chapters; and to enlarge their knowledge of Scripture, by questions which require answers from other parts of the Sacred Volume. We shall give, from the Appendix, various instances of this excellent practice. While these extracts will serve as satisfactory evidence of the diffusion of Scriptural Knowledge among the Irish Youth, they will furnish to Missionaries good specimens of a successful method of instruction.

On the Fifth Chapter of St. John's Gospel, the following examination took place:—

I asked the meaning of the 24th verse: *He, that heareth my Word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* A Boy about thirteen years of age answered, "Jesus said, He that heareth my words, and believeth on God the Father, who sent me into this world, hath everlasting life." I asked what was everlasting life? He answered, "Heaven and glory for ever." I asked what was the meaning of not coming into condemnation; and he said, "Not to be condemned with the wicked to everlasting punishment; but to pass from death unto life, by believing in Jesus Christ." I again asked what was the voice of the Son of God, mentioned in the 25th verse. He answered, "The Scripture is the voice; and the dead in sin, that will hear the Scriptures which speak of Jesus, shall live for ever." I also asked who was the Son of Man mentioned in the 27th verse. He replied, "Jesus was the Son of Man." I said, "How can Jesus be the Son of God and the Son of Man?" He answered, "Because he came from heaven he was the Son of God, and because he was born of the Jews he was the Son of man."

Of another School, where the Scholars were repeating the Fifth, Sixth, Seventh, and Eighth Chapters to the Romans, the Visitor reports—

I asked them what they were reading. They told me, it was Paul's Epistle to the Romans—"What is an Epistle?" "A letter—" Was he writing to all the people of Rome in general?" "No, but to the believing church there"— "What is the meaning of the word Gospel?" "Good news, or glad tidings of great joy"— "What was that good news which the Gospel exhibited?"—"It was good news that Jesus Christ came into the world to save sinners, even the chief"— "Did he come to save none but sinners?" "None; for if any were without sin, they had no need of a Saviour. *There is none righteous, no not one.*" I then asked them if a person could not justify himself by good works, or by the works of the law. They answered, "*If there had been a law that could give life, verily righteousness would come by the*

Law." Many similar questions they answered without much difficulty.

On the First Chapter to the Hebrews, a Visitor says—

I asked a Boy, "Who was the brightness of his Father's glory?" He said, "Jesus Christ"—"Who purged the sins of the believing Hebrews?" "Jesus"—"At what time did he do this?" "When he was crucified"—"What is meant by the purging of our sins?"—"The forgiveness of them"—"Did he forgive any their sins but the Hebrews alone?" "Yes, every person that believes in him, he forgives their sins."

Another School is thus reported:—

There were thirty-four Testament Readers, who repeated tasks very correctly, and had a tolerable understanding of what they repeated. Twelve of them repeated five chapters each: none of them, I believe, exceeded eight years of age. We caused them to read the Third Chapter to the Galatians. On the first verse they were asked, "What removed the Galatians from what they first heard?" "In Paul's absence they were turning to depend on the law"—"What did Paul preach to them first?" "Christ and him crucified." They further said, "That the gift received by them was through faith in his blood." They were asked, "What is faith?" In answer, they referred to the Eleventh Chapter to the Hebrews, and read as far as the 10th verse. They were then asked, "Who were under the curse?" A Boy and Girl answered, "All who expected to be saved by the law." They were asked if any fulfilled the law. They answered, "None; for all have sinned, and come short of the glory of God." They also said, "That by the works of the law no flesh shall be justified. There is none righteous, no not one." On being asked what would save us from that curse, they read the 13th verse of the same Chapter, viz. *Christ hath redeemed us from the curse of the law, being made a curse for us.* How delightful it is to hear such expressions out of the mouths of babes and sucklings!

Of another School, the Visitor writes—

I caused them to read the Fifth Chapter of the Book of Revelation; and pro-

posed many questions, which they answered tolerably well. When we had read as far as the verse where the *Lion of the Tribe of Judah* is mentioned, I asked them who he was. Two or three Boys answered, "Jesus Christ." I then asked them why he was called the *Lion of the Tribe of Judah*. They answered, "Because he was the Deliverer, who would come of the Tribe of Judah." They were then asked what was his chief business in coming into the world? One Boy answered, "To die for sinners—the just for the unjust, that he might bring us to God;" and further said, "To bear and fulfil the demands of that holy law, which was broken by us." Then he was asked, "Was there any thing left for man to do?" He answered, "That Christ was the end of the Law to every one who believeth;" and further said, "another Scripture tells us, that, when on the cross, he bowed his blessed head and gave up the ghost, and said, *It is finished.*" I then asked, "Where is Christ at this present time?" The Boy answered, that he was in heaven at his blessed Father's right hand, interceding for those whom he shed his blood to redeem: in proof of which he quoted that verse, *There is one mediator between God and man, the man Christ Jesus.* During the time that we were speaking, there were many of the neighbours present; and all seemed much rejoiced at what they heard.

We might multiply these extracts, but shall content ourselves with one more.

On one of my Scholars, a boy about twelve years of age, reading his lesson in the School, from Mark 1st, when he came to the seventh verse, I asked him "Who spake the words of that verse?" He said, "John the Baptist"—"Who is John the Baptist?" "A witness of the light"—"Of what light?" "The true light, Jesus Christ"—"Who is Jesus Christ?" "The Son of God"—"Why was he called Jesus Christ?" "Because he saves sinners"—"Are you a sinner?" "Yes, and every man living"—"How do you know that you are a sinner?" "Because I have broken the commandments of God"—"Perhaps every man did not break them, how then could all be sinners?" It is said in the Testament, *All have sinned, and come short of the glory of God;* and, in another place, *There is none righteous, no not one*—

"Then," said I, "as you are a sinner, how do you expect to go to heaven, as sinners are not allowed to go there?" He answered, "It is said in the Testament, *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*."—I asked, "To whom should we confess our sins?" He said, "To Jesus Christ." I told him that it was true, and could be clearly seen in many parts of the Scripture, which I pointed out to him. I then asked him, "Do you think you shall be saved?" "I hope I shall"—"In what way do you expect it?" "It is said in the Scripture, *The blood of Christ cleanses us from all sin*; and also, *that he that believeth on Christ shall be saved*: and for this reason I hope I shall be saved by him." The Word of God is not returning unto him void; for babes are declaring his wonderful works!

PROGRESS OF ADULTS IN THE KNOWLEDGE OF THE SCRIPTURES.

Of an Adult Class, connected with one of the Schools, it is said—

There were twenty-two in the School. The major part of them are Roman Catholics, apparently between thirty and fifty years of age, that attend at leisure hours to learn to read Irish, and acquire a knowledge of the Scriptures. Some of them are become excellent Irish readers, and others are learning and improving fast. After I dismissed the School, I examined them in the Irish Testament, and found them tolerably well acquainted with it. They in general paid great attention, except one man, who strongly opposed me, by saying that he understood and believed, that Saint Peter was the surest foundation for sinners to build their hope of salvation on. He read from the 15th to the 20th verse of the Sixteenth Chapter of Saint Matthew, and asked me who was the rock mentioned in the 18th verse. I replied, that St. Peter had already answered that question in the Scriptures. I then read the 11th and 12th verses of the Fourth of Acts; and the 6th, 7th, and 8th verses of the Second Chapter of the First Epistle of Peter, and added, that *other foundation can no man lay than that is laid, which is Jesus Christ*, which caused them with one accord to say (except the man who made the objection), "We know that it is unreasonable to expect salvation from man." Some of them added, "If even

the Pope told us that heaven was to be obtained in any other way than by Jesus Christ alone, we would not believe him." They also reproved the man who opposed, by saying, "Was not Peter a sinner? Did not Jesus on one occasion call him Satan? Did he not deny Jesus? and of course then the gates of hell prevailed against him. Did not Peter himself say, that Jesus was the corner-stone and sure rock? Was it not from Jesus alone that Peter found mercy? and why should any person be so weak or ignorant, as to expect mercy from any other? as St. Peter remarked, that there was no other name given under heaven among men, whereby sinners should be saved, but the name of the Lord Jesus Christ." These expressions from them gave me a great deal of pleasure, knowing that they had been in gross darkness until light appeared in this country, by the instrumentality of our Free Schools.

Of the same class, it is again reported—

Upward of thirty old men and growing-up boys appeared with their Bibles and Testaments. I examined the adult class in the Irish. Some of them could read tolerably well, and others were anxious to learn. One of them said, that he would freely give any thing to know the Scriptures in the Irish Language. It was gratifying to hear their questions and answers, concerning different portions of Scripture. In reading the Word of God, and conversing with them on the awful consequences of sin, the depravity of the human heart, and the inability of man, in part or in whole, to atone for any of those crimes which he is daily addicted to, seemed to affect them much; and in hearing it proved from the Scriptures, that Jesus made a full atonement for sin, and completely finished 'the salvation of sinners that would obediently receive his grace and firmly believe the true and unerring testimony given in the Holy Scriptures, they greatly rejoiced; as was visible in their countenances, and in their attention to what had been advanced.

One of the Society's Correspondents writes—

I found a poor Roman Catholic, who could not speak a word of English. I asked him what was his hope of salva-

tion. He answered, with tears of gratitude and joy, "My whole dependence for salvation is on Christ Jesus; who suffered and died for me, a poor sinner. I thought, some time ago, that the angels in heaven, the priest on the earth, and different other things were to save me; but, by hearing the Scriptures read as often as opportunity offered, I have learned a better and a surer way of salvation: for Jesus hath shed his blood, which it was not in the power of any other to do, for the transgressions of sinners."

The following occurrence marks the energy of Divine Truth—

A Young Man met one of the Schoolmasters at a funeral. "The strange book," which had made such a noise in the neighbourhood, became the subject of conversation; and as the Schoolmaster was a principal instrument in introducing this intruder, and thus disturbing the mental tranquillity, which, before its appearance, always obtained on the subject of religion in the country, the Young Man (though a noted extortioner and grinder of the faces of the poor, in times of scarcity, by selling them provisions on credit at a most exorbitant advance of price) thought it his duty to remonstrate, and very sharply upbraided the Schoolmaster for a conduct so unbecoming a Christian! He entered on a defence of the book; and, in a tone of conciliation so foreign to his former character as to surprise the man, rescued it from the many foul aspersions, with which ignorance and superstition had loaded it; and so happily evinced its true tendency and invaluable importance, by the effects of its contents on his own principles and conduct, the pleasing change in his domestic circumstances, and the peace of his family, that the young man conceived a strong desire to have an opportunity of judging for himself; and having, after the interment, gone home with him for the purpose, returned to his own residence with a Bible, lent to him for a given time; at the expiration of which he came to the Schoolmaster's house, and made this declaration: "I need not tell you what I think of this book. You may judge of the light in which I view it, when I inform you, that I intend to cancel all the engagements made with me by those, who were compelled by

their necessities, last summer, to pass their promissory notes to me for provisions, which I sold at a great advance, even over the current high prices; and to accept from them the lowest cash prices going at the time: and I trust I shall never again attempt to enrich myself in this way." The Schoolmaster closed this anecdote by observing, "Is not the hand of Him, who brought down the publican from the fig-tree, and brought salvation to his house, visible in this affair?"

We insert the following Narrative, as illustrative, both of the gloomy superstition by which multitudes of our fellow-countrymen are kept in bondage, and of the influence of Scripture Light in freeing the mind from its dominion.

The subject of this narration had considerable expectations in early life, and had received a suitable education; but, by some untoward circumstances, she had been kept out of the property to which she was entitled, and was reduced to great distress. Urged by poverty, domestic strife, and above all by superstition, she resolved on leaving her family, and devoting the rest of her days to religious services, in what is called "performing Stations," at different places in this kingdom, famed for imparting peculiar merit to observances performed at them. She accordingly left her husband and two young children; nor had he any intimation of her resolution, or the motives which contributed to the step that she had taken, until he received a letter from her a considerable time after her departure.

It would be tedious to enter on the history of her pilgrimages, stations, and mortifications. People devoted to this kind of life need no money to procure sustenance. They are received as angels into the cabins of the poor, who conceive that they participate in the merit of all their labours of superstition, by contributing to their necessities.

While the pilgrims are thus provided with sustenance for the day, they are, nevertheless, under the necessity to beg in order to procure raiment. She, however, had recourse to a way more congenial with her feelings, to supply her wants in this respect. When necessary, she opened a Female School at different

places, during the vacations which occurred between the Saints' Days, on which the Stations at different wells, groves, and high places, were to be performed. In choosing the site of her School, she had an eye to the contiguity of some holy place; or a situation so circumstanced, as to connect her residence there with the necessity of a meritorious mortification. Thus she once fixed on the centre of a large bog, where in a hut she kept school; and though her light-footed pupils could, with little difficulty, wade through the quagmires which seemed to bar the entrance, her journey from thence every Lord's Day to Mass never failed to leave her bones sore for most of the week: but mortification was her trade; and she looked forward, in hope that her passage through purgatory would be tolerable, in proportion to her sufferings here. In seasons of plenty, she found no difficulty to get pupils in such places; but the late and present hardship of the times, drove her to the necessity of seeking employment in better-circumstanced situations. She came to this place highly recommended, and soon had a respectable School.

In the Mass Houses, which are generally extensive buildings, there are Crosses painted in black on the walls, at certain distances: these are called Stations. To these, Devotees resort morning and evening, and take a circuit on their knees, which they call "Performing Stations;" having to repeat a certain number of prayers within the limits between Cross and Cross. She was constant in her observance of those meetings; and, by her zeal, stimulated many indolent Catholics to more painful and active devotions.

On last Ash-Wednesday, she repaired to Mass, and took with her all her pupils. Among them was a Protestant Child. After Mass, she accompanied the child home, and apologized for the liberty which she had taken. The mother said, to be sure she would not wish her child to be in such a place; but, from her youth, she supposed she had paid but little attention to what passed there. Looking, however, on the child, and observing the black mark on its forehead, which the Priests on that day put on the forehead or on the palm of the hands of all their flock, she exclaimed, "What! what! has my child been branded with the mark of the beast!" The other inquired into the

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cause of her astonishment, and the indignation which she manifested on seeing the mark on the child's forehead. To explain her conduct, the mother produced a Bible; and, turning to the Book of Revelation, read a passage out of it, in reference to the subject. The other had never read a page in the Holy Scriptures; or, before that moment, so much as heard a passage read. She had, indeed, heard that there was such a book, and that it was the Word of God; but that none but the Clergy should presume to look into its contents. After some time, however, she took courage to indulge her curiosity, and look into a book which she knew was forbidden to the Laity. Her approbation of the book, and a desire for inquiry, led her frequently to converse with the mother of the child; and, in this way, her doubts so increased, that she made them a very prominent part of her next confession to a Priest, a coadjutor in that parish. This gentleman dwelt largely on the enormity of the crime of doubting any principle of her religion; strove to obviate all her objections, by alleging her incompetency to judge; and, beside a heavy penance, laid her under an obligation, on pain of inevitable destruction, never to open a Bible, or converse with a Protestant on the subject of religion. All this, however, did not do; for though, while terrified and intimidated by the threats and injunctions of her Confessor, she had unwillingly promised obedience, she relapsed in a few days, and returned to the Bible.

About this time, her attention to the Scriptures was perceived by the parents of her pupils. They were much alarmed; for, being able to pay for the education of their children, in order to preserve them from contamination they had never sent them to any of our Schools. Her continuing to read the Bible every leisure hour, and the omission of the usual regularity in attending the Stations, made them more than suspicious; and the result was, that she was deprived of every Catholic Child under her tuition; when, hearing that we had mistresses employed to instruct females, and that our Schools were Bible Schools, she called on me to seek a situation.

As the parents of the pupils who had left her would not pay any part of the stipend owing to her, I paid what she was in debt for her lodging, and some trifling necessaries, during the suspension.

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her School. Having entertained the design of getting her reconciled to her husband, though she dreaded her change of sentiments would be an insurmountable bar in the way, I wrote to him; and the result was, I happily succeeded.

DIFFUSION OF SCRIPTURE-LIGHT BY MEANS  
OF THE SCHOOLS.

On this subject, a Correspondent of the Society writes—

The introduction of Divine Light has excited a spirit of inquiry. The people begin to perceive that they are possessed of powers to examine a subject, from the investigation of which they before thought themselves excluded. This imparts a satisfaction that they were before strangers to, and a conscious dignity of character to which they never before entertained a hope of aspiring. To excite a spirit of religious inquiry, to capacitate for it, to facilitate its progress, and to furnish it with an unerring guide, are the greatest blessings which Christian Benevolence could confer on the Irish Nation; and, considering the circumstances of the people, the only way to produce a general emancipation from ignorance, superstition, and vice. However valuable the labours of the Society are, through the instrumentality of the Scriptures in the Schools, in turning individuals from darkness to light, the prime excellency is, the aptitude which these Schools (regulated as they are) exclusively possess, of giving an impulse to an inquiry into Divine Truth unto the whole population. This is the silent brooding of the Spirit of Truth over the whole expanse of our chaos; everywhere engendering those principles, which, in their full development, will not, I trust, fail of covering this land with beauty and order.

Of one of the Schools, it is said—

The Master manifests the most fervent zeal and unwearied activity for the welfare of his neighbours and the propagation of the Gospel. He frequently goes about to different houses and villages in the country, reading the Scriptures; which has taken such effect, that numbers from different parts crowd to hear him, and are much benefited. I have this night been at one of those meetings, where upward of forty persons assem-

bled for the purpose of reading the Scriptures, notwithstanding the night was stormy. Some of them informed me, that before any of our Free Schools had been established among them, all the inhabitants were living in such a state, that they were nothing superior, in respect of religion, to the brute creation; cursing, swearing, drunkenness, and Sabbath-breaking, being universally practised: but, at present, by the mercy of God, it was otherwise with them; for their children, having the privilege of reading the Scriptures, are become their Ministers. A man said, "The first thing that made me concerned about my salvation was, my little boy repeating so often in my hearing, in his task, *There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.*"

The Testimonies which follow are extracted from different communications:—

It rejoices my heart to hear of the success that Providence has thought fit to give to the efforts of this Society; and I am confident that the good effect of the plan will shortly appear, in the reformed manners of the rising generation. Already, in my neighbourhood, it has shewn itself. The roads are no longer crowded with naked children, shocking the ears of the well-disposed with oaths and curses. God be thanked! they are now learning the Word of God; and will in time spread the knowledge of the truth through this benighted country.

I have never witnessed, in the children of any class in society, such sincere, disinterested, and permanent filial affection, as I have witnessed in the children of the lower order, who have been benefited in our Schools. Indeed, how to relieve the wants of their parents seems to have been their only earthly concern. In this particular, the promised effect of the Gospel has been literally fulfilled—*The hearts of the children have been turned to their parents.*

The good work among the Masters still goes forward. Few, indeed, have a fairer opportunity of spiritual improvement than they: for, from morning until evening, in every day, the words of wisdom, without intermission, sound



in their ears, and in those of their pupils. Although no Doctor in Science or Literature fills the chair, Moses and the Prophets, Christ and his Apostles, continually preside. Both the Masters, and the Adults in the neighbourhood of the Schools, continue to be benefited.

A recent occurrence in this county speaks a volume, on the general conviction of the salutary tendency of the Schools, and their effects on the minds of the lower orders. At our last Assizes, six young men were found guilty of a robbery and burglary. Three of them have been since executed. The parents of two out of the three who were executed lived in the neighbourhood of one of the Schools; but their unhappy sons were put to service out of the neighbourhood, before the formation of the School. Two days since, the Master of this School was here: on inquiring into the state of his School, he told me, that, although the Spring generally leaves a thin School, he never, at any season, had a better attendance than he has had since the execution of these young men; for that the parents were so convinced of the tendency of the education which their children received, and how happily it was calculated to save them from

those practices and propensities which involve so many in destruction, that they would suffer any inconvenience rather than prevent their constant attendance.

It is highly satisfactory to see the vast improvement which the country people in general have made in Scripture Knowledge, where our Schools have been established among them. Many individuals are in full possession of the true faith of the Gospel, by their reading of the Scriptures; believing and expecting salvation by the merits and efficacy of the blood of Jesus alone: and where the Schools have not been established in country places, it is wonderful to see the uncultivated state in which the poor inhabitants are, through ignorance, prejudice, and superstition. I have the opportunity of knowing the sentiments of many, as I have occasion to visit different houses as I travel. Some Roman Catholics have the candour to say, "We never knew what religion was, until we began to know the Scriptures and read the Testament." These and many other expressions I have heard from individuals, who had been heretofore in a most wretched state of ignorance and superstition.

#### FUNDS.

The Net Income of the Year has been 453*l.* 16*s.* Of this sum Auxiliary Societies have supplied 1501*l.* 9*s.*; and Subscriptions and Donations in Ireland have amounted to 320*l.* 16*s.* 7*d.*

The Disbursements have been

3644*l.* 10*s.* 1*d.* The remaining sum of 888*l.* 5*s.* 11*d.* has been applied to the reduction of the debt of 1605*l.* 3*s.* 1*d.* due at the preceding Audit to the Treasurer, to the sum at which it now stands of 716*l.* 17*s.* 2*d.*

#### CONCLUSION.

The Committee have no intention or desire to suggest any invidious comparison between existing Institutions; all of which are excellent in their nature, and useful in their operations. It is to first principles of acknowledged importance, to moral and religious obligations of the highest authority, and to exertions resulting therefrom of the most interesting and encouraging kind, that the Committee wish to direct individual and public attention: so that, while every effort is used for the diffusion of the Gospel ABROAD, there may be such a concentration of pious, earnest, and charitable exertions at HOME, as the state of our own country evidently deserves and demands. The centre of Christian

Benevolence ought to be radiant with Scriptural Light, and to glow with celestial ardour. and if a dark, cold, and barren spot should be found in such a region, the energies of truth and holiness should immediately be put forth, to diffuse light and warmth, and to dispense fertility over this partial desolation.

It is to be deeply deplored, that many such dark and desolated spots are yet to be found in the United Kingdom, and especially in Ireland; even while the Light and Truth of the Gospel are emanating from our highly-favoured country into almost every part of the Heathen and Unenlightened World. The Committee are persuaded, that the members of the Hibernian Society ear-

nestly desire that the zeal and benevolence which have induced and directed these exertions abroad, may be continued, and be very successful; and to these sincere desires, and to the conscientious support connected with them, they will also add their utmost endeavour

to preserve and insure such consistency, propriety, beauty, and efficiency, in the grand system of Christian Benevolence which distinguishes and adorns our country, as shall especially make Ireland truly blessed, while the United Kingdom is made a blessing to the world.

## Home Proceedings.

### SOCIETY FOR THE CONVERSION OF NEGRO SLAVES.

#### DESIGNATION OF MISSIONARIES TO JAMAICA AND NEVIS.

WE rejoice to learn that this Society, under the fostering care of the Bishop of London, is enlarging its exertions. Its Funds, which chiefly arose from the produce of an Estate left by the Hon. Robert Boyle, will be greatly assisted, so far as its efforts in Jamaica may be concerned, by an Act of the General Assembly of that Island, allowing from 100*l.* to 200*l.* currency per annum, toward the support of Clergymen to be sent out thither for the purpose of instructing the Slaves.

The Rev. James Curtin has resided for several years in Antigua, as a Missionary from the Society; which has also a Schoolmaster, Thomas Croote, in that Island.

The Rev. James Dawn is in Jamaica: two other Missionaries, the Rev. John Mac Intyre and the Rev. John Stainsby, have been lately ordained by the Bishop of London, and are designed for that Station; as has the Rev. D. G. Davis, who is to proceed to the Island of Nevis.

### CHURCH MISSIONARY SOCIETY.

#### RETURN FROM INDIA OF THE REV. THOMAS DAWSON.

WE regret to state that Mr. Dawson has been obliged, by sickness, to leave his Station at Cochin, and return to this country. He sailed for India, with the Rev. Benjamin Bailey, in the beginning of May, 1816; and arrived at Madras in September. Mrs. Dawson's in-

different state of health detained them at that place till the beginning of last year, when they proceeded, by sea, to Quilon, which they reached on the 17th of February; Colonel Munro, the Resident in Travancore, wishing to fix him in the the southern part of that country, where a very inviting sphere of usefulness awaited him. Mrs. Dawson's ill health obliging him, however, to settle where medical advice could be had, they took up their residence at Cochin, where their labours would have had full scope, particularly among the Jews, had it pleased God to give him strength for the work: but his own health began to give way; and a pulmonary affection, occasioned by biliary obstructions, gained such ground, that he became wholly incapable of exertion, and his return home was unavoidable. The Resident accordingly took a passage for them on board the Lord Cathcart, Captain Talbot; which vessel left the coast in the beginning of April last, and reached the Downs, on Friday the 28th of August.

Mr. and Mrs. Dawson, after staying a few weeks in London, proceeded to Yorkshire for the benefit of their native air; but, as that part of the kingdom is found too cold for him in his present state, they will pass the winter in Devonshire.

This dispensation of Providence is a trial of Faith. These servants of Christ have been withdrawn from a field of usefulness, at the time when their hearts were be-

ginning to be much engaged therein, and when their Society was looking for some answer to its expectations and prayers. But, *the Will of the Lord be done!*

FIRST ANNIVERSARY OF THE SHROPSHIRE ASSOCIATION.

ON Sunday the 20th of September, the Assistant Secretary preached at Wellington in the Morning, and at Withington in the Afternoon. The Rev. John Langley, Lecturer of St. Chad's, preached at High Ercall, near Shrewsbury, the same morning; and, on Tuesday Morning, the Rev. John Storer preached at St. Chad's, Shrewsbury.

The Annual Meeting was held in the Town Hall of Shrewsbury, on Tuesday Afternoon; the President, William Cludde, Esq. in the Chair. An able Report was read by the Rev. Edward Bather. The Association has raised, in its first year, between 600*l.* and 700*l.*; nearly 300*l.* of which has been contributed through the Ladies' Association, in three quarters of a year.

The Meeting was addressed by the Chairman, and by Jonathan Scott, Esq. Thomas Whitmore, Esq. M. P. Messrs. Phayre and Davies, and the Rev. Messrs. Pemberton, Oswell, Bather, Mayor, Browne, Langley, Cox, J. Nunn, Eyton, Bickersteth, E. Williams, Reginald Heber, King, Mortimer, Cameron, and Storer.

Mr. Heber urged, in a very impressive manner, the duty of not standing neutral in this cause. Much Christian Feeling was awakened at this Meeting, by the recollection of several Missionaries (Mr. and Mrs. Ward, and Mr. Mayor) who went from this county last year, and from the presence of Tooi and Teeterree, the young New-Zealanders, who had resided in the neighbourhood about four months.

Upward of 130*l.* was contributed after the Sermons and Meeting.

MEETING OF THE WORCLSTER LADIES' ASSOCIATION.

AN open Quarterly Meeting was held in the Assembly Room, in Worcester, on Wednesday Evening the 23d of September, in order to afford the Assistant Secretary an opportunity, in passing through the city, of stating to the Members and Friends of the Society its most recent proceedings. A considerable number of Ladies, and several Clergymen and other Gentlemen, attended the Meeting. Henry Sherwood, Esq. was in the Chair. In addition to the usual contributions of the Ladies, nearly 8*l.* was collected at the door.

SERMONS IN VARIOUS PLACES.

ON Sunday, September 13th, the Assistant Secretary preached at Seaforth, near Liverpool, in the Morning; and at Prescott, in the Afternoon. On Thursday Evening, the 24th, he preached at Campden, in Gloucestershire; on Sunday Morning, the 27th, at Tutbury, in Staffordshire; and on Sunday, October the 11th, at St. Matthew's, in Liverpool: on which day, also, the Rev. Samuel Lee preached at St. George's, Everton, in the Morning, and at St. Andrew's, in Liverpool, in the Evening.

The Collections, on these occasions, amounted to nearly 120*l.*

MEETING OF LADIES AT LIVERPOOL.

CIRCUMSTANCES inducing the Friends of the Society at Liverpool to defer, for the present, a General Meeting, for the purpose of forming an Association, the Assistant Secretary and Mr. Lee met such Ladies as at present collect for the Society, and some other friends, on Monday Evening, October the 12th, and detailed to them some of the most recent proceedings of the Society. About fifty Ladies were present. New Subscribers were added, and fresh zeal awakened in the Cause of Missions.

## REMARKS ON THE JOURNEY OF THE ASSISTANT SECRETARY.

AFTER a Journey, in behalf of the Society, of above four months' continuance, the Assistant Secretary returned to the House of the Society. On occasion of the Journey which he took, with the same object as the present, in the Summer of last year, our account of it was closed with some Reflections which arose out of the events of that Journey. On this occasion, also, the same course will be pursued.

It might have been supposed, from some circumstances which have recently taken place, that especial difficulties would be experienced in promoting the Cause of the Society. On the contrary, a greater measure of zeal is everywhere rising. Christians seem prepared to receive an impulse on the subject of Missions; and numbers readily enter into and act on the plain motives, which urge on them the duty of supporting Missions.

Some of the places, which were liberal and zealous in former years, have this year much exceeded in zeal and liberality. Very few have fallen short of former contributions. In many places, where nothing had been done before, liberal contributions have been this year made. More Associations, in aid of the Society, have been formed in the course of the last four months, than in any former period of the same duration.

A new feeling has been excited also in behalf of Missions, from the circumstance of Missionaries having proceeded to their labours, or being about to proceed, from many of the principal places where contributions have been raised. Those who have gone forth have left a good name behind them. So far from Missionary Ardour having failed by their loss, new zeal has been kindled in the hearts of those who have been left behind, and a great

additional interest excited in the cause in which their friends labour.

The tidings of the conversion of the Heathen, and the simple and affecting evidence which they give of a real change of heart, has had a most happy effect in reviving piety in the breasts of many at home. The simplicity of religion in its first reception, has shewn some the littleness of those things concerning which true Christians may differ, and the greatness of those in which they are agreed. It has led us to hope, that the conversion of the Heathen abroad, may be *as life from the dead* to many professing Christians at home.

Nor must we forget to state how truly delightful have been many of the scenes of Christian Piety and Zeal which the subject of Missions has occasioned; both in the Journey of the Assistant Secretary, and in those of other friends of the Society. Most affecting have been many of the Assemblies of Christian Congregations at Country Churches, on the Sundays or on week-days, when crowded multitudes have listened to the appeals in behalf of Christian Missions; and have contributed in a manner which shewed that their hearts were deeply engaged in the subject. They have thus afforded to the Clergymen, to whom the spiritual charge of them is committed, an encouraging evidence of sincerity; and have shewn, that the Christian Ministry has not been exercised among them in vain.

In these and various other ways, Missionary Efforts have yielded a local and a present reward. The money that is given, is, in most cases, given *not grudgingly, or of necessity, but from a ready mind*; and, as we may hope, with many prayers for the divine blessing.

Mr. Bickersteth was assisted in various parts of his journey, as we have shewn, by several friends. The Rev. Messrs. Burn, Cooper,

Dikes, Joseph Jowett, Thomas Cotterill, Roe, J. W. Cunningham, Sibthorp, Lee, and others, readily took a share in his labours. Mr. Sibthorp, in particular, devoted six weeks to the service of the Society; and rendered thereby most acceptable and efficient aid. An addition to the Funds has been made by these exertions, of about TWO THOUSAND FOUR HUNDRED POUNDS.

The Committee of the Church Missionary Society desire, through us, to return their sincere Thanks to these and other Friends, who have often, with much exertion and self-denial, assisted in promoting the objects of the Society. Nor can they forbear remarking the great advantage given to the Society, by the kind and voluntary assistance of such friends. The labour of visiting the Associations, though highly beneficial, has become, from their increasing number, so great, that it is impracticable for the Official Agents of the Society to undertake the entire work. The Committee trust, therefore, that the zealous and able friends of the Society will continue to assist in this work, as it cannot otherwise be carried on with vigour and effect.

#### FORMATION OF A LADIES' ASSOCIATION AT DONCASTER.

WE noticed the establishment of the Doncaster Association in the Number for June, p. 229. An Association of Ladies has been since formed in that town, in aid of the Society. Its Meetings are held monthly.

*President*—Hon. Mrs. Childers.

*Treasurer*—Mrs. Heaton.

*Secretary*—Mrs. Smith.

#### SECOND ANNIVERSARY OF THE SAFFRON-WALDEN AND NORTH-WEST ESSEX ASSOCIATION.

THE Second Anniversary of the Saffron-Walden Association, which

now embraces the North-Western part of the County, was held in the Town-Hall at Saffron-Walden, on the 22d of September, the Rev. Professor Farish in the Chair. The Room was filled with friends of the Society, who expressed themselves highly interested with the proceedings of the day. The motions, as is now usual, took a view of the Society's Missions, and recommended their support. They were made or seconded by the Rev. Messrs. Farish, Mandell, Markby, Scholefield, Atkinson, Clark, Maberly, Roberts, John, Henry and Nicholas Bull, and T. Martin, Esqrs.

The Report of the Association stated, that, like the Parent Society, it had received a very considerable augmentation of its patronage and funds, since the last Anniversary. A handsome Collection was made at the Town-Hall; and, previously, at various Churches in which Sermons had been preached for the Society by Messrs. Webster, Scholefield, and John and Nicholas Bull.

#### DERBYSHIRE ASSOCIATION.

##### *First Anniversary of the Stanton-by-Dale Branch.*

THE Conductors of this Branch Association availed themselves of the temporary residence there of the Rev. Thomas Dikes, of Hull, to hold their First Anniversary. This took place on the 22d of September. The Meeting was numerous and respectable: it was addressed by the Rev. Messrs. Dikes, Howard, Hey, Brown, and Wawn; and by Thomas Cox, Esq. and Mr. Tattershall. The sum of 17l. 8s. 6½d. was received at the doors. The sum of 31l. 4s. 0½d. has been transmitted to the Derbyshire Association, making a total of 62l. 19s. 4d. from this Branch since its formation. Its Collectors are very active and successful.

FIFTH ANNIVERSARY OF THE NORFOLK AND  
NORWICH ASSOCIATION.

SERMONS were preached on this occasion, on Sunday, Oct. 4th, by the Secretary of the Parent Society; by the Rev. T. D. Atkinson, Fellow of Queen's College, Cambridge; by the Rev. Wm Sharpe; and by the Rev. Edward Day: on Monday Evening, by the Secretary; on Tuesday Evening, by the Rev. Edward Edwards, of Lynn; on Wednesday Evening, by the Rev. W. Marsh, and the Rev. David Ruell; and, on Thursday Evening, by the Rev. J. W. Cunningham.

The Annual Meeting was held in St. Andrew's Hall, on Wednesday the 7th of October. On the motion of the Lord Bishop of Norwich, President of the Association, the Rev. Edward Edwards, of Lynn, was called to the Chair. The Chairman having opened the Meeting, the Report was read by the Rev. C. D. Brereton, one of the Secretaries. Motions were then made and seconded, respectively, by the Rev. W. Marsh and John Bignold, Esq.; by the Secretary, and the Rev. Mr. Robbins; by the Rev. T. D. Atkinson, and the Rev. Charles Simeon; by the Rev. Francis Cunningham, and Thomas Fowell Buxton, Esq. M. P.; and by the Rev. J. W. Cunningham, and the Rev. Joseph L'Oste.

In allusion to a part of the Secretary's Address, the Bishop of Norwich, in the close of the Meeting, expressed the most cordial regard and veneration for the character and labours of the Bishop of Gloucester, and his own warm attachment to the great cause which the Church Missionary Society

and similar Institutions were engaged in promoting.

Mr. Buxton communicated to the Meeting some important Facts, which he had learned from Sir Alexander Johnston, in proof of the diminution of crime in Ceylon, in proportion to the prevalence of Christianity.

Upward of Thirty Clergymen were present.

The Collections amounted to 103*l.* 3*s.* 0*d.* It appeared from the Report, that the sum of 1027*l.* 3*s.* 0½*d.* had been collected by the Association since the preceding Anniversary; making a total, from the establishment of the Association in the Autumn of 1813, of 4560*l.* 4*s.* 2½*d.* Of this sum the Ladies' Association has collected 847*l.* 0*s.* 11½*d.*

FIRST ANNIVERSARY OF THE PONTEFRAC T  
ASSOCIATION.

THIS was held on Friday, Oct. 16th, in the Town-Hall of Pontefract. In the absence of the Mayor, Dr. Jefferson was called to the Chair. The Mayor, who had been detained by official business, joined the Meeting in the course of the morning.

A Report having been read by the Rev. W. Richardson, the Rev. Daniel Wilson, who attended on the part of the Parent Society, stated its progress and its prospects, and urged the most ample support of its designs.

Resolutions were moved or seconded by the Mayor, and by various Clergymen and Lay Gentlemen. The Meeting was numerously attended. The Association promises to become an efficient and permanent support to the Church Missionary Society.

## Foreign Intelligence.

### NORTH AMERICA—UNITED STATES.

#### BIBLE SOCIETY.

#### *Effects of the Distribution of the Scriptures.*

FROM the Eighth Report of the Connecticut Bible Society, we extract the following testimony on this subject.

With unutterable emotions of joy and gratitude, do Christians contemplate the blessings which have flowed to mankind, through the instrumentality of Bible Associations. Hundreds of thousands of destitute persons have been furnished with the Word of Life, who would otherwise have remained in want.

The attention which is paid to the distribution of the Bible among the Poor, and to the diffusion of it among the Heathen, has excited an uncommon spirit of prayer; and it gives the Christian new and enlarged feelings, when he comes before the Mercy-Seat, in behalf of those who are perishing in spiritual ignorance. But a short period has elapsed, since Christians in general did not think or know of the astonishing want of Bibles among men: but now they take a comprehensive view of the world; and daily do their pity and benevolence lead them to pray, that every rational creature on earth may have the Word of Eternal Life.

And, while this exertion to spread the Scriptures among others has awakened a special compassion for the needy, it has led the people of Christian Countries to set a higher value, themselves, upon that best of books; and has induced them to look into it with a more earnest attention than they had done in former times. A few years since, the Bible was greatly neglected and overlooked; now, no book is so abundantly called for, or so seriously read. The Sacred Volume was the book which Josiah found in the temple, where it had long been forgotten!

A remarkable zeal operates among the Ministers of Christ, generally, in illustrating and enforcing Divine Truth. The study of the Holy Scrip-  
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tures is considered essential to the science and profession of Theology. The attention bestowed upon Bible Societies has made them feel very sensibly the value of the Inspired Writings, and has given a new interest and animation to their public ministrations.

The attention of Christians in the United States has been, of late, much engaged in devising plans and forming Societies for the improvement of the Africans and their descendants, who form a part of their community. In our Number for February, pp. 60 and 61, and in that for August, pp. 348—350, we stated the object and proceedings of the Colonization Society. Other Institutions have been recently formed, with the view of raising from among the Africans themselves and their descendants, a body of Christian Teachers, not only for the benefit of their countrymen in the United States, but with the ultimate view of carrying the Gospel by their means to Africa.

We have now to bring before our Readers, no less than Three Institutions of this nature.

#### AUGUSTINE HALL.

#### A SEMINARY FOR AFRICANS AT PHILADELPHIA.

A PROPOSITION was laid, some time since, before the Members of the General Assembly of the Presbyterian Church, for the establishment of a Seminary to educate African Youth for the Ministry, by giving them classical and scientific instruction, preparatory to the study of theology. The late lamented Mr. Mills, well known as a zealous and successful Missionary, interested himself warmly for the establishment of such an institution.

The subject had been long talked of among enlightened and humane persons: such a Seminary has, however, been commenced in the city of Philadelphia, among the Africans themselves.

A Board of Superintendents has been organized; and a Committee appointed to procure funds, by subscription, among the Coloured People, and to ascertain what number of Pupils would be likely to enter the School. The Rev. Nathaniel R. Snowden, a graduate of Princeton College, is elected Principal of the Seminary, which has been styled "Augustine Hall."

Some Africans, who have no children to educate at present, have subscribed liberally toward the establishment and support of "Augustine Hall." A few very promising African Youths are engaged in the study of Latin, English Grammar, Geography, &c. and have made great progress for the time. Examinations have been held, which were attended by a considerable number of Coloured People, and others; who expressed much satisfaction at the progress which the Youths had made. Could funds be procured, many, who are unable to defray the expense, would willingly devote themselves to the Ministry.

In a Circular Letter issued by the Board, it is said—

This is surely the true way to strengthen the African Missions. Let Youth, instructed in a knowledge of the Original Scriptures, and in general Science, be raised up to display the banners of the Cross, from the Mouth of the Nile to the Cape of Good Hope, and from the Straits of Babelmandel to the Mouth of the Gambia; where there are 50,000,000 of our fellow-creatures destitute of the Word of Life.

There have been combined in this city, many circumstances highly favourable to this object. Through the benevolent exertions of the pious of different denominations, and particularly of the Society of Friends, nearly

all the slaves in Pennsylvania have been liberated. Many Africans possess very considerable wealth and very liberal views. There are twelve English Schools, in which there are 500 Coloured Children, acquiring the elements of learning. These will be leaders to "Augustine Hall." There are three flourishing Christian Congregations. One of these, in six years, increased from six Communicants to two hundred. Truly we behold Africa stretching out her hands unto God!

The Ministers of the three Congregations above mentioned, who are themselves Men of Colour, are zealously engaged in supporting this undertaking.

NEW YORK AND NEW JERSEY AFRICAN SCHOOL.

THE Synod of these two States has appointed a Board of Directors, to establish and superintend an African School, "for the purpose of educating Young Men of Colour, to be Teachers and Preachers to the People of Colour, within these States and elsewhere."

BOARD OF DIRECTORS.

<i>Ministers.</i>	<i>Laymen.</i>
Dr. Jas. Richards,	Hon. A. Ogden, LL.D.
Dr. Edw. D. Griffin,	Saml. Bayard, Esq.
Dr. J. B. Romeyn,	Jos. C. Hornblower,
Mr. Robert Finley,	Esq.
Mr. John McDowell,	Mr. J. E. Caldwell
Mr. Gardiner Spring.	Mr. Zechariah Lewis,
	Mr. R. Havens.

ADDRESS OF THE BOARD.

The Board beg leave to submit to the public the following thoughts on the subject of preparing, for the great Negro World, Teachers of their own race.

By computations founded on the latest information, there are in Africa and its Islands, twenty millions of the proper Negro Race, beside thirty millions who differ from them more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and



the West-India Islands, to say nothing of New Guinea. Here then is a vast world of twenty-three millions of souls (beside the thirty millions before mentioned); a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark, united.

Though we are fully persuaded, that, to the end of the world, there will remain different orders in society, it cannot be supposed that so considerable a portion of the Human Race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the globe, are always to be regarded as made only for slaves, and to be excluded from the blessings of Christianity and Civilization. In those days which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. On the Niger as on the Thames, temples will arise to the Living God.

If Africa is to stand forth in the glory of Christianity and Civilization, her own sons, and not the sons of strangers, must be the Instructors of her Youth, and her Ministers of Religion. No nation will ever advance far in any improvement, but by the instrumentality of her own children. Strangers may make a beginning; but strangers cannot continue to support her Schools and her Churches. History presents no instance of the kind. Apostles and Missionaries may pass over a country, but Native Teachers must finish the work. So it was in primitive times. So it was in every country of Europe, when it received the Christian Faith. So it is in India, at the present day. Hindoos prolong and extend the order, which European Missionaries have established.

To say that Africans are not competent to become Teachers and Preachers, is therefore to say that one quarter of the world is never to support a Christian Church. And why is this said? Are not the Coloured People of these States as competent for such offices as Hottentots, many of whom are now proclaiming to their countrymen the

*unsearchable riches of Christ?* We are not to judge of the power of the lion, from what we see of him engaged and enchained. Let us not first debase and then libel. If we would judge of the sleeping energies of African Minds, let us peruse some portions of Modern History, over which for obvious reasons we must here cast a veil: let us look to the progress made in our Sunday Schools, and in the African Seminary recently established in one of our cities.

If Africa must have African Teachers and Preachers, who shall prepare them but the Christian World? Africa has no science to communicate: Africa has no religion to impart. For the present, and for a considerable time to come, she must be a passive receiver, and Christian Nations must convey to her light and grace. If any of her children are taught, and made competent to instruct their countrymen, European or American Benevolence must teach them. We must begin the series of a Gospel-Ministry, that shall perpetuate itself among the tribes of that vast continent.

This work plainly devolves on America, rather than on Europe; for two reasons.

First, the great mass of the transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe, the number in the United States alone, compared to that in all Europe, is as fifty to one. Here, this vast mass is concentrated: there, the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are to those enjoyed by any nation in Europe as two or three hundred to one: and our chances to find proper subjects are still greater. Here, special attention may be easily directed to form the African Character: there, the attempt is almost impossible. Perhaps in no district of Europe could an African School or Congregation be collected: either of these might be done in almost any neighbourhood south of New-England, and even in the large towns of that part of the Union. No spot on earth is so well fitted for the sublime and holy effort, as that on which we dwell.

Secondly, no portion of the world is so deeply indebted to Africa, as this Western Continent and its Islands. This is the prison which has received all her captive sons. America is the only civilized country in which slavery is allowed. Though some of the Christian Nations of Europe tolerate it in their American Colonies, not one of them, it is believed, admits it in the parent state. This land of freedom is the only enlightened land of slaves! On the principle of slavery we have nothing to say. We only affirm that America is the great receptacle, which has received the streams that Africa has discharged. And, for this, we owe her large arrears.

The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but, in the Name of the Lord, they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings.

The Board at present have no funds; and, for these, they cast themselves on the charity of a compassionate public; making their appeal especially to those, whose hearts are penetrated with the love of Christ. The tears of Africa will not plead in vain. The injunctions of a Saviour will not be heard in vain. They only add, that any donations conveyed to their Treasurer, Joseph C. Hornblower, Esq. of Newark, will be gratefully acknowledged.

The Board hope to be ready to receive applications from young men without delay, and will be thankful for notices of proper characters from any part of the Union. Applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well

recommended. Correspondents will please to direct their letters, except those which contain donations, to the Secretary of the Board.

By order of the Board,

JAMES RICHARDS, *President.*

EDWARD D. GRIFFIN, *Secretary.*

#### NEW ENGLAND EDUCATION SOCIETY.

A THIRD Society has been formed, with similar views to the others, under the title of "The Education Society for People of Colour in New England."

#### EXECUTIVE COMMITTEE.

The following Gentlemen have been appointed to the direction of the Society's concerns.

Rev. T. Baldwin, D. D. *Chairman.*

Rev. John Codman.

Rev. Daniel Sharp.

Rev. Sereno E. Dwight.

Rev. James M. Winchell.

Rev. Thomas Paul.

Rev. Richard S. Storrs, *Secretary.*

#### ADDRESS OF THE EXECUTIVE COMMITTEE.

It may not be improper to state some of those facts, which have given birth to this Society; and which inspire the expectation, that it will meet with the patronage of an enlightened public. The number of Coloured People in New England is several thousands: they are less numerous, indeed, than in any other portion of the United States, of equal population; but they are almost without exception free. They have imbibed, at an early period, the consciousness of freedom; and, with it, are mingled a thirst for improvement, and an ardent desire to share in the comforts of the social state, without interruption from those prejudices which too often produce collisions and permanent hostility. In many instances, they discover a degree of public spirit, more honourable to their character in proportion to the untowardness of the circumstances in which custom and law have placed them. Their industry and integrity have secured to many of them a competency of wealth; together with that respect from society at large, which elevates them above the sordid views usually connected

with a state of servile dependence. In these circumstances, they are prepared, in a good degree, for receiving the seed of Divine Truth and bringing forth the fruits of it.

If but few Churches in New England are formed exclusively from this class of Society, it is not to be attributed to a marked deficiency of piety and zeal among them, but to their dispersed and disjointed situation. Many individuals of them are connected with regular Churches, and walk conformably to their profession. They are not, and cannot justly be expected to be, distinguished by their literary acquirements. Various circumstances have conspired to prevent that mental improvement, of which they are naturally no less susceptible than more favoured orders of Society: and, if at any time their piety be less under the regulation of sound discretion than is desirable, the charity which *thinketh no evil*, will find a sufficient apology for them in the well-known and incurable defects of their education.

Instances of exemplary piety frequently occur among the Youth of Colour: and, when they are converted to God, they have sometimes warm desires to *strengthen their brethren*. Why should not their desires be gratified? Cannot the embarrassments under which they lie be removed, and the evils that flow from an indiscreet zeal be obviated? Is *the ministry of reconciliation* confided solely to the children of Shem and Japhet? Has heaven interdicted sacred employment to the posterity of Ham? It cannot fail to occur to every reflecting mind, that People of Colour, having the same native sensibilities as other men, will cherish stronger attachments to a Religious Instructor of their own complexion, and allow to him a greater influence over them, than to another of fairer skin. The principle of sympathy admits neither of being controverted nor ridiculed: It is inseparable from human nature; and its effects equally astonishing and salutary, in numberless instances.

Where sincere piety is connected with a vigorous intellect, and both lie concealed beneath much rubbish, it is highly desirable that they be extricated from their unfavourable situation, and brought forward to occupy

some enlarged sphere of usefulness. The best talents are often buried in obscurity, because indigence, or complexion, or some other unhappy difficulty prevented them from rising into notice: nay, they are often frittered away, and made contemptible or baneful, because employed irregularly, and without that judgment that can be matured only by serious study and faithful instruction.

It is to search out and bring forward this description of Youth among People of Colour—to strengthen their powers—cultivate their pious affections—direct their studies—inspire them with *zeal according to knowledge*—elevate their views, and prepare them for wide fields of labour and usefulness—that this Society is formed. The sphere of operation is humble; but the object is indescribably glorious. Difficulties are anticipated, but not feared. Assistance will be needed, and we doubt not that it will be afforded.

Were nothing more contemplated than raising up and qualifying Ministers for the Coloured Part of New-England Population, the object would be sufficiently important to engage the attention of all whose compassions yearn over this neglected, and too often despised portion of our fellow-countrymen. But the views of the Society are much more extended: they embrace the welfare of other lands. They stretch across the mighty waters, eager to plant the standard of the Cross on every hill of that vast Continent, which has hitherto ignobly submitted to the baleful Crescent, or crouched under the iron bondage of the vilest superstition. They reach forward to the period, when the moral deserts of Africa shall submit to cultivation; and verdant groves or fertile valleys, watered by the streams of Siloa, shall meet the eye that has long surveyed only the wide-spread desolations of slavery, despotism, and death! It is their *hearts' desire and prayer to God*, that Africa may be saved.

That they may prove the sincerity of their desires and prayers, they are aware that correspondent efforts will be expected from them. Those efforts, relying on heaven for strength, they are resolved to make: nor are they to be deterred from their undertaking

by any thing short of an absolute inability to proceed. If God frown, and the Servants of God refuse the aid of their prayers and contributions, we may fail in our first effort. But we look for no such disappointment. We live in an age when men are fast learning what they have long been slow to believe—that *it is more blessed to give than to receive*; and we are well assured that *Ethiopia will soon stretch out her hands unto God*, and receive those spiritual blessings, through the instrumentality of her sons, once enslaved in Christian Lands, that will infinitely outweigh all the miseries to which tyranny on the one hand, and weakness on the other, have subjected her.

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BOARD OF FOREIGN MISSIONS.

DEATH OF HENRY OBOOKIAH,

*One of the Youths from the Sandwich Islands.*

THE friends of the Heathen in America have been called to a similar trial, in the death of this Young Man, with that of the Church Missionary Society in the decease of Simeon Wilhelm. Some particulars of his last hours are given in an American Publication, from which we extract them. They are contained in a Letter from a Lady near Cornwall, in Connecticut, where the Foreign-Mission School is established. The Letter is dated February 21, 1818.

I have just been to Cornwall, to attend the funeral of the lamented Obookiah. He is not to return to Owhyhee; but God has taken him to Heaven. He was ripening for Heaven, while we thought that it was for a Mission to the Heathen. But we trust his death is to be made a means of as great a sum of good, as a long life of usefulness might have been.

His deportment, in sickness and in death, has been of the most marked kind. Perhaps he came hither to teach Christians how to die. His heart, however, has constantly burned with an ardent desire to return to Owhyhee; and, on the day of his death—though through the whole of it Heaven seemed open to his view—he several times burst into tears, remem-

bering his Native Island and perishing Brethren, to whom he had hoped to carry the news of the Gospel. Still he continually thought that God will do right; and that it was better for him to depart and be with Christ. He sent a note, the Sabbath previous to his death, "beseeching that he might be spared to carry the Gospel to Owhyhee; but that, whether he lived or died, God might be glorified."

He addressed a great deal of conversation to his Brethren; and took leave of them all with the greatest affection and composure. Thomas was his bosom companion. They expected to go home together. They were continually praying and weeping together, and felt as though they could not be separated. "You will not go with me to Owhyhee now," said Thomas to him, "and I cannot go alone." Henry put his hand before his eyes, and appeared in prayer: he then looked at Thomas, and both burst into tears. When he was dying, the other Youths hung on one another's necks, overwhelmed with grief; but, at that moment, Thomas was raised above sorrow, and did not shed a tear: he seemed transported with heavenly views.

Henry departed in perfect peace. He had no struggles; and the attendants said that the smile on his countenance surpassed any thing that they had seen. I saw the Heathen Youths stand round, to take leave of the remains of their beloved companion. I was struck with the dignity and affection which they manifested. I told Thomas he must not be discouraged; for perhaps God meant to do all that by him, which we expected of Henry. "Yes," said he, "I wish to stay and do God work; but I shall not see Henry in these streets again: There he walks! in the streets of the New Jerusalem!"

On entering the burying-ground, the Anthem was sung, *Blessed are the dead which die in the Lord*. Mr. Dwight made a short Address at the grave. Mr. Beecher preached on the occasion from, *Clouds and darkness are round about Him: justice and judgment are the habitation of His throne*. Some memoranda of Henry's conversation were read, and the whole scene was one of the most affecting which a people are ever called to witness.

Mr. Beecher remarked, that if the Churches of New-England had chartered a ship to go to Owhyhee, and bring Obookiah that he might be converted and die as he has, they would be amply recompensed. "Who will say that he has done TOO MUCH FOR HIM?—who would wish to take back the prayers which he has offered for him, or the alms that he has given? or rob Heaven of its joy at his conversion and triumphant entry, or Henry of his crown?"

#### BAHAMA ISLANDS.

##### BRITISH AND FOREIGN BIBLE SOCIETY.

###### *Gratitude for the Scriptures.*

A MINISTER in New Providence, in acknowledging an acceptable and seasonable supply of the Scriptures, thus writes—

The attention of the Committee could not have been directed to a part of his Majesty's Dominions, which stood more in need of Bibles and Testaments than the Bahama Islands. Numbers of families who had no Bible or Testament (some indeed had a few leaves carefully preserved), now possess the Book which they prize above every other; and they rejoice in their possession. One poor woman told me that she never read a Chapter in the Testament in her life, till she read one in the Testament which I let her father have; and that she never received such light as she did from reading it. The Committee would be pleased to see the poor old widows reading their large Testaments: they consider themselves rich indeed, and they requested me to return their thanks for so great a gift: some of them would insist on giving the widow's mite, and some gave sixpence.

All the Spanish Testaments are disposed of. Forty-eight were sold in one day. Dr. Dumaresq, who took upon himself the disposal of the whole, having been acquainted with many of the Spaniards, told me, that, as soon as they found it to be the New Testament, the avidity with which the books were purchased was beyond description. Dr. Dumaresq has received applications for upward of a hundred Testaments.

#### ANTIGUA.

##### DISTRESSED FEMALES' FRIEND SOCIETY.

THE state of many Females in Antigua was forcibly depicted in communications which we laid before our Readers in the Volume for 1816, pp. 146—150 and 195—197. The "Distressed Females' Friend Society" has been formed, in St. John's, for their relief.

###### *Report of some Cases relieved by the Society.*

An account of the situation of a few of the Young Females who are the objects of this Society's care, will serve to introduce the statement which next follows respecting the assistance rendered by the Church Missionary Society. This account is extracted from a Report made by the Secretary.

The first object of the Society's care, was a Girl between twelve and thirteen years of age, who frequently passed our door, dirty and ragged, before the formation of the Society. On conversing with her, we found that she was entirely neglected, and had not even learned her letters. Her employment was to go on errands; and to buy rum for a drunken grandmother and a degraded aunt, with certain discarded overseers who frequented their house, which was too despicable to receive men of higher rank. My sister and a guide went thither one evening, and begged for the child. She was given up; and was placed, by the Committee, with a respectable married woman, with whom she is taught reading, writing, needle-work, and washing. She shews great tenderness and regard for religious things; is thankful for the notice and protection of the Society; and thinks that she would rather die than return to her former degraded and miserable situation. She is entirely supported by the Institution.

One of the Committee received a message to visit a dying woman, who had something to ask of her. She found her request to be, that she would take charge of her daughter, a child of about ten years of age. This woman then felt in her mind and

body, the dire effects of a life of sin; and wished that her little girl might be saved from her own misery. She had two other daughters, the eldest not yet sixteen years of age, then living abandoned lives. The Committee sent for the child, as soon as the mother died; and boarded her with a pious family, where she will be taught to wash, iron, read, and work: and they gave charge, which they believe is attended to, that she should never be permitted to visit her sisters.

A decent-looking Woman called on us, to beg assistance for her only daughter, twelve years of age. She had herself emigrated from Montserrat, with this child, in the hope of making a livelihood here; and assured us, that, with all her industry, she could not provide for the child. She had taught her to read a little. A Member of the Committee instructs her gratis; and she is occasionally assisted by the Society with clothes and shoes. She is well behaved and promising. We have had the pain to hear that the mother, having failed in her plan of business, has abandoned herself to sin. We feel great concern for the child, who of necessity still resides with her mother.

The Committee learned that another Woman from Montserrat, who lived in a bad part of the town, and associated with sailors, had two daughters, about eight and ten years of age. They succeeded in placing these children at a Day-school, to read and work. They did not know their letters, nor had they ever been at a Place of Worship; so that the first time they were carried to Public Worship, when the Minister began to pray, the eldest was much affected. She always shews a tenderness of spirit, on receiving religious instruction, though otherwise very wild. It is matter of grief to us, that our funds will not allow us to take them from their mother. She is indolent, and seems as if she would be very willing to give them up to us. Many of these unfortunate women express their inability to instruct and bring up their daughters; and great thankfulness to any decent people, who notice them, even where they do not receive pecuniary aid.

A Woman who had emigrated from

Guadaloupe when a child, with an old grandmother, and was afterwards left unprotected, a prey to the reigning evil of the country, was brought to me with three of her children. The youngest child, three weeks' old, was in her arms. I learned that there was one sick at home; and that, upon being deserted by the father of the eldest children, she had taken up with a Sailor, who was drowned about the time of her delivery. She had expended her little all for food, and would have starved that day, but for the charity of the person who conducted her to me. Some assistance was afforded her. The Committee put her little daughter to School, until the funds will permit them to remove her into a situation more favourable to good morals. The boys have been recommended to the St. John's Charitable Institution.

We have under the care of the Society two children of an African Woman by a White Man; who purchased her from a vessel, freed her, made her mistress of his house, and treated her and the children with uncommon regard. When dying he made a Will, leaving them all he was worth, consisting of a good house in town, plenty of stock on the estate which he managed, and his furniture and ready money. The Will was destroyed by his brother. A Bill in Chancery has been filed against the brother, but the business has not been brought to a close. The children were almost naked, and truly miserable, when the woman brought them to us. They receive clothes and shoes, occasionally, from the Society. One is schooled gratis by a friend, the other at the expense of the Society.

Two of our children are Officers' children; and a Girl in her teens, occasionally assisted by the Society, is daughter to a General, who was accustomed to notice her some years ago. Her mother and grandmother died, when she was quite young. She receives schooling at the expense of an Association of Coloured Men, called the St. John's Charitable Institution.

There is a part of the town called ThePoint, where there are generations of bad women of all colours; for here they mix very much. No guide or

instructor has ever appeared for these. In some of these families there are, perhaps, one or more Girls, who, if removed, might escape pollution. I was much struck with one of these girls, a few days ago, walking in the streets bare-headed and bare-footed; and sent a person to trace her to her habitation. I found that she was the youngest in the family; and the vicious mother having handed down sin and folly to the rest, was the only one respecting whom it would be proper to interfere. The mother has promised to call on me. If, by means of the Society's exertions, the Girl should be brought to lead a virtuous life, she will be the first of her family who has done so.

The Cases of other Young Females under the Society's care, are much the same as those which have been detailed.

CHURCH MISSIONARY SOCIETY.

*Relief of Distressed Females.*

IN appealing to the Inhabitants of the Island for support, the Committee of the "Distressed Females' Friend Society," urge the example of liberality afforded from this country:—

One Lady, in consequence of reading the representation in the Missionary Register, sent to the Secretary of the Church Missionary Society, Trinkets to be disposed of, which sold for six guineas: another, beside giving 11*l.*, bestowed Trinkets valued at 5*l.*: a third gave 100*l.*: a fourth sent 200 Frocks: and several others sent materials for making them other garments. Such instances of Christian Munificence should not merely excite our admiration; but induce a desire also of imitation. If our means are more scanty, yet let us prove by our actions, so far as we have it in our power, that our hearts do not expand less widely than those of strangers toward the unfortunate of our own Island.

The Fund, created by these Benefactions, has been applied to the relief of Young Females, desirous of leading honest and virtuous

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lives; but who, for want of means, were residing in bad houses, with their wretched mothers or other relatives. These were chiefly such as had been taken under the care of the "Distressed Females' Friend Society." Half the expense of four of these Young Women was paid out of this Fund, assistance rendered to another, and about Fifty Dollars distributed among eight Young Women of exemplary character.

The following Report of the distribution of the clothing, and of the relief afforded by the money, will gratify the Friends to whom these Young Females are indebted for this kindness.

Many of the poor little Orphans received the dresses with tears. Some of the Teachers shed tears of gratitude to God and to their Benefactors, and exhorted the children to love and to pray for their kind friends in England. This present of dresses has been truly a seasonable help. It has greatly encouraged both children and parents. They have clothed many who were almost naked; and brought them into the way of receiving instruction, which they would probably have been lost for want of.

The Young Women among whom the money has been distributed, are much relieved and encouraged by it. Three of them are in great distress; having lost their mother, who, by her industry united to theirs, enabled them to earn a livelihood. They expect all their earnings for twelve months will be taken to pay the medical and other necessary expenses. One of them has an affection of the liver, and cannot do much. These had six dollars. Many, many prayers are put up for our friends at home, as well as for the few here who feel for these neglected children and young people.

Some who were relieved were among the first of the children taken into the Girls' School; and who, by means of the School, have been kept in the path of virtue and religion. The situation of this description of Young Women is truly distressing. They would cheerfully work hard, but em-

ployment to any tolerable extent is not to be obtained; and the little which they can procure, they find great difficulty in getting paid for, while they are continually subject to the taunts and sneers of their vicious relatives and former acquaintance. Five of them are now Teachers; and, of four of them, Mrs. Gilbert thus speaks in a Letter to Mrs. Dawes:—"They have been among our first scholars; and have always conducted themselves with great propriety, and withstood powerful temptations to sin. They have had ensnaring offers of money, but have preferred *suffering affliction with the people of God, to enjoying the pleasures of sin for a season.* We have reason to think that they are all truly religious. Their relations refuse to assist them, when they know they might obtain ample temporary relief by adopting the same degraded course of life with themselves.

Nearly the same may be said of a fifth and a sixth, except that they were not among the first Scholars.

It was thought proper to give some assistance to these Young Women; not only for their own sakes, but for that of the Children now in the School, who would feel discouraged at seeing those who had preceded them in it, actually wanting sufficient clothing and necessary food.

Many of the poor little things, who have been accustomed to wear shoes, and are very delicate, are now bare-foot; and some who have been sick, are not able to attend the School from the same cause. Since the breaking up of the Naval Establishment, their mothers are many of them nearly starving. Some who had brothers, or sons employed as artificers in His Majesty's Yard, who used occasionally to give them pecuniary aid, are now without help from any quarter. I am almost ashamed lest I should appear unreasonable; but if our friends could send us some half-worn, or strong coarse shoes, it would be a very acceptable gift.

Mr. Dawes states the following as his views, of the most effectual application of this benevolent fund.

*First.* In rescuing such Girls and Young Women, as appear to be in great danger.

*Secondly.* In assisting and encour-

aging such Young Women as have hitherto answered the expectations of their benevolent friends; and still promise, by divine grace, to continue or become useful and virtuous members of society.

*Thirdly.* In assisting such Mothers, or other Relatives of Girls and Young Women, as, being aware of the dreadful consequences of a vicious life (some of them from their own sad experience) are now exerting themselves, and submitting to difficulties, reproaches, and privations, in order to preserve those under their care from similar misery.

The caution necessary in selecting the most proper objects of the First Class, has been the cause that their number is not greater; but when it is considered, that it will receive frequent additions, and that each girl will probably remain on the list for several years, and, after the term of her instruction is expired, will require occasional assistance, it will appear that there is reason earnestly to hope and pray that this fund may experience considerable augmentation. The objects belonging to the Second and Third Classes were sufficiently evident.

## WEST AFRICA.

### SIERRA LEONE.

*Death of the Rev. W. Garnon and others.*

WE are much concerned to state that the Rains of the present year have been, in some places, particularly unhealthy, and have proved fatal to the Rev. William Garnon, late First Chaplain of the Colony, and other friends. On the 21st of this month, his afflicted Widow unexpectedly arrived in London, having landed that morning at Portsmouth. Her return was rendered necessary by her own state of health.

The Rev. F. Wenzel's constitution had long been giving way. Finding himself dangerously ill, Mr. Garnon was sent for in the middle of the night. With his accustomed benevolence he immediately rose from his bed; and, regardless of his own health, went at once to strengthen his Brother in his last hours. The rain poured



in torrents the greater part of the night. Mr. Garnon, being completely wet through, was soon after seized with fever of the inflammatory kind, from which he never recovered. He died on Wednesday the 29th of July, full of holy and humble joy in the Lord. Mr. Wenzel died on the following Saturday.

Mrs. Collier also, Wife of the Second Chaplain, having been delivered of a still-born child, died the day before Mr. Garnon.

All who have at heart the welfare of Missions, will deeply sympathize in these heavy losses. Mr. Garnon was one of the most disinterested, zealous, and devoted friends that the Society ever had. His spirit of kindness and conciliation gained the hearts of all in the Colony. Mr. Wenzel was an old labourer in the vineyard, worn out in the Society's service; and the gentle and amiable spirit of Mrs. Collier promised great good to the Female Children of the Colony. Ours is the loss. They have fallen in a happy service. *Blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them.* We shall state farther particulars in our next Number.

Connected, however, with these distressing tidings, a series of dispatches of a most encouraging nature, respecting the progress of real religion among the Negroes, has been received. We purpose to give these communications at an early period. The Missionaries seem animated by an excellent spirit, and are heartily disposed to persevere in the midst of every difficulty. They earnestly solicit farther assistance.

#### RUSSIA.

##### BIBLE SOCIETY.

*Use of the Scriptures in the Russian Army.*

THE Rev. Robert Pinkerton writes from Mogileff, dated June 10, 1818, that the White Russian Bible Society had distributed 1800 Bibles and Testaments in the Army.

According to the regulations (he writes) of the late much-lamented Field-Marshal Prince Barclay de Tolly, each regiment was at first furnished with one Bible and twelve Testaments. The Bible was given to the Chaplain of the Regiment; and each of the twelve companies, of which it is composed, received a Testament: and the Chief Priest of the Army informs me, that, at stated times, each company is assembled to hear the Testament read. Those also among the Soldiers, who are capable of reading, have opportunities of obtaining copies for themselves; but, as the number of these is but small, the above regulations were thought to be the most proper, in the first instance, for making the Soldiers acquainted with the saving truths of the Gospel. Many of the Officers have purchased Bibles for themselves, particularly in the French, German, and Slavonian Languages. The amount of Subscriptions and Donations already received from different regiments, is about 10,000 rubles.

*Jews eager for the New Testament.*

On this subject, Mr. Pinkerton says—

In the town of Skloff, which is mostly inhabited by Jews, I found them exceedingly desirous of obtaining Testaments. They told me that they had seen one in the possession of a young man, belonging to a village, but that he would not consent to let them have it. This roused their desire to obtain copies for themselves. I distributed ten Testaments among such of them as I found capable of understanding them; and was sorry that I had no more with me, as many came afterwards, earnestly begging for them. The number among the Jews in this country, who understand the Hebrew, is much greater than I formerly supposed.

Of the Jews in Witepsk, he writes—

The number of Jews in this city is great: they compose upwards of one half of the inhabitants, who are reckoned at 12,000. One of the Directors of the Committee, General Tschorba, is very zealous in circulating the Hebrew Testament among them.

## Miscellanies.

### REMARKS ON GEOGRAPHICAL DISCOVERIES.

WE have long wished to communicate to our Readers the various Discoveries of the condition of the more unknown parts of the world, which are daily effected, under national or commercial direction, or by individual enterprize. The activity and ardour which were cherished by War, have received a better direction: and this happy return of Universal Peace, by disturbing the unnatural and artificial relations among mankind which had grown habitual during a protracted conflict, has called into action the energies of numberless minds, for the re-uniting of ties which had been long broken, or for supplying their loss by the forming of new relations. A generation has grown up under the oppressive restrictions and limitations of a state of general war; and, now that the burden is removed, both nations and individuals are pushing forward, with various objects and views, to the discovery of those parts of the world which have been hitherto but little known, in the hope of consolidating and increasing the public strength, or of gratifying individual curiosity.

But the Christian, while he participates with others in every laudable feeling of this nature, regards Geographical Discoveries with a peculiar interest, in proportion as they are likely to open an access for the Blessings of the Gospel to unknown regions of the Empire of Ignorance and Sin.

In this view, such Discoveries become intimately connected with the object of our Work; and we greatly regret that our limits will not allow us to notice them, to the extent which we could wish. We shall, however, attempt an abstract of such Discoveries as we may have opportunity.

At present we shall call the attention of our Readers to a remarkable Conversation between Captain Smyth (whose name, in connexion with North Africa, is well known to them) and the reigning Bashaw of Tripoli; as it opens a

#### PROSPECT OF ACCESS, FROM TRIPOLI, INTO THE INTERIOR OF AFRICA.

We extract, from the Quarterly Review, No. 36, pp. 370, 371, the following introductory observations on this Conversation.

The time must come, and we are willing to hope that it is not very distant, when the veil of African Mystery will be thrown aside. Even now the prospective view appears to be enlivened with a brighter colouring than has yet tinted the African Landscape. Never, certainly, was there a fairer prospect of success, in pushing researches into the Interior, than under the pledged protection of the present Bashaw of Tripoli; whose earnest and anxious wish to do that which may be acceptable to the Prince Regent and his Government, whose marked attentions to Englishmen, whose alliance with Fezzan and Rouman, and offers of protection to

any English Traveller who may be disposed to visit those countries, are guarantees of safety which no former traveller enjoyed.

The temper and disposition of the Bey, the encouraging frankness with which he enters on the subject of Discoveries in the Interior of Africa, and the sincerity of his intentions to fall in with the views of the English, are strongly evinced in a conversation which Captain Smyth and our Consul recently held with him and with some of his officers, which is so curious as well as important, that our Readers, we think, will not be displeased with having it laid before them from the original minutes.

We extract, as follows, this Conversation, at large;—

Q. His Royal Highness the Prince Regent, by a magnanimous perseverance in the cause of humanity and justice, having

bestowed peace on Europe, is now solicitous to extend his benevolent views to the Natives of those regions lying to the southward of the dominions of your Highness, and the several Kings, your Allies; will your Highness therefore assist so laudable an object, by affording your protection?

*A.* I shall be happy to render every assistance to such an undertaking. I have already shewn that to two Englishmen, who came here some years ago.

*Q.* Is your Highness certain that they were Englishmen?

*A.* They said they were; and that they came from Egypt, by way of Fezzan.

*Q.* Does your Highness, or any person in the Divan, recollect either of their names?

No answer was given to this question for some time; on which I asked if the name of one might not be Horneman, when Mourad Reis said he now recollected it was.

*Q.* How long is it since they were in Tripoli?

*A.* About fifteen or sixteen years.

*Q.* What became of them after they left Tripoli; and where were they bound to?

*A.* They returned to Fezzan, with intent to penetrate southward to the Nile (Niger), and thence by the river to Tombuctoo; but one of them, who had been ill of a fever occasioned by drinking too much bad water after fatigue, died at Aucalaa.

*Q.* Was that the same person mentioned to me last winter by the Bey of Fezzan?

*A.* The same. The Bey had charge to conduct them to Bournou.

*Q.* Does your Highness know what became of the other?

*A.* He continued his journey, but fell ill at Houssor, in the dwelling of a Tripoline Merchant established there; and, resuming his travels before he was perfectly recovered, relapsed, and died at Tombuctoo.

*Q.* Does your Highness know whether either of them left any papers, books, or effects?

*A.* No; but I will direct an inquiry. Moors never destroy papers.

*Q.* Does your Highness imagine it difficult for a party to reach the Nile (Niger), through the dominions of your friend, the King of Bournou?

*A.* Not in the least: the road to Bournou is as beaten as that to Bengazi.

*Q.* Will your Highness grant protection to a party wishing to proceed that way?

*A.* Any person wishing to go in that direction, I will send an embassy to Bournou to escort him thither; and, from thence, the King will protect him to the Nile. But I must first clothe him as a Turk.

*Q.* Will he be subject to much troublesome inquiry on that head?

*A.* No; but he must not say he is a Christian. People in the Interior are very ignorant. I will clothe him myself in a particular way.

*Q.* But will you: Highness guarantee perfect safety of such a person against all accidents, except sickness and unavoidable casualties?—*A.* I do guarantee.

*Q.* Will your Highness undertake to produce, in the event of disaster, the papers and effects of the deceased; with a particular note written by himself, commencing on the day he might be taken ill, stating his opinion, &c. of the cause, and continued daily, until he shall be rendered incapable of writing? This question is not to be considered by your Highness as a doubt of safe-conduct; but it is absolutely necessary for the consolation of the friends of the defunct.

*A.* I do undertake to produce all such papers; but there ought not to be less than four persons, in case of misfortune by sickness.

*Q.* Will your Highness give directions that a party shall not be obliged to proceed at the will of the escort, nor to travel in the heat of the sun, nor in the summer, unless they like?

*A.* The strangers shall be masters. From September to May is the time I recommend for an Englishman; but travellers have a fault of generally hurrying a caravan.

*Q.* Will you also answer for the assistance and guarantee of the King of Bournou?—*A.* Most certainly.

*Q.* Can your Highness afford protection to a party going to the south-westward?

*A.* Nearly the same as through Bournou.

*Q.* Are there many boats passing and re-passing that part of the Nile (Niger) south of Bournou; and what is their object?

*A.* They are numerous, and carry effects and passengers to the several towns on the banks of the river.

*Q.* What are the names of the towns in that direction, your Highness has the greatest commerce with?

*A.* In Wangarra, Cuthorra, Cashna, Zangarra, Gooba, Bombarra, Houssa, and Tombuctoo, there are always some Tripoline Merchants.

*Q.* Next to Bournou, what place has your Highness most direct communication with?

*A.* Souat, which is the principal Station for caravans that proceed to Tombuctoo, by way of Gadam.

*Q.* What is the form of government at Souat?—*A.* Republican, with a sort of head chief or prince, the same as at Houssa and Tombuctoo.

*Q.* In what manner do the subjects of your Highness obtain leave to pass those countries at a great distance from your frontier?

*A.* The travelling merchants insure themselves by giving presents, trifling ones, to the head of the country they arrive at, who affords them safe-conduct to the next.

**Q.** How is the usual trade between Tripoli and Tombuctoo conducted?

**A.** It is mostly carried on by Fezzan and Gadam Merchants.

**Q.** What number of Camels does the Tombuctoo Caravan usually consist of?

**A.** Not so many as formerly; not above a hundred and fifty. The Caravan to Morocco is the largest, as they have not so far to go: it is generally composed of three or four thousand Camels.

**Q.** When does the Fezzan Caravan proceed to Tombuctoo?

**A.** The direct road is rather by Gadam, as the nearer one. They set out commonly in March, travel greatly by night, and return toward November; when there is a very extensive fair held at Gadam, resorted to by immense numbers.

**Q.** What are the principal articles of traffic?

**A.** Slaves, gold, gum, hides, dates, baraccans, nitre, cotton cloth, and great quantities of a fruit resembling coffee.

**Q.** What is the greatest length of time the Caravan is without the means of replenishing their water?—**A.** Eight days.

"Such," Captain Smyth writes, "is the substance of the principal questions that I asked the Bashaw; whose patience and good-nature, during the long conference, were eminently conspicuous, particularly as

the discussion of several of them required time and reference.

"I trust such conduct will be duly appreciated, when it is considered that this Prince, by the communications thus made, and the free access to his several towns already given to me, has fully proved himself above the mean intolerance that actuates the generality of Turks; and, more especially, as he is acting thus in defiance of the memorable prophecy, stating that all these countries are to be restored to the Christians, and which is so universally believed, that the gates of the several towns and fortresses are closed every Friday from 11 A. M. till 1 P. M., the day and hour predicted for the event. To this, in a great measure, may be ascribed the jealous anxiety with which the Turks watch our desire of exploring these countries."

By means of the inquiries directed by the Bashaw, in pursuance of his promise, authentic information is likely to be obtained respecting the death and effects of the late Mr. Horneman, who travelled in Africa under the direction of the Society for promoting the Discovery of the Interior of that Continent.

#### RESEARCHES NOW MAKING IN NORTH AFRICA.

A further extract from the same Number of the Quarterly Review, pp. 374—376, will apprise our Readers of the exertions which are now making to penetrate into Africa by Tripoli, and of the persons who are engaged therein.

Tripoli has always been considered as the most eligible point, from which to commence the prosecution of discoveries in the Interior of Northern Africa; and, in consequence of the friendly disposition of the present Bashaw, and his readiness to meet the views of the British Government, it has been determined to appoint a person of talent and enterprise to the official situation of Vice-Consul at Moor-souk, the capital of Fezzan, which is a dependency of Tripoli, and governed by a Bey, who happens to be a son of the Bashaw, and what is not very usual, on the most friendly terms with his father. From Fezzan, it is understood, there is a constant communication with Kashna, Bornou, and Tombuctoo; the kings of which are all on good terms with the Bashaw of Tripoli. From a M.S. Journal, found in a Convent at Tripoli belonging to the "Propaganda," and recording many interesting details concerning the Missions

to Bornou about the beginning of the last century, it appears that the road thither had once been perfectly open and safe even for Christians. The passes between Fezzan and Bornou, however, being at that time occupied by robbers, the Fathers took the route to Cassina; where, it would seem, they all perished from the badness of the water.

Under the present favourable auspices for exploring Africa, the gentleman selected for this interesting enterprise is Mr. Ritchie, late Private Secretary to Sir Charles Stuart, Ambassador at Paris. He is a young man, and is said to possess excellent abilities; full of zeal for scientific research, and well acquainted with the use of mathematical instruments: he is familiar with various branches of Natural History; and possesses, besides, the advantages of having been brought up to Surgery. Captain Marryatt, of the Navy, has, we understand, volunteered his services to accompany him; and, should they be so fortunate as to embark on the Niger, he will, no doubt, be of most essential service in exploring that mysterious stream.

The French, who are by no means backward in encouraging the prosecution of discoveries in Science, and who, properly enough, consider Africa as a sort of com-

mon theatre on which all nations have a right to exercise their talents, have got the start of us on the present occasion. The moment it was understood in Paris that Mr. Ritchie had been appointed to this Mission, it was officially announced to Sir Charles Stuart, by the Minister of Marine, that it was the intention of the French Government to send an expedition into the Interior of Africa: and that he had deemed it proper to make this communication, lest the English might suspect that it was meant to counteract the proceedings of Mr. Ritchie; whereas the idea had long been in contemplation, and the preparations were now nearly complete. Soon after this it was whispered in Paris, that a person was engaged for this undertaking, who had recently made some noise in the literary world: this was no other than Bahdia, the Spaniard, who, having some years ago been initiated, in London, into the external rites of Mahomedanism, visited the North of Africa and part of Asia, and, on his return, published his Travels under the fictitious name of Ali Bey. It was also said that he was to proceed, in the first instance, to Cairo: and thence, by joining the Tombuctoo Caravan, to penetrate to the Niger; which he was to trace up to its Source, and thence to cross over to the Senegal; the main object being that of ascertaining the possibility of opening a communication between Tombuctoo and the French Settlement in

Gallam. A Committee of the Institute, consisting of Messrs. Delambre, Cuvier, and some other Members, were appointed to draw up his Instructions; and the Government having agreed to advance him 25,000 francs, and to provide for his family in the event of his death, he set out on his travels about the beginning of the present year, ostensibly by the way of Egypt, but actually, we have been informed by a Member of the Institute, for Tripoli.

Mr. Jowett has sent to the Church Missionary Society, a series of Extracts from the Journal above referred to, which may be seen in the Appendix to the Eighteenth Report.

Mr. Ritchie took with him, on leaving this country, a number of copies of an Exposition of the National System of Education, drawn up by Professor Macbride, and translated into Arabic by Michael Sabbagh, one of the Arab Christians, who returned with the French Army from Egypt. This Tract has been presented by the Professor to the Church Missionary Society; and, having been stereotyped, is now in the course of circulation, wherever opportunities occur to introduce it among Arabic Readers.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From September 22, to October 21, 1818.

ASSOCIATIONS.		Present.		Total.	
		<i>l.</i>	<i>s. d.</i>	<i>l. s. d.</i>	
Aston Sandford (Bucks)		12	0 0	288	16 4
Bath and its Vicinity (from Chippenham Branch)		23	19 0	829	19 8
Blackheath Ladies		54	16 7	277	10 11
Blandford		68	12 7	414	14 1
Cambridge Ladies		21	15 3	697	7 11
Carlisle	General Fund . . . 61 6 10	89	9 10	903	16 2
	Ladies' Association, 23 3 0				
	School Fund . . . 5 0 0				
Clerkenwell	School Fund . . .	5	0 0	621	17 5
Clewer (Berks)		7	0 0	232	10 11
Derbyshire (from Mellor Branch)		4	0 0	1554	19 2
Devon and Exeter		46	9 1	1163	10 6
Glasbury (Brecon)		23	0 0	456	15 2
Guildford		12	5 1	128	16 4
Haslingfield (Cambridgeshire)		6	12 4	40	0 8
Huddersfield		16	7 0	1023	1 7
Kirkby Lonsdale		13	1 2	164	7 11
Letchford and Warrington		125	0 0	274	5 0
Leicestershire	General Fund, 195 0 0	200	0 0	2642	7 8
	School Fund . . . 5 0 0				
Liverpool (St. George's, Everton)		45	14 10	900	15 3
Liverpool (Seaforth)		40	0 0	102	3 6
Mark (Somerset)		6	7 0	39	14 6
Morden (Surrey)		7	2 6	26	3 3

440 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS—continued.		L. s. d.	L. s. d.
Newcastle-upon-Tyne.	General Fund, 25 0 0 } School Fund . 5 0 0 }	30 0 0 ...	455 0 0
Norfolk and Norwich.	General Fund, 425 18 0 } School Fund . 30 0 0 } Ship Fund . 4 2 0 }	460 0 0 ...	4452 2 0
Ossett (Yorkshire)		26 13 6 ...	92 8 7
Portsea . . . . .	General Fund, 21 2 6 } Ship Fund . 0 4 7 }	21 7 1 ...	628 15 7
Preston . . . . .		120 0 0 ...	179 0 0
Queen Square Chapel . . . . .		21 2 0 ...	481 16 1
Riddlington (Rutland) . . . . .		15 1 0 ...	15 1 0
Saffron Walden and North-West Essex . . . . .		115 0 0 ...	285 16 9
Sherborne . . . . .		44 6 9 ...	95 3 11
Shropshire . . . . .		150 0 0 ...	1116 10 5
Suffolk . . . . .	General Fund . 85 1 0 } School Fund . 5 0 0 } Ship Fund . 2 0 0 }	92 1 0 ...	1791 19 0
Yoxall Hamstall (Staffordshire) Ladies' Association,		17 14 5 ...	17 14 5
COLLECTIONS.			
By Mr. Cox, Amesbury (Wilts.): from the Missionary and Bible Association . . . . . 2 10 0 ... 2 10 0			
By Mr. Samuel Jenkins, Craven Street . . . . . 2 14 0 ... 13 17 0			
By Mrs. Watson, North Brink, Wisbeach . . . . . 5 0 0 ... 29 0 0			
By Rev. J. Wilson, Donnington: Contributions by Miss Glead . . . . . 5 13 8 ... 21 18 8			
BENEFACCTIONS.			
John Bland, Esq. Brough, Westmoreland . . . . . 10 10 0			
D. M. A. . . . . 5 5 0			
CONGREGATIONAL COLLECTIONS.			
Bourn (Cambridgeshire): By Rev. W. Clarke, M. A. (Rev. T. H. Maberly, M. A. Curate) . . . . . 4 10 0			
Melbourn (ditto): By Rev. James Scholefield, M. A. (Rev. Jonathan Flockton, Curate) . . . . . 6 7 0			
Swavesey (ditto): By ditto (Rev. T. Musgrave, M. A. Curate) . . . . . 5 0 3			
SCHOOL FUND.			
By Anonymous . . . . . for William Angelus (third year) . . . . . 5 0 0			
By Carlisle Association: from Rev. J. Fawcett; for Thomas Thomason Fawcett (1st year) . . . . . 5 0 0			
By Clerkenwell Association: from a few friends, as a mark of respect for Rev. Thomas Sheppard: for Thomas Sheppard . . . . . (third year) . . . . . 5 0 9			
By Rev. Charles Day: . . . for Charles Day . . . . . (fourth year) . . . . . 5 0 0			
By Leicestershire Association: for David Brainerd Tuffley (second year) . . . . . 5 0 0			
By Newcastle-upon-Tyne Association: from the Congregation of St. Thomas's Chapel, as a tribute of affectionate respect for their worthy Pastor: . . . . . for Robert Wasney . . . . . (first year) . . . . . 5 0 0			
By Norfolk and Norwich Association: for Robert Walpole . . . . . (third year) } Bathurst Norwich . . . . . (third year) } Rickenda Gurney . . . . . (second year) } Edward Bickersteth . . . . . (second year) }			
Miss Hancock: . . . for Sarah Ivory . . . . . (two years) . . . . . 10 0 0			
By Suffolk Association: from Assington Branch: By Miss Hallward: for Philip Gurdon . . . . . (first year) . . . . . 5 0 0			
SHIP FUND.			
By Portsea Association . . . . . 0 4 7			
By Norfolk and Norwich Association . . . . . 4 2 0			
By Suffolk Association . . . . . 2 0 0			

ERRATA.

Page 194, the Expenditure of the Prayer-Book and Homily Society, should be stated at 208*l.* 2*s.* 4*d.*, instead of 204*l.* 2*s.* 4*d.*

Page 321, col. 1. line 8.—in most copies, 1718 is printed, instead of 1817.

Page 390, col. 1. line 41, for peculiar read peculiarly.

# Missionary Register.

NOVEMBER, 1818.

## Reports of Societies.

EIGHTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY :

DELIVERED MAY 5, 1818.

(Treasurer—John Thornton, Esq. King's Arms Yard, Coleman-Street.

In our Report of the Proceedings at the Eighteenth Anniversary of the Society (see the Number for May, pp. 189—194), and in other parts of our work, we have stated particulars to which we refer our Readers; and shall here confine ourselves to an abstract of such statements and information as has not before appeared.

### FUNDS.

The Committee call the attention of the Society to the following

#### CONSIDERATIONS CONNECTED WITH THE INCOME.

Of the many thousand persons whose contributions unite to form this Fund of Christian Mercy, numbers in all parts of the Kingdom give satisfactory evidence that they are actuated by the purest principles of love to their Saviour, and to the perishing Heathen. Many remarkable instances of this nature have come to the knowledge of the Committee, some of which they would now detail, were it not necessary to be brief.

It is, moreover, uniformly found to be true, that the exertions of any parish or congregation in the cause of Missions are their own reward, in the increase of true piety and religious feeling among those who contribute. The Clergy who labour to interest their parishioners in this great duty, feel the benefit of such exertions, in the growing success of their own ministry. There is, therefore, good ground to conclude, that this Stream of Beneficence flows into the Treasury of the Society, quickened and invigorated by the benedictions and prayers of thousands, and perhaps of tens of thousands, of the devout Servants of Christ.

To all who can duly appreciate the difficulty of wisely and faithfully conducting Missions, this consideration will  
Nov. 1818.

appear in its just importance. No success can attend any attempts to convert the Heathen, but from the influence of the Holy Spirit—*It is God that giveth the increase!* Plans conceived, and measures executed, with any allowed mixture of improper motives, may be overruled for good in the end; but we can expect that blessing, by which alone *the Gentiles shall be brought to the light*, in proportion only as the eye is single and the heart devout and humble. The increase of Missionary Love, therefore, is the increase of Missionary Power: the growth of the Spirit of Prayer is the growth of Missionary Strength—*not by might, nor by power, but by my Spirit, saith the Lord.*

We measure not, therefore, the value of those contributions which are thus daily augmenting, merely by the amount contributed—though that nobly marks the awakening of the Christian Mind—but mainly by the spirit of love and prayer which, as your Committee have good reason to hope, accompanies the gift. Who can call to mind the fact stated by a Clergyman in this place on a former Anniversary, that, when many of his parishioners, under the peculiar pressure of poverty, were unable to maintain their connection with the cause of Missions by even their weekly contributions, they each of them, on Christmas Day, laid as it were at the foot of the Altar their single halfpenny, as a pledge of their hearts' desire and prayer

to God that the world might be saved—who can call to mind this fact, and not feel the incalculable value of such friends!

But an enlightened Love of our Country also will lead us to rejoice in the increased attention of the middle and labouring orders to the Propagation of the Faith among the Heathen. Not to dwell on that blessing of Heaven, which such a state of the public mind must secure to our country—the rapid and energetic improvement in intelligence and piety, which is connected with this Cause, is sufficient to recommend it to the warmest support of every true Patriot. The progress of Public Education is a subject of even serious alarm, unless it be accompanied by corresponding exertions to give a right direction to the increased capacity of the mass of the people. The tendency of fallen nature is, to abuse our talents to a greater measure of mischief: it is, therefore, of prime necessity to fill the mind with an adequate object, and to give it a holy direction. Such advantages are afforded by the Cause of Missions. It awakens an interest in the state and condition of Man throughout the world: it enlarges the mind, by discovering to it new habits of society, and fresh forms of sin and misery: it rouses gratitude for mercies never well understood before, and a willing support of the benevolent design of making all men partakers of these mercies. Nor are such persons diverted from Domestic Charity, by their care for the souls of their Heathen Brethren: nay, it is among these Christian Men and Women that we find the visitor of the haunts of misery, the explorer of the recesses of the prison, the counsellor and comforter of the dying poor, the friend of the widow and the fatherless, the patient teacher of those who have grown up in ignorance, and the unwearied instructor of the young.

As Members of the Established Church, and ardently longing for the increase of her real strength and glory, the Committee cannot but remark, with gratitude, the increase of an enlightened attachment to her among her members. They are continually receiving evidence, that the Society's exertions, in awakening the zeal of Churchmen to the Cause of Missions, and in directing that zeal in connection with the Established Church of these realms, are the means of attach-

ing to her, more strongly than ever, the affections of her members. Your Committee have, indeed, as Churchmen, felt that they are rendering an incalculable benefit to the real interests of the Church, in giving to every class of her members an opportunity of participating according to their power, in promoting the salvation of the world. The effect of the National Systems of Education, and of the increasing facilities of attending Public Worship, every one professes to hope will be the increase of religion in the mass of the community—among the young, and in the middle and labouring classes of society. But Religion is, with all such, an energetic principle of action. Wherever it takes root, it will discover a master and commanding influence. When any portion of the people shall have imbibed, by the blessing of God on our care and exertions, the spirit that breathes in our National Formularies, if Churchmen refuse to give such spirit that direction which they judge the most apostolical and true, it will break forth in other directions. Should a religious community find us repulsive to their offers of co-operation, or indifferent to their aid, they would naturally turn on us with this severe question—"What then have ye meant by this service?—Have you not taught us daily to pray, *Thy kingdom come, Thy will be done in earth, as it is in heaven?*—Have you not put into our mouths the supplication, *that His way may be known upon earth, and His saving health among all nations?* Have you not told us to beseech Him to hear us, 'that it might please Him to bring into the way of truth all such as have erred, and are deceived; and to have mercy upon all men'—and 'humbly to beseech Him, as the Creator and Preserver of all mankind, that He would be pleased to make His way known unto them, His saving health unto all nations:' and on that Sacred Day when we commemorate that Sacrifice on the Cross which is the one hope of a guilty world, have we not been instructed to look unto that 'merciful God, who made all men, and who hateth nothing that He has made, nor would the death of a sinner, but rather that he should be converted and live,' and entreat Him 'to have mercy on all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of His word; and so to fetch them home to His flock, that they may be



saved among the remnant of the true Israelites, and be made one fold under one Shepherd.—What have ye meant by all this service?"

If our National Education and our Public Worship lead not to the formation of a Religious Community, they have no adequate object, and will lead to no worthy end: and if they DO BECOME the means of forming, by the Divine Blessing, a Religious Community, such Community will act with the energy of Christian Compassion toward the Heathen World; and if we offer them not the ready means of expressing this compassion, they will seek it through other religious denominations; and they will seek it under the conviction, that the Members of the Church who have nurtured them in her bosom have lost the spirit of their Mother, and that they must leave the communion of her present children to find that spirit which first actuated her!

We invite such Members of the Church to participate in our labours. And they gladly join us; and they join us in numbers daily increasing; and they become more than ever attached to that Church, members of which gratefully accept and diligently employ whatever such persons may be able to contribute toward this object—of all others the most interesting to the truly religious and grateful mind.

In these remarks, the Committee have not the remotest intention to undervalue the exertions of those Christians who are not of their own Communion. They witness, with thankfulness, the growing zeal for Missions throughout the whole Christian World: and, though they feel, and ought to feel, a more especial interest in the communication to the Heathen of that primitive and blessed Order of Religion under which they themselves rejoice to live, yet they witness, with thankfulness, the indications pressing on them from all quarters, that the Great Head of the Church is marshalling His varied hosts to the war; and is assigning, both to Nations and to Religious Communities, their several posts of duty and service in "*the battle of that great day of God Almighty which is coming on the world.*"

There is one other circumstance, to which the Committee wish to call the attention of the Meeting, with reference to the Funds.

The steady advances in the Society's

yearly income fully justifies the expectations which the Committee grounded on the system of communicating information. No hearty or persevering support to this cause can be looked for, but from those who are convinced of its importance and necessity, and whose minds are kept alive to the subject by regular information. It is on this principle that the Committee provided, as was stated in the last Report, for the communication of intelligence to all the Members of the Society, and to its Weekly and Monthly Contributors; and they endeavour to adapt the Quarterly Papers, which are designed for this last class, to their capacity and habits of thinking. To the contributions of the Labouring Orders and the Young, the Committee feel justified in looking as likely to furnish a steady and ultimately abundant support to the Society's designs.

It is gratifying to your Committee to afford to pious Labourers and Servants the opportunity of contributing according to their means, to the highest exertions of Christian Charity. "I am only a Maid Servant," said one, in sending her contribution, "who collect from all that are disposed to give, in this my allotted place, the small sum of 6d. quarterly, toward so glorious a cause. I trust you meet with many Servants who are exerting themselves in this way, in their own native places: as for myself, I am only a stranger in this small Borough; but, blessed be God, *He careth for strangers*; so why should I forget the poor deluded Heathen?"

#### ASSOCIATIONS.

After recording the exertions of the different Associations, and the establishment of New Associations in various places, it is added—

The Committee have much pleasure in reporting, that the Resolutions at the Meetings of Associations are now very generally formed on the principle of bringing forward the prominent circumstances in the Proceedings of the Society. The attention of those who take part in such Meetings is thereby more fixed on the Society's measures; and they communicate to the members who hear them that solid information, by which alone a permanent interest in the cause of Missions can be maintained.

In adverting to the establishment of an Association at Bath, on the first of December last, the Committee cannot but express their unfeigned gratitude to the Reverend Prelate who presided on that memorable occasion, and to the other Friends of the Society in that city and its vicinity, for the maintenance of that truly Christian Spirit which has converted even enemies into friends.

#### FRIENDS OF THE SOCIETY.

The labours of many active and benevolent Friends of the Society are thankfully noticed; and the assistance of Ladies is particularly mentioned:—

The increased interest which Ladies begin to feel in the cause of Missions is highly gratifying to the Committee. They cannot but strongly recommend the extension of the system of Ladies' Associations. Ladies who undertake the Collection of Weekly and Monthly Contributions, and receive for themselves the Missionary Registers monthly, and distribute to their subscribers the Quarterly Papers, are most beneficially exerting themselves in the maintenance and increase of a Missionary Spirit, and in the enlargement of the Society's means of usefulness; while their own minds are occupied with an object which cannot fail, if rightly embraced, to become a great personal benefit to themselves.

#### EXPENDITURE.

In the expenditure of the Funds entrusted to their care, the Committee are anxious to act as faithful stewards: neither dispensing, on the one hand, the public bounty, in any degree, beyond the necessity of each case, as it may arise; nor, on the other, withholding themselves from any plain and evident call of duty.

Your Committee feel it to be a ground of much thankfulness, that promising

calls for expenditure keep such a steady pace with the increase of Christian Charity. They are well aware, that the bounty of Christians toward the Heathen World is likely to be maintained and augmented, in proportion as they see it brought into immediate, steady, and efficient operation.

On this subject the Committee wish the Members to recollect, that they must judge of the application of the Funds by an enlarged view of the Society's operations. It is engaged in Missions so differently circumstanced one from another, that the average annual support of its Christian Teachers in one Mission will amount to thirty or forty times the average annual support of its Christian Teachers in others: the Native Convert in India, for instance, may supply his necessities as easily for 10*l.* or 15*l.* a year, as those of the European Teacher in New Zealand or West Africa can be supplied for 300*l.* or 400*l.*, taking into the account the expense of maintaining intercourse with him and promoting his objects, as well as the stipend requisite for his support.

In referring to the Expenditure of the year, it may be satisfactory to the Meeting to hear a brief statement of those objects to which the Income is applied.

The Society has now SEVEN MISSIONS. In these Missions there are about *Thirty Stations*; connected with which are more than *Seventy Schools*. In these Stations there are about *One Hundred Christian Teachers*, of the various descriptions of Missionaries, Catechists, Readers of the Scripture, Schoolmasters, and Settlers; of which Teachers, more than a fourth are married. Nearly *four thousand Children* are receiving Christian Education; and, of these, about *four hundred and fifty* are wholly supported at the expense of the Society: besides which Children, there are many Adult Scholars. The Gospel is, moreover, constantly preached to thousands of the Heathen, and has been blessed to the conversion of many.

#### MISSIONS.

THERE are, at present, seven principal Missions. These are, the MEDITERRANEAN, the CALCUTTA and NORTH INDIA, the MADRAS and SOUTH INDIA, the CEYLON, the AUSTRALASIA, the WEST AFRICA, and the WEST INDIES.

In the adoption of these Missions, the Committee were led, by degrees, as the

Providence of God opened opportunities before them. No Society could have at once planned such a series and system of Missions: and it is no small satisfaction to your Committee, to review, in this respect, the steps of the Society; and to see how God has graciously led it forward, as by the hand, and fixed it

in positions most favourably situated for influence on the Mahomedan and Heathen World.

On the review of these Missions, it will be seen that the Society has to deal with man in almost every stage of civilization; from the noble but uncultivated New Zealander, upward, through the more civilized African, and the still more refined Hindoo, to the acute and half-enlightened Mahomedan, and the different gradations in which Christianity is enjoyed by the Abyssinian, the Syrian, and the Greek Churches.

These varied shades of light and civilization require all the varied means and instruments which the Society is now calling into action; from the Blacksmith, the Rope-maker, the Boat-builder, and the Farmer, who meet the first necessities of the New Zealander, up through the Schoolmaster who follows his fugitive children into the woods, and the Reader who collects the more lettered Hindoos around him in the Bazar, to the Catechist who instils principles into inquiring minds, and the Missionary who preaches the glad tidings of Salvation. All are needed; and all are occupying an important post in that great work, which it pleases God to assign to our various Institutions.

The Sermon and Meeting of the 28th of October are then reported (see our last Volume, pp. 473, 474); with the departure of the Missionaries addressed on that occasion, to their respective destinations.

#### MEDITERRANEAN MISSION.

An abstract is given, under this head, of Mr. Connor's Journey through France—of the formation and objects of the Malta Bible Society—of the measures taken with respect to the Modern Greek, Maltese, and Ethiopic Versions of the Scriptures—and of other details which have appeared in our pages. See the Volume for 1817, pp. 351—355, and 393—405; and pp. 95, 96, 203, 204, and 289—300, of the present Volume.

On the Versions of Scripture it is said—

Of how great importance to Abyssinia the gift of the Scriptures would be

likely, with the blessing of God, to become, a judgment may be formed from a "Brief History of the Church of Abyssinia," which the Rev. Samuel Lee has compiled, from the best authorities, at the request of your Committee. Mr. Lee has executed this task with the ability with which he compiled the "Brief History of the Syrian Churches in the South of India," printed in the Appendix to the last Report. By comprehensive Historical Sketches of this nature, the Committee wish to diffuse such information respecting the condition and wants of Christian Churches, as may tend to awaken sympathy and prayer.

Some remarks applicable to the Versions of various ancient Christian Churches may be here introduced, as your Committee conceive, with advantage; as they may throw light on a subject not generally understood, even by those who are earnestly desirous of restoring those Churches to primitive Truth and Purity.

Most of the Eastern Churches have, like the Roman, both an ecclesiastical and a vulgar tongue. In that of Abyssinia, the Ethiopic is the ecclesiastical, and the Amharic the vulgar. In the Syrian Churches of Mesopotamia and of Malabar, or wherever else there may be Syrian Churches, the Syriac is the ecclesiastical tongue: while in Mesopotamia, the vulgar is the Arabic; and in Malabar, it is the Malayalim; and, elsewhere, it is the vernacular language of the country. Among the Copts in Egypt, the Coptic is the Church Language, but the Arabic that of the people. In the Greek Church, the Ancient Greek is still used in the Offices; and the Old Testament read in the Version of the Septuagint, and the New in the Original Text: while Romæ, or Modern Greek, Arabic, or Turkish, is spoken by the people. In the Armenian Church, the Scriptures are read in a language but ill understood by the people: and this is the case in the Russian Church. For the benefit of the Russian Church, an edition of the Scriptures has been printed, by order of the Emperor, preserving both the Antient Slavonic Text and the Modern Russian.

This difference between the Ecclesiastical and the Vulgar Tongues of various Christian Churches has been urged as a reason for the universality and perpetuity of the Latin Language in the

Services of the Church: but that which is evil and injurious should neither be extended nor perpetuated. Neither have the rulers of the other Churches beside the Roman retained their Ecclesiastical Languages to the exclusion of the Vulgar; for, in every instance in which Vernacular Versions have been made, they have been read to the people; a custom little observed by the Catholics. The poverty and persecution, indeed, to which the Eastern Churches have for many ages been subjected, are perhaps the sole reason why the Scriptures have not everywhere been translated and published in the Vulgar Tongues.

In publishing the Scriptures, therefore, in the Ethiopic, Syriac, and other Church Languages, the direct object in view, is the enlightening and elevation of the Priests of the respective Communions by Scripture Truth and Charity; in order that, by their means, translations may be made for the use of the people whom they are appointed to instruct, and for the conversion of the Heathen who surround them. This plan is now actually in progress among the Syrian Priests in Malabar; who are engaged in translating the Scriptures from the Syriac, their Ecclesiastical Tongue, into the Malayalim, the language of the people.

These Christians have, moreover, a natural predilection for their own Scriptures, which it would be the extreme of folly to check: and, as these Ancient Versions are universally allowed to present faithful copies of the Original, they will very properly be the exemplars from which the first translations will be made; and by this means become the vehicles of that light, which, it is hoped, will ere long be made to shine on every part of the habitable globe.

On this Mission, as it respects Malta itself, the following remarks occur:—

In considering the local influence of this Mission, it must be remembered that its head-quarters are fixed in Malta, as a centre of communication with other countries; not as a Mission to the Roman-Catholic inhabitants of Malta and Goza, who, by virtue of the tenure whereby these Islands are annexed to the British Crown, are to be left in undisturbed possession of their

Faith\*. Were the inhabitants of these Islands, however, to derive no other advantage from the establishment of the Mission among them than that access to the Scriptures in the tongue wherein they were born which will soon be afforded to them, they may well account it a blessing, and the Society consider its exertions amply repaid. But to this must be added an increasing feeling of the value of education, particularly that of the females, who, after the custom of that part of the world, have been generally neglected in their early years: Mrs. Jowett has succeeded, by much patience and tenderness, in awakening a desire of improvement, and in forming habits of industry and neatness, quite unknown to them before, among a number of Girls whom she is in the practice of assembling round her; some of whom are so far improved as to meet her on Sunday Evenings for the purpose of reading with her the Scriptures. The Society's Missionaries are precluded, by the nature of their situation, from any public and regular exercise of their Ministry in Malta; but measures are adopted by them, by social exercises, both in English and in Italian, for cherishing and diffusing the spirit of devotion.

It is added—

The Committee cannot pass forward to the India Missions of the Society, till they have earnestly pressed the objects of the Mediterranean Mission on the attention of the younger Clergy, in whom classical taste and attainments may be made greatly to subserve, under the direction of Christian intelligence and zeal, the glory of their Master. Let them hear, with reflection and prayer, the urgent calls of Mr. Jowett, for assistance in a field of labour which offers peculiar gratifications to the feelings and habits of a Christian Scholar. Beside the other various Stations which offer themselves to their choice, two Clergymen are wanted, without delay, to occupy some convenient spot, for the acquisition of the Ethiopic Language, the completing of the Scriptures in that tongue, the promoting of education in Abyssinia, and the rendering of any assistance that may be requisite to the

\* The Committee refer, on this subject, to a full and explicit statement which appeared in the *Missionary Register* for 1816, pp. 244—246.

translation of the Scriptures into the Amharic or vulgar tongue of the country.\*

CALCUTTA AND NORTH-INDIA MISSION.

The First Circular of the Corresponding Committee at Calcutta, printed in our last Vol. pp. 340—343, is quoted on the subject of Schools and Tracts. It is then added:—

Many circumstances have combined to promote the diffusion of knowledge among the Natives. This is now recommended and enforced from such quarters, that various Institutions formed with this view among the European Residents are well supported and in active operation. The Natives themselves have caught the flame. A Hindoo College has been founded—projected, superintended, and supported by the Natives themselves—and designed for the tuition of their own sons in the English and Indian Languages, and in the Literature and Sciences of Europe and Asia. Christians behold in such Institutions the certain means of advancing Truth and Charity upon the earth: but they feel that this very diffusion of knowledge increases the obligation of diffusing Christian Principles, without which the Natives will be rendered thereby but the more expert in evil. To arrest the progress of knowledge in India is impracticable; and the very attempt to do so would be a disgrace to this nation. To render that knowledge subservient to the stability and perpetuity of the Empire; and, through the blessing of God, to the present and everlasting happiness of its possessors—this is, at once, the interest and the duty of this Christian Country. India is entrusted to our charge; and a fearful responsibility awaits us, as a nation, if we prove unfaithful to the trust. Indifference or hostility to wise and benevolent attempts to win her to the Faith, bespeak an utter absence both of sound political wisdom and of Christian Feeling.

\* It appears, from the Appendix to the Eleventh Report of the British and Foreign Bible Society, p. 118; that M. Asselin, Chargé des Affaires, in Egypt, to the Consulate-General of France, had, several years since, by the assistance of an aged Abyssinian, effected the translation of the Ethiopic into the Amharic, of the New Testament and the Historical Books of the Old. It may be hoped that further progress has been since made, and that Mr. Jowett will be able to procure this Translation, and forward it to this country for publication.

An account of the Hindoo College above referred to, was given in the Vol. for 1817, pp. 297—300, and 343, 344.

The Report proceeds to state the particulars of this Mission, under the heads of *Calcutta, Kidderpore, Burdwan, Chunar, Agra, Meerut and Delhi, Titalya, and Benares.*

*Calcutta.*

On Mr. Corrie's arrival at Calcutta, he communicated to the Corresponding Committee the wish of the Society, that its premises at Garden Reach should, with all convenient despatch, be occupied by the various departments of a Christian Institution. The nature and objects of such Institutions are fully explained in the Sixteenth Report. They have respect to the three great departments of Missionary Labour—the supply of CHRISTIAN TEACHERS; the maintenance and extension of EDUCATION; and the employment of the PRESS.

One branch of Christian Institutions, where circumstances may favour the plan, is the reception and education of Children, so as to have the entire controul of them. Education for the common business of life may be carried on among Heathen Children by Day Schools; but Christian Education must make slow progress, while cramped by the prejudices and jealousies of the parents. In a country like India, the clothing and maintenance of children amount to but little; and the number of destitute youth furnishes ample exercise for Christian Charity. Though this department of the Institution might be considered as comprehending destitute children of all descriptions, yet it is proposed primarily and chiefly in reference to the children of Native Hindoos and Mussulmans, provision being already made for other descriptions of children in the various Charitable Institutions at Calcutta. From such children, brought up in the nurture and admonition of the Lord, and from the other numerous Schools established in and near Calcutta, promising Youths will offer themselves, anxious to receive a superior education: and it cannot fail, under the blessing of God, that from such an Institution a supply of Schoolmasters and Native Missionaries should go forth, to carry on the work of Christian Instruction on

a scale at once more economical and extensive and permanent than can be effected by any practicable supply of European Labourers.

The Corresponding Committee cordially entered into these views; and considered the proposal as calculated, with the Divine Blessing, above all others, perhaps, under present circumstances, to open a door of efficient and useful labour in the country. Measures were, in consequence, immediately taken to accomplish the object.

In connection with these objects, it is the anxious wish of the Committee to supply a want which is greatly felt in Calcutta. A Clergyman well qualified to conduct the classical education of the children of the European Residents and others, would add much strength to the Society, by the accession of friends and the increase of funds. "A pious Clergyman," as your Committee are assured, "who would, with a Missionary heart, set himself to the work of education, would be a great blessing in the country."

While the Six Native Youths, left by Mr. Corrie, were with Mr. Greenwood, they occupied his time from nine o'clock till two; the earlier part of the morning having been spent in acquiring Bengalee. From four o'clock till near dark, he attended to the Kidderpore Schools. The Native Youths having left him, first to return to Mr. Robertson, and finally to accompany Mr. Corrie to Benares, he has devoted more time to the School; considering this as the principal opening of his Missionary Labours, and hoping and praying that it may please God to establish by this means an intercourse between him and the Natives, that will finally be blessed to the salvation of many souls. He attends also the Female Orphan Asylum, containing five or six and twenty destitute children; and has been enabled to establish Divine Service, in English, in the large Hall of the Mission House, every Sunday Morning.

At the Society's House, a Meeting of its friends is held on the first Wednesday in every month, to pray for the Divine Blessing on the various exertions for the diffusion of Christian Truth, and particularly on the plans and measures of the Society.

A regular correspondence is begun, once a quarter or oftener, with the different persons connected with the Society throughout the country.

Mr. Thomason lends his aid, very

kindly, in revising the translation and correcting proofs of the Society's Tracts in the Native Languages. An able man is much wanted, to act as Translator, Linguist, and Editor; and a couple of printing-presses, with a Printer and his assistant, men devoted on principle and in heart to the extension of the Gospel. A Missionary House is now ready to receive them; and your Committee are taking measures to answer these calls with all practicable despatch.

The Journals of Mr. W. Bowley at Chunar shew how important it is that Missionary Labourers should possess Tracts for distribution among the Natives. The Tracts mentioned by him were printed by the Corresponding Committee. Two Tracts in Bengalee, by Mr. Ellerton of Malda, in the way of Question and Answer, have also been printed: they are idiomatical, and written in such a manner as highly to engage the attention of the Natives.

On Sunday, the 12th of October, Mr. Corrie preached at the Old Church an appropriate and moving Discourse, from Isaiah lxi. 11. The produce of the Sermon was about 300*l*. After the Service, a Native, from Bareilly, was baptized, by the name of Fuez Messeeh: he had been a year under instruction, and gave satisfactory evidence of his sincerity.

On this subject Mr. Thomason writes, under date of Oct. 20th, 1817:—

"This was, in every respect, an interesting occasion. Mr. Corrie could speak of things which he had seen and heard in beloved England. He could describe the Missionary Ardour and the Missionary Exertions which characterize our honoured country; and could speak, from his own knowledge, of the interest which is felt for India. Never before had a Discourse been delivered professedly with a MISSIONARY OBJECT, and from a pulpit of the Established Church in India. It is my full intention to keep up the practice, if it please God to spare my life. The nature, and character, and objects of the Church Missionary Society are becoming more generally known; and subscriptions are now continually coming in. Our present subscriptions per month are about 300 rupees" (450*l*. per ann.)

Of Fuez Messeeh, who is now about forty years of age, Mr. Corrie gives the following account:—

"He is a native of Moorabad, where

his father and other members of his family are still living in idolatry. At eighteen years of age, disgusted with the idolatry of the Hindoos, he became a Mahomedan, and, from that time, lived after the strictest manner of the Mahomedans, becoming a Fakeer, and gaining many disciples by his reputed sanctity. He describes himself as all the while without comfort, and in a state of uncertainty as to what would be the end of all his austerities. Of late years he heard much said about the Gospel; and conceived a strong desire to know on what account Mahomed had prohibited the reading of it. About a year ago he waited on a Lady at Barcilly, who is well known to pay ready attention to persons anxious to become acquainted with Christianity. From her he obtained a copy of Martyn's Hindoostanee New Testament. On reading it with attention, he found nothing to censure in it: on the contrary, to use his own words, he discovered that, before our Lord's Incarnation, people shed the blood of sacrifice for the forgiveness of sins; and entertained the expectation of One, who should come and shed His own blood for sinners, to deliver them from Hell, and to give them Eternal Life. That expected One was no other than the Lord Christ; who, by His own power, sustained the pains (due to sin); and, certainly, whosoever believeth in Him shall, without doubt, obtain salvation. True it is (he adds) that the nature of every man is sinful. Who then can satisfy the Holy God, except the sinless Messiah; who, interposing His own holiness between God and us, became the means of salvation to us."

This simple and touching Confession is the substance of a writing in Hindoostanee, in his own hand, which Mr. Corrie has transmitted to the Society.

Mr. Corrie writes, in September, "My health and strength greatly improved during the voyage, and I now feel quite well." The Committee regret, however, to learn, from a Letter of Mr. Thomason's, at the end of October, that he was not so strong as his friends had hoped to see him. "He sits down," says Mr. Thomason, "to Missionary Work, in his usual simple and laborious way, and the Natives flock to him as before. If he should be fixed at a distant Station, he will carry with him a goodly band of baptized Natives. May  
Nov. 1818.

his life and strength be long spared to the Church of Christ!"

#### *Kidderpore.*

This place is about a mile from the Mission House at Garden Reach. The Native, who gave the ground for the erection of the School, wished that such Boys as should become most proficient in Bengalee should be taught English. This is now done. Mr. Greenwood had between 20 and 30 Boys learning to read and write English.

Of the state of the School, with the prospect of extending the system, Mr. Greenwood reports as follows, under date of Nov. 5, 1817:—

"Our Boys read the New Testament, both in English and in their own tongue. An inquisitive disposition, which seems natural to them, leads them to make frequent remarks, and to ask many questions, which bring them acquainted with the principal Truths of Christianity. When any thing occurs, in the course of reading, which I suppose they do not understand, on my giving them its meaning I am frequently agreeably interrupted by, 'Oh, Sir! I know that;' and in such a manner, as gives me reason to believe that what they say is true. A knowledge of the leading facts and doctrines of the Gospel is thus imperceptibly disseminated among them; and will, I firmly believe, soon become so familiar, as to be the means of disarming them of that hostility and aversion which they have for ages manifested toward the Christian Religion, and of paving the way for a full and explicit declaration to them of Christian Truth.

"Our School demonstrates, I think, that though any thing like a forcing of the Scriptures on the Natives is to be carefully avoided, as a rash and inconsiderate line of conduct, and such as will never attain the desired end; yet that, by exercising prudence and discretion, there is no difficulty in introducing them into our Schools: and we are assured that the benign and soul-reviving influence of the Gospel shall become as extensive as that of the Sun in the firmament.

"These remarks are confirmed by the spirit and disposition manifested a few days ago by the inhabitants of several villages around us. I took a little

excursion, in company with Mr. Adlington, to see what prospect there was of establishing a few more Schools, and how the minds of the Natives stood affected toward our plans. The answers which we almost universally received to the question, Whether they should like a Bengalee School established among them, were, that they should like it very much; and that if we would build such, both Hindoos and Mussulmans would send their children. A company of Brahmins were very decided in their approbation of our proposals. Now that our Boys in the Kidderpore School do read the Scriptures, is WELL KNOWN; for while we never made any stir about this measure, yet we never concealed it. It is natural to suppose, therefore, that if it should be deemed desirable to establish a few more Schools, that they may be conducted on the same principles as that at Kidderpore.

"One of the places to which I allude is Ghopaul Lugga, a populous village, lying south-east: another is about two miles west of the Mission House, where there is a considerable population, and the people seem very desirous of a School."

In reference to what passed on the occasion of these inquiries, Mr. Adlington writes:—

"Many of the learned Brahmins and Mahomedans are much dissatisfied with their own absurd tenets. All parts of India, where exertions are made to instruct the Heathen, are witnesses to the success of the Gospel. The Hindoos, at least many among them, no longer retain that insensibility and security which formerly characterized them. Ram-mohun Roy and his followers have excited much attention. With one of these I have had frequent conversation. His ideas of Religion are such as may be expected in every man who is delivered from the shackles of Polytheism, and has not yet received the Grace of the Gospel. He believes the Unity of God and the necessity of Good Works; but has, as yet, no knowledge of the need of a Redeemer and Saviour."

In the proposal made by Mr. Greenwood for the erection of Two New Schools, the Corresponding Committee heartily concurred; being anxious to extend, as far as practicable, the School-operations of the Society.

#### *Burdwan.*

Under this head, in the January List, we noticed the Eight Schools, under the superintendence of Lieut. Stewart, at this place.

Some particulars are given, and it is then added—

Of the state of the Burdwan Schools, an impartial observer testifies, under date of Aug. 28, 1817:—

"I am at Burdwan, in the house of Lieutenant Stewart, an Officer in the Company's Service. If every Missionary did as much as he has done, and is doing, for the cause of Civilization and Religion, he need be in no fear as to his reputation with those who employ him. He has done wonders in this neighbourhood, in regard to education."

Lieutenant Stewart, and the Conductors of the Chinsurah Schools, have mutually laboured to perfect one another's plans.

Burdwan has the advantage of being near enough to Calcutta to allow of superintendence and inspection. It is, moreover, one of the most populous districts in India, and the people are thirsting after knowledge. "The situation," Mr. Corrie writes, "seems, more than any other, favourable for making an effort, which may, by the Divine Blessing, be felt throughout this part of India. Inquiries after salvation are appearing here; and Lieutenant Stewart earnestly longs, therefore, for a Missionary."

Lieutenant Stewart had, indeed, conducted his promising Schools in the hope of obtaining a Missionary; and, on the stay of Messrs. Schmid at Madras, the Corresponding Committee deliberated on the recall of Mr. Schroeter from Titalya, in the Nepal Country, in order that he might be fixed at Burdwan; but, considering the circumstances under which Mr. Schroeter was directed to Titalya, and that he was fixed there in the full prosecution of his Missionary Objects, the Committee hesitated to remove him. The state however of Lieutenant Stewart's health, and the increase of his official avocations, disabling him from continuing that personal superintendence of the Schools, without which they could not flourish, and some delays taking place in Mr. Schroeter's acquisition of the Thibet Language, from the



Hill People not coming down, he was requested to repair to Burdwan, and, for the present, to take charge of the Society's Establishments in that place and neighbourhood.

*Chunar.*

Mr. William Bowley has here Four Day Schools, and a Sunday School, under his care.

The Report states—

In reference to Mr. Bowley's Journals, Mr. Thomason writes :

“That active labourer gladdens our hearts by his monthly communications. It is impossible to peruse his Journals without being edified by the picture which they present of his zeal and assiduity in the work in which he is engaged. If his life is spared, he will prove, I trust, a great blessing to the neighbourhood of Chunar. His details of excursions and conversations cannot but be highly interesting to all who desire the extension of the Gospel in this country.”

The Committee rejoice to add, that these labours are not in vain. The *Word of the Truth of the Gospel* stops the mouths of Heathen and Mahomedan objectors, who still adhere to their superstitious ; while to others who humbly receive its message, it is the source of *joy and peace in believing.*

The reader of Mr. Bowley's Journals will find himself placed, as it were, in the midst of the Heathen ; and will meet with various instances of a wise method of dealing with them to bring them to receive the Truth, which may remind him of the Journals of Abdool Messeeh.

The mention of Abdool Messeeh will lead the Committee to report the state of the Mission at

*Agra.*

In the Vol. for 1817, pp. 342 and 343, and under the head “Agra,” in the January List, will be found some particulars respecting Abdool Messeeh, which are quoted in the Report.

The following detail is then given, respecting that worthy man and some of his fellow-labourers.

An intelligent and pious Officer, whose assistance to Abdool was mentioned in the last Report, being called away from Agra, engaged Mr. John Lyons to super-

intend the Schools, and render aid to Abdool. This Officer writes, in May of last year :—

“Abdool joined me at Meerut, and accompanied us to Delhi. There he underwent a scrutiny from some of the Officers of the fallen representative of the Mogul Majesty. His arrival, character, and deportment were reported to the King ; I suppose in terms rather favourable than otherwise, for he sent for a copy of the Gospel, and received from Abdool that of St. Matthew in Arabic. Abdool, during my stay, was amused with hopes of being called before his Majesty, to converse on religious topics ; but, after my departure, I ascertained by Letter from Abdool, that, after lingering in expectation of a mandate to appear in the Royal Presence, he was at last told that he might be permitted the honour, but that it was requisite that he should take the accustomed presents, which amounting to a sum out of his power to command, he was fain to return forthwith to Agra.”

In the following September, the same friend spent two days at Agra.

“This gave us an opportunity (he writes) of seeing dear Abdool. He is much broken in constitution, though as corpulent as ever. He is obliged to sit in Church, and cannot mount a horse. It is a blessing not to pass unnoticed, that, during his illness, the worship of the Kuttra was never interrupted. A Congregation of about forty still meet there. From the accounts which Abdool gives of the Nicodemuses, it is, I think, plain, that the work of God is going on in the hearts of many.”

The growing infirmities of this good man debarred him from the pleasure of meeting his much-loved friend Mr. Corrie, on his arrival in India.

“Abdool Messeeh maintains (Mr. Corrie writes) his Christian Character ; but is almost disabled from labour by a constant pain in his loins, which renders him unable to stand, even in reading Public Prayers.”

A Letter which he addressed to the Secretary of the Society will be read with pleasure\*, by all who have taken an interest in his character and proceedings.

\* See Appendix VIII. The Original of this Letter was never received ; but a Translation of it, which had been made by a Gentleman in Calcutta, was forwarded to England, and communicated to the Society.

Of some persons who had laboured with Abdool, the Committee have collected a few particulars.

His nephew, Inayat Meseeh, accompanied the Officer before mentioned to Rewary, who speaks of him as "a fine promising young man, diligent and faithful, with much of his Uncle's mild spirit," and hopes, by the blessing of God, to find him very useful.

Of Molwee Munsoor the same Officer writes :—

"Munsoor, of whom I confess I once had but little hope, is wonderfully changed. He is become modest and humble, anxiously desirous of doing good, and is only waiting until God gives him strength, after a severe illness, to go out and preach to the circumjacent villages."

The death of Burruckut Ullah was anticipated in the last Report. The Committee are thankful to record, from a Letter of the Officer so frequently quoted, the following circumstances of the departure of another Native Convert to his eternal rest :—

"In my last Letter, I acquainted you with my anxiety respecting Burruckut Ullah. I have now to communicate the afflicting, though perhaps not unexpected, intelligence of his death. He died at Delhi, in May, shortly after his arrival. His family met him at that place; but, as none of them had his spirit, I had no accounts by which I could judge of his dying hours. From the resignation evinced by him at parting, and from the patient meekness with which he endured his sufferings whilst present, as well as from the steadfast hope that he constantly expressed of acceptance through the Merits of the Saviour, I have not a doubt that he died the death of the Righteous; and that he is reaping the reward of those, who, by patient continuance in well-doing, seek for Glory, and Honour, and Immortality in the Heavens, through Christ Jesus."

#### *Meerut and Delhi.*

Pemnunnd, who was stated in the last Report to be engaged in the charge of Schools under the Society, has been baptized by the Rev. Henry Fisher, the Chaplain at Meerut. The name of Aund Meseeh (Joy of Christ) was given him at his baptism.

The Report gives an abstract of the proceedings of the Rev. Henry

Fisher and Anund Meseeh, with respect to the Native Christians found near Delhi. Our Readers have seen the details in pp. 17—20, and 204—206, of the present Volume.

#### *Titalya.*

The communications abstracted in the Report under this head, have been given in the Number for April, pp. 144—150.

Mr. Schroeter's removal from Titalya to Burdwan has been already mentioned. On this subject the Report states—

From these communications the Members will be disposed to anticipate the determination of the Committee, to take the most prompt steps in their power to enable the Corresponding Committee to resume preparatory measures for a Thibet Mission. Some delay in procuring assistance from the Hill Country, in the acquisition of the language, had given Mr. Schroeter an opportunity of prosecuting the Bengalee and Hindoostanee, and has rendered his temporary removal to Burdwan the more easy. In the mean while, it is satisfactory to know that several persons connected with the Embassy in Nepal are intent on acquiring the language, and arranging a Grammar and a Dictionary, which will facilitate the resumption of the attempt, whenever that may be practicable.

After mentioning the employment as Reader and Schoolmaster, at Vizagapatam, of Ananderaya, a converted Brahmin, the following particulars are given under the head of

#### *Benares.*

Mr. Corrie having been appointed to the Chaplaincy at this Station, left Calcutta toward the end of November, accompanied by Mr. Adlington, the Native Youths who had been under Mr. Greenwood and Mr. Robertson, and the recently baptized Fuez Meseeh.

All have cause to rejoice, Mr. Thomason writes, in Mr. Corrie's establishment at Benares. It is a most important point. Ample scope will be afforded there to his affectionate spirit toward the Heathen.

Mr. Corrie himself feels personal gratification in this appointment; and sees a wide field of usefulness opening before him: but there are several points of view, in which his character and experience seem to fit him for most extensive usefulness at the Presidency, to which he will probably ultimately return. His peculiar habit of mind would lead him to give himself to receive inquirers after truth, to cherish the Missionary Spirit amongst the younger members of the Church, and to raise up labourers in this department of service. In the mean while, his residency at Benares will be the occasion, the Committee trust, of obtaining a permanent footing for Missionary Exertions in that immense city.

#### MADRAS AND SOUTH-INDIA MISSION.

The Communications from the Corresponding Committee at Madras under whose direction this Mission is placed, have been very extensive and important. They detail various openings for exertion, presented in the Peninsula of India; and many useful labours which are now carried on there.

Reference is then made to various Despatches printed in our Vol. for 1817, pp. 332—340; and in the present Vol. pp. 20—38, 74—78, 96—110, and 150—156.

The Corresponding Committee (the Report states) have largely augmented their means of usefulness, by associating with themselves such of the Chaplains as were willing, in their different Stations, to co-operate with them.

An extract is given from the paper in which this Association was proposed, forcibly urging its advantages to all parties. The Association was accordingly formed in October 1816. Its Regulations, framed with much wisdom, are quoted in the Report.

Our readers have already learned the appointment of Messrs. Schmid to this Mission; and the designation of Messrs. Fenn, Bärenbrück, and Baker, to the same sphere. After noticing these things, the Report states—

The great increase of opportunities

for exertion within the sphere of this Mission, and the augmentation of its labourers, rendered the former grant to the Corresponding Committee, of 1500*l.* per annum, quite inadequate to the wants of the Mission. Confiding, therefore, in the discretion of the Corresponding Committee, your Committee have authorized them to draw for such sums as they shall judge necessary; always advising, in due time, of the probable amount of their wants. The Committee are persuaded that the Society will amply support all reasonable expenditure in this quarter.

The Meeting will hear, with pleasure, that the health of Mr. Thompson has been so far restored as to enable him to remain in India, contrary to the apprehension expressed in the last Report.

Among the other important services rendered to the Society's objects by the Members of the Corresponding Committee, their occasional visits, while travelling in the Peninsula for other purposes, to the different Stations, must be mentioned with satisfaction. Mr. Strachan, in this manner, after visiting Trichinopoly and Tanjore, entered on an examination of the School Establishments at and near Tranquebar, and has transmitted many important observations.

The increase of competent Native Teachers is a ground of much thankfulness. In addition to those previously connected with the Mission, several others have given themselves to this service, with an evident blessing. The labours of Sandappen to the north of Madras, of Appavoo to the westward, and of others elsewhere, will be read with joy.

The rapid extension of Education is another call for gratitude. Mussulmans and Hindoos are, in many places, eager to procure instruction for their children; and Petitions for the establishment of Schools pour in from various quarters.

Since the Anniversary, the Committee have received the first of a series of Annual Reports, which the Corresponding Committee intend to address to the Chaplains associated in their labours. It is drawn up with much ability, and contains a complete view of the Mission, from its commencement to the close of 1817. It is given,

at length, in a Note. We shall incorporate the notices of this Report with those of the Society's, under the heads of *Madras, Tranquebar, Travancore, and Chaplains' Stations.*

*Madras.*

Mr. Rhenius has continued his usual course of labour. He has added to the employments mentioned in the last Report, a revision of the Tamul Old Testament, so as to adapt the Version to more general use.

A regular Christian Church has been formed, which assembles in the Mission House. Mr. Rhenius has been properly cautious in admitting to baptism: it would be easy to multiply Nominal Christians. He has also exercised the Discipline of the Church, where he has judged it necessary: to the benefit, it may be hoped, of offenders; and to the due warning of a Christian People, while mingled among the Heathen.

For a variety of important details the Committee refer to Mr. Rhenius's Journal. It is full of information respecting the Natives.

Extracts of this Journal, from October 1815 to the end of 1816, were given in the Vol. for 1817, pp. 332—339, and in the present Vol. pp. 20—28. An abstract of the Journal for 1817 is printed in the Appendix to the present Report.

The Schools of this Mission are rapidly increasing. Five have been established in Black Town—two, for Children of Caste; one, for Mussulman Children; one, for Parriars; and the remaining one, for Children of all Castes and Religions. These Schools contained, at the close of last year, 207 Boys and 21 Girls.

Of other Schools in the vicinity, the Report of the Corresponding Committee states—

Besides these Schools within the Black Town of Madras, several have been recently established in its vicinity, and at places at some distance.

The following are the places referred

to; and at some, particularly at Conjeveram, the attendance of Children is very encouraging: but, in general, these Schools must be considered as in their infancy, and to be only experimental; viz.

Near Madras. . . . . at Trivatore.  
To the North West, at Tratscho.  
. . . . . at Ronnipolooore.  
. . . . . at Trivatorre.  
To the Westward . 2 at Great Conjeve-  
ram.  
. . . . . 1 at Little Conjeve-  
ram.  
. . . . . at Chingleput.  
. . . . . at Vengadamangalu.

The origin of these Schools is interesting. Those to the North-West originated in the efforts of a Native Protestant Christian residing in that quarter, of the name of Sandappa Pillay or Sandappen; who, becoming acquainted with the Mission and Schools in Madras, succeeded in gaining the concurrence of the Heathen Inhabitants, for the introduction of Christian Schools among them; and then applied to the Rev. Mr. Rhenius for the requisite masters, and invited him to visit the spot. Mr. Rhenius has since made two excursions thither, and has taken the opportunity to make known the tidings of salvation to the inhabitants of all the contiguous parts.

Profound ignorance and darkness seem to prevail in the different villages; and much opposition was, in some instances, made to his labours: but the Schools are now established; and, though little success may for a time be apparent, the Committee will persevere while any encouraging circumstances attend the labours of the Schoolmasters and of the zealous Superintendent, in the hope that the effort will eventually not be fruitless.

The Schools at Conjeveram originated in a visit which Mr. Rhenius made to that celebrated place, during the grand festival in the month of July last, attended by some of the Native Assistants of the Mission, by whom the subject of the Schools was proposed to the inhabitants. Some of them subsequently addressed a Petition to Mr. Rhenius, soliciting the establishment of a School for their Children according to the Mission Rules; and two others have been successively applied for, and established in different parts of the Town.

Of Sandappen and his exertions, spoken of in the preceding extract, various particulars were given at pp. 74—78, and 96—98, of the present Volume.

The Report of the Corresponding Committee thus speaks of the general government and state of the Schools—

In the beginning of the Mission Schools, Christian Schoolmasters were supposed to be essential for the observance of the modes and subjects of teaching contemplated by the Missionaries; but the difficulty of obtaining a sufficient number of competent persons of the Protestant Faith has led to the entertaining of Roman-Catholic and Heathen Schoolmasters, who are found readily to acquiesce in the use of the prescribed forms and books; at the same time that the latter are more eligible, in the instance of Schools for Heathen Children exclusively, than the Christian Schoolmasters.

The Committee are happy to add, that the Missionaries continue to make very favourable reports of some of these Teachers, both with regard to ability and faithfulness in duty, persevered in amidst much opposition occasionally from their Heathen Neighbours and Caste-people.

At the first establishment of the Mission Schools, the feeling of the Natives appeared to be, in general, decidedly favourable to them; but many instances of opposition have since occurred among the Roman Catholics and Hindoos, both being suspicious of the effects of Christian Instruction on the minds of the Children.

The attendance at some of the Schools has, in consequence, been diminished: but the Missionaries and Teachers persevere in their plans, meekly opposing them that resist; and are encouraged in their labour by some promising instances of the good effect of their system of teaching among the Scholars, in respect equally of learning, intelligence, and religious knowledge.

A weekly, and often a more frequent, inspection of the Schools in Madras, is made by the Missionaries; when the Children are examined and catechized, on moral subjects taken from Hindoo Books, in the principles of Christianity, and in the Holy Scriptures, large por-

tions of which are committed to memory.

The District Schools are inspected by the Native Catechist and Reader of the Mission; and, as often as circumstances permit, will be visited by the Missionaries also, when similar examinations will take place in them.

The Native Assistants attached to the Mission, to whom allusion has been already made, consist of a Catechist, a Reader, and the person mentioned as the author of the Schools about Vaddelli, and who has been since engaged permanently for their superintendence.

After describing the duties of the Catechist and Reader, the Corresponding Committee state—

It is proposed that a Seminary shall be formed shortly, for the education of a select number of Children, chiefly Christians, in the more advanced stages of learning, and in Theology; for eventual employment in the Society's Missions.

It is observed, in the Report, that Mr. Rhenius justly regards his frequent conversations with the Natives as a most efficacious mode of awakening attention to the truths of the Gospel; but it is added—

Considerable opposition has, indeed, begun to manifest itself: yet, as Mr. Rhenius remarks, this “furnishes some traces of the way in which real Christianity has usually proceeded—prosperity with afflictions!” The power and influence of the Scriptures are, indeed, increasingly discovered.

A Native Tamul Bible Association was formed at the Mission House, on the 5th of November. About 100 persons were present, Christian and Heathen. Two Brahmins spoke on the occasion, and bore testimony to the value of the Scriptures.

It having become necessary that a Church should be built in Black Town for the accommodation of the Native Christians, the Corresponding Committee circulated a paper, in the month of June of last year, inviting subscriptions to this object.

An extract from this Address will fully explain the grounds on which the application was made.

“In order that not only Children and

Youths, but Adults too old for school instruction, may have an opportunity of hearing and understanding the Word of God and the Doctrines of the Christian Church, as well as for the sake of the numerous Natives in the Black Town and its immediate vicinity, who though already nominally Christians are from the want of suitable instruction grossly ignorant of all that relates to Christianity, it has been resolved to build, in the Black Town, a Church in which Divine Service may be performed, Sermons preached, and the Christian Sacraments administered, in the Native Languages; there being, at this time, no place of Worship in Madras for the performance of Divine Service in the Native Languages according to the Ritual of the Church of England, to which, by the new Ecclesiastical Regulations, the Missionaries of the Society are admissible.

“ In furtherance of this design, the Correspondents of the Church Missionary Society at Madras have purchased a piece of ground, in a central situation in the Black Town, sufficiently large to admit of the erection of a Church; the cost of which, added to that of the site, is estimated at 3500 pagodas.”

A further extract or two from the Report of the Corresponding Committee will bring this subject fully before the reader.

The Congregation already amounts to about 80 persons, mostly Christians; but the number has sometimes been increased, by the attendance of Heathens, to as many as 120 persons.

The Committee gratefully acknowledge the very generous support given to their design for the erection of a Church for the accommodation of this Congregation.

The building was commenced in the month of September; but, in consequence of a Petition addressed to Government by some of the inhabitants of the Black Town, a temporary interruption has been given to the work.

The Corresponding Committee addressed a Letter, in consequence, to the Governor, explanatory of the grounds on which the building of the Church was undertaken. A reply was received, in reference to which it is said—

The Corresponding Committee have received from Government a reply to their Letter respecting the Mission Church in Black Town. The facts and reasonings contained in their Letter, explanatory of their proceedings respecting the building and of the unreasonableness of the objections urged against it, are not questioned; but the Government adhere to their first restriction of not sanctioning the completion of the work in its present situation; at the same time that the object of the building is fully approved, and directions have been given to the proper departments to select a suitable situation for it. The Government engage to indemnify the Committee, for all the expenses incurred in the present building; and assure them of countenance and support in all their measures for the furtherance of the objects of the Church Missionary Society, so far as may be consistent with the paramount duty of securing the public peace.

Measures are, in consequence, in progress for selecting another situation for the Church; and nothing that depends on the Committee will be wanting to hasten its erection. They are happy to add, that the occasion for the Church is becoming more apparent daily; for, during the recent Sacred Festivals, the numbers of the Congregation at the Mission House were greater than could be accommodated in the place used temporarily for the performance of Divine Worship.

Of Appavoo, known to our readers from the account of his proceedings in the Number for April, pp. 153—156, the Corresponding Committee observe—

The Committee have already adverted to the spontaneous efforts of one Native Christian for the promotion of his Divine Religion, by procuring the establishment of Schools in his neighbourhood. Another Native Protestant Christian has opened a communication with the Missionaries in this place, and offered the aid of his services, which the nature of his avocations renders particularly useful, for the diffusion of the knowledge of the Gospel of Christ.

A specimen of this person's correspondence, which cannot fail to interest its Members, is annexed by the Com-

mittee to this Report: and they have to add, concerning the principal subject of it, that the Rev. Mr. Rhenius proposes shortly to visit the residence of the Jain Priests, and endeavour to improve the very promising introduction to them which Appavoo has opened.

In concluding this account of the Mission at Madras (the Corresponding Committee say), it should be mentioned, that, in consideration of the importance of the Station, the variety and novelty of the objects embraced by the Mission, and the necessity, from peculiar local circumstances, of especial caution and judgment in all measures connected with it, the Corresponding Committee have this Station under their immediate inspection, and meet regularly, on the First Thursday of every month, at the Mission House, to receive the Report of the Missionaries on the state of the Mission during the preceding month.

#### *Tranquebar.*

Reference is made to Mr. Schnarré's visits to the Schools, the account of which was printed pp. 32—37 of the Number for January.

From the Report of the Corresponding Committee, it appears that the number of Scholars had increased, at the end of last year, from 825, the estimate at the time of Mr. Schnarré's visit, to 958.

Of these 958 Children, 161 were in the English and Tamul Schools, at 5 Stations, under 8 Teachers; 614 in the Tamul Schools, at 10 Stations, under 15 Teachers; and 183 in the Country Schools, at 8 Stations, under 8 Teachers.

The following statement is given of the numbers and description of the Children admitted, from their first establishment, to Dec. 31, 1817:—

#### ENGLISH AND TAMUL SCHOOLS.

Protestant . . . . .	208
Roman-Catholic . . . . .	145
Brahmin Heathen . . . . .	99
Sootra Heathen . . . . .	1673
Mahomedan . . . . .	50
	—3175

#### COUNTRY SCHOOLS.

Protestant . . . . .	366
Roman-Catholic . . . . .	53
Sootra . . . . .	12
Parriars . . . . .	112
Mahomedan . . . . .	4
	— 547
Total . . . . .	3732
Of which have left . . . . .	1764
	—
In the School . . . . .	958

Mr. Strachan's report of a visit which he paid to the Schools in Tranquebar will be heard with much pleasure.

He writes, under date of May 5, 1817—

“ We have enjoyed a high gratification. As many of the Children as could be assembled on a short notice from the adjacent Schools, were collected together for our inspection at the Church in the country. The number was 376, from the Schools within this District; and but for the circumstance of a great Native Feast happening at this time, there would have been many more. Nothing could exceed the nice order of their arrangement and proceedings. The Children of the Town Schools and the Seminarists were arranged in double rows, from the entrance to the centre of the Church, where chairs were placed for us. There, and in the other compartments of the building, were seated, on the ground, in the neatest ranks, and with their bundles of Ollas and sand before them, the Boys from the neighbouring Country Schools.

“ We were received, on our entrance, by a respectful salutation from the English Scholars and Seminarists; and, as soon as we were seated, a Hymn was sung, which was followed by a rehearsal of the *ciid.* and another Psalm, by all the Boys of the English School. Conversation on Geography, and familiar Dialogues, between different Boys, came next, and exhibitions of their Writing. Some of the Children who maintained the Conversations, which were considerably correct, were not more than twelve years of age. Reading ensued, by verses, in the English Bible; and we then removed among the Native School Children, and witnessed an exercise in Arithmetic, which was performed by a great number, very expeditiously. The evening drawing in fast, there was not time to go through all the heads of examination. Some little Tamul Reading, how-

ever, took place; and the whole was concluded by a Hymn, and the Hallelujah sung by the Seminarists. We left the assembly greatly delighted with all that we had seen and heard; and desiring earnestly the prosperity of these Institutions, and a rich blessing on them from above.

“ Mr. Schnarrè thinks that we might form our own Catechists, &c. from our Seminarists. He has some very promising young men with him. Let every Chaplain and every Missionary undertake the education and oversight of a few Christian Youths, each choosing his own number, and form them to his hand for the future work of the Lord. This will exercise hasty spirits; but it is a good work, for both Teachers and Scholars. If the plan prosper, great indeed will be the blessing. If the effect be limited, even to the saving of the souls of some of the Seminarists, will not the reward be great? Ziegenbalg came to India, encouraged by a Christian Friend to consider, and long stayed his mind on the reflection, that he would be abundantly recompensed for the toil and trouble, if, by his Ministry, one soul was gathered to the fold of Christ in this land.”

#### *Travancore.*

From the Report of the Corresponding Committee we shall extract a comprehensive view of this Mission. Information on most of the topics in the following sketch, may be found at pp. 37, 38, and 98 to 110, of our present Volume.

Lieutenant Colonel Munro's ultimate object is, the general extension of Christianity in Travancore—an object prompted equally by a sense of the benefits to be thereby conferred on the people, and those to be acquired by the British Government; between whom and the Natives of India, it has been justly remarked, there subsists at present no common attachment or feeling, founded on any of the sympathies of nature, of association, or of religion.

As a principal means of promoting his ultimate object, as well as to accomplish a most essential collateral one, it has been Colonel Munro's anxious wish to raise the existing Christian Population, and particularly the members of the Syrian Church, from their degraded state, both in a civil and religious view.

With the condition of these Churches, the Christian Public has been made considerably acquainted, by the writings of the late revered Dr. Buchanan. Amidst many features which imparted an interest and excited a feeling of veneration for that singular people, he saw among them only the vestiges of former greatness; and plainly discovered that they were, in every respect, a fallen people. The extent of their declension has since been further ascertained, by the able investigation which Colonel Munro has had the means of undertaking: and the result of his inquiries has been, the excitement, in his own mind, of an ardent desire to rescue them from the political oppressions under which they have so long groaned, and to re-animate those principles of pure doctrine and primitive discipline which prevailed among them at a former period, and the elements of which are still discernible in their records and polity.

The political relief needed by the Christians, in common with the other inhabitants of that State, has been already communicated. They are no longer open to the molestation of the Nairs; their persons and property being placed beneath the protection of the law, and the impartial administration of justice being secured to them in a considerable measure by the appointment of a Christian Judge to each of the Civil Courts throughout the country: and they are now freely employed in various departments of the public service of the State, in common with the principal class of Natives.

The contemplated religious benefits could only be conferred through the medium of Ecclesiastical Institutions: and these, the Corresponding Committee have had the satisfaction in some measure to supply, by the settlement of their three English Missionaries in Travancore.

At a solemn conference which took place between their first Missionary, the Rev. Mr. Norton, and the late Metran, a Superior of the Syrian Church, shortly after the arrival of Mr. Norton at his Station, the purpose of his settlement in connexion with that Church was fully explained, and was cordially recognised and embraced by the venerable Bishop and his assembled Clergy. Several points of reformation were discussed; and particularly the revival of the institution of Marriage among the



**Priests**—a custom, which, from various causes, had become obsolete.

The Syrian Clergy, without hesitation, admitted the propriety of that institution among the Priests; and a Circular Letter was written by the Metran to all the Catanars, apprizing them of this decision, and recommending the introduction of the custom; a recommendation which has been complied with in several instances, and poverty is pleaded as the only obstacle in most others.

The late Metran having died in the course of last year, a successor was nominated in the person of Philoxenus, a Priest who previously to his elevation had been a retired and humble person, but was characterized in his Church as "a man of much prayer." His subsequent conduct seemed to justify the choice: but his infirmities rendered him so unequal to discharge the duties of the station, that he has been obliged to relinquish it; and has been succeeded by his Archdeacon, who was consecrated to the office in the month of October last.

Among the chief means planned by the British Resident for the melioration of the state of this Church, were—the translation of the Syrian Scriptures and Liturgy into Malayalim, the vernacular language of the country—the formation of a College for the education of the Priests—and the establishment of Schools at every one of their Fifty-two remaining Churches, for the instruction of the Children at large.

All these important measures have been cordially approved by the Syrian Clergy; and have been aided by them, so far as it has hitherto been practicable to carry into effect the arrangements for their accomplishment.

For the first of them, a number of learned Catanars have been assembled by the Metran, and they have now advanced in their labours as far as the First Book of Samuel in the Old Testament, besides the Books of Psalms and Proverbs and part of Isaiah; and, in the New, to the Epistle to the Philippians.

The expense of this undertaking is borne by the Calcutta Auxiliary Bible Society; and the execution of the work is superintended by the Rev. Mr. Bailey. As soon as the translation of the remaining parts of the Scriptures is finished, that of the Liturgy will be commenced.

The College at Cotym, intended for the education of Candidates for the Ministry in the Syrian Church, has been permanently endowed by her Highness the Rannee of Travancore, at the instance of the Resident.

This Institution is under the charge of Mr. Bailey; for whom a House has been erected at Cotym, adjoining the College.

At Allepie, the Resident has obtained, as a Gift from the Travancore Government to the Society, a commodious House and Garden for the residence of the Missionaries; and a Church is now building on the premises, at an expense of more than 3000 rupees. The principal materials for this building were supplied by the Government of Travancore; and the pecuniary expenses, from contributions raised by the Resident at the British Stations in the country, and a sum of 1500 rupees advanced by the Corresponding Committee.

Messrs. Norton and Bailey have been hitherto engaged in the study of the Malayalim Language, and in various avocations relating to the Syrian Christians; having been appointed by the Resident—with a view to their more intimate connection with those people, and in order that the communication of all the benefits designed for them should be associated with the office of the Missionaries—the channels of intercourse between them and the Resident, through which all their applications for the redress of grievances and for employment in the public service should pass. The importance of these avocations, in addition to other considerations, as furnishing the Missionaries with the means of familiar acquaintance with the condition, the character, and the habits of the people, with opportunities of administering counsel and instruction to them, and of establishing the most beneficial influence over their minds, will be manifest; and the Committee trust that the Missionaries will not fail to improve such peculiar advantages.

A School has been established, by Mr. Norton, at Allepie, in which between 40 and 50 Children are instructed; and, at his instance, a House has been appropriated by the Travancore Government for a Hospital, for the numerous destitute and diseased objects, which he reports, formerly crowded the Bazars.

This measure, and the erection of the

Church, appear to be applauded by the inhabitants; who acknowledge the source of these "good things" to be excellent, and that "the like was never before known in Allepie." A Parsee Merchant contributed a subscription to the Church; stating as his reason, "that he was sure it would be for the good of the people."

The Rev. Mr. Dawson was prevented by illness from proceeding to Travancore, until the month of January last; and the Committee are concerned to state, that both he and Mrs. Dawson have, since their arrival at Cochin, been in a state of almost continual serious indisposition. They are now happily recovered; and that place being fixed for the sphere of Mr. Dawson's labours, he is preparing to engage in the study of the Malayalim and Portuguese Languages, and to establish Schools for the instruction of Children.

#### *Chaplains' Stations.*

The Corresponding Committee observe on this subject—

The first year which has elapsed since the Members of the Missionary Association, who proposed to engage actively, as far as their primary duties as Chaplains should permit, in promoting the views of the Society, have joined their respective Stations, must be regarded chiefly as a period of observation, and of preparation for future engagements. A good commencement has, indeed, been made at some Stations; but the inability of the Corresponding Committee to assist as effectually as they wished and did hope to be able, in supplying Native Assistants, and in other ways, has concurred with local obstacles to prevent much that was contemplated by their friends in other places.

At *Masulipatam*, the Rev. Mr. Roy has under his direction two Schools for European Children, and a third common to Children of all descriptions.

At *Vellore*, the Rev. Mr. Jackson, while waiting for Native Assistants, in order to promote the plans of the Society, has opened a School for European and Country-born Children.

At *Chittoor*, the Rev. Mr. Harper was anxiously waiting for Native

Teachers. He employed two Natives, as Readers of the Tamul and Teloogoo Scriptures, in the Bazar, with much effect on the people. A Native School was about to be opened.

At *Palamcotta*, the Rev. Mr. Hough had exerted himself with much advantage. We have already given the particulars, at pp. 150 and 151 of the Number for April.

At *Tellicherry*, the Rev. Mr. Spring has met with great opposition, from the Nairs, to any attempt at direct Christian Instruction in Schools; but hopes, by a School for moral instruction, combined with the rudiments of common learning and of the English Language, which is under his direction and has been liberally supported by the Natives, that an opening will be made for the introduction of a better system of theology. Of Baptiste and Jacob Joseph, two Native Teachers, at Tellicherry and Cannanore, we gave some account at pp. 29, 30, 152, and 153, of the present Volume.

We shall close this review of the Madras and South-India Mission, in the animated words of Mr. Thompson:—

We ourselves, indeed, feel that little is done. No great effect yet shews itself from the labours and expense of the Society. Much, however, is in progress; and here you see distinctly where and how. We must also, again and again, call on you to bear in mind, perpetually, the peculiar difficulties which oppose us in India.

It will not, however, be said, that nothing is done. No great thing has been produced to gratify impatience: yet will not Christian Faith and Love be quite disappointed; and Hope will find somewhat to rest on in our details with satisfaction.—We cannot report to you any thing like what you have heard from some quarters; but we can tell you, confidently, of an evident awakening among a people, who seemed, till of late, locked in a sleep of death—of a noise of alarm for Idolatry—of Brahminical prejudices and influence giving way—of religious inquiries

excited, discussions taking place, and a great desire for instruction pervading all classes. We shew you our Schools; and many hundreds of little Heathen Children, from Brahmins to Parriars, growing up, as your own Children, under the teaching of the Law of the Lord and of the Gospel of Christ. And if still it should occur to any, "Yet is this little!" we reply, "Yet is this little that on which your Missionaries think it much to be engaged—on which they spend their very lives, from day to day—and for which they regret not that they left kindred and homes, and encountered the loss of all things."

#### AUSTRALASIA MISSION.

For various topics reported under this head, the reader may refer to our Vol. for 1817, pp. 344—351, 387, 388, and 519—527; and to the present Vol. pp. 72, 74, and 93, 94. The establishment and object of the Seminary at Parramatta, the attempted Settlement at Wy-tanghee, the general state and prospects of the New-Zealand Mission, with the arrival in this country of Tooi and Teeterree, are there detailed.

The Report states, that a Clergyman and a Schoolmaster are preparing for New Zealand—that a Memorial has been presented by a Deputation of the Society, to Earl Bathurst, on the atrocities committed by British Seamen in the South Seas—and that an Act was passed on the 27th of June, last year, making the crimes of Murder and Manslaughter amenable to the Colonial Courts.

On this subject it is said—

Earl Bathurst stated to the Deputation, that he would consult the Law Officers of the Crown, whether the provisions of Lord Ellenborough's Act could not be extended to the same quarters. The Committee cannot however but hope, from the humanity and justice of his Majesty's Ministers, and from their prompt attention to this subject, that still further measures will be adopted, and that the Property as well as the Persons of the Natives of the South Seas will be protected from lawless violence.

The Report gives the following information respecting the Mission:—

Houses for the Settlers, and a School-Room thirty feet by eighteen, have been completed. The School, mentioned in the last Report, was opened by Mr. Kendall, in August 1816. The number of Scholars, by the last Return, was 51. To secure regular attendance, and to give the requisite advantages to the Scholars, it will be necessary to clothe and feed them; which may be done, however, at a comparatively small expense. By such a School, the attachment of the Children will be better secured, and the regard of the Parents to the Society's plans more readily conciliated.

Mr. Marsden speaks in the highest terms of Mr. Kendall.

The Liturgy and a suitable Sermon are read by the Settlers, alternately, every Sunday, in the School-Room. Natives frequently attend.

Mr. Hall finds the Natives not yet prepared to make a rapid improvement as mechanics. Their natural fondness for a rambling and active life must be brought, by degrees, to yield to more steady occupation. They are, at present, more easily induced to assist in agriculture. Parties, willing to work for a time, will make rough fences, cultivate land, or do any work which it requires but little time to learn. Their fondness for iron has led them to cut a wheelbarrow to pieces, to pull a house down, and to break up a boat, for the sake of getting at the nails, rather than avail themselves of the proper use of these things. At present, they have not patience to wait for future benefits: it is immediate gratification which such minds seek after.

Mr. King was instructing some of the Native Boys in twine-spinning; and found them active, and quick in learning. His greatest difficulty was, to repress their wild habits, and to fix them steadily to labour.

Mr. William Carlisle, resident in the Colony, and well known to the Rev. Robert Cartwright, one of the Society's friends, was induced by Mr. Cartwright to offer his services as a Schoolmaster for New Zealand. He, in consequence, visited the Society's Settlement; and, after living several months with Mr. Kendall, returned to the Colony for his wife and child, much delighted with the country and the people, and, above all, with the

work in which he had engaged. Mr. Kendall speaks in the most cordial terms of Mr. Carlisle; and expects in him a zealous fellow-labourer, in teaching children, and administering medicine and counsel to the sick.

A very respectable young man, Mr. Charles Gordon, brother-in-law of Mr. Carlisle, has been engaged, for three years, as Superintendent of Agriculture. It is hoped, that, by his exertions, the Settlement will soon be rendered independent of New South Wales for supplies of grain.

Mr. Marsden, profiting by the experience of the Colony of New South Wales, has, very prudently, sent cattle to New Zealand, with a view to the future benefit of Settlers; and he will continue to do this from time to time. For many years after the establishment of the Colony in New South Wales, in consequence of an adequate stock not being sent at first, a Cow sold for from 80*l.* to 100*l.*, and a Horse for 100*l.* to 150*l.* A Horse and Mare, which Mr. Marsden took with him, when he visited New Zealand, are doing well. There is every prospect of the Islands being stocked with horses from these. Mr. Marsden justly considers cattle as of great moment in a new Settlement, as they will supply so many of the real wants of the Settlers. There are numbers of Islands on the East Coast, on which cattle might be put, and taken off as wanted.

In conducting the Society's affairs, Mr. Marsden has had many difficulties to encounter. Not to speak of some of a very serious nature within the Colony, with which the public are but too well acquainted by the Proceedings of the Courts of Law, to the protection of which he has been reluctantly compelled to have recourse, very heavy expenses have been incurred by the misconduct of some persons connected with the Brig Active and with the Mission, and much vexation occasioned to him thereby. Your Committee have returned to Mr. Marsden, in the name of the Society, their hearty thanks for his disinterested, laborious, and persevering pursuit, through many difficulties, of the Society's objects.

#### WEST AFRICA MISSION.

The Statements respecting this Mission are given under the heads of *Sierra Leone*, the *Christian Insti-*

*tution*, *Regent's Town*, *Wilberforce Town*, *Gloucester Town*, *Kissey Town*, *Canoffee*, *Gambier*, *Yongroo Pomoh*, and *Goree*.

Many of the details have appeared in our Volume for 1817, pp. 252—258, 355—357, 388—393, 437, 438, 480—486, and 527—533; and in the present Volume, pp. 231—245.

We shall extract such passages of the Report as will be new to our Readers.

Earl Bathurst having directed copies of certain Official Documents, respecting the Liberated Negroes and Schools at Sierra Leone, to be forwarded to the Society, the Committee learned from them, that, in the Colonial Schools for Settlers' Children, at Free-town, there were, at the date of the said Documents (March 30, 1817), 575 Children, instructed on the Royal British System; and, in the Country Schools, 789 Children taught on the National System, by persons sent out by this Society. The Committee, feeling the importance of carrying on the education of the Colony on a uniform system, and of the application of a greater degree of discipline to the Colonial Schools, proposed to Government to take all the Schools of the Colony, both Colonial and Country, under their care; and to provide, at the expense of the Society, the requisite Schoolmasters and Schoolmistresses, subject to the approbation of Government; adopting such regulations, however, with regard to the Colonial Schools, as might best tend to conciliate the minds of the Settlers. To this proposal, Government acceded; reserving the right implied therein, of removing the Schoolmasters appointed by the Society, when such a measure might be considered necessary.

It appeared from the said Documents, that, beside the Parish of St. George, embracing Free-town and its immediate vicinity, the Colony had, at that time, seven other Parishes already formed. Their names, with their respective Negro Towns, are St. Andrew's, *Gloucester Town*; St. James's, *Bathurst Town*; St. Peter's, *Leopold Town*; St. John's, *Charlotte Town*; St. Charles's, *Regent's Town*; St. Paul's, *Wilberforce Town*; and St. Patrick's, *Kissey Town*. There were then 5130 Liberated Negroes, chiefly assembled in these Parishes; which number has

been since greatly augmented. Superintendents were appointed over these Negroes. It appearing to your Committee most important that every Negro Town should be adequately provided with religious instruction, they respectfully submitted to Government the expediency and advantage of placing the superintendence of each Parish under an English or Lutheran Clergyman, to which Government was pleased to accede; and agreed, on the request of the Committee, to give directions for assigning to each Clergyman a certain portion of land for glebe, and to contribute, so far as the Colonial Funds would admit, to the erection of Parsonage and School Houses.

Of the Christian Institution, and of an Examination of the Children, which took place there, before the Governor, on the 6th of January last, the Sierra-Leone Gazette thus speaks:—

“The Christian Institution—the only one of the kind in Africa—will ever remain an undeniable evidence of the anxiety of the Society to promote, to the utmost of its power, the civilization of Africa. It must and ever will command the gratitude of every well-wisher to the African Race.

“The Boys and Girls went through their different exercises in a manner creditable to themselves and their Teachers. The examination took place in the Church erected by the Society on Leicester Mountain. The site commands a most extensive view of the town, harbour, and sea. It will stand as a LAND-MARK OF CHRISTIANITY. The sailor, on seeing its spire from afar, will return praise to his God, and bless his Country for having thus afforded an Asylum to the oppressed African. The view of a Church on *BRITISH* ground in Africa, proclaims the liberty of the subject. Where *TAXA* Christianity reigns, Slavery is banished!”

Of Regent's Town, the scene of his labours, Mr. Johnson gives a striking description:—

“Our place is become (he says) a most romantic spot. It is surrounded by high mountains, one raising its head above another, and all covered with trees and bushes continually green. Streams descend, in different directions, from the various cliffs, with immense rapidity; and form, when united, a large brook, which runs through the middle of the Town. On the banks is a meadow for the cattle belonging to our people, which is always green.

“Our House, the Church, and the School-Houses for the Boys and Girls, stand together, in a large inclosure, on one hill. The remainder of the hill contains about twelve acres; and has been brought, with the help of the Children, into a state of cultivation. I think we shall have nearly enough provision from this Farm, next year, to supply the Schools. We have now planted it full, with cocos, casadas, plantains, bananas, and coffee.

“In front of our House, on another hill, is a part of the Town, which extends also on our right and left. Behind us, on a higher hill than ours, the Governor has erected a Cottage.

“From every part of my House I can see the whole Town. Around the Town are the people's Farms. From these Farms, no less than eight mountains rear their heads, and form a chain around us.”

An Examination of the Schools was held, on the last day of the Year, before the Governor and other Gentlemen. The Sierra-Leone Gazette, of January the 10th, states—

“The appearance of the whole of the Scholars, male and female, was equally creditable to their Teachers and to themselves. The sight of a well-regulated School has ever been interesting to a feeling heart. We own that, to us, this was most peculiarly so. We had seen but a short, very short period before, those beings now so cleanly clad, and so decent in their appearance, brought to this Colony naked, without any idea of the true God—yoked together as the brute beasts employed by man for the labour of the field—and we thanked God for the change.

“In reading, the Adults have made considerable progress since the last examination: the Boys and Girls have kept pace with them. The examination was very properly concluded by singing (the Boys and Girls in chorus) of hymns in praise to our Redeemer. The singing was executed with taste and good voices. Well might they, and well may we, sing praise to the Lord! Hallelujah!

“Here we might expatiate with delight on such a scene, and in such a place. Three years are scarcely elapsed, and a wilderness is changed into a Christian and romantic spot, inhabited by upward of *THIRTEEN* HUNDRED LOYAL BRITISH SUBJECTS.

“The company were hospitably entertained by his Excellency, at the Parsonage-house, erected within the last year, and nearly finished: it is the residence of the Rev. William Johnson, the present worthy

Chaplain and Superintendent. That house, the church, other public buildings, and indeed the private houses (now building by subscription among themselves), were and are raising by those very beings whom the traffickers in human blood have so long calumniated and oppressed. The whole of those buildings are in a most elegant style; and, we have been assured, as before stated, built by captured Negroes, a few soldiers of the Royal-African Corps, and an European Artificer attached to the Engineer Department. The day was ended as begun, and will undoubtedly be long remembered by those present. The British Flag was flying on the tower of St. Charles's Church; the first Stone Church erected on the West Coast of Africa, in 1816. His Excellency is now enlarging it; and when completed, which will be in the course of one or two months, it will accommodate thirteen or fourteen hundred persons."

At this Examination, the following Return was presented:—

*Return of Schools for the Education of Captured Negroes.*

Regent's Town, Dec. 31, 1817.

		No.	Present.	Sk.	Ab-	Total.
				sent.		
Boys' } Girls' }	Day School ...	109 ...	9	4	...	112
		83 ...	20	1	...	104
Women & Men's } Boys' }	Evening School	81 ...	8	2	...	51
		154 ...	10	8	...	154
Total .....		347	47	15	...	409

W. JOHNSON, Superintendent.

The laboriousness of Mr. Johnson's life may be readily conceived from these details. In a Letter of the date of Jan. 24th, he has himself forcibly depicted his want of assistance, which the Committee will use every endeavour to supply.

"The work of Mercy (he writes) is still proceeding, but not without difficulty. I am again without any assistance. I have hitherto kept from making complaints; but am now constrained so to do. My spiritual labours increase, for which I, unworthy, cannot be enough thankful. The people with whom I have to do, are as *Babes in Christ*, who stand in need of being nourished with the sincere milk of the Word, that they may grow thereby: but I cannot do this as I desire, since I have so many temporal affairs to look after. I should go to their respective habitations, at least twice a week, and speak to them individually. I should watch continually over them. But this I cannot do. Sometimes I have not an hour to myself from Monday to Saturday, as I have to attend to Brick-makers, Masons, Carpenters, Storekeeping,

Cultivation, Land-surveying, &c. &c. besides our Schools, which contain 409 Scholars."

The details which follow will animate the friends of Africa to persevere in their exertions. They cannot, however, be read without awakening the melancholy remembrance of one who took such a warm concern, even to his dying hours, in the success of the Society's labours.

The Society will bear, with great pleasure, that the Liberated Negroes, those in particular under Mr. Johnson's Ministry, at Regent's Town, are uniting in Meetings for Prayer, that their countrymen may be brought to the knowledge of the Saviour.

"Thursday, December, 4, 1817, (Mr. Johnson writes,) at Family Prayer, in the morning, I told the people I intended to go to Leicester Mountain in the evening, where all the Missionaries purposed to meet to pray for the Spread of the Gospel; and if any were desirous to go with me, I should be ready at four o'clock in the afternoon, but none should go unless they were dressed clean."

"Accordingly, I went at four o'clock P. M. on the Hill, in the Road to Leicester Mountain, when a large company followed, all clean dressed. I arranged them, the Women and Girls in front, and the Men and Boys behind, which formed a long line; and thus we marched to Leicester Mountain. Mr. Horton counted them, and told me that I had 321 people with me."

The Chaplain, Mr. Garnon, was waiting on Leicester Mountain for the assembling of his friends.

"The Christian Institution (he writes) stands, like Zion of old, surrounded with hills, and encircled with praise.—The memorable day, the first Thursday in November, arrived. Our Institution was to meet together, and to allow a few of the elder Boys and Girls to join us, that we might shew them the necessity of praying for the Society by which they had been instructed and provided for: but what was to be done with the little lambs we scarcely knew; for we were assured, that, as soon as they heard the voice of prayer and praise, they would surely come, and want admittance.

"While we were thus planning, who should make their appearance but Brother Johnson and upward of 300 of his goodly flock; and he at their head, like a good shepherd, leading them! The women came first, by pairs; and next, the men. The singular and interesting appearance which so many couples made, with their clean white clothes and their black faces, together with the grand and beautiful scenery through which they had to pass, was such, that my pen can never do justice to it. The pen of a ready writer, and the pencil of an able artist, might, perhaps, convey to you something of the delightful and solemn appearance which this occasion afforded. When I first beheld them from the Christian Institution, it was almost too much for my feelings. I longed for a place where I could pour out my soul in gratitude to our Heavenly Father, for having so far blessed us: and when I compared this time with the same period in the last year, I could not but exclaim, *What hath God wrought!*

"We then proceeded to arrange them in the Church; but we found that we had got many more than we could possibly seat. We therefore made temporary benches.

"When all were seated, I could then say, as our friend Mr. Bickersteth did when here, that this was the largest Congregation I had ever seen in Africa. There could not be less than 600, perhaps 700; and the whole behaved with the greatest order. I had but one wish; and that was, that the Committee might, if possible, be all seated in one of the end piazzas, to witness this delightful Meeting, and have the gratification of beholding some reward of their labours for benighted Africa.

"It was a pleasing sight, indeed," says Mr. Johnson, "to behold the Church—that large building, almost full: and more pleasing for me to experience the presence of the Lord; which I believe was the case with many of us, that day.

"After Service, I arranged all my people again, the Men and Boys in front, the Women and Girls behind, and my wife behind them on horseback; and thus we marched through the mountains, the Men and Boys singing—

'Come, ye sinners, poor and wretched, &c.

And the Women and Girls—

'How beautiful are their feet,  
Who stand on Zion's Hill;  
Who bring Salvation on their tongues,  
And words of Peace reveal.'

Nov. 1818.

"It was about eight o'clock, and dark," Mr. Garnon adds. "They carried flambeaus, therefore, and lamps, through the woods, to light them home. They sang hymns as they passed along. We could hear them for above a mile."

But the zeal of these worthy men has led them to form a Missionary Association among themselves, to promote that Cause which has been made a blessing to them.

Mr. Johnson writes—

"Saturday, Nov. 29, 1817.—At the Evening Prayer Meeting, I read a Letter to the people, which I had received from Mr. Pratt; and, from the Missionary Register for September, I read and explained to them the Anecdote of a Poor Woman, related in 407th page. When I had done, four of my Communicants addressed the Meeting in behalf of the Missionary Cause, and requested me to set apart one evening in the following week to form a Missionary Society.

"Wednesday, December 3d, being the appointed evening to form a Missionary Society, the Church was full at 7 o'clock. Previous to the Meeting, we had one for prayer, as usual, being Wednesday.

"After this Meeting, I addressed the people; explained to them the Heathen Misery, and referred to their former state—urged the necessity of sending out Missionaries, and of supporting them; and concluded with encouraging their exertions, by our Lord's acceptance of the poor widow's mites, Mark xii. 42—44.

"After this, no less than Seventeen Communicants came forward, and addressed the Meeting. Some spoke much to the purpose, though in broken English. It would have greatly animated our Christian Friends in England.

"One of them, W. T., exhorted to prayer, that it might please God to send some of them to their country people, to carry the good news of a Saviour to them. He then came forward, and said, 'I will give half-a-crown.' I told him that what he might give was to be every month. He replied, 'I know, Sir! I will give it every month.' Several followed his example. A motion was then made, that those who desired to be Members were to give not less than two-pence a month: 107 had their names put down as Subscribers. After which, several of the School Boys and Girls came forward, and gave their pence and half-pence. I asked one Boy, who requested me to take a penny, where he got money. He replied, 'Me got

three coppers (three half-pence) long time. Me beg you, Massa, take two, and me keep one.' I told him he had better keep his coppers, which he had kept so long; but he refused, and urged me to take the two coppers. *Bless the Lord, O my soul, and forget not all his benefits!*

"Oh, what have I enjoyed this night! What, indeed, hath God wrought!"

One of these Christian Negroes is beginning to search out his ignorant countrymen, and to make known to them the Salvation which he has himself found.

"*Monday, Jan. 15, 1818.*—I was told," Mr. Johnson says, "that W. D. had taken his Testament, and was gone toward Cockle Bay, where many of his country people reside. I suppose that he is gone to speak to them of the Saviour."

"*Wednesday 17th.*—W. D. returned this evening, and told me that he had been to his country people, and that he had felt a great desire to go to them a long time. He had collected them together, at several places; as they live dispersed, in their respective farms. He urged them to attend Mr. Cates at Wilberforce Town, and told them of their danger as sinners. Some replied, that they could not understand English, and could not therefore pray to God. He told them, that God knew their hearts, their thoughts, and their language; and that He would hear their prayers in their own language. They said that they had never heard that before: they thought that they must pray in English to God. They promised that they would go to Wilberforce Town on Sundays; and also confessed that what he had said was very true."

Who does not see, in this happy state of things in the mountains of Sierra Leone, the shooting forth of that Tree which shall be for the healing of the African Nations!—the rudiments and first principles of that system of action, which shall bless that injured shore with the Gospel!

A Sunday spent at Regent's Town, in the midst of 1300 or 1400 Negroes, liberated within but a short period from the holds of Slave Vessels, could scarcely be expected to supply the following description.

"*Sunday, Nov. 23, 1817.*—About nine o'clock, all the front seats in the Church were occupied. Divine Service began at half-past ten.

"Captain Welsh, of the Brig Pyrenees, came to visit us, having been an old acquaintance in London. The Church was so full when the bell rang the first time, that we could not get in at the two side-

doors. Some were sitting outside, on boards. With difficulty we entered through the Tower. I married two couple, having scarcely any room to stand. My text was John v. 6. *Wilt thou be made whole?*

"Captain Welsh was much delighted. He said, after Service, 'I have seen to-day what I never saw before. Oh,' he continued, 'what would not our friends in London give for such a sight!'—Turning to me, he said, 'God has blessed your labours, beyond description. I have heard of your success, but I could not have believed that it was so great.' I answered, 'May God have all the praise and glory!'"

A particular instance of the effect of the Christian Ministry in this place, is truly affecting.

"*Thursday, Jan. 15, 1818.*—Last night," Mr. Johnson writes, "or rather this morning, I heard a man praying at some distance. I got up, and went into the piazza; but could only understand a few words. After he had concluded, I heard several join in singing,

'To Father, Son, and Holy Ghost,' &c.—and then a Boy, as I judged by the voice, began to pray, whom I could understand very distinctly. His words were very blessed—'Lord Jesus! my heart bad too much. Me want to love you—me want to serve you—but my bad heart will not let me. O Lord Jesus! me can't make me good. Take away this bad heart! O Lord Jesus, give me a new heart! O Lord Jesus! me sin every day—pardon my sin! O Lord Jesus, let me sin no more!' Thus he continued for ten or twelve minutes. After him, another Boy prayed, whom I could not understand: only I heard him make mention of the name of Jesus. Another verse was sung, and then a Man concluded.

"The night was delightful. The moon shone very bright. I cannot express what I felt. I went to bed again, but could not sleep; starting every now and then, thinking I heard the same prayer again.

"This morning, I inquired of some of the Communicants, who live that way in the woods, but I could not find who they were.

"Oh may the Lord carry on the work of Grace, which I believe He has begun among both young and old!"

But, at Regent's Town, as in every other place where True Religion prevails, it reforms the manners and changes the very face of Society.



Mr. Johnson had explained to his Negroes the nature and benefits of the observance of the Festival of Christmas. The effect was remarkable.

"It is a custom," he observes, "which no doubt has been introduced by Europeans, that every one intoxicates himself on this day, and makes as much noise as possible. The practice of drumming, dancing, and firing guns, &c. is carried to a great pitch in Sierra Leone. I had, however, the happiness to observe, that not a single person at this place was intoxicated; nor was drumming nor firing of guns heard. All attended Divine Service, at half-past ten o'clock; and, on the whole, we were as quiet as on Sundays. I explained to them Isaiah vii. 14. *Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.*

"In the afternoon we went to Leicester Mountain, to attend the Monthly Missionary Prayer Meeting. About 400, Men and Women, Boys and Girls, went with me. Mr. Düring having brought some of his people, these, with ours, and the Children of Leicester Mountain, formed a large Congregation."

On the subject of this Meeting, Mr. Garnon writes:—

"Our Church was so crowded, that we could scarcely move. There must have been upward of one thousand persons present. As this was a night which is generally an occasion of rioting and drunkenness, we wished to divert the attention of the Negroes entirely from such evil examples, and gave notice to that effect. I had Service in Free-town, in the morning; and engaged Mr. Horton, and some of the elder Boys and Girls, to come to Free-town and sing for us. Mr. Düring brought his people to Leicester Mountain, and conducted the Service there. I had, therefore, in Free-town, a larger Congregation than usual. The Children behaved remarkably well. We then returned to Leicester Mountain, and treated them with a small bullock; which I purchased on the occasion, for eight dollars.

"The next day, all the Brethren, with their wives, dined with me. We enjoyed, I trust, a season of brotherly love. Thus far have we been engaged together, since I last wrote to you; and I believe these Meetings have contributed, more than any thing I could have supposed, to warm our hearts with Christian Zeal, and unite us together as Brothers and Sisters in Christ Jesus."

Mr. Garnon adds—

"The Church at Leicester Mountain has given us a good proof how many it will contain, and how much weight it will bear. What a joy is it for us, to behold such a spiritual building erected among us! I can assure you, and I speak it from my heart, that I shall never lament coming out to Africa, when I am permitted to behold such a sight as I have done these last two months.

"Well, my Dear Friend, farewell! A little more trial and a little more conflict, and *He, that shall come, will come!* Be not discouraged. Satan is strong; but Jesus is stronger. He will fight; but we will fight also, in the strength of our Lord. May His grace and blessing attend you! May a double portion of His spirit guide and influence you, in all your determinations!"

#### WEST INDIES MISSION.

The progress of Education throughout the West Indies and the shores of the neighbouring Continent, cannot but awaken hopes of great ultimate good. The Clergy have it much in their power to promote this important object. The Negroes, both Children and Adults, would become of value to their Masters, in proportion as they knew and felt their duty to God and to Man. A frequent recommendation, from the pulpit, of the establishment of Schools, would doubtless incline the Planters and Merchants more to this good work than they seem at present to be.

The Society will pursue this object, wherever it has opportunity; and will gladly render its aid to any person who may be willing to co-operate therein. The benefits already arising from the Schools established in Antigua, make it appear to be as much the interest as it is the duty of the West-India Residents and Owners to provide for the instruction of their dependents.

#### Antigua.

Mr. Charles Thwaites has been appointed Superintendent of Schools and Assistant Catechist. There are three Stations. From ENGLISH HARBOUR, BETHESDA is about three miles distant, and the HOPE about three miles further. At Bethesda, a House has been built, close to the School, for William Anderson and his Wife, resident Teachers of Colour; and for the accommodation of the Superintendents, who, from bad weather or other causes, will sometimes have to sleep on the spot. The prosperity of the Schools greatly depends on their being frequently

visited. Mr. and Mrs. Thwaites, therefore, devote two days and one night, weekly, to the visiting, from English Harbour, of the Bethesda and Hope Schools. They express themselves as amply repaid for their visits, by the pleasing and interesting occurrences which take place.

The English-Harbour Sunday School Society, formed in 1813, has had the general direction and superintendence of the Schools. The greater part of the funds has been supplied by this Society: the remainder has been contributed by benevolent persons, in the Island and in this country.

Mr. Dawes has applied the bounty of various friends, in the most effectual manner, to the relief of Distressed Females; and has directed, with his accustomed activity, the School-plans of the Society.

#### *Barbadoes.*

Lieutenant Robert Luggier, of the Royal Artillery, proceeding to Barbadoes, offered his services to promote the objects of the Society in any way that might be in his power. A quantity of the National Society's School Books was, in consequence, placed at his disposal, and he was requested to act as the Correspondent of the Society\*.

The Committee notice with pleasure the transmission, from Mrs. Wilhelmina Worell, of Barbadoes, of a box of various West-India seeds and plants to be sent to

#### MISSIONARIES AND STUDENTS.

The offers of service have, this year, not fallen much short of those reported at the last Anniversary; while the demand for labourers is every year increasing.

In the Mediterranean Mission, there are openings for exertion in the Barbary States, in Egypt, in Abyssinia, in Palestine, in Syria, on the shores of the Black Sea, and in other quarters. In the North of India, in the South, in Ceylon, in Australasia, in West Africa, and in the West Indies—in all the Missions of the Society—opportunities for doing good are far greater than the Society's means of embracing them; while at the Cape of Good Hope, at Madagascar, and in other places, the Society has been invited and urged to establish New Missions. The ardent demand of Mr. Thompson for the South of India—"Money! Money! Missionaries! Missionaries!"—is reiterated, in substance, from every quarter.

West Africa, with the hope of benefiting that Mission. They have been accordingly forwarded thither.

#### *Hayti.*

An opening having presented itself of placing a Clergyman in a situation of confidence and influence in Hayti, the Committee proposed this situation to Mr. Morton, who had offered himself as a Missionary to the Society. Mr. Morton accepted the proposal, and, having been admitted to Holy Orders, proceeded to Hayti, and is now entrusted there with the education of young men likely to fill important stations.

#### *Honduras.*

The attention of the Society has been called to the Settlement at Honduras, as a promising Station for a Mission, particularly with reference to the Mosquito Indians in its vicinity. A correspondence has been opened on the subject, both with the Commandant, Lieut. Colonel Arthur, and with the Chaplain, the Rev. John Armstrong; both of whom are anxious to promote the good of the Settlement itself, and the extension of Christianity among the Native Tribes.

The Society is referred to our last Vol. pp. 438—442, for further information on this subject.

But the Committee see increasing reason to adhere to those cautious measures, in the reception of Candidates, which were stated in the last Report. Every year confirms the necessity of requiring in Missionary Candidates, some promising portion of those Christian Graces, which have ever distinguished the eminent Servants of Christ, while diffusing among the Gentiles the savour of His Name. Knowledge of their own hearts; a self-denying temper; deadness to worldly motives and views; a contrite spirit before God, and a meek and affectionate mind toward their Brethren; the constraining power of the Love of Christ; a knowledge of the actual state and misery of the Heathen, with an earnest longing for their salvation, and a deliberate preference of this labour before all other; competent natural talents, knowledge of mankind, and aptness to conciliate and instruct others; with firm faith in the Divine Promises, an unshaken affiance in the merits and intercession of the Saviour, and on the gracious influence of

\* Our Readers will have seen, in the Number for August, pp. 346—348, a further account of Lieut. Luggier's proceedings.—EDITORS.

the Holy Spirit; and, in and through all, a single eye to the glory of God—THESE are the qualifications and the graces of the True Missionary. While, indeed, the Conductors of Missions rarely meet with men who give eminent promise of all these Christian Virtues, it is their duty to hold up the Apostolical Standard; and to approach as near to it, in their selection of their fellow-labourers, as it shall please God, in answer to their earnest prayers, to enable them.

Your Committee do hope, indeed, that both the Missionaries gone forth and the Students received, during the last year, will not disappoint a reasonable expectation of Missionary Fidelity and Success: but they would never cease to call on them, and on all others connected with the Society, to *watch and pray that they enter not into temptation*; but that they may do the work of Evangelists, and make full proof of their Ministry, standing complete in all the Will of God.

It having been found expedient to place in training some Lutheran Students, of such piety, talents and manners, as might qualify them, after due acquisitions, to take a share with their Brethren already engaged in the North-India and South-India Missions of the Society, the Committee have particularly directed the attention of the Conductors of the Basle In-

stitution to this object, and have the best reason to believe that they shall, in due time, obtain their purpose.

But the Committee look, with increasing hope and desire, to that body of Students in the Universities, which is daily augmenting its numbers, talents, acquirements, and piety. They feel confident, that the attention of these Christian Students cannot long be directed to the actual condition of the world, with the loud calls for relief and salvation from quarters in which they are more peculiarly qualified to labour, without one and another of them feeling constrained by the love of their Saviour and of the souls of men, to follow their honoured predecessors who have fallen, or are now labouring in this field.

Mr. Samuel Lee has been admitted, as was before stated, to Holy Orders. It will appear, from the next head of the Report, how entirely his time has been occupied. That his peculiar qualifications would enable him to render important services to the Society, either at Calcutta or in the Mediterranean, the Committee are well aware; but, while such employment as that in which he has been engaged crowds upon him at home, it would perhaps be impossible to place him anywhere abroad to so effective a purpose.

#### PUBLICATIONS.

The advantageous employment of the Press, by the Society's Friends and Missionaries, in various Stations, may here be noticed. Wherever a competent measure of civilization prevails, there the Press may become a most powerful engine of good; and may both facilitate and extend the direct labours of the Missionary and the business of Education. The sentiments of the Calcutta Corresponding Committee on this subject have been already given; and it will have been seen how beneficially the Press is employed by that Committee. It is in contemplation to render effectual assistance of this nature, with all practicable speed, to both the India Missions and to that of the Mediterranean.

The Committee cannot pass to the details of this department of service, without bearing their testimony to the unwearied and learned labours of their coadjutor, the Rev. Samuel Lee.

#### SCRIPTURES.

The Report gives, under this head, the substance of the intelli-

gence, communicated by us, respecting the Ethiopic MS. of the Society, and an Edition of the Scriptures in that tongue. See the Volume for 1817, pp. 501—504, and pp. 172, 173, of the present Volume.

Of other Editions of the Scriptures, the following information is given:—

Two editions of the Arabic Bible are in preparation by the British and Foreign Bible Society. One of them is a copy of that published by the College de Propagandâ Fide, which is in use throughout the Roman-Catholic Churches of the East. The other is a copy of a Revised Version, published, within these few years, by the Greek Monks of Mount Libanus, which is received by the Christians who are not of the Roman Communion, and is of general acceptance among Arabic Readers. Of the Roman Edition, a limited number will be taken off; but the Revised Version will be stereotyped at the expense of this

Society. Your Committee propose to have two sets of plates cast: one of them to be sent to Calcutta, for the supply of that part of Asia; and the other, to be retained in this country, or sent to Malta, for the supply of the countries bordering on the Mediterranean.

The Old Testament in Persian, to accompany Martyn's New Testament, is also in preparation, with the aid of a learned Persian; but will be a work of time and labour. When completed, it is proposed to stereotype it, with the same view as the Revised Arabic Version.

A Set of Plates is also cast from the Book of Genesis and the New Testament, in the Hindoostanee, as they proceed through the press, in order to be sent to Calcutta for a constant future supply.

The British and Foreign Bible Society will be at liberty, by agreement, to use the Plates cast at the expense of this Society from the works published by that Institution, for taking off any number of copies that may be wanted for its own circulation.

Mr. Lee has been prosecuting, with as much despatch as his other numerous avocations would allow, the preparation of the Syriac Old Testament. To his collection of the Travancore MS. has been added that of another valuable MS. belonging to Dr. Adam Clarke, and one of the Pentateuch found by Mr. Lee in the Library of New College. The British and Foreign Bible Society has undertaken to print the edition, when the copy is prepared.

#### LITURGY.

Mr. Lee has carried through the press, the Compendium of the Liturgy in Hindoostanee, prepared by Mr. Corrie. It has been printed by the Prayer-Book and Homily Society.

This edition will be very acceptable in India. Capt. Latter says, "Our Church Liturgy, in Hindoostanee, is greatly wanted." The Committee have caused a set of Stereotype Plates to be cast, as this edition passed through the press. They will be forwarded to Calcutta, for the constant supply of the increasing demand.

"An abridgment of the Church Liturgy in Bengalee," Captain Latter adds, "is much required." The Society will be able, it is hoped, ere long, in conjunction with the Prayer-Book and Homily Society, to answer this fresh demand.

Dr. Macbride, Lord Almoner's Professor of Arabic at Oxford, has had the kindness

to present to the Society several manuscript Arabic Tracts, which are likely to answer a valuable purpose. One of them has been stereotyped, and is in the course of circulation, as opportunities offer: it is a familiar explanation, particularly to Mahomedans, of the National System of Education, written by the Professor, and revised by Michael Sabbagh, one of the Arab Christians who returned with the French Army from Egypt. A second Tract is an Arabic Translation of the Heidelberg Catechism, copied from a MS. in the Bodleian Library, and evidently intended by the Translator for the press; the arrangement of which, and the selection of Texts of Scripture, appear to be excellent. A third is a MS. Catechism, which seems to be the translation into Arabic of a Protestant Formulary, and steers clear of controversial matter.

Professor Macbride has also presented to the Society a copy of the Translation into Arabic of the Trent Catechism, printed by the Society de Propagandâ Fide; in which there appear to be many valuable chapters, which may be printed and circulated with advantage; particularly on the extent and spirituality of each Commandment. These are, throughout, supported by Scriptural authority; and are excellent, where Roman-Catholic peculiarities do not appear.

Of the Arabic Tract on Education, above mentioned, a large number has been sent to Malta for circulation among Mahomedans. Mr. Ritchie also, appointed British Consul at Fezzan, was furnished with copies, for distribution in Tripoli and elsewhere.

Of an Italian Tract, compiled by Dr. Naudi from the Fathers, enforcing the duty of reading the Scriptures, 1000 copies have been printed, and sent to the Mediterranean.

"The Way of Truth and Life," translated by Mr. Lee into Persian—a Tract mentioned in former Reports—has been stereotyped: 2000 copies have been printed, 500 of which have been forwarded to Astrachan, for circulation by the Missionaries of the Edinburgh Missionary Society. The Committee having learned that those active labourers had found much benefit from the copies of Grotius and Ostervald in Arabic, which the Society had sent to them, a further quantity of each has been forwarded to Astrachan.

The Rev. Thomas Sims has continued his valuable assistance, in the compilation of Scriptural and other Tracts.

## MISCELLANEOUS.

Frequent and strong representations have been made to the Committee, that great good might, with the blessing of God, be effected, by placing Clergymen of learning, intelligence, and piety, in various cities in Italy, and elsewhere, on the Continent. The Committee have, however, considered that it is the great object of the Society to communicate the knowledge of Christianity to such as do not possess it. It has directed its attention to the revival of decayed Christian Churches, where such revival is likely to have an effect on the Mahomedan or Heathen World; but it has not appeared to the Committee to be conformable to the direct design of the Society, to expend any part of its funds on Christian Countries, otherwise than with the ultimate view of winning, through them, the Heathen to the reception of the Gospel. It has, nevertheless, appeared highly desirable, that the Society should employ its knowledge and influence, in reviving and diffusing Christianity in any of the Churches abroad, where this can be done without ultimate loss to its funds; and the Committee will accordingly render advice and assistance to suitable Clergymen, willing to proceed to places where they are likely to be thus useful.

Soon after the last Annual Meeting, the Committee conferred with the Rev. Dr. Paterson on the subject of a Mission with reference to Persia. Whether Baku, as mentioned in the last Report, would be the best situation, he could not say; but advised, at all events, some town in the Persian Provinces lately ceded to Russia. In such a Mission, the old Turkish or Tartaric, the Persian, and the Armenian Languages, would claim especial attention. It would be advisable, for cheapness, to employ, as much as practicable, the Missionary Press at Astrachan, in printing Arabic, Turkish, and

Persian Books. Two English Clergymen, or one English and one Lutheran, might endeavour to found the Mission. They should go through St. Petersburg, that they might be introduced to the leading men in Russia: they must be trained, by degrees, for their station and their work.

The Committee rejoice to witness the wide diffusion of Missionary Information. In Russia, a book somewhat similar to the "Spirit of British Missions" has appeared, in which the proceedings of the Society, among others, are detailed.

The Committee have very recently communicated to Bishops White and Griswold the departure of the Society's Missionaries for Ceylon; and have expressed their hope that the Society proposed by them to the Episcopal Church in the United States may be formed, and that Mr. Andrus may proceed from it to Ceylon, and that others may follow.

The Committee learn, with pleasure, from the American Board of Commissioners for Foreign Missions, that the copies of the Missionary Register, which are regularly forwarded to the Board, are received with thankfulness and eagerly perused, and that they tend very powerfully to promote the Missionary Spirit in the States of the Union.

The Rev. Samuel J. Mills, and the Rev. Ebenezer Burgess, were introduced to the Committee by Letters from several of the Society's friends in America. These Gentlemen were proceeding to Western Africa, on a Mission to discover a suitable situation for a Colony on that coast, by a Society founded in the United States for the Colonization of the Free Negroes. The Committee rendered every assistance in their power to Gentlemen engaged in an object so benevolent, and so likely to promote the improvement of Africa.

The Conclusion of the Report, which has a particular reference to the attack made on the Society and its happy consequences, we have already given in the Report of the Proceedings at the Eighteenth Anniversary: see the Number for May, pp. 192—194.

The Appendix contains many important Documents, fourteen in number. They are as follows:—

- I. Instructions delivered to the Missionaries on the 28th of Oct. 1817.
- II. Address of the Rev. Charles Simeon to the same Missionaries.
- III. Account of the Ethiopic MS. belonging to the Society.
- IV. A Brief History, by the Rev. S. Lee, of the Church of Abyssinia.
- V. Account of a Roman-Catholic Mission in Tripoli.
- VI. Lieutenant Stewart's Account of the Society's Schools at Burdwan.

- VII. Journal of Mr. William Bowley, at Chunar, from August 1816 to the end of 1817.
- VIII. Letter of Abdool Messeeh to the Secretary of the Society.
- IX. Journey of the Rev. F. C. G. Schroeter in the Hill Country of Nepal.
- X. Remarks of the Madras Corresponding Committee on Schools for Native Children.
- XI. Journal of the Rev. C. T. E. Rhenius, at Madras and in its Vicinity, for the year 1817.
- XII. Letter of Appavoo to the Rev. C. T. E. Rhenius.
- XIII. Memorial of the Society on the Misconduct of British Seamen in the South Seas.
- XIV. Act of the LVIIth of the King, chap. 53, "for the more effectual Punishment of Murders and Manslaughters committed in Places not within His Majesty's Dominions."

No part of these Documents has yet been laid before our Readers, except the Third. There is much in them to which we wish to give the widest circulation, and we shall endeavour to extract some of the most important portions; but the truth is, that, in respect of the quantity of intelligence which presses for admission, it would be more easy for us to fill two or three annual volumes, than it is to give a satisfactory abstract of this intelligence in one. It is, however, our constant endeavour, that no proceeding of consequence, connected with any Society which comes within the view of this work, shall escape proper notice.

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## Home Proceedings.

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### BRITISH AND FOREIGN BIBLE SOCIETY.

#### DOMESTIC BENEFITS ARISING FROM THE SOCIETY.

THE exertions of Mr. C. S. Dudley, in raising and organising Bible Associations, and in giving system to the operations of Auxiliary Societies, with his watchful attention to their proceedings and influence, entitle him to be heard, before other men, when speaking both of the necessity for such Institutions and of their beneficial effects. In a late communication to the Society, he reports on these subjects as follows:—

The effects produced by the institution of the Manchester Ladies' Branch Society have already surpassed my most sanguine expectations. Of the THREE HUNDRED Districts into which the Town and its immediate Vicinity are divided, only one hundred and fifty-three had been visited previous to the last Meeting of the Committee; and but few of these

had been "collected" more than twice: yet the aggregate of the Reports presented, exhibited a list of more than 2600 Subscribers; and the total amount received was 2437. 4s. This is an evidence of the interest excited, to which the Reports of the Collectors bear conclusive testimony. The gratitude of the Poor, and their eagerness to subscribe, are depicted in glowing colours; and, even at this early period, those collateral benefits, which never fail to attend Bible Associations, are perceptible. The Committee of one District report: "The moral mass of our District is already altered. The Children are flocking to School. Thirty Adults have entered their names, and are learning to read; and, even within this fortnight, many are beginning to keep holy the Sabbath Day."

On the 1st of June, I attended a very interesting Meeting at St. Helen's, when a Ladies' Association was established for that town, under the zealous patronage of the Vicar. After meeting the Committee, and instructing them as to the mode of proceeding, I hastened to Warrington, where a similar Institution was esta-

blished. It was one of the most delightful Meetings that I have ever attended. This Society is under the patronage of the Honourable Mrs. Hornsby, sister of the Earl of Derby; and her daughters requested they might be Collectors. Upward of Eighty Ladies enrolled their names on the Committee.

On the 5th of June, I attended the first public distribution of Bibles by the West-Derby Association. Perhaps few places in Great Britain required such a Society more than this Village. Of its beneficial effects, one fact speaks loudly. On my asking the officiating Clergyman, whether he had perceived any consequences of a pleasing kind, he answered, "Sir, my congregation has increased FIVE TO ONE since the establishment of the Bible Association."

Northamptonshire exhibits a fine illustration of the benefits to be derived from regularity and system in the conduct of a Bible Society; while it is equally corroborative of the fact, that it is only through the medium of Bible Associations that the wants of the Poor can be ascertained, and those wants adequately supplied. The Northamptonshire Auxiliary Bible Society, in its fifth year, from the 1st of June 1816, to the 1st of June 1817, received and circulated as under:

Gross Receipts, 699*l.* 4*s.* 8*d.*

Circulated, 1425 Bibles & Testaments;

and, although it has not experienced the benefits of system more than six months, in its sixth year, from the 1st of June 1817, to the 1st of June 1818, the statement is,

Gross Receipts, 1483*l.* 17*s.* 9*d.*

Circulated, 2621 Bibles & Testaments.

In this tour, of nearly twelve hundred miles, I have found lamentable evidence, that the want of the Holy Scriptures in OUR OWN COUNTRY is still deplorably great and such as will require the exertions of many years to supply. Even in places where Auxiliary or Branch Societies have long existed, the deficiency is found, on investigation, to be far greater than had been anticipated. The only effectual remedy for this serious calamity will be found in Bible Associations; and, I am satisfied, the estimate is not overcharged, when I say, that twenty years will elapse before the people of Great Britain will be adequately supplied with the Holy Scriptures.

Nov. 1818.

### CHURCH MISSIONARY SOCIETY.

DESIGNATION OF MISSIONARIES TO SIERRA LEONE AND NEW ZEALAND.

At a Meeting of the Committee, held at the House of the Society, on the 9th of this Month, Major-General Charles Neville, one of the Vice-Presidents, in the Chair, the Instructions of the Committee were delivered to the following persons proceeding to Sierra Leone and New Zealand:—

#### *Sierra Leone.*

Mr. Thomas Morgan—Schoolmaster.  
Mrs. Morgan—Schoolmistress.  
Mr. Christopher Taylor—Schoolmaster.  
Mrs. Taylor—Schoolmistress.  
Mr. G. S. Bull—Schoolmaster.

#### *New Zealand.*

Rev. John Butler—Missionary: with Mrs. Butler and Two Children.  
Mr. Francis Hall—Schoolmaster: with the Young Chiefs, Tooi and Teeterree.

After the delivery of the Instructions, the Rev. Daniel Wilson addressed the Missionaries, both for their caution and encouragement, in a manner well calculated, with the Divine Blessing, to make a lasting impression on their minds.

Mr. and Mrs. Morgan, Mr. and Mrs. Taylor, and Mr. Bull, embarked at Gravesend, on board the Echo, Captain Rowe, on Friday, the 20th of this month. The Committee were happy to entrust them to the care of a Captain who had, on former occasions, acted toward their Missionaries as a wise and pious friend. The ship dropped down the River on the following day. Sarah Butscher and Rachel Garnon, two Young Negro Women, have returned to Africa with them. Sarah Butscher was sent over to this country by the late Rev. Leopold Butscher, soon after the death of his Wife, in charge of his little Daughter. Rachel Garnon is a Girl of the Ebo Nation, who accompanied Mrs. Garnon on her return from Africa, and to whom she is strongly attached: she is of a very promising character; and Mrs. Garnon would

have gladly retained her in this country, in order to her being well qualified to assist in the African Schools; but it was found that the climate would be injurious to her.

Government has been pleased to grant a passage for Mr. Butler and his companions, on board the Baring, Captain Lamb, a vessel taken up for the conveyance of Convicts to New South Wales. James Kemp, a young man from Wyndham in Norfolk, who is well acquainted with the business of a Smith, and proceeds to New Zealand on the best motives, has joined the Missionaries, together with his wife, since the Meeting of the Committee.

FOURTH ANNIVERSARY OF THE PLYMOUTH DOCK AND STONEHOUSE ASSOCIATION.

THE Annual Meeting, on this occasion, was held in the Boys' Public School Room, in Plymouth Dock, on Saturday Evening, the 3d day of October. The Rev. T. M. Hitchens took the Chair, at Six o'Clock; and, soon after, introduced the Rev. T. S. Grimshaw, Rector of Biddenham, in Bedfordshire. Mr. Grimshaw having gone into those parts to assist the Auxiliary Bible Societies in Devon and Cornwall, attended at this Anniversary, at the request of the Committee of the Parent Society. The Meeting was numerous and respectable. Mr. Grimshaw addressed the Meeting with great effect, in setting forth the importance, benevolence, and simplicity of the Society's object, and exhorting its friends to steady perseverance. By the Report and the Treasurer's Account, it appeared that the funds of the Association had increased during the past year; and that, since its formation, the sum of 558*l.* 1*s.* 11*d.* had been remitted to the Society.

The various Resolutions were proposed or seconded, by the Rev. Messrs. Grimshaw, Davie, and Rawlings, Captain Thicknesse, R.N., and other Gentlemen; and a Collection was made at the Doors.

SECOND ANNIVERSARY OF THE DEVON AND EXETER ASSOCIATION.

THE Second Annual Meeting of this Association took place in the Egyptian Hall, at the Hotel, Exeter, on Wednesday, Oct. 14th; Sir John Kennaway, Bart. in the Chair.

The Rev. Messrs. Biddulph and Elwin, in the most friendly manner, readily complied with the request of the Parent Committee, and attended this Anniversary from Bristol. The Meeting was addressed by them, and by D. Mackinnon, Esq. Capt. Hillyar, the Rev. John Marriott, John Bacon, Esq., Col. Macdonald, the Rev. James Mules, Mr. Eaton, and the Rev. Messrs. Barker, Cowland, Cooks, and Bradford.

Mr. Marriott ably repelled the insinuation of enmity to the Church.

Besides the smile of contemptuous pity which sets down the Missionary for an enthusiast, the mention of his name often excites a look of alarm—a significant shake of the head, which marks the dangerous nature of his character as an Enemy of the Church. I never heard that the cultivation of waste lands was thought hurtful to old inclosures. But this charge is not merely to be repelled by a slight allusion: it is to be rejected in the honest and simple confidence of conscious innocence; and, boldly and confidently, I reject it. Nay more—I will venture to assert that the zealous supporter of Missions is the best friend that the Church has, as drawing down on it, so far as he can, the blessing of Him who has said, *He, that watereth, shall be watered also himself.* There is a strong analogy between the dispensations of the Divine Bounty in nature and in grace. In both, the system of reciprocal dependence is so beautifully organized, that no thing or person can receive the bounty of God, without having some mode of transmitting it to others. The river is fed by the fountain, that it may feed the sea—the sea is fed, that it may feed the clouds—the clouds are fed, that they may drop fatness on the earth—and the earth is fertilized, that it may feed all living things. So is it also in the dispensation of Grace:—and woe be to that recipient, whether an individual or a Society, which



should refuse to be a channel for that flowing stream of mercy! Whatever fences might be used to monopolize and dam up this stream, be assured they would be swept away. Were I to live—as God forbid I should do! to see that Church, to which I belong, systematically oppose the Cause of Missions, I should indeed cry out—"The Church is in Danger!"—and should feel the greatest apprehensions for its safety; while nothing could give me fairer or more confident hopes of its prosperity and stability, than to see it take up that Cause with unanimity and zeal.

We greatly regret that our limits prevent us from giving farther details, particularly from the very able speech of Col. Macdonald. The facts and arguments submitted to the Meeting were adorned, as the Rev. James Mules observed, by the flow of eloquence, and chastened by Christian Charity. The Collection at the doors amounted to nearly 60*l.*

*Formation of the Teignmouth Branch of the Devon and Exeter Association.*

On Wednesday, September 30th, a Meeting was held at the Public Rooms, Teignmouth, for the purpose of forming a Branch to the County Association. The Rev. T. S. Grimshaw rendered his able assistance here also, as well as at Plymouth Dock. The Regulations recommended by the Parent Society were adopted.

The following are the Officers of this Association:—

*President:* The Hon. George Lysagh.

*Treasurer:* Samuel Codner, Esq.

*Secretary:* William Rufus Jordan, Esq.

At the Devon and Exeter Anniversary, the Rev. J. Mules stated the origin of this Branch Association.

A single individual, a resident at Teignmouth, had, in defiance of the most uninviting appearances, achieved much for the Society. In the year 1816, he collected 21*l.* 12*s.*; in 1817, 40*l.*; in 1818, 56*l.* 16*s.* 9*d.* Since the Meeting at that place, many Subscribers and Donors had been added; so that the Teignmouth Branch Association now includes a great body of the most respectable residents, forty of whom subscribe each annually One Guinea.

FOURTH ANNIVERSARY OF THE BIRMINGHAM ASSOCIATION.

ON Sunday, November the 8th, Sermons were preached for the Society, by the Rev. Edward Cooper, M.A. Vicar of Yoxall, and Rector of Hamstall Ridware, Staffordshire; at St. Mary's, in the Morning; and at St. James's Ashsted, in the Afternoon.

The Annual Meeting of the Members of the Association for Birmingham and its vicinity was held on Wednesday the 11th, in the Great Room, at the Hotel; the Rev. William Spooner, M.A. Rector of Elmdon, in the Chair.

The Chairman having opened the Meeting, by stating very forcibly that it is the duty and interest of the Church to engage in the work of Missions, the Report was read by the Secretary, the Rev. Edw. Burn.

The Secretary of the Parent Society then entered at length into the principles and proceedings of the Society; and detailed various instances of its success, particularly among the Liberated Negroes in Sierra Leone.

It was then resolved—

That the principles and objects of the Church Missionary Society are in accordance with the Doctrines, the Discipline, and the Practice of the Church of England; and that the success of such a Society is eminently calculated to diffuse the spirit and to extend the privileges of this Church throughout the world.

The late Rev. W. Garnon having been well known to many Members of the Association, and Mrs. Garnon being a Native of Birmingham, a strong feeling of sympathy prevailed, on the subject of the late intelligence from Sierra Leone; and it was resolved—

That this Association, while it congratulates the Parent Society on the increase of its patronage at home, and the success of its labours abroad, and condoles with it amidst the discouragements with which by the permission of a wise Providence it has to contend, renews its assurances of cordial approbation and zealous support.

The Resolutions were moved or seconded, respectively—by the Secretary of the Parent Society, and Mr. Kempson—by the Rev. Edward Cooper, and Mr. Turner—by the Rev. John Davies, of Coventry, and the Rev. Charles Townsend, of West Bromwich—by the Rev. Samuel Lowe, of Darlaston, and the Rev. John Howells, of Tipton—by the Rev. Edward Burn, and Mr. Beilby—by the Rev. Edw. Palmer, of Mosely, and R. Spooner, Esq.

It appeared from the Report, that there had been remitted to the Society, since the establishment of the Association, the sum of 2269*l.* 6*s.* 7*d.*; of which 618*l.* 8*s.* 10*d.* had been its contribution for the Fourth Year. A Ladies' Association had been formed, and was rendering distinguished service to the fund.

In the evening of the same day, the Secretary of the Church Missionary Society preached at St. Mary's, when a Collection was made for the Institution. About 120*l.* was contributed at the Sermons and Meeting.

#### FORMATION OF AN ASSOCIATION FOR BERKSHIRE.

THE Friends of the Society resident in different parts of the County of Berks, had, for some time, wished to combine their strength in furtherance of its interests. A Meeting was held for this purpose, at Reading, on Nov. 13th, in the Town Hall; Henry Piper Sperling, Esq. of Park-Place, in the Chair.

The Assistant Secretary of the Church Missionary Society, and the Rev. Daniel Wilson, attended on the part of the Parent Institution. The Secretary and the Rev. Dr. Thorpe would have been present; but the Secretary was obliged, by the pressing business of the Society, to return direct to London, from attending the Birmingham Anniversary; and Dr. Thorpe was prevented by indisposition.

The Assistant Secretary detailed the object and proceedings of the

Parent Society; and the Meeting was afterward addressed by the Rev. Messrs. E. Townsend, R. B. Fisher, G. Hulme, G. Knight, J. Mitchell, H. Davies, T. Tyndall, W. Andrews, W. Hancock, and Daniel Wilson; and by Martin Annesley, Esq., and Jasper Atkinson, Esq. The Rev. Henry Davies had himself witnessed, in India, the deplorable condition of the Heathen, and strongly urged on the Meeting the claims on its pity.

Some objections which had been circulated against the formation of the Association served but as an occasion of manifesting the truly Christian Spirit of those who were engaged therein. Seldom has there been a greater evidence of that Christian Charity which *thinketh no evil*. The Officers of the Association are as follows:

#### Treasurer:

Rev. Edward Townsend, Vicar of Bray.

#### Secretaries:

Rev. G. Hulme, Shinfield.  
Rev. R. P. Fisher, Basildon.  
Rev. E. Nicholson, Abingdon.  
Rev. G. Welford, Bray.

A Collection was made at the doors of the Town Hall, which amounted to 34*l.* Upward of 250*l.* has been already contributed to the Association.

#### FORMATION OF AN ASSOCIATION FOR THE TOWN, COUNTY, AND UNIVERSITY OF CAMBRIDGE.

WE have peculiar pleasure in recording the establishment, at Cambridge, of a Church Missionary Association, embracing the Town, the County, and the University. Collections have been made, at the Church of the Holy Trinity, in behalf of the Society, for several successive years; and very liberal contributions have been raised by a Ladies' Association, and from the Members of the University. But it was an object involving the most important interests of Missions, that the obligation for engaging in them, and the increasing inducements for

such engagements, should be regularly brought before the successive generations of Young Members of a University which has rendered more assistance to the diffusion of Christianity among Mahomedans and Heathens than any other Learned Body in the world. Brown, Buchanan, and Martyn, were among her sons who are gone to their reward: while Marsden, and Corrie, and Thomson, and Thomason, and Jowett—names familiar to our Readers—are consecrating, with many rising co-adjutors nurtured like them in her bosom, their talents and acquirements to the propagation of the Faith among the Mahomedans and Heathens around them.

Two Sermons, preparatory to the establishment of the Association, were preached, at Trinity Church, on Sunday the 15th of November, by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, and late Fellow of St. John's College; when the sum of 90*l.* 5*s.* was collected.

The Meeting was held on Wednesday the 18th; the Rev. Professor Farish in the Chair. Many of the Members of the University were present, with other Gentlemen, and a number of Ladies.

The Secretary of the Church Missionary Society having laid before the Meeting the grounds on which it preferred its claims for support, on the motion of the Rev. John Lamb, M. A. Fellow and Tutor of Bene't College, seconded by the Rev. Wm. Mandell, M. A. Fellow and Tutor of Queen's College, it was unanimously

Resolved, That the Plans and Pro-

ceedings of the Church Missionary Society have the cordial approbation of this Meeting; and that an Association be now formed in aid of the Society, to be called "THE CHURCH MISSIONARY ASSOCIATION FOR THE TOWN, COUNTY, AND UNIVERSITY OF CAMBRIDGE."

Other Resolutions, appointing the Officers, and congratulating the Society on its successes, or sympathizing with it under its losses, were made and seconded, respectively—by Francis Pym, Esq. and the Venerable the Archdeacon of Elphin—by the Hon. and Rev. Gerard Thomas Noel, and the Rev. R. P. Beachcroft—by the Rev. James Scholefield, and the Rev. Edward Edwards—by the Rev. J. W. Cunningham, and the Rev. Charles Simeon—by the Rev. T. Webster, and the Rev. Robert Hankinson.

A warm spirit of Christian Charity and Piety glowed in the different Addresses.

*Vice-Patron,*

Right Hon. the Earl of Hardwicke.

*Vice-Presidents:*

Right Hon. Lord Francis G. Osborne, M. P.

Right Hon. Charles Grant, M. P.

Very Rev. the Dean of Carlisle.

*Treasurer,* Thomas Mortlock, Esq.

*Secretaries:*

Rev. William Mandell, M. A.

Rev. James Scholefield, M. A.

The Earl of Hardwicke had consented to accept the office of Vice-Patron; and Letters were read at the Meeting, from Lord F. G. Osborne, the Right Hon. Charles Grant, and the Dean of Carlisle, accepting that of Vice-Presidents.

The names of many Subscribers and Benefactors were received, and about 30*l.* was collected at the doors.

## Foreign Intelligence.

### INDIA.

#### PALAMCOTTA.

*Ceremonies in burning a Hindoo Corpse.*

THE Rev. James Hough, Chaplain at Palamcotta, in writing to a friend, under date of Sept. 22, 1817; has given an account of some superstitious ceremonies, of which he was a witness. We shall

always be thankful for narratives of this kind, as they render palpable the darkness which covers our wretched Fellow-subjects in India.

Word was brought me, on Saturday, that my Moonshee's mother was dead; with a request that I wou'<sup>d</sup>

supply the family with some coconuts, &c. "to make ceremony over her." The Hindoos burn their dead. I expressed an inclination to witness the ceremony. Accordingly, a person was despatched to tell me when the procession was moving; and I set out, by a shorter road, to the destined spot. It was an elevated station, on the banks of the river.

As soon as I heard the distant music, I got out to view the sable group. The music consisted of kettle-drums and tom-toms (a kind of long drum), an immense long horn, and two shells called shanks, which were perforated at the thick end, at which a man blew, and they produced a most dismal sound. These were followed by the relations and friends of the deceased, with the barber, and the Brahmin or his substitute. Having stripped off their jackets and white clothes, they mourned in their black skins; if mourning it could be called, for the grief of most of them seemed no deeper. Next came the body, which was laid on a frame covered with cloths, and placed under a canopy decorated with a scarlet cloth and a variety of garlands.

On reaching the spot, the body was laid on a pile of stones covered with casks of dried cow-dung. The head was then uncovered, and the face exhibited, which was much disfigured by age, and still more by its distortions from the things placed on it. The mouth was kept open with a bandage tied round the chin, and the eyes were closed with mud. As soon as the body was disposed, the Son of the deceased went to the river, washed his head, and returned, carrying a small vessel of water in his hand, and preceded by the man blowing in the shells. The relations and friends now put a small quantity of rice in the mouth of the corpse; placing first a piece of money on her chin, which was afterwards removed, and given to the barber. The Son came last; and, after touching the body, washed his hands in the water which he had brought from the river. I suppose there was some mystery in the manner of putting the rice in the mouth. Some ignorant fellows were for letting it drop in, in the easiest manner; but they were soon taught better, and made to lay the back of the hand on the chin, with the thumb toward the

mouth, and then to toss the rice in by turning over the hand: by this means she lost as much as she got. The Son next took a large chatty of water on his shoulder, and walked three times round the body; a person each time knocking a hole in the chatty, at which the water ran out, and made three circles. It was then broken at her head, and the Son proceeded to prostrate his body at her feet. After this he kissed her feet and hands, and she was covered with cakes of dried cow-dung, straw, and mud, which inclosed the whole; the Son having first set fire to the cow-dung with a small piece of sandalwood, and the attendants having stripped the body of its ornaments, and placed a lighted cake at her head and feet.

I missed the Son; and, on asking for him, was told that he was gone to be shaved. I followed him; and found that the poor fellow had lost all the hair from his head and body. His friends were seated in groupes, smoking cheeroots, which they had made of some tobacco-leaves that I saw distributed among them: and, to give some idea of their feelings on the mournful occasion, one of them snatched at a better leaf than had been given him, and the donor laughed at the joke. All this passed close to the body.

I left the pile smoking; and was told that it would be consumed in five hours, when they would cast the ashes on the river.

You will ask the reason of all this: and so did I, but could get none. "Custom"—"custom," was the reply to all my questions of this nature. Oh! what *blind leaders of the blind* are the Hindoo Brahmins! When will the light of the glorious Gospel of Christ shine into their hearts, and guide them into all truth?

#### RUSSIA.

##### BIBLE SOCIETY.

FROM the Rev. Dr. Pinkerton (who has been lately associated, in literary honours, with his coadjutors in the Russian Empire, the Rev. Drs. Paterson and Henderson, and is now in London,) some communications have been received, which will be read with much pleasure.

*Use of the Scriptures in the Russian Army.*

In addition to the intelligence given under this title in the last Number, p. 435, Dr. Pinkerton writes from Minsk, under date of June 27, 1818—

Before leaving Mogileff, I had an interview with General Oldekopff, who was newly arrived from Riga. On my suggesting to him, whether he might not think it expedient, in order to carry forward the benevolent work in the Army, which the late Field-Marshal had so successfully commenced, to send a few copies of the Slavonian Testament to the Chaplain of each Regiment, for sale or distribution, his Excellency most readily approved of the proposal; and, in order to carry it into effect the more expeditiously, offered to send off the copies to each Regiment through his own Chancery. The Head Chaplain of the Army, being also present, agreed to send a Circular Letter from himself to each of the Chaplains, requesting them to use every fit means for bringing the copies into circulation; and, in future, to order through himself whatever number of Bibles and Testaments may be demanded. The number of Regiments is ONE HUNDRED AND FIFTY, each of which has its own Chaplain; and, as we agreed to send five copies to each, to commence with, the number required for the whole is 750.

The General told me, that the copies which had already been distributed, one to each Company, were regularly read, and listened to by the Soldiers with delight. We have reason to hope, therefore, that the new arrangement will tend to make the saving doctrines and pure morality of the Gospel of Christ more generally known, believed, and practised, among the Officers and Soldiers.

Having thus witnessed the increasing prosperity of the White Russian Bible Society, I left Mogileff in the afternoon of the 10th; and retraced my way back to Orsha, up the Banks of the Dnieper, in order to reach the post-road for Minsk. The venerable Archbishop Daniel, under whose hospitable roof I have a second time experienced many testimonies of Christian kindness, accompanied me, in his coach

and six, for upward of ten versts on my road. Here we halted; when he led me into a wood on the way-side, and, in a most solemn and affecting manner, lifted up his hands, and prayed that the Lord God might be my constant Protector and Guide, and continue to grant abundant success to the blessed Cause in which I was engaged.

*Russian Peasants eager for the Scriptures.*

In Dr. Pinkerton's Journey from Mogileff to Minsk, he met with affecting proofs of the anxiety of Russian Peasants to possess the Scriptures.

I halted (he says) at a peasant's hut, for several hours, as it rained very hard. In the morning, before leaving the poor people, I made them a present of a Samogitian Testament, for having kindly sheltered me from the inclemency of the weather. A female member of the family began to read it. Oh, had you seen the joy which beamed in the countenances of all who surrounded her, at hearing the sweet words of the Gospel in their own tongue! She read, and they stood and listened with astonishment and delight. At last, the mother of the house came, and kissed and blessed the hand which bestowed the invaluable gift. The scene was peculiarly affecting, and spoke more powerfully in favour of the Bible Society than a thousand arguments. I had brought only twenty copies with me, to give to such as engaged to promote the Cause in the chief towns; but I could not resist the artless eloquence of the poor peasant, who had brought me one and twenty versts in the rain, to give him also a copy; "for," said he, "though I am unable to read, yet my wife is a good reader, and reads her Prayer-book fluently; and how happy she will be to get the Gospel added to it!"

The Monks of a Bernardine Monastery were very civil to me, and promised their co-operation to bring the Samogitian Testament into circulation. The Abbot asked me, among other things, what I thought was the cause of the great efforts now making to translate and circulate the Holy Scriptures into all languages. I answered him, in the words of the

Saviour, Matthew xxiv. 14., which seemed to please him much; and he said, "Yes, this great work is certainly the doing of the Lord."

*Jews eager for the New Testament.*

From another Letter of Dr. Pinkerton's, dated Polangen, July 10, 1818, we are able to state, in the following narrative, some further evidence on this subject, in addition to what was given at p. 435 of the last Number.

In the suburbs of the ancient town of Troki, which was founded, in 1321, by the Lithuanian Grand Duke Gendemin, I paid a visit to a Colony of Karaite Jews, who have inhabited this delightful spot for several centuries past. On entering the house of their Chief Rabbi, I saluted him in Tartar; and, to my astonishment, was answered in the same language. None of them could speak Jewish German, the common language of all the Polish Jews. I inquired whence they originally were. The answer was—"From the Crimea." They and their ancestors have resided in Troki for nearly FOUR HUNDRED years. They possess very distinguished privileges from the ancient Dukes of Lithuania and Kings of Poland. I asked them whether they still had intercourse with their brethren in Dschoufait Kalé: they replied, that they not only visited them, but also were visited by them. The Tartar Language is still the only one spoken in their families, though most of the men could speak both the Russian and Polish. The number of Karaites in Troki is about 160 souls.

Before I had finished my inquiries relative to these particulars, the house of the Rabbi was filled with his brethren; who were all anxious to know who the stranger was, and what he wanted. Our conversation then began about the signs of the times, and the coming of the Messiah, and lasted upwards of an hour and a half. I stated the truth to them, as clearly and as forcibly as I could.

The Rabbi defended his position, that the Messiah was still to come, with the Old Testament in his hand; but, having no Talmudic interpretations to screen himself behind, he was soon at a great loss. The people, in the mean time, were all eye, all ear: they had never heard such

discourses before. The Rabbi was, at last, so much touched with what was said, that he changed colour, and turned aside. Another of his brethren, a Merchant, then came forward; and, with considerable shrewdness, attempted to defend the cause, in the view of the people, who were now muttering to each other, and anxious to know how all this would end. Having proved to him, also, that the Messiah must needs have come, I spoke of the purity and spirituality of the Gospel; and of that eternal life, which is revealed in the doctrines which Christ taught. The Merchant, I found, had read the Polish Testament with considerable attention. The Rabbi stood like one confounded. I never saw any individual in such a state before.

I asked them, whether they had ever read the doctrines of Christ and his Apostles, in Hebrew. The question seemed to rouse their curiosity to an extreme. They replied, that they had heard that such a thing existed, but that they had never seen the Hebrew Testament. I then inquired, whether they desired to see it. They all replied, that they should be very happy could they get a copy of it. By this time, my calash and servant, with fresh horses, were before the door. I took out five copies of the Hebrew Testament, and presented the Rabbi with the first. He seemed to get new animation at the sight of it, accepted it most willingly, embraced and thanked me for it. I then gave a copy to the Merchant, who seemed no less overjoyed, and was warm in his expressions of gratitude. Now the difficulty was, how to distribute the remaining three. All hands were stretched out, and every one cried out, "Oh, let me have one also!" I was put to great difficulty. An interesting young man stood near me. Several times he stretched out his hand, as if eagerly desiring to grasp at the third copy, which I held in my hand, and as often he abruptly drew it back again. I read in his countenance a strong combat in his feelings, between civility and desire. To him I gave the third. His countenance now shone with gratification and joy, and all present loudly approved the act. A fourth and a fifth I bestowed on this interesting people. They all commenced reading with

great avidity; and, before I left them, gave me proofs of their understanding well what they read. They displayed a mixture of curiosity, wonder, and desire to know the contents of the volume; and a certain degree of feeling of their spiritual need seemed to animate the whole party.

I counselled them again, before parting, to consider well what they read; and added, that it was in vain for them to wait any longer for the coming of a Messiah possessed of such qualities as would please them in their present state; and that, in this great matter, on which depended the deliverance of a lost world, God's thoughts were not as men's thoughts. I told them that I hoped, in a short time, to hear of their having formed themselves into a community of believers in the Lord Jesus, founded on the glorious truths of that Blessed Volume which I had just put into their hands.

Amidst loud expressions of gratitude and wonder, I left the house of the Rabbi, took farewell of this truly interesting little people, and proceeded on my journey. The Merchant did not part with me, however, so soon. He walked with me upwards of a verst up the border of the beautiful lake, whose surface, with the charming surrounding scenery, was gilded by the rays of the evening sun. He put many questions, respecting the signs of the times, the spread of the Gospel, &c. and left me with these words—"I believe that some important crisis with our people is at hand. What it is, I cannot now say. God will direct all."

#### GERMANY.

##### BIBLE SOCIETY.

##### *Zeal of the Roman Catholics for the Scriptures.*

THE following Extract of a Letter to the Rev. Leander Van Ess, from a Roman-Catholic Dean in Germany, will bear witness, in addition to testimonies which we have before quoted, that Members of that Church know how to appreciate the Scriptures.

As Dean of not a small country Chapter, I had long since thought on  
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measures to support, to the best of my power, the endeavours of so many enlightened men, to spread the Holy Scriptures, and to fill the hands of many with this genuine Word of Life; but the character of those with whom I had to deal, in this particular, made it necessary to proceed with caution.

Among other pamphlets, I put into circulation your Extracts from the Fathers; and issued a Circular, in order to direct the attention of the people to them. This produced its effect; and I had the pleasure of being applied to for several hundred copies of the Ratisbon Edition of the New Testament, in the course of a few months. Several Curates of Country Parents felt induced to present a copy of the New Testament to every family in their district, and the blessing of the Most High evidently rested on the work.

Now I am rich, by your bounty, to bestow the best of gifts upon very many.

Education has, in our days, had so much influence everywhere, that the minds of men are no longer to be confined within their former limits.

#### WEST AFRICA.

##### SIERRA LEONE.

##### *Particulars of the Illness and Death of the late Rev. W. Garmon and others.*

THE following affecting Letter, from Mr. Cates to the Secretaries of the Church Missionary Society, dated Free-town, August 10, 1818, will furnish a fuller account of the late melancholy events than we gave in our last Number.

Rev. and Dear Sirs—

Had I to send the painful information which these sheets will contain, to those who know not that all events are in the hand of the Lord, I should be at a loss how to commence, lest their hearts should sink beneath such doleful tidings. But, to those who know Him, and have embraced the promises through Him, nothing can give just cause for despair. The Lord reigneth! and, though the dispensations of His Providence may pass the utmost stretch of human penetration, yet the time is not far distant, when all His redeemed, dis-

encumbered from their load of clay, shall see, that, though clouds and darkness have been round about Him, yet mercy and truth have ever been the habitation of His throne. Faith teaches us now to rejoice in the steadfast belief of this: of which faith I trust the Society at large, as well as the relatives of those dear friends, whose departure I am going to record, will enjoy a large portion.

About the middle of July, Mr. Wenzel was suddenly taken very ill; and sent, in the night, for Mr. Garnon, who went immediately. In going, he got wet, and more so in returning; which brought on a fever, supposed to be of the inflammatory kind. Mr. Collier was, at the same time, in a very weak state, from repeated attacks of fever; and both Mrs. Garnon and Mrs. Collier expected to be confined almost immediately.

In this situation, Mr. Wilhelm and Mr. Johnson came to see them on Wednesday, 22d of July; and returned the following day, giving a melancholy account of what they had seen; in consequence of which I came down. Mr. G. was then a little better, being free from a pain in the head, which, till then, he had felt very violently. Mr. Collier was still weak, and subject to frequent returns of fever; and Mrs. Collier was in a high fever. It being the wish of all parties that I should stay with them, I deferred going back to Leicester Mountain, so long as I could be of service to the sufferers. Mr. Garnon's case was the most urgent. I therefore constantly attended him, the five following nights and days.

On Sunday, the 26th, Mrs. Johnson came down to be with Mrs. Collier, whose extreme weakness made her recovery, from her expected sufferings, very doubtful. On Monday afternoon she was delivered of a still-born male child; and on Tuesday morning, about two o'clock, whilst I was watching by the death-bed of another dear friend, I was called by Mrs. Johnson to witness the death of Mrs. Collier, who was then breathing her last; and, before I could reach the house, was dead, almost without a struggle. Poor Mr. Collier was lying in the next room, anxiously expecting what might happen. I did not tell him till the following

morning, when he received the intelligence with resignation truly Christian. Tears would, indeed, steal from his eyes, at this heart-rending separation; but he knew that his beloved wife was gone to a better world, to enjoy His presence on whom her affections were supremely fixed, and this silenced every mumuring word. She was interred the same afternoon; the Governor, the Chief Justice, and most of the Europeans, following. Our friends from the various towns came down for the same purpose; but myself, and one or two others, were prevented from paying this last tribute of respect, by an increase of our trials.

About the middle of the day, a great change took place, for the worse, in Mr. Garnon. Mrs. Garnon, who till then had been in daily attendance on him, being unable to bear the scene any longer, was obliged to force herself from him, whom she was never more to behold in this world. Considering her situation, her exertions, under her peculiar circumstances, had been very great; but she was most graciously supported, as long as the hope of seeing Mr. Garnon recover remained: and now, that that hope was cut off, the Lord was pleased still further to show His love and power, by enabling her to give him up, with composure beyond what it was possible to expect. Mr. Garnon was now in a kind of fit, perfectly insensible. I immediately sent to inform the Medical Gentlemen who attended him. They soon arrived, and used every means for his recovery; but without success. He continued in the same state till between three and four o'clock on the Wednesday Morning; when his spirit left her house on earth, without a sigh or groan. Mr. Johnson, Mr. Düring, and I, were with him at the time. I had previously retired to rest; but seeing him about to depart, Mr. Johnson, according to my request, called me up a short time before he breathed his last. His earthly remains were interred in the evening; the Governor and European Inhabitants following; and the Children from Leicester Mountain, Regent's and Gloucester Towns, and the Colonial Schools, preceding the corpse.

On the Tuesday Evening, after Mrs. Garnon had resigned her dearest



earthly treasure to the Lord, she consented to leave the house, and accepted the invitation of a friend to pass the night at his house. On the Wednesday morning, as soon as the Governor heard the melancholy news, he kindly sent a palanquin to take Mrs. Garnon to the Government-House. There she remained, during the day on which Mr. Garnon was buried. Finding her confinement drawing very near, she wished to return home; and early on Thursday Morning, was brought back; and soon after noon, on the same day, was safely delivered of a Son. The death of Mrs. Collier and Mrs. Decker, under similar circumstances, added to the shock which Mrs. Garnon had so recently sustained, awakened apprehensions for her safety; yet the composure with which she met the death of her husband, and the humble confidence with which she looked forward to her own trial, served to keep our hopes alive; and it was with heartfelt gratitude that our praises this day ascended to Him who had realized these hopes.

For several days, Mrs. Garnon and the Child were as well as could be expected; but Mrs. Garnon has since been attacked by fever, which reduced her exceedingly, and once more called forth our serious apprehensions. Through Divine Mercy she is now free from fever, though still extremely weak. Mrs. Renner and Mrs. Johnson have been with her; Mrs. Renner continually, and Mrs. Johnson generally, ever since her confinement. In mind, Mrs. Garnon continues to be wonderfully supported; and I trust will now be gradually restored to health and strength, and that the dear little pledge, which she has of past affection, will be a means of diverting her from dwelling too much on her late loss.

The scenes of distress which the houses of Mr. Garnon and Mr. Collier alternately presented, afforded me little time to think about Mr. Wenzel; but, soon after our departed friends were buried, I called to see him. He had previously been brought to Free Town, and was then very ill; not so much from any disease, as from a worn-out constitution. During the two following days, he was repeatedly visited. He continued getting worse;

and was in dreadful pain till Saturday Morning, the 1st of August, when he expired, about eight o'clock. In the evening we retraced our steps to the church-yard, to commit his body to the earth; and thus concluded as eventful a week as perhaps the History of the African Mission has on record.

It may afford some consolation, to know that those, whose loss we lament, felt on their death-beds the support of those principles which they professed during life. Though the severity of Mr. Garnon's fever rendered him delirious at a very early period, yet, when he was collected, he enjoyed peace with God, and expressed the happiness which he derived from many of the promises of His Word. He particularly and frequently dwelt with exultation on that declaration in Phil. iv. 19. *My God shall supply all your need, according to his riches in glory, by Christ Jesus!* One evening (I believe that which preceded his death) he requested me to pray with him, which I did. In the course of the night, he repeated several consolatory passages of Scripture, concluding with the Apostolic Benediction—*The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with ME!*—and, after a short pause, he added—*“Yes! it is with ME!”* These were the last words, with reference to his state, which our dear friend uttered; and I have no doubt but that he now enjoys, in all its fulness, the blessing which he then desired. Mrs. Collier also appeared to possess great peace and serenity of mind; and, almost the last time I saw her, expressed her confidence in the merits of the Saviour. After her delivery, she never spoke; but appeared calm and resigned.

Mrs. Garnon would be glad that Mr. Pratt would make known the above account to her family; and say that she intends to return to England as soon as her health is sufficiently restored.

Mr. Collier, though much better than he was, is still but poorly. Ague has succeeded the fever, but I hope it will not last long.

And now, Dear Sirs! be not discouraged. Let more labourers put their lives into their hands, and come to help those who are left. Ethiopia

shall yet stretch out her hands unto God!

I am, Rev. and Dear Sirs,  
Your obedient Servant,  
JOHN B. CATES.

Since writing the above, it has pleased our God to remove Mrs. Garnon's infant to a better world; but, as Mrs. Garnon will now be the bearer of this Letter, I need add no more on that head.

### ANTIGUA.

#### CHURCH MISSIONARY SOCIETY, AND ENGLISH-HARBOUR SUNDAY-SCHOOL SOCIETY.

#### STATE AND PROGRESS OF THE SCHOOLS.

INTELLIGENCE has been received respecting the Schools at Antigua, subsequent to that given from the Report, in p. 467 of this Number, which we shall now abstract.

In the support and direction of these Schools, the Church Missionary Society acts in conjunction with the English-Harbour Sunday-School Society. That Institution was formed on the 29th of May, 1813. Its Patroness is the Hon Lady Grey; and its President, Mr. Dawes. Some account of this Society was given in our Vol. for 1816, pp. 146—150 and 195—197. By its last Report, dated April 22, 1818, it appears that the total Receipts, from March 1, 1814, to March 31, 1818, have been nearly 900*l* currency. Of this sum, about 550*l*. had been contributed by the Church Missionary Society; the remaining 350*l*. arising from various Subscriptions and Donations.

There are now Five Schools, containing 841 Children, as under:—

English-Harbour Boys' School,	20
English-Harbour Girls' School,	109
Bethesda - - - - -	320
Hope - - - - -	340
Falmouth - - - - -	52

—  
Total . 841

John Jones, Esq. is Superintendent of the English-Harbour Boys' School, and Mrs. Thwaites of that

of the Girls'; and Mr. Thwaites of those of Bethesda, Hope, and Falmouth. Mr. Thwaites acts also as Catechist. William Anderson and his Wife are resident Teachers at Bethesda.

We extract some of the Rules of the Schools, which are particularly intended to counteract local evils:—

As the objects of the Institution are Poor Children who cannot obtain instruction by any other means, none can be admitted who wear expensive ornaments.

The Children shall attend Public Worship, especially on the Sabbath Day, or a reason be assigned when they do not.

Such Children as are obstinate, swearers, liars, tattlers, thieves, Sabbath-breakers, or disobedient and irreverent to their Parents or Teachers, shall be excluded.

None of the Scholars belonging to the Institution shall be allowed to form Matrimonial Connexions, without communicating it to the Superintendent of the School to which they belong.

This last Regulation, it is stated, is intended to prevent illicit and immoral conduct.

We shall subjoin the last Report of the State of the Schools. It is as follows:—

#### *English-Harbour Girls' School.*

Your Committee are highly gratified in reporting, that the Girls' School at English Harbour has continued fully to answer the ends of its institution, with respect to many poor friendless orphans.

Surrounded as most of the Girls of the School are with bad examples, and exposed to corrupt communications, their ruin appears to have been inevitable, had they not been rescued by the timely exertions of your Society; and they would, in various ways, have added to the already accumulated mass of human misery and depravity: but, under the auspices of your Society, the good seed sown, by early religious instruction and vigilant care, has taken deep root in several, and the fruits of righteousness appear. The pious Girls become valuable Teachers in the School.

Your Committee have bound four promising Girls to Women of steady character, for the purpose of acquiring the knowledge of useful occupations, and enabling them to earn an honest livelihood; and these Girls continue to conduct themselves with propriety.

Your Committee, impressed with a sense of the goodness of the Almighty in his providential dealings with this Institution, gratefully state, that, when, by the reduction of the Naval Yard and the removal of the Store-keeper, they were deprived of the privilege of teaching in the house of that officer, our kind Patroness, the Hon. Lady Grey, provided them with a commodious School House, properly situated for the convenience of the Teachers. In this School House the Girls now assemble: their number is increasing; and some of the most needy are occasionally supplied with articles of clothing, furnished from England by the liberality of a few benevolent Ladies and others resident in that country.

Some of the unhappy Mothers of the Girls, viewing the very different course which their offspring are taught to pursue from that in which themselves had trodden, have been heard to say, with tears of remorse and gratitude, "Had I been blessed with the kind advice and care bestowed upon these, I think I should not have been brought to wish, as I often have, that I had never been born. May God bless and reward those friends of the Children! Oh may my daughters not tread in my steps, nor experience my sufferings! I would rather follow them to the grave." This is the language of not a few.

Others, however, of more debased morals, have appeared blind to the benefits arising from a virtuous education; and have not been disposed to co-operate with the views of your Institution. It has proved an arduous task, to get the Children, dependent upon the latter characters, to attend the School; nor could it be effected, without frequent presents of articles of clothing, and much perseverance. The labour bestowed upon such, however, is not lost; for these poor Girls, besides the instruction which they receive, are brought to associate with those of their own class, who are

walking in the paths of piety and virtue; and there is reason to hope that these advantages will produce good effects.

The Slaves who have been brought up in this School principally belong to Vernon's, Saunderson's, and Duer's Estates; and they have turned out well, with very few exceptions. Most of them are now decently united to men of their own class, have made a decidedly religious profession, and are respectable in their humble situation.

#### *English-Harbour Boys' School.*

Of the Boys' School at English Harbour, your Committee regret that they cannot make so favourable a Report. This School has laboured under disadvantages, from its beginning; but, as it has not fallen to the ground, and the expulsion of the most unruly Boys appears to have had some good effect, your Committee yet hope to see some fruit of the labour bestowed upon it.

#### *Bethesda School.*

The School at Bethesda was erected in 1813, chiefly by Slaves. It has been lately rebuilt of stone, with a small House annexed, for a resident Teacher, and a room for the accommodation of Visitors, at the expense of the Church Missionary Society, who also pay annual salaries to an Assistant Catechist and the Resident Teacher. It is situated on a detached and pleasant part of the estate of Miss Masterson, called Blake's. Successive Attorneys have granted the use of this bit of land to your Society, for the benefit of the young Slaves. The Children attached to this School belong to the surrounding estates. They are taught to read the Scriptures, and are instructed in the Principles of Religion and the Duties of their Station.

With pleasure, your Committee report, that this Establishment succeeds beyond their expectation. The numbers increase, and the School is prospering. Both males and females evince, by their humble and subordinate carriage, contentment in their Stations, and freedom from vice and foppery, that they have at least the fear of God before their eyes. A striking instance of improvement in

morals is, that the Young People who grow up in the School, contrary to the prevailing irregular way of forming conjugal connexions among the Slaves, for the most part choose partners from among their School-fellows, and, with the consent of Parents and approbation of Teachers, are joined in a decent way. Some continue to attend the School after they become Parents.

Your Committee remark, with pleasure, that the Teacher and his Wife resident at Bethesda, and two Girls their Apprentices, bound to them by this and the Female Refuge Society, are very useful. The Girls were received into the English-Harbour School at an early age.

#### *Hope School.*

The School at the Hope was built on a part of that estate, at the expense of your Society, by the kind permission of Richard Garland, Esq. the proprietor, and is attended by Children belonging to eleven neighbouring estates. Your Committee have the satisfaction to report, that this School also prospers; and that the same fruits are to be seen there as at Bethesda. Two young male Slaves, Teachers in this School, are very useful to the Children on the estates where they live.

Your Committee lament the death of a valuable Teacher, a Free Man of Colour, who instructed about 100 Children and young Persons at nights, gratis, for the last four years. The Superintendent of the Country Schools is endeavouring to devise means to repair this loss.

#### *Falmouth School.*

The poor Children in the Town of Falmouth having been collected by some of the Female Teachers, for some time past, for the purpose of religious instruction, your Committee report that these are now taught to read once in the week. The number of Children increases, and the instructions given appear to be already attended with good effects. The Children are well behaved.

Your Committee return thanks to the Father of Mercies, for exciting several benevolent persons in Great Britain to assist this Institution by donations

of money, books, clothes, &c.; and they gratefully acknowledge the seasonable bounty of the Church Missionary Society, the Hon. Lady Grey, the Misses Athill of Paisley, Miss Hensman, and other kind friends, who have been the grand instruments, in the hands of Divine Providence, of rendering thus far effectual the exertions of this Society.

From a variety of communications on the subject of the Schools, we extract such particulars as may give our Readers a view of their progress and present state.

Oct. 26th of last year, the Eighth Anniversary of the English-Harbour Schools was held. About 140 Children were present. Mr. Dawes addressed them, on the duty of obedience to Parents and Teachers; and on the necessity of guarding against the love of dress, so natural to Young Females in every part of the world, so ridiculously prevalent in the West Indies, and so peculiarly dangerous in their situation. Tickets of Approbation were then distributed to a considerable number.

Dec. 26th.—A Meeting of the Bethesda School Children was held. About 140 of the Scholars attended, and many of their Parents. Rewards were given to fifty-four Children; and to the best of these was given, in addition, a Ticket of Approbation, which is highly valued by them.

Dec. 28th.—A similar Meeting was held of the Hope School Children, which was attended by about 270 Scholars and some of their Parents: of these Children, 118 received rewards.

Mr. Thwaites writes—

I felt much pleasure in distributing Tickets of Approbation to so many; some of whom have, I trust, chosen that good part, which shall never be taken from them. It was pleasing to observe, on this and all similar occasions, that the Scholars prefer the reward of a book to any other. These Meetings have the effect of stirring

up the minds of the Children and their Parents to a sense of their privileges.

On occasion of another Meeting of the English-Harbour Schools, principally intended to excite the Children to gratitude to God for his mercies, and to stir them up to increased diligence, Mr. Thwaites writes—

A Tract was given to each Scholar, which was thankfully received. The same attention and propriety of conduct were observable as on former occasions. Several Young Teachers were present. This scene gave rise to many pleasing reflections, from the conviction that numbers of the young persons then assembled would have been treading the downward path of vice but for this Institution. Many of the Children could not have quitted their abodes of wretchedness, but for the liberality of their friends in England, whose hearts God has opened to relieve the wants of these outcasts. May He reward them a hundred-fold!

Of some Young People belonging to Bethesda School, it is reported—

Notwithstanding every discouragement, the beneficial effects of the Institution are evidenced, by a striking difference in the morals of the Young Slaves, between the days of ignorance and vice and the present enlightened period. In addition to some other pleasing instances of this, two Lads, who have been well-behaved and regular in their attendance, have lately made choice of two Young Women, who, like themselves, grew up in the School, and are good characters: and, it being their own desire that they should be joined by some regular form, it has been done. There is reason to hope, that the greater part, if not all, who change their condition in future, will do it in the same creditable way. It should be remembered, that these are a class of beings, of whom it has been thought that nothing like chastity could ever be expected.

At the Hope School, some of the Children are afflicted with a dreadful malady, called the Black

Scurvy and Joint Evil, which appear to be different degrees of the same disease, the Black Scurvy being the most violent. It is most shockingly disfiguring and loathsome, and wholly incurable. Yet these poor Children seem to have found the best consolation. Mrs. Thwaites writes to Mrs. Dawes—

I was particularly struck with the situation of those among the Children who are afflicted with this disease. They seem to have no companion but their book, and that they delight in. All who labour under this malady, with the exception of one, have learned to read, and can sing hymns, and appear to be in a serious state of mind. One poor boy, deprived of his fingers by the disease, can scarcely hold his Testament, but reads well; and, I really believe, derives benefit from the Word of God.

On a visit to Bethesda, Mrs. Thwaites remarking particular attention in some of the Young Females, said to one of them, "I have observed great seriousness in your countenance for some time past. Don't you really wish to serve God?" The poor Girl burst into tears: her heart was too full to allow her to answer.

Mr. Thwaites remarks, in conclusion:—

From the foregoing Report, you will perceive that there is good doing in the Schools. I have been long convinced, however, that much more might be done to promote their prosperity than can be effected merely on Sundays. I mean, by visits to the Estates on week days and nights, to get better acquainted with the Parents, and to persuade them to do their utmost toward the regular attendance of the Children; to open Noon and Night Schools, where there are none, and to encourage them where they are; to visit the sick, and to inquire into the conduct of the young people, &c. This appears absolutely necessary, in order to prevent the decay of zeal too common among Slaves, who are easily stirred up, and as easily discouraged.

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From October 21, to November 20, 1818.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bath and its Vicinity: From Chippenham Branch . . . . .	23	19	0	630	1	5
Birmingham . . . . .	74	0	0	3269	6	7
Clapham, Ladies . . . . .	22	4	6	1008	14	10
Coleshill (Warwickshire) . . . . .	1	6	0	4	15	0
Guernsey, and the Channel Islands . . . . .	24	18	4	268	15	6
Hensridge (Somersetshire) . . . . .	17	12	6	26	19	6
Hull and East-Riding: { General Fund, 40 0 0 } { School Fund, 20 0 0 }	60	0	0	3252	19	1
Islington, Ladies . . . . .	10	11	0	83	7	9
Iver (Bucks.) . . . . .	22	0	0	92	5	0
Kingsclere (Hants.) . . . . .	4	0	0	4	0	0
Knaresborough . . . . . { General Fund, 72 0 0 } { School Fund, 10 0 0 }	82	0	0	618	11	10
Liverpool (St. Andrew's) . . . . .	100	0	0	468	7	10
Ossett (Yorkshire) . . . . .	9	16	4	102	4	11
Pezance . . . . .	5	0	0	51	0	0
Percy Chapel . . . . .	46	10	6	1457	7	5
Pontefract . . . . .	35	0	0	188	15	0
Preston . . . . .	120	0	0	179	0	0
Romsey . . . . .	7	4	0	77	16	6
St. Antholin's, Watling Street . . . . .	6	7	7	186	6	6
St. John's, Bedford Row, { Gent.'s Com. 28 3 0 } { Ladies' do. 52 3 6 } { School Fund, 5 0 0 }	85	6	6	2218	0	4
Suffolk . . . . . { General Fund . . . . . 103 10 1 } { From Stonham Branch, 58 13 7 }	162	3	8	1954	2	8
Swineshead (Lincolnshire) . . . . .	7	10	0	18	0	0
Tamworth . . . . . { General Fund, 31 1 4 } { Walton Branch, 2 14 2 } { School Fund, 7 10 0 }	41	5	6	778	12	1
Willoughby (Warwickshire) . . . . .	23	10	0	23	10	0
Woodhay, East. (Hants.) . . . . .	1	7	9	46	11	0
Worcester, Ladies . . . . .	29	7	6	344	3	2
COLLECTIONS.						
By Mrs. Elston, Red-Lion Place . . . . .	3	18	0	16	12	0
By Mrs. Gates, from Penny Society, Spalding . . . . .	10	0	0	10	0	0
By Mrs. Malpas, Knightsbridge . . . . .	2	12	0	5	4	0
By Miss Murray, Chelsea . . . . .	1	1	0	14	1	5
BENEFACTIONS.						
John Bland, Esq. Brough, Westmorland . . . . .				10	10	0
Miss Du Croz: in conformity with the wish of the late Mr. Alexander Du Croz . . . . .				21	0	0
W. B. H.; for Distressed Females in Antigua . . . . .				5	0	0
Rev. E. Palmer, Moseley, near Birmingham . . . . .				10	0	0
Mrs. Waldo, Basingstoke, Hants . . . . .				20	0	0
CONGREGATIONAL COLLECTION.						
At Hulcott (Bucks.): by the Rev. John Athow, Rector . . . . .				4	16	3
SCHOOL FUND.						
By Anonymous . . . . . for Thomas Scott (5th year) . . . . .				5	0	0
By Hull Association . . . . . for { Ann Wilberforce (fourth year) } { John Pridham (third year) } { Paul Pratt (fourth year) } { Andrew Boutflower (4th year) }				20	0	0
By Knaresborough Association . . . . . for { Andrew Cheap (fourth year) } { Peter Roe (fourth year) }				10	0	0
By St. John's Chapel Association, Ladies' Committee, from Mrs. Warren and Miss Cooper, . . . . .				5	0	0
By Tamworth Association: for { Ann Artless (third year) 5 0 0 } { Francis Blich (3d half year) .2 10 0 }				7	10	0

# Missionary Register.

DECEMBER, 1818.

## Reports of Societies.

### TENTH REPORT OF THE JEWS' SOCIETY :

DELIVERED MAY 8, 1818.

(Treasurers—Richard Stainforth, Esq. for the General Fund; and Thomas Babington, Esq. for the Hebrew Testament Fund.)

THE Committee congratulate the Society, on the gradual enlargement of the sphere of its operations, and on the increasing evidences of the Divine favour and benediction which have accompanied its proceedings during the past year : and they deem themselves peculiarly happy in being able to afford this satisfaction, unalloyed with any mixture of regret, on account of circumstances of an opposite character.

#### HOME PROCEEDINGS.

##### AUXILIARY SOCIETIES.

Under this head is reported the formation of a Society for Colchester and East Essex, which has remitted £23*l.* 1*s.* 3*d.*; and of another at Norwich, from which 250*l.* has been received ; with the establishment of Penny Societies in the Islès of Mann and Guernsey. It is further stated—

That, in various other parts of the kingdom, where measures, formerly adopted in aid of the Society, had felt the chilling influence of misrepresentations and objections, more favourable dispositions and a revival of zeal have been excited, by exhibiting correcter views of its present state and proceedings. To this desirable result, a journey into some of the Midland and Northern Counties, undertaken last Autumn, by the Rev. Messrs. Simeon and Marsh and one of your Secretaries, very materially contributed. And your Committee entertain a confident persuasion, that the more accurately the plans of the Society and the principles of its administration are understood, the more speedily and effectually will any remains of prejudice, to which former occurrences may have given birth, be dispelled.

Various liberal Contributions are acknowledged.

Dec. 1818.

##### FINANCES.

A great improvement has taken place in the state of the Society's Finances. The debts with which it has so long been burthened are now fully discharged. The system of economy, which has been so vigorously pursued during the last two years, may be considered to have produced its full effect.

An apparent increase in the expenditure of several departments is accounted for, by the discharge of former debts.

##### SCHOOLS.

The fund for building Schools now amounts to nearly 1100*l.*; but is still inadequate to the object proposed.

Three boys and six girls have been admitted into the Schools during the year past : three girls have been withdrawn by their friends : three boys and two girls have been put out to service or apprenticeship ; and two boys, who are too old for the School, are in want of situations. There are, at present, in the Schools, thirty-six boys and thirty-three girls ; besides seven boys and two girls in the country, the expense of

3 R

whose maintenance is charged to the account of the Schools.

Dr. Bell's system of instruction has been introduced into both the Schools.

#### LECTURES.

The Monthly Lecture to Christians, on subjects relative to the Jews, at St. Swithin's, London Stone, has been continued. The Monthly Lecture at Ely Chapel, to the Jews, has been discontinued; and a Quarterly Lecture to Christians, on subjects connected with Jewish Conversion, has been substituted in its stead, at the same Chapel. An occasional Lecture has been opened at the Parish Church of St. Catharine Cree, Leadenhall Street, which is in the centre of the Jewish Population; and has been hitherto attended by many Jews, for whose instruction it is principally designed.

#### PUBLICATIONS.

A List is given of Tracts lately published for the use of Jews; and it is added—

The Printing-Office attached to the Institution has paid its own expenses during the past year, and furnished employment to the Jewish Youths under the Society's care.

#### VISITING COMMITTEE.

The Visiting Committee have continued to discharge their friendly office of administering relief, and, where opportunities have offered, spiritual instruction, to sick and distressed Jews at their own habitations; in conformity to the regulations laid before you at your last General Meeting. Your Committee, however, regret to say, that Visitors have not yet offered themselves in sufficient numbers, to carry this plan into effect to any considerable extent.

#### HEBREW TESTAMENT.

Your Committee will now lay before you the proceedings of the past year, relative to the Hebrew Translation of the New Testament. This work was brought to a close, and the first entire edition of it published, in September last. The whole of this edition, as far as complete copies remained, was immediately disposed of: 456 copies were sold to the British and Foreign Bible

Society: 100 were placed at the disposal of the Rev. Lewis Way, on his visit of inquiry to the Continent: three were sent to America, five to Malta, and three to Madras. Twelve were presented to the Edinburgh Bible Society, and forty to some of our Archbishops and Bishops and sundry individuals in this country connected with the Society. A thousand copies of the Epistles and Apocalypse were disposed of to the Committee of the British and Foreign Bible Society; thus making complete the same number of copies of the Four Gospels and Acts purchased by them last year. Five hundred copies of the General Epistles and the Apocalypse were likewise sold to the British and Foreign Bible Society, and nearly seven hundred and fifty copies of various portions of the New Testament were granted to Mr. Way, previously to his going abroad.

Your Committee humbly rejoice in the hope, that, from the circulation thus given to even so comparatively small a number of copies of the New Testament in Hebrew, incalculable benefits may arise to the scattered descendants of Israel. For who can calculate the effects which it may please God to render even a SINGLE copy of his Sacred Word the instrument of producing; or estimate the amount of happiness and glory—happiness to the sinner, and glory to the Saviour—which ensues upon the conversion of a single soul, whether of Jew or Gentile, to God?

Whilst, however, we thus indulge in the anticipation of benefits resulting from what God has already enabled us to do, we cannot be insensible that little has yet been done, when compared with the exigencies of those on whose behalf we are labouring. Nearly 3500 copies of the Hebrew New Testament have issued from the Society's Press—but what are these among more than 4,000,000 of Jews, on the lowest computation of their numbers in different parts of the world!—to say nothing of the probable opinion of some writers, that they exceed double that number. Influenced by this affecting consideration, your Committee, immediately on the completion of the first edition, resolved on commencing a second, on stereotype plates. They are happy to inform you, that this edition has already advanced as far as the Acts of the Apostles, and that it is expected to be finished in July or August.



In the mean time, as it is important to render the Translation as free from imperfection as possible, your Committee have the satisfaction of stating, that the original Translators of the work are engaged in preparing a Dictionary, in which the authorities for the use of the Hebrew Words used in the Translation will be collected; and that they have engaged a learned Jewish Convert, who lately came over to this country from the Continent, to undertake and submit to the Translators and former Correctors a critical review of the Version already published; and are about to take steps for having a similar review prepared by some of the most learned Jews in Germany. The Committee thus hope that another edition may in a little time be published, which shall commend itself, by its purity of style, to the most refined Hebrew Scholars in the Jewish Nation; and shall prove an imperishable monument of the zeal and liberality of British Christians. Having this object in view, your Committee were careful to ascertain, before they resolved to stereotype a second edition, that any emendation which it may be thought proper hereafter to adopt, can, without any difficulty, be introduced into the plates.

Anxious, at the same time, to facilitate, by every means in their power, the dissemination of the Christian Scriptures among their Jewish Brethren, your Committee resolved to print an edition of Luther's German New Testament, in the Rabbinical, or German-Hebrew Character; for the benefit of such of the Jews inhabiting Germany, Poland, and the neighbouring countries, as do not understand the Biblical Hebrew. The necessary type has been procured from Holland, and the work will immediately proceed.

To give effect, however, to these Resolutions, it is evident that considerable pecuniary supplies will be needful; and the state of the Society's Funds renders a renewed and urgent appeal to the liberality of the public indispensably necessary. Although the Hebrew Testament Fund has received several handsome contributions during the past year, both from Associations and individuals, for which your warmest acknowledgments are due, it is still in arrears; the expenditure necessarily attendant on the first edition having, in every stage of its progress, been very great, and the copies

which have been sold—those, namely, purchased by the British and Foreign Bible Society—having been disposed of at little more than half the cost price.

Your Committee trust that, by the prompt co-operation of all classes and denominations of Christians, who are zealous for the distribution of God's Word and for the salvation of Israel, they shall be enabled, not only to indemnify the fund appropriated to this object for the expenses already incurred, but likewise to proceed with confidence and despatch in the execution of what still lies before them in this most important and extensive branch of the Society's undertakings. They are the more encouraged in this expectation, from having received, during the preceding year, several benefactions, accompanied with cordial assurances of concurrence, from individuals, especially some belonging to the Society of Friends, whose religious principles hinder them from co-operating with this Institution in other departments of its labours.

#### CONVERTS.

To other instances which have formerly been mentioned, as affording the greatest encouragement to hope for the Divine Blessing on the Translation thus happily completed, your Committee have it in their power to add one which has fallen under their own immediate observation, since the last General Meeting. A Polish Jew, residing in this country, but not able to read the English Language, was, under God, converted to the faith of Christ by reading the Gospels in the Hebrew Tongue, which had been put into his hands by this Society. He made a public profession of his faith by baptism, at the Episcopal Jews' Chapel, on Sunday the 20th of August last. His conduct since that time has been such as to afford the best hope of his sincerity.

A young Jew and an aged Jewess have also been baptized. A young Jew, of promising character, is studying at the University of St. Andrews. Seven or eight Jews usually attend the Lord's Table, at the Episcopal Chapel, of all of whom there is reason to think well. One aged Communicant, of 95, has departed in the faith; as has Henry

Abrahams, a youth of nineteen years of age, who had been employed in the Printing-office for

the last five years. An instructive account of the death of Henry Abrahams is given in the Appendix.

#### FOREIGN PROCEEDINGS.

##### JOURNEY OF THE REV. LEWIS WAY.

In the Number for December, pp. 506, 507, we stated the objects of a Journey on the Continent, undertaken by the Rev. Lewis Way, with the Rev. Robert Cox, and the Rev. B. N. Solomon. Some particulars of their proceedings were there given, and also at pp. 196, 203, and 352, of the present Volume.

On this subject the Report states—

In the course of this journey (undertaken at Mr. Way's sole expense) frequent communications have been received from him by his friends in this country: and your Committee have great pleasure in informing you, that the substance of these communications, so far as they relate to the great object of his tour, is, upon the whole, highly encouraging. He has everywhere met with a kind reception, and in most cases with candid attention, from the Jews to whom he addressed himself: and what is perhaps of scarcely less importance, considering the design of his going abroad (which is rather preparatory to future Missions, than itself a Mission, to the Jews), he has been the means of interesting several Protestant Christians in behalf of that unhappy people; and of opening sources of information and channels of correspondence, which, it is hoped, may hereafter prove highly serviceable to this Institution.

Mr. Way proceeded direct from this country to Holland. At Rotterdam, he and Mr. Solomon had opportunities of addressing several Jews from the pulpit; and, meeting there with a young Israelite (already mentioned as studying at the University of St. Andrews) who had formerly been in this country, and who had been approved, as a candidate for baptism, by the Scotch Minister of the place, Mr. Way administered that ordinance to him, in the presence of a very large congregation, according to the Forms of the Church of England. In an interview with an intelligent Jewish Physician of this town (the first foreign

Jew to whose acquaintance he was introduced), on stating it to be one object of his journey to put the Scriptures of the Old and New Testaments into the hands of well-disposed Jews, he received from him the following assurance: "Sir! if you do that, and your conduct toward them is consistent with the contents of that book, YOU MUST SUCCEED."

At the Hague, to which he next proceeded, Mr. Way had a peculiarly interesting conversation with the Chief Rabbi, in which many of the leading points of difference between us and our Jewish Brethren were freely discussed. On the subject of the two great prophetic periods mentioned by the Prophet Daniel, in his ninth and twelfth chapters, the Rabbi expressed himself dissatisfied with the calculations of the Targumists and Rabbins, because all their times were past; and when Mr. Way, in compliance with his request, had told him the interpretation adopted by many Christian Expositors, of the passage (Dan. xii. 12.) relative to the 1335 days, he replied, "IT MAY BE SO; and I pray God would send it sooner, that we might have the happiness of meeting at Jerusalem; and I hope you may be one chosen to help the Children of Israel to return."

We extract, from the Appendix, Mr. Way's statement to the Rabbi:

The Rabbi requested I would tell him how we interpreted the passage of Daniel xii. 12, relating to the 1335 days: upon which I referred him to Daniel vii. 25, and explained *the time and times and dividing of time*, as three years and a half, or forty-two months, or 1260 days, (that is, PROPHECICAL YEARS,) at the end of which the judgment should sit on the last enemies of the Church, and the dominion be given to the power mentioned in ver. 13, 14, of the same chapter. I then shewed, that—supposing this period to terminate, according to Christian calculations, about the year 1791—thirty years added, according to Dan. xii. 11, would bring the 1990 days to the year 1821 or 8, and, adding forty-five years, would bring the blessing

of the 19th verse, to the year 1866; which was the point he requested to be ascertained.

### The Report adds—

In the whole of the intercourse which took place between them, during Mr. Way's stay at the Hague, the Rabbi shewed the greatest civility, and accepted a copy of the Hebrew New Testament, which had been declined "as an unholy thing" by the Rabbi at Rotterdam.

At Amsterdam, an opening of a most unexpected and encouraging nature presented itself. Finding an Episcopal Chapel there, which for some time had been without a Resident Minister and Service, Mr. Way and his Clerical Brethren obtained permission to officiate in it several times. The congregations were numerous, and received the Word gladly. Several Jews, and one whole family, attended. But what particularly engaged Mr. Way's attention was, the earnest desire expressed by many respectable inhabitants of the city, to have the Service continued in the Chapel, by the appointment of an English Episcopal Minister of piety and talents. A meeting was held, to deliberate on the most effectual measures for attaining this desirable object; and Mr. Way was requested to transmit to the Committee of this Society a proposal, putting in their hands the appointment of a Clergyman, who, with the discharge of ministerial duty to the British Episcopalians resident in the city, should unite endeavours to promote Christian Instruction among its Jewish Inhabitants. As their funds for the maintenance of a Minister to the Chapel are small, they proposed that a moiety of his stipend should be paid by this Society. The importance of this opening, as it bears immediately on the design of this Institution, will at once appear, when it is stated that there are computed to be at least 40,000 Jews at Amsterdam, many of whom understand English well. In- viting, however, as the prospect is, your Committee have resolved that no part of your funds shall be expended in realizing it, until it shall have been ascertained, by trial, how far it is likely to advance the objects of the Society. Of this they will in a short time be enabled to judge; as the Chapel has been engaged by some individuals in this country, who have equally at heart the salvation of Jews and Gentiles.

Mr. Way had the further satisfaction of receiving many APPLICATIONS from Jews of Amsterdam, for the books which he had with him; in addition to which, two Printers offered to reprint the Society's Tracts, and to take the risk of sale on themselves.

The Committee refer to the Appendix for a detail of occurrences at Deventer, Hanover, and other places between Amsterdam and Berlin. Of Berlin it is said—

With regard to the state of religion among the Jews in this city, Mr. Way observes, that "the character and condition of the Remnant of Israel, resident in the Capital of Prussia, exhibits an appearance altogether dissimilar from that of any other place perhaps on the face of the earth. The Rabbinical Opinions and System have almost disappeared; and the commercial body is composed of men of more education and liberality of sentiment than the ordinary class of trading Israelites." He further informs us, that a considerable party has been formed, under the denomination of "Reformed Jews;" for whose use a splendid Synagogue has been erected, at the expense of one of the most wealthy and respectable among them. In this, the greater part of the service, with the singing and preaching, is in German; and only parts of the Law are read in Hebrew. Though, however, Mr. Way is of opinion that this reformation, CONSIDERED AS A SYSTEM, is radically defective in principle, yet, viewing it in connection with other symptoms in the moral and religious state of the Jews in Berlin, he deems it important, as indicating a gradual tendency to decay in the partition-wall which separates them from Christians. He had the gratification of receiving visits from several of the young Jewish Students in the University; who came to him, acknowledging that they were not satisfied with the religious instruction of the Schools, and manifesting very favourable disposition to obtain a deeper insight into Divine Truth. He expresses a decided opinion, that, by the adoption of judicious measures, many young men of this class, of real talent and research, might be brought into the School of Christ. One circumstance which seems peculiarly to justify this opinion is, that THEY ALL RECEIVED WITH THANKFULNESS THE GOSPEL IN HEBREW.

His fellow-traveller, Mr. Cox, fully confirms the above statements of Mr. Way. "The state of the Jews on the Continent," says Mr. Cox, in a Letter to a friend in this country, "affords an encouraging prospect, and one which ought to stimulate us in our efforts to promote their conversion. After making full allowance for several instances of ignorance, bigotry, scepticism, and worldly-mindedness, it may still be added, that a spirit of inquiry on divine subjects pervades, not merely several individuals and families, but even whole synagogues. I refer to what are called the Reformed Jews."—"It is encouraging to behold so large a body of the most enlightened and respectable Jews acknowledging the necessity of a radical change among them; rejecting the Talmud, as a system of blasphemy and absurdity; and confessing that, in their own houses, they occasionally read and approve parts of the New Testament. Not a few profess their belief in Christ as a true Prophet, though they inconsistently decline hailing him as 'the Promised Messiah.' At Hamburg, the most respectable Jews are arranging plans for a new Synagogue; and have engaged an enlightened Teacher, who instructs the children in the Old Testament, in a most impressive and spiritual manner. Most of our Hebrew Tracts and Testaments have been thankfully received. Many Jews have themselves applied for them. A Jewish Burgher, at Posen, said to us, 'The Lord be with you!' and added, 'The majority of the Jews are evidently wrong: the reformed party attempt a reformation by means which cannot accomplish it; and the Christian Religion is, I verily believe, the only thing that can produce among us that moral change which we all stand so much in need of.' The observation of another Jew is equally striking: 'Why,' said he, 'do you not impress upon Christians, that pure and divine as their religion is, it cannot lead them to felicity, unless it influence their hearts and lives? I am persuaded, that a great part of the Jews would have embraced the Christian Religion, if Christians had manifested toward them that brotherly love and exemplary conduct, which the pure and exalted principles of Christ inculcate.'"

In connection with Mr. Way's Continental Tour, your Committee think it will be satisfactory to you to hear that

the converted Rabbi, B. N. Solomon, whom he took with him, has risen in his estimation in proportion to the increased opportunities which he has had of closely observing his character and principles. There seems great reason to trust, that he may prove an efficient instrument of good to his Nation.

Your Committee will only further add, in relation to Mr. Way's journey, that from Berlin he proceeded to Petersburg, and thence to Moscow; and that, at this latter city, he was admitted to an interview with the Emperor Alexander, who received him in the most condescending and friendly manner, and gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity among his numerous Jewish Subjects. There is reason to believe, that, since the date of the latest accounts from Mr. Way, which left him at Moscow, he has visited the Crimea, under the express sanction, and probably also in the company, of his Imperial Majesty. The importance of that Peninsula, as an object of investigation, on account of the number of Karaites Jews residing there, need not be enlarged upon by your Committee.

PRESENT STATE OF RELIGION AMONG  
VARIOUS FOREIGN JEWS.

The Committee must now briefly lay before you some other facts, communicated from abroad, illustrative of the encouragement afforded by the present state of religion among the Jews in various parts.

A short time after the last General Meeting, a Letter, dated Marburg, July 28, 1817, was received by your Committee from the learned and pious Van Ess (so distinguished as an advocate of the Bible Society in Germany), earnestly soliciting the patronage of this Institution in behalf of Two Young Men of talent of the Jewish Nation, who had communicated to him their secret but decided conviction of the truth of Christianity, and their desire of further instruction in the Christian Faith. One of these, in a Letter to Professor Van Ess, having mentioned the erroneous notions inculcated by the Talmud, thus proceeds: "Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy: 1 John iv. 16. *God is love; and he that dwelleth*

*in love, dwelleth in God, and God in him.* John xiii. 35. Rom. xiii. 10. What lights for my understanding—what comforts for my heart! This it is, indeed, to have the image of God impressed upon our souls: this it is to be partaker of a divine nature, 2 Pet. i. 4: this it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God: it shows that it consists not in any outward forms; but that those who will worship God, must do it in spirit and in truth: John iv. 21—24. John xv. 8. Matt. v. 48; xv. 1—20; xxii. 36—40; and xxiii. 23—28."

The substance of Mr. Van Ess's request in behalf of these Two Young Men was, that this Society would grant them such pecuniary assistance as would enable them openly to prosecute their study of Christianity; as a public declaration of their sentiments would inevitably involve them in an entire want of the means of subsistence. To an application from so highly respectable a source in behalf of objects so strongly recommended, it is extremely painful to your Committee to return an unfavourable answer. The state of the Society's Funds, however, render it, in their judgment, imperative upon them to do so. Having learnt caution from experience, they acted upon the firm resolution of adapting their wishes to their means. They could not, however, but feel that the very necessity which they were under of declining to accede to such a proposal, most powerfully appealed to the zeal and liberality of the Public. Nor were they singular in this view of the subject. As soon as the circumstance was known to one of the most active members and supporters of this Institution, he undertook, in conjunction with some other kind friends, to supply Professor Van Ess with the sum immediately necessary to carry his wishes into effect. And, at the Anniversary Meeting of the Leeds Auxiliary Society, held in October last, the statement of the case excited so lively an interest, that 65*l.* were contributed towards defraying the expenses incident to the education of the Two Young Men: and your Committee are happy to inform you, that they are now studying, at a Protestant University in Germany, under the direction of their pious friend and advocate, Mr. Van Ess.

A correspondent of the Rev. Dr. Stein-

kopf thus writes, in a Letter dated Brunswick, October 3, 1817:—"I know some Jews, who desire a reformation of their present system, and are perplexed about the coming of the Messiah. For my own part, I cannot but indulge a hope, that the conversion of the people of Israel is at hand. There is now a Young Man at —, who is Teacher of the Jewish School of that place, in whose mind the light of a Crucified Redeemer is arisen, and who seems to be full of zeal. I have requested him silently to proceed in his labours, as many Jewish Children are sent to his School, even from distant parts; but he rather wishes to join those Christians, converted from his people to Christianity."

An aged Missionary, under the venerable Society for the Propagation of the Gospel, stationed at New Brunswick, North America, expresses, in a Letter to a member of the Bristol Committee, his cordial approbation of the designs of this Institution, and his anxious desire to cooperate with it. "I think," says this faithful servant of the Gospel, "as we first received Christianity from the Jews, they have the first claim upon us; and, as we are now labouring to send the Gospel of the kingdom through the Heathen World, it would be not only unjust, but cruel in us, to neglect the Jews."

Extracts are given, relative to the Jews, from the Eighth Report of the American Board of Missions, and from the last year's Report of the Edinburgh Missionary Society. The passages have already appeared in our work. [See the present Volume, pp. 83 and 84, for the American; and the Volume for 1817, pp. 495 and 496, for that of the Edinburgh Society.]

The Report proceeds:—

Your Committee cannot deny themselves the satisfaction of presenting you with Extracts from Two Letters lately received; one from a gentleman occupying an official situation in Madras; the other, from a respectable Reformed Minister in Saxony. The former—after expressing the interest which he has long felt in the spiritual state of the Jews, and describing the measures which he has been laboriously pursuing, in order to supply them with copies of their own prophetic writings, and of

parts of the New Testament in Hebrew, (for which purpose he had actually been at the pains of having Hebrew Types cut by an ingenious Native Artist)—requests to be supplied with the Hebrew Translation of the whole of the New Testament; and with such other of its publications, as may conduce to the spiritual welfare of the Jews of Cochin and other parts of the Malabar Coast. He expresses also his readiness to assist the Society in any manner that can best conduce to further its views, and likewise in forming a Branch Society at Madras; adding, "The Prophecies equally relate to the return of the Jews to Canaan from the EAST as from the WEST."

The Letter of the Saxon Minister breathes throughout a spirit of ardent Christian Love toward the Jewish Nation, and of affectionate concern for their salvation. It had pleased God to bless his efforts in their behalf, in bringing over to Christianity, through his means, two Young Jews of the higher class of society; and to open encouraging prospects around him, before he had heard of this Institution. "But one thing needful," he proceeds, "is still wanting; and that is, to instil into the minds of the children and of the aged, a relish for the doctrine and the life of Jesus, and to give them an opportunity to read the Gospel of our Lord in the Hebrew

Language. This want is general in Germany. Our great personages talk much of the Jews; but they do nothing for them. With the most heartfelt pleasure, therefore, I lately learned, from a German Journal, the existence of a British Society in London for promoting Christianity among the Jews; and that this Society already had, for the better attainment of its charitable ends, undertaken a Translation of the Gospel into Hebrew. I am, indeed, ignorant whether the labours of the Honoured Society are limited to England alone, or extended to the whole Continent.

"However, I am so bold in the confidence of British Magnanimity, praised through the whole world, and as my individual abilities are very small, humbly to solicit a powerful assistance in the work which I have begun, provided your statutes will allow it.

"As my circumstances will not allow of sacrifices of my own, and I however feel inclined to work among this Nation for the glory of Christianity, I request the Society to transmit, if possible without expense for the present, only a small collection of the Hebrew Gospels, that I may, through them, operate upon the Jews in this place. I promise to myself a rich harvest; and shall not omit noticing, in due time, the consequences of my exertion and of British Charity."

#### CONCLUSION.

On the communications from abroad, of which some particulars have been read to you, your Committee beg leave to make one or two observations, which shall conclude their Report.

1. They combine in furnishing attestation to this most important fact—that a spirit of religious inquiry is spreading itself among the Jews in various and widely-distant parts of the globe; in Holland, in Germany, in Prussia, in Tartary, in India. In several instances, this spirit has openly manifested itself; and there is strong reason to believe, that, in a still greater number of instances, it is secretly at work—silently diffusing its influence, till the period shall arrive, when Divine Providence shall open a way for its general disclosure.

2. It appears, likewise, that among considerable bodies of the Jewish Nation, especially in the northern provinces of Continental Europe, even where little of the genuine spirit of Christian Truth

has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of Christianity.

3. The most satisfactory evidence is afforded, that Christians are everywhere beginning to take a more lively interest in the spiritual state of the Jews. Men of piety in opposite hemispheres, without any communication with each other or with this Society (of the existence of the vast importance of such an Institution), have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham. Your Committee would ask—Whence originate these simultaneous independent movements, but with Him from whom "all good counsels and all just works do proceed," and who, in the plenitude of His wisdom and vastness of His condescension, sees fit to employ human agents in

accomplishing the purposes of his goodness? And, arduous as is the work of Jewish Conversion, though the discouragements are manifold, though the obstacles to it are insuperable to human power or sagacity, your Committee cannot doubt that God will provide means to effect it, since He has graciously called forth the united prayers of His people for its accomplishment.

From the prayers of good men in behalf of this Institution, your Committee derive their greatest encouragement to go forward with the work assigned them. "God bless the Society and its glorious

work!" is the devout supplication of men of prayer in Saxony. The prayer is echoed from America—responsive petitions rise from India. Your Committee humbly say, Amen! to these prayers; and call upon you to unite in fervent intercessions for the Society, that the *Spirit of the Lord may rest upon it, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord*; that so it may be His honoured instrument, in *preparing the way of the Lord, and making straight in the desert a highway for our God.*

## REPORT OF THE CHRISTIAN-KNOWLEDGE SOCIETY.

(*Treasurers—The Archdeacon of Middlesex and Joshua Watson, Esq. for the General Fund; and Henry Hugh Hoare, Esq. for the East-India Mission.*)

### DIOCESAN AND DISTRICT COMMITTEES.

AN abstract of the proceedings of the various Committees at home is first given, in the order of the Dioceses. Those in the Diocese of Calcutta then follow. We shall extract this part of the Report.

#### CALCUTTA DIOCESAN COMMITTEE.

The Diocesan Committee at Calcutta have transmitted their Report; in which they express their grateful acknowledgments to the Society, as well for the very distinguished consideration which their communications have experienced, as for the very liberal supply of Books transmitted for their use; a supply, which they state to be far beyond any expectation that could have been formed. They appear also to have been instrumental in circulating many copies of the Society's Family Bible.

They state, moreover, that it was conceived advisable to reprint at Calcutta, before the arrival of the expected Books, Mrs. Trimmer's Charity-School Spelling-Book, in Two Parts; which might be distributed to great advantage, among the Children of Europeans in His Majesty's and the Honourable Company's Service, in Regimental and other Military Schools, in Barracks, Cantonments, and Hospitals. As, however, the funds of the Committee were at that time unequal to the expense, this design was respectfully laid before Government; and pecuniary aid solicited, to carry it into effect. The General Board learn, with much satisfaction, that the readiest ap-

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proceedings were given to this request of the Diocesan Committee, and a sum given fully equal to meet the estimated cost of the edition; and that it has since been printed, and largely distributed, and it is believed with no inconsiderable advantage. Besides this, the Committee have, at their own charge, subsequently reprinted Woodward's Soldier's Monitor, which has been found equally acceptable.

The Committee state also, that there is a very increasing demand for the Society's Books; and that they hope shortly to request another supply of them, and to specify those which appear to be most in request. At present, they can only say generally, that the demand appears to be much greater than was at first perhaps expected; which they consider to be chiefly owing to their strict adherence, as far as the different circumstances of the two countries will admit, to the analogy afforded by the Society, as well in regard to reduction of price as to system in distribution.

The Diocesan Committee notice to the General Board, the establishment of the District Committee at Bombay, mentioned in the last year's Report; which they view with very great satisfaction, as completing the connection of the Society with the Three Presidencies of British India.

#### MADRAS DISTRICT COMMITTEE.

From the District Committee at Madras, the General Board are apprised,

through the Calcutta Diocesan Committee, that, previous to the arrival of the Books requested from the Society, they had received a temporary supply from the Missionary Stores of Messrs. Pæzold, Holzburg, and Kolhoff, which were of use; as also a supply of the Soldier's Monitor, reprinted at Calcutta; and also a considerable proportion of the Books transmitted from the Society to the Diocesan Committee, by means of which their operations had been much assisted.

#### BOMBAY DISTRICT COMMITTEE.

From the District Committee at Bombay, the General Board have received a Report; and are much gratified to find that the Society's Family Bible is in great request in that Archdeaconry. A supply of Books from the Society had just been received; and would be distributed with considerable advantage to the design of promoting Christian Knowledge, as Prayer Books were very scarce, and much wanted.

#### CYLON DISTRICT COMMITTEE.

No recent accounts have been received from the Committee.

Ceylon has been lately placed under the jurisdiction of the Bishop of Calcutta, as will be seen, in a subsequent page of this Number, under the head of Foreign Intelligence.

The proceedings in the Diocese of Nova Scotia and Quebec are next reported.

#### HALIFAX (NOVA SCOTIA) DIOCESAN COMMITTEE.

His Grace the Archbishop of Canterbury having recommended the Society very earnestly to the favourable consideration of His Excellency the Lieutenant Governor, the Earl of Dalhousie, his Lordship has, in every way, promoted its interests within his Government.

The Halifax Diocesan Committee state, in their Report, that they have great pleasure in repeating their acknowledgments to the several District Committees in different parts of this extensive Diocese. "These," they observe, "are nobly promoting the objects of the Society; and encourage the best hopes, that, with the blessing of

God, their endeavours are already producing important benefits. The correspondence with the Committees at Fredericton, St. John's, St. Andrew's, Newfoundland, Cape Breton, Prince Edward's Island, and with numerous individuals, who are too remote from each other to unite in a Committee, continues to encourage all the hopes that were entertained, when they first joined the Society. Their contributions still give evidence of their zeal and success; and the Books which they are dispersing, are received with thankfulness, and are rendering very valuable services even to the remotest Settlements in these Colonies."

In the progress of their Report, this Committee further inform the General Board, that the distribution of Books and Tracts throughout the Diocese has engaged their earnest attention; and it is with much satisfaction they are enabled to state, that this part of their work is also prospering. "The demand for these Books and Tracts has been much greater than could be supplied from the stock at Halifax; and, in some cases, the Committee have been obliged to forward the applications to the Parent Society. At the commencement of the year, the Committee had, as they then considered it, a very ample stock of Books on hand: but such has been the call for them, that, at the close of the year, several of their most valuable articles are entirely exhausted; and they have been obliged to request a new supply from England, to the amount of 5000."

From repeated and earnest applications also, this Committee has been induced to establish Depôts of Books in different parts of the country; and are desirous of complying with other similar applications, as far as their means will allow. Large demands have also been made upon them for the supply of Schools, and especially of those into which the National System of Education has been introduced; all of which they have gladly supplied, to the extent of their ability. They state also, that they "have likewise furnished a partial supply of books to several small and remote Settlements along the shores of those Provinces, whose want of the means of Religious Instruction was most deplorable: and they have resolved to attempt the supply of all such places more abundantly, as soon as it may be possible to



distribute Bibles, Testaments, Prayer-Books, and Tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts."

This Committee, moreover, thankfully acknowledge several very liberal contributions at Halifax, St. John's, Fredericton, St. Andrew's, and other places.

DIocese of QUEBEC.

Since the publication of the last Report, the General Board have had the satisfaction of receiving the primary Resolutions of a Diocesan Committee, formed at Quebec. From them the General Board learn, with much gratifi-

cation, that every exertion will be used to forward the views of the Society in that division of the Empire. It is resolved, that District Committees, in correspondence with this Diocesan Committee, be promoted throughout the Diocese, in aid of the general designs, for the furtherance of subscriptions and donations, and for the extension, as far as possible, of the objects of the Society. It is intended, moreover, that an Annual Sermon shall be preached, in recommendation of the Society's Designs; and arrangements made for a Collection in aid of them, in the Cathedral Church of the City of Quebec.

EDUCATION AND SCHOOLS.

Every succeeding year bears witness to the increasing importance which attaches to this branch of the Society's designs. The exertions of the Benevolent, to diffuse the blessings of Religious Instruction, are more and more evinced in the establishment of New Schools for imparting its benefits.

Though returns of the number of Children educated in Schools, supplied wholly or in part with Books from the Society, are still very imperfect; yet, from the accounts transmitted by 83 only out of nearly 200 Committees, it appears

that 90,129 Children receive the advantages of Religious Information. Should the Society, by the diligence of Diocesan and District Committees, be enabled to complete the account of the number of Children educated in the Schools to which its supplies extend, the large amount of those who thus receive, in their early years, the benefits of Christian Knowledge, by its means, could not fail to be highly gratifying to every one who feels in its full extent the value of imparting Religious Information to the ignorant and uneducated.

DISTRIBUTION OF BOOKS, TRACTS, AND PAPERS.

From April 24, 1817, to April 16, 1818, the following Books and Tracts were sold to Members, or circulated gratuitously.

	Members.	Gratuit.	Total.
Bibles . . . . .	95,820	578	96,398
New Testaments & Psalters . . . . .	53,793	294	54,087
Common Prayers . . . . .	85,658	577	86,235
Other Bound Books . . . . .	60,330	547	60,877
Small Tracts and Papers . . . . .	826,140	923,253	1,749,393

Total—1,309,956

UNIFORM EDITION OF BOOKS AND TRACTS.

The General Board having taken into consideration the advantage and convenience which would accrue to the Members of the Society by printing the Books and Tracts in an uniform size, have resolved to take on themselves any charge that may be incurred in printing an immediate Edition of the whole on this plan. By this arrangement, the Members are now enabled to make their own selection of the different Tracts of the Society, which may be bound up into convenient Volumes, and will form acceptable Presents to those to whom they would wish to communicate Religious

Information. It is hoped, that, by affording this in a more durable form; the Present will be more highly prized, and the Books become valuable acquisitions to the Cottage Library. It is not, however, intended to supersede the smaller and cheaper editions for the use of Schools; nor, in some cases, those of a larger type, for the use of the aged.

NEW BOOKS ADMITTED.

Among these, we notice the two following, as being likely to assist in the introduction of the National System into Schools.

- Dr. Bell's System of Instruction broken into Short Questions and Answers. For the Use of Masters and Teachers in the National Schools. Compiled and arranged by the Rev. Frederic Iremonger, M.A. Prebendary of Winchester, 12mo. . . . . 1s.
- Questions for the different Elementary Books used in the National Schools. Compiled and arranged by the Rev. F. Iremonger, M.A. Prebendary of Winchester . . . . . 6d.

## PRIZE BOOKS.

The subject of adding to the Society's Catalogue a collection of Prize Books for Schools, and Books and Tracts of General Instruction, combined with Amusement, had for some time occupied the attention of the General Board; but had been suspended, from the failure of certain negotiations, which had been undertaken to carry it into effect. During the course of the present year, the expediency of providing for the increasing demands of the Public, for books of the above description, has again pressed upon the consideration of the Society; and a Sub-Committee has been appointed. The proceedings of this Sub-Committee are not yet sufficiently advanced, to be submitted to the General Board; but it is hoped that this valuable addition to the instruction provided by the Society will shortly be obtained.

## ARABIC BIBLE.

It was noticed, in the last Annual Report, that a prospect had been opened to the General Board, of dispersing the edition of the Arabic Bible, to which the Society had formerly become contributors. This has now been carried into effect, in some measure; and, on

the recommendation of the East-India Mission Committee, to whom the consideration of the subject was referred, 50 Copies of the Arabic Bible, neatly bound, have been directed to be forwarded to Aleppo, to the care of Mr. Barker, Consul at that place; 50 Copies to Alexandria, to the care of Mr. Salt, Consul-General there; and 20 Copies to Constantinople, to the care of Terrick Hamilton, Esq. Oriental Secretary. Besides these, 50 Copies have also been directed to be forwarded to the Rev. the Archdeacon of Bombay, to be distributed at his discretion.

## FAMILY BIBLE.

On the subject of the Society's Family Bible, in Two Volumes Quarto, the Board beg leave to refer to their Report of last year: to which they have only to add, that the First Edition of this Work, comprising three impressions, of 16,500 in the whole, has been completed by the publication of the Index; and that the second edition, of 6,000 Copies, then announced to have been arranged with the University of Oxford, has proceeded with great regularity, by the publication of a Part monthly, and will shortly be brought to a conclusion.

## EAST-INDIA MISSION.

It is with much regret, that the Society have had no communications from their Missionaries in India, during the course of the past year, to report to the public. In the next Report that will be published, there will be some interesting matter to be communicated; from which it will be seen, that the Society have continued their zealous attentions to their ancient and useful Mission, which has been productive of much good; the progress of which has been, of late years, greatly impeded by calamitous events on the Continent, whence have issued the exemplary and very effective Missionaries, who have done so much credit to themselves, to the Society, and to the Cause of Christ; and whose labours, there is now reason to believe, will be succeeded by those of other wise and good men, disposed to tread in their steps.

The Lord Bishop of Calcutta, in the course of his Visitation, investigated the state of the Society's several Missions, and of the Danish Mission at Tranquebar; toward which its Danish Superiors had latterly failed in correspondence,

and the remittance of customary supplies, to the very great inconvenience and detriment of the Mission. The Bishop, therefore, had most charitably found means to furnish them with temporary aid; and his opinion, respecting the character and labours of the Society's worthy Missionaries, the Rev. Mr. Kolboff, at Tanjore, and the Rev. Mr. Pohle, at Trichinopoly, tends greatly to confirm the high opinion, entertained by the Society, of those very respectable men.

Since the above was written, the Society, with great concern, have had information of the death of Mr. Pohle, as well as of Mr. Pæzold\*.

\* A Letter has been received from the Rev. Thomas Thomason, Secretary to the Calcutta Auxiliary Bible Society, in which he particularly requests the correction of the late Rev. Mr. Pæzold's mis-statement, in ascribing to the Bible Society a Grant of 100 Sicca Rupees, monthly, in aid of the Schools established by the late Dr. Join, of Tranquebar. It appears, that a certain monthly contribution to these Schools was transmitted by the Rev. Mr. Thomason, not as Secretary to the Bible Society, but as authorised by the Church Missionary Committee at Calcutta; and that the mistake arose on the part of Mr. Pæzold, in consequence of the Rev. Mr. Thomason holding the office of Secretary to both these Institutions.

Circumstances having occurred to delay, considerably, the publication of this Report it has been deemed proper to anticipate a communication, that cannot fail to be very acceptable to the Members of the Society and to the Public.

Ever since information reached the Society, that it had pleased God to remove from this world that estimable young man, Mr. Jacobi, who had furnished a most pleasing promise of pious industry and usefulness in the Society's Missions, anxious solicitude was entertained, that his place might speedily be supplied by the introduction of another well-qualified Assistant.

The Divinity Professor at Halle in Saxony, Dr. Knapp, had been, for a long time past, at the Society's request, looking out for suitable Candidates for the Mission; and, early in the month of June, the Rev. John George Philip Sperschneider arrived in London, with Letters of strong Recommendation from the Rev. Dr. Knapp; in one of which, addressed to his Correspondent in London, dated the 19th of May, 1818, he writes thus:—"At last, I have the pleasure which I have so long wished for, of introducing to you, in the bearer of these lines, our excellent new Missionary, Mr. Sperschneider. I cannot recommend this amiable young man, who certainly will tread in the footsteps of the late Mr. Jacobi, in more appropriate and concise

terms, than in the words of St. John, *He hath good report of all men, and of the Truth itself; yea, and we also bear record, and ye know that our record is true.* More than this will hardly be necessary to insure to this our Brother a kind and friendly reception."

Mr. Sperschneider's Papers having been examined by the East-India Mission Committee, he was himself introduced, at a subsequent Meeting, by the Rev. Dr. Schawbe, and suitably addressed by the Chairman, who congratulated him on his safe arrival in England, and on his religious disposition to be employed in the interesting work of Propagating Christian Knowledge in India.

On the recommendation of the East-India Mission Committee, Mr. Sperschneider was cordially adopted by the General Board, as one of the Society's Missionaries to India: suitable preparations were directed to be made, and equipments procured, for his early departure: and the venerable Archdeacon of London was requested to deliver, in the name of the Society, a Charge to him, at a General Meeting of the Board, called for that special purpose.

In the Number for September, pp. 374—380, we have already given an abstract of Mr. Archdeacon Pott's Charge, and the Reply of Mr. Sperschneider.

## FUNDS.

From April 24, 1817, to April 16, 1818, the Receipts and Expenditure have been as follows:—

RECEIPTS.	£.	s.	d.
Benefactions & Legacies	6,682	13	1
Annual Subscriptions	10,262	1	9
Dividends of various Funds	6,567	2	6
Benefactions and Dividends on account of the East-India Mission	546	17	0
	24,058	14	4
On Account of the Bishop of Calcutta, from Norwich	40	5	0
On Account of Books	32,902	16	6
Discount from Book-seller, &c. for prompt payment	2,253	8	7
	59,255	4	5

The disposable Funds of the Society are very nearly the same as last year; having been at the Audit of 1817, 24,235*l.* 14*s.* 0*d.*

Of the amount received for Books, as above specified, the sum of 11,000*l.* was on account of sales of the Family Bible.

On the subject of Benefactions and Legacies, the Report states:—

It is with feelings of peculiar satisfaction that the General Board have to record several important Benefactions made to the Society in the course of the present year. From Mrs. Paumier, of Bath, they have received a Donation of 600*l.*; of which sum, 400*l.* by her direction, has been appropriated to the General Designs,

of the Society; and the remaining 200*l.* is to be expended in furnishing Bibles to Jews, in Mattachery and Jews' Town, in India. To effect a proper distribution of this sum, agreeably to the wish of its benevolent Donor, the Secretary has written to the Bishop of Calcutta on the subject. On his Lordship's reply, immediate steps will be taken to carry this measure into execution.

An Anonymous Benefaction of 300*l.* has been received. Legacies have been left to the Society—by John Taylor, Esq. late of Brentford, 500*l.*; by the Rev. Thomas Frank, late Vicar of Borden, Kent, 300*l.*; by the late Rev. John Bull, of Bristol, 100*l.*; and by the late Robert Bridges, Esq. jun. 100*l.*

EXPENDITURE.

*East-India Mission.*

The amount of Salaries and Gra-

tuities, paid to the Missionaries during the year, has been 934*l.* 16*s.* 8*d.*

*Books.*

The amount of Books, sent to Members between the Audits of 1817 and 1818, on the terms of the Society, has been 37,258*l.* 17*s.* 8*d.*; of which 23,519*l.* 7*s.* 8*d.* was the Members' part, and 13,739*l.* 10*s.* that of the Society.

*Other Expenditure.*

The remainder of the Payments were made on account of Balance due to Messrs. Rivington, Books distributed gratuitously, Printing Reports, the Scilly Mission, Salaries to Officers, the Family Bible, the re-purchase of Stock, and Incidentals.

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### DOMESTIC BENEFITS OF THE SOCIETY.

WE are happy in having it frequently in our power to call the attention of our Readers to this subject.

#### *Advantages from Bible Associations in Liverpool.*

In the Number for May, p. 176, we quoted from the last Report of the British and Foreign Bible Society, an account of a Ladies' Bible Society at Liverpool, with its Ten Associations. The following extracts of the Seventh Report of the Liverpool Auxiliary Bible Society will give much pleasure to our Readers:—

Events have occurred, since the publication of the last Report, which promise opportunities of usefulness where it is our first duty to seek them—among the Poor of our own immediate neighbourhood, who may have been hitherto unblest with the possession of the Holy Scriptures. A distribution of the Sacred Volume has now commenced among them, so extensively undertaken and so earnestly pursued, that it seems no longer

too bold an anticipation to look onward toward that period, when few individuals, in the extensive population of this town, shall remain in the darkness of ignorance or the maze of error.

The last Report announced the formation of a Ladies' Society, for the express purpose of distributing the Scriptures in Liverpool and its neighbourhood. Novel as the undertaking was, many difficulties must necessarily have retarded the Ladies in their progress; difficulties, which only a conviction of the importance of success could enable them to combat, and the wisdom of experience assist them to overcome. It will, however, be gratifying to learn, that, during the first nine months, from the formation of the Ladies' Society, their zealous exertions had produced the sum of 394*l.* 10*s.*; and enabled them to distribute a corresponding number of Bibles and Testaments, chiefly among the families of the Poor, at reduced prices; and, in several instances, where great poverty was united with manifest desire to possess the Scriptures, they were given, like the salvation of Him of whom they testify, without money and without price.

At the close of the last year, the Ladies' Society was re-modelled and extended, by the kind assistance of

Stokes Dudley, Esq. Ten Associations were formed for Liverpool and the neighbourhood: the town was divided into small districts; and a minute inquiry instituted into the alleged want of the Scriptures among the Poor. The result was mournful and melancholy beyond anticipation, with respect to the general dearth of the Word of God: but the Visitors were cheered and animated by the eager desire expressed by the Poor to obtain the Bible; a desire which may, eventually, make it the hallowed source of their best comforts on earth, and the cause of their unceasing gratulations in heaven.

The success which has already attended the efforts of Female Associations to interest the Poor in the value of the Scriptures, is truly gratifying: and it is a feature of no small importance, that the plan of providing them with the Bible, in return for small weekly contributions, may be, eventually, expected to produce a disposition to lay up in store a part of their earnings, for the supply of those things which minister to present comfort, and for the promotion of those moral habits which a sense of independence tends to awaken. "The institution of a Bible Society," says a valuable writer\*, "brings up the economy of the Poor to a higher pitch; and the objections made against it, on the ground of sympathy, are easily answered. 'You take from the Poor.' 'No: they give'—'You take beyond their ability.' 'Of this, they are the best judges.'—'You abridge their comforts.' 'No: there is a comfort in the act of lending a hand to a noble enterprise: there is a comfort in the exercise of charity: there is a comfort in rendering a service to a friend; and, when that Friend is the Saviour, and that service the circulation of the message which He left behind Him, it is a comfort which many of the Poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.'"

The distribution of copies of the Sacred Volume, from March 1817 to the close of the year, was 1185 Bibles and 1490 Testaments; together, 2675. The

total number issued since the formation of the Society is 21,165. In such a diffusion of the Word of God, your Committee may surely be allowed to rejoice and hope. "When we consider, that, by one copy of the Law, Josiah, King of Judah, was led to seek God, to remove the abominations of idolatry, to repair the ruins of the House of God, and to keep such a Passover as had not been observed since the days of Solomon; when we remember, that, from the few copies which survived the fiery Edict of Diocletian, have sprung the countless numbers †" which are now diffused among all people, nations, and languages, carrying the message of salvation wherever there are eyes to read and hearts to feel it; when these cheering recollections suggest themselves to the mind, we are surely warranted in considering the progress of the Bible Society as the pledge and promise of Divine Truth to prosper the spread of the Gospel, and as a foundation of hope, that, where God sends his Word, He will send His blessing, that the practical effects of the Bible may be, in some degree, commensurate with its circulation; until the language of every heart shall own its power, and say, with the joy of Simeon, when he held the long-expected Messiah in his arms, *Mine eyes have seen thy salvation!*

In a place, of which the maritime relations are so important and the connexion with seamen so intimate, it may appear surprising, that no decided and powerful effort has yet been made to furnish Bibles to the numerous vessels of all nations which resort hither, and especially to those which belong to the port. Your Committee rejoice to say, that some measures have been taken to remedy this defect, and to supply seamen with copies of the Holy Scriptures. A Public Meeting of merchants, owners, masters, and mates of vessels, was held at the Marine School, on Tuesday Evening, the 13th of January last, to consider the best means of furthering this very important measure. A Sub-Committee was formed from the most competent and experienced Members of your Committee, to give effect to the wishes of that Meeting. Four Depositories of Bibles were established, and a considerable number of copies of the Holy Scrip-

\* Dr. Chalmers, "On the Influence of Bible Societies on the Temporal Necessities of the Poor."

† See the last Report of the Naval and Military Bible Society.

tures have been already sold to seamen. Your Committee hope that these proceedings will be found introductory to others more decisive and important.

and the First Tuesday in October, there is no Meeting, unless special occasions require it: and the Board, by specific direction, may adjourn over any customary day of meeting.

## CHRISTIAN-KNOWLEDGE SOCIETY.

### NOTICES.

We print the following Notices, which are circulated by the Society, as they may be useful to our Readers.

#### *Form of Recommendation of a Member.*

"We the Underwritten do recommend A. B. to be a Subscribing Member of the Society for Promoting Christian Knowledge, and do verily believe that he is well affected to his Majesty King George and his Government, and to the United Church of England and Ireland as by Law established; of a sober and religious life and conversation; and of an humble, peaceable, and charitable disposition."

If the person proposed is resident in the country, the signature of One Member is sufficient: if resident in London, the recommendation is to be signed by Two Members.

#### *Payment of Contributions.*

Benefactions from any persons, whether Members or not, toward the Society's General Designs or to any particular branch of them, and all payments on the Society's account, will be received by remittance, or by payment at the Society's Office, Bartlett's Buildings, Holborn; or by the Secretary or Treasurer of any of the Diocesan and District Committees. Subscriptions, payable as above, are to be considered as becoming due at Christmas yearly.

#### *Meetings of the Committee and the General Board.*

On Tuesdays, the Committee sit, at Twelve, to give directions for answering Letters, and for ordering Grants of Books requested on the Terms of the Society:

And, on the First Tuesday in every Month, the General Board meet; excepting when the same falls between Christmas Day and Epiphany—in Passion Week—in Easter Week—in Whitsun Week—or on the Fourth Tuesday after Easter Day (being the Annual Meeting of the London Clergy at *Sion College*)—and, in these several cases, the Meeting is on the Second Tuesday in the Month.

Between the First Tuesday in July

### *Miscellaneous.*

Members, newly elected, will receive Copies of the General Account of the Society and of the last Annual Report, on application at the Society's Office, or to the Secretary of any of the Diocesan or District Committees.

In case of failure in the binding, &c. of Books, it is requested that they be returned to the Society's Booksellers, who will replace the same, and defray the expense of carriage.

It having appeared to the Board, that many Members of the Society have, at different times, applied for Books on the Terms of the Society, at the request and on account of persons who are not Members; it has been thought necessary to request all Members, that they will not make such applications but for their own gratuitous distribution, or for sale at a reduced price to their poorer neighbours, or for Charity Schools and other Public Charitable Institutions with which they are themselves locally or parochially connected.

## CHURCH MISSIONARY SOCIETY.

### FIFTH ANNIVERSARY OF THE LEICESTERSHIRE ASSOCIATION.

THE Rev. Henry Davies, Chaplain at Bombay to the East-India Company, to whom the Society has been much indebted for his kind exertions on former occasions, attended this Anniversary, held, as usual, in Advent Week. He had preached for the Society, in the preceding week, at Ruddington and Bunny, in Nottinghamshire; and attended a Meeting at Lenton in the same county. At these places nearly 40*l.* was collected for the Society.

On Sunday, November the 30th, being Advent Sunday, Mr. Davies preached at St. Martin's, Leicester, in the Morning; at Blaby, in the Afternoon; and, at St. Mary's, Leicester, in the Evening; on Mon-

day, at Oadby; and on Tuesday, at Claybrook.

The Rev. John Butler, about to proceed under the Society as a Missionary to New Zealand, preached, on the same Sunday, at Cossington in the Morning, Hathern in the Afternoon, and Wymeswold in the Evening; and at Thurlston and Dessford, on the following Tuesday and Wednesday Evenings.

Meetings of the Branch Associations were held in the Chancels of St. Mary's and St. Martin's Churches, on the Monday and Wednesday Evenings.

The General Meeting was held in the Large Room, at the Three Crowns Inn; the Town Hall being engaged for other purposes. T. Babbington, Esq. was in the Chair.

The Report was read by the Secretary, the Rev. E. T. Vaughan. From the statement of accounts, it appeared that the sum raised in the last year exceeded that of former years, by nearly 300l.; about 800l. having been remitted, within the last year, by this early-established Association, to the Society.

The Assistant Secretary of the Church Missionary Society entered into a detail of the peculiar features of the proceedings of the Society, during the last year. The Resolutions which followed were expressive of the feelings of the Meeting on the various circumstances thus brought forward.

We print these Resolutions, as they contain the sentiments of the Meeting on the most remarkable transactions of the past year.

That this Meeting rejoices in the evidence so amply afforded, that Missionary Information is now widely diffusing itself throughout this country and the world; and that the general principle, on which all Missionary Exertions are founded, is now almost universally recognised.

That this Meeting congratulates the Church Missionary Society on the manifest progress which has been made, during the last few years, in its former Mis-

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sions; and in the addition, with encouraging prospects, of new ones.

That this Meeting draws encouragement from the mixed nature of the Providential Dispensations which have attended the operations of the Society, particularly in Africa; as "furnishing some traces of the way in which Christianity has usually proceeded—Prosperity with Afflictions."\*

That this Meeting has heard, with surprise and satisfaction, of so many pleasing indications of an inquiring mind among the Unconverted Heathen.

That a most gratifying and unequivocal proof of the blessing of God on the efforts of the Church Missionary Society is afforded, in the fact of Benevolent and Religious Societies having been actually formed and maintained by Converted Heathens.

That this Meeting rejoices in contemplating the probability of a permanent establishment, enlarged exertions, and rapid increase to the objects of the Society, in the raising up of many Native Teachers among the Heathen; who, habituated to the climate, acquainted with the languages, and familiarized with the customs of their several countries, are labouring to instruct and convert their Brethren.

That this Meeting is led to turn its eye, with the most encouraging expectations, to the steady efforts of the Society's infant Settlement at New Zealand, which gives a fair promise of contributing both to civilize and to evangelize those large and populous Islands.

That this Meeting looks, with humble confidence, to the blessing of Divine Favour on the comprehensive and widely-diffused enterprises of the Society, as embracing the more enlightened population of the Mediterranean Shores, the relapsed Christians and the deluded worshippers of Budhu in Ceylon, and the neglected Negro Children of the West Indies.

That this Meeting offers its cordial thanks to the various Officers of the Association, and to all those friends who have kindly assisted at this Anniversary; and solemnly recommends the Church Missionary Society to the confidence, liberality, and prayers of our population at large, and to the most zealous

\* This remark is quoted from the Missionary Rhemus, on the State of the Madagas Mission. See the last Number, p. 455.

exertions and support of the Clergy and other Members of the Established Church.

The following Clergymen addressed the Meeting:—the Rev. Messrs. Mitchell, Doyle, Bickersteth, Corrance, H. Hoare, Davies, Martin, H. Maddock, Oliver, Phillipps, E. Hoare, Fry, Morgan, Butler, James, B. Maddock, and Vaughan, and the Hon. and Rev. David Erskine. Above Thirty Clergymen were present.

The Assistant Secretary preached, in the Evening, at St. Martin's. The Collections (exclusive of several large Donations amounting to 100*l.*), were nearly 200*l.*

### JEWIS' SOCIETY.

#### FOREIGN JEWISH-SCHOOL AND MISSION FUND.

THE Committee have held several Special Meetings, in order to deliberate on the best means of embracing the opportunities for promising labour which are opening before the Society abroad.

From the recent communications of the Rev. Lewis Way and the Rev. B. N. Solomon, it appearing that there is a great opening in Poland for the establishment of a Missionary to the Jews, it has been resolved, that Mr. Solomon shall be stationed in Poland in that character; and that an English Clergyman be procured, as soon as possible, to labour in conjunction with him.

It has been further resolved—

That, as prospects of extended usefulness on the Continent are daily opening to the Society, it is expedient to educate Pious Young Men (born of Christian Parents), in order to qualify them for such Stations as, from time to time, it may be judged proper to occupy among the Jews, in the capacity of Missionaries, Catechists, or Schoolmasters.

That a Distinct Fund be opened, for the purpose of raising the means for carrying on Foreign Missions and establishing Foreign Schools among the Jews;

to be denominated the "Fund for Foreign Jewish Schools and Missions."

#### JOURNEY OF THE REV. LEGH RICHMOND.

During the months of June and July, Mr. Richmond travelled through several parts of Scotland, in furtherance of the objects of the Society. Sermons were preached by him, and Collections made, in the Episcopal Chapels at Haddington, Dundee, Perth, Paisley and Glasgow, and in St. Peter's, Edinburgh. Public Meetings were held, and Collections made after them, at Haddington, Glasgow, Greenock and Leith, and in Edinburgh. Mr. Richmond was everywhere received in the most friendly manner; and a deep impression was made in favour of the great object of the Conversion of Israel.

In going or returning, Mr. Richmond preached for the Society at Hull, Newcastle, York, Knarborough, and Melton Mowbray. Sermons were also preached, by the Rev. David Ruell, at Beverley, Newcastle, Berwick, Melton, and Cottesmore. A Meeting was held also at Newcastle.

The Collections and Contributions in Scotland amounted to upward of 400*l.*, and those in other places to nearly 300*l.*

#### NEW AUXILIARY SOCIETIES.

On the 25th of June, a Society was formed at *Edinburgh*, "for Promoting Christianity among the Jews." It was resolved, that the Society should "use its best endeavours to promote this important object, either by aiding other Societies, or by using direct efforts," as circumstances should direct. The Rev. Legh Richmond addressed the Meeting, and a Subscription of 76*l.* was obtained in aid of the Jews' Society.

On Wednesday, Sept. 19th, an Auxiliary Society was formed at the Shire Hall, Ipswich, for *Ipswich and Suffolk*, under the patronage of



the Bishop of the Diocese; the Rev. Dr. Ramsden, Rector of Grundsburgh, in the Chair. Among the Clergymen who addressed the Meeting, the Rev. C. S. Hawtrey, one of the Secretaries of the Parent Institution, entered into its proceedings; the Rev. Robert Cox communicated much information respecting the state of the Jews, collected in his late Journey with the Rev. Lewis Way; and the Rev. Charles Simeon urged, at large, the reasons for uniting in this work and labour of love. Sermons were preached on the preceding Sunday; and on the evenings of Monday and Wednesday. Upward of 100*l.* was contributed.

## ANNIVERSARIES.

The First Anniversary of the *Colchester and East-Essex* Auxiliary was held at Colchester, in August. Sermons were preached on Sunday the 9th, and on Monday and Tuesday Evenings. The Annual Meeting took place on Tuesday the 11th; the Rev. J. T. Nottidge in the Chair. The Rev. Messrs. Simeon, Hawtrey, Ruell, Cox, and other Clergymen, attended from a distance.

At the First Anniversary of the *Norfolk and Norwich* Auxiliary, Sermons were preached at several Churches in Norwich. The Annual Meeting was held in St. Andrew's Hall, in that city, on Friday the 9th of October—the Rev. Henry Jowett, M. A. Rector of Little Dunham, in the Chair. The Meeting was addressed, at large, by the Rev. Charles Simeon, on the importance of having a Station on the Continent for the greater extension of the operations of the Society. Amsterdam was, on various grounds, strongly recommended by him for this purpose. The Rev. Messrs. Ruell, J. W. Cunningham, and Marsh, beside Clergymen of the County, also addressed the Meeting. The Lord

Bishop of Norwich was present; and, among other remarks in acknowledging his sense of an affectionate testimony borne by the Meeting to his Lordship, expressed his conviction that the hour was fast approaching when *Ephraim would no longer envy Judah, nor Judah vex Ephraim.*

At the Third Anniversary of the *Bristol* Auxiliary, Sermons were preached in various Churches, and Collections made to the amount of 206*l.* 1*s.* 7*d.* The Annual Meeting took place, at the Great Room, Prince's Street, on Thursday, Oct. 22*d.*; Major-General Prole in the Chair. The Rev. Messrs. Simeon, Cox, C. J. Hoare, and Hawtrey, with other Gentlemen, assisted at the Meeting.

The sum of 36*l.* 2*s.* was collected at the doors.

## MISCELLANEOUS.

The Society has taken the House, No. 10, Wardrobe Place, Doctors' Commons. All communications relative to its business may be addressed to the Secretaries at that place. Attendance is given from Nine in the Morning till Eight in the Evening. The Committee meet at the House of the Society, on the Fourth Tuesday of every Month, at Eleven o'Clock. All the Publications of the Society may be obtained at its House.

The Committee have announced, that the Friends of the Institution may render it an essential service, by obtaining situations for the Children who are leaving the Schools; either as Domestic Servants, or as Apprentices to Bookbinders, Shoemakers, Bakers, Carpenters, and other manual trades; and that any work which can be given to the Printing-office of the Society will also tend very greatly to forward its general objects.

Mrs. Hill, deceased, late of Fore Street, has left a Legacy of 1000*l.* to the School Fund.

The Rev. P. Treschow, a Moravian Minister, well versed in the Continental Languages and resident in this country, has acted, for some time, as Secretary for Foreign Correspondence.

Lectures have been established at Norwich and at Ipswich, by the Society's friends, on subjects relative to the conversion of the House of Israel.

#### LONDON MISSIONARY SOCIETY.

##### DEPUTATION TO SOUTH AFRICA.

THE Rev. John Campbell has accepted the invitation of the Directors to renew his Visit to the Society's South-African Mission. He is accompanied by the Rev. John Philip, late of Aberdeen; with Mrs. Philip. Mr. Philip will remain, it is expected, at Cape Town, for some years at least, as the Representative of the Society. They embarked at Liverpool, on board the *Westmoreland*, bound for Bombay, which vessel left that port on the 18th of November.

##### MISSIONARIES.

August 19th, the Rev. Cornelius Traveller, educated at the Seminary at Gosport, embarked with Mrs. Traveller, in the *Ajax*, Captain Clarke, for Madras, being appointed to that Mission. Mr. Traveller had been publicly designated to his office at the Anniversary of the Hull and East-Riding Auxiliary, on the 17th of July.

November 18th, the Rev. C. Mault, with Mrs. Mault, sailed from Liverpool on board the *Westmoreland*; the ship in which Mr. Campbell and Mr. Philip are proceeding to South Africa. Mr. Mault is to join Mr. Mead, in Travancore.

##### ANNIVERSARIES OF AUXILIARY SOCIETIES.

March 25th, the *Nottingham, Derby, and Leicester*; at Nottingham—April 8th, the First of the *Bath*—May 28th, the Fifth of the *Cambridgeshire*; at Foulmire—July 1st and 2d, the Fifth of the *West*

*Riding*; at Wakefield—July 7th, the Sixth of the *Clerkenwell*—July 15th to 18th, the Fifth of the *Hull and East Riding*: Collections, 212*l.*—August 11th and 12th, the *Gloucestershire*; at Dursley—on the same Days, the First of the *Brigg*—August 19th, the *Somersetshire*; at Shepton Mallet—August 19th and 20th, the *Lancashire*; at Manchester: between 50 and 60 Ministers present: Collections 477*l.* 10*s.* 1*d.* of which Mr. Bradley's Congregation produced 120*l.* 14*s.* 1*d.*; and Mr. Roby's, 294*l.* 19*s.* 4*d.*—August 23d and 24th, the *Cheshire*—August 25th, 26th, and 27th, the Fourth of the *South Wales*; at Newport, Monmouthshire—August 25th to the 28th, the *Plymouth-Dock and Stonehouse*—August 27th and 28th, the *North Wales*; at Llanfyllin—Sept. 8th and 9th, the Fourth of the *Warwickshire, Staffordshire, and Worcestershire*; at Birmingham: Collections 270*l.*—September 29th to October 1st, the Seventh of the *Bristol*: Collections upward of 600*l.*—October 13th and 14th, the Third of the *Lincoln*.

At the Anniversary of the *Lancashire Auxiliary*, it was strongly recommended that a Branch Association should be formed, and an Annual Meeting held, in every Congregation throughout the county—a measure fraught with as much advantage to the Congregations themselves, as to the Funds of the Society with which they may be connected.

##### NEW AUXILIARIES

Were formed, March 6th, at *St. Alban's*; June 26th, at *Thorne*, as a Branch of the Hull and East Riding; and June 29th, at *Howden*, as another Branch of the same Auxiliary.

##### QUARTERLY PAPERS.

In our Number for March, we stated that the Directors had adopted the plan of Quarterly Papers. These Papers have wood-engravings. The first was published at *Lady Day*;

with a cut of the Hindoo Gods—Brahma, Vishnoo, and Siva: the second at Midsummer, with an engraving of an Insect, called the Mantis, or Soothsayer, considered by the Hottentots as an object of worship; and the third at Michaelmas, with a representation of the Family Idols of Pomare, King of Otaheite.

DR. MORRISON'S CHINESE DICTIONARY.

This work is now in the course of publication. It consists of Three Parts—1. Chinese and English, arranged according to the Radicals. 2. English and Chinese. 3. Chinese and English, arranged Alphabetically. Forty Numbers, at half-a-guinea each, will complete the work.

The First Part, in about 20 Numbers, may be separately subscribed for: it will form a complete Chinese Dictionary in itself, with about 40,000 characters; and containing many quotations from the Chinese Classics and other original works, which illustrate the opinions and usages of that people.

Dr. Morrison has directed his attention, for the last ten years, to the collection of materials for this Dictionary. The East-India Company have undertaken the expense of an edition of 750 copies; of which 650 are given to the Author, to be disposed of as a remuneration for his arduous labour. In this labour he purposes to persevere, should Divine Providence grant him life and health, in the hope of facilitating to his countrymen the acquisition of a language which deserves the attention of every inquisitive mind, whether viewed in itself, as it respects its peculiar structure—in its antiquity, as having been; for nearly 4000 years, the language of so large a portion of the human race—or, in its present extensive use, as being still the written medium in private and in public life, in literature and in arts and in

government, of the most populous empire on the earth.

Dr. Morrison has published a Grammar, Dialogues, and a View of China for Philological Purposes; all to facilitate the acquisition of that curious language.

BAPTIST MISSIONARY SOCIETY.

THE "MISSIONARY HERALD."

WE regret that our Volume for the present year should close, without containing any regular Report of the state and progress of the Baptist Mission; such Report not having yet appeared. A new arrangement has been adopted by the Committee, by which we shall be enabled to communicate to our Readers more frequent intelligence concerning this Mission. The nature of this arrangement, and the grounds on which it has been formed, will be seen in the following Notice, circulated by the Society:—

The Committee of the Baptist Missionary Society have conceived that some alteration may be made, with advantage, in the mode of communicating their Missionary Intelligence. The plan, hitherto adopted, of publishing Periodical Accounts, in pamphlets of a considerable size and at distant and uncertain intervals, seems more adapted to record the commencement and earlier efforts of a Mission, than to convey information of its progress in the more advanced stages of its history. So great an interest, also, is now happily excited on behalf of Christian Missions in general, that it seems desirable to present the friends and supporters of each distinct Society, with brief notices, at least, of the principal transactions of the rest.

With this view, the Committee have determined that the Series of "Periodical Accounts" shall terminate with No. xxxiii. now in the Press; and which, with an Appendix, almost immediately to follow, will complete the Sixth Volume.

The following arrangement is proposed for the future—

A half-sheet (or 8 pages) to be published on the 24th of every month, under the Title of the "Missionary Herald:" containing intelligence, at large, of the

proceedings and operations of the Baptist Missionary Society; and recording the principal transactions of other similar Institutions—

A copy to be furnished, gratis, to all Annual Subscribers of one guinea or upward—to persons collecting to the amount of a shilling a week—and to Ministers who make Annual Collections on behalf of the Society.

An Annual Report, comprising an abstract of the intelligence of the preceding year, will, in future, be published, subsequent to the Annual Meeting, held in the Country, in the month of October.

#### COUNTRY ANNUAL MEETING, FOR 1818.

Of the Anniversary, held in London at Midsummer, we gave some account at p. 285 of the Number for July. The Annual Meeting in the Country took place, this year, at Bristol, on Wednesday the 23d of September.

Sermons were preached for the Society—by Mr. Birt, of Birmingham, on Tuesday Morning, from Luke x. 42—by Dr. Steadman, on Wednesday, from Micah v. 4—and by Mr. Foster, of Down-End, on Thursday Evening, from Judges v. 23—and, on Friday Evening, the Rev. Edward Burn, of Birmingham, preached at St. Thomas's Church, in aid of the Translations carrying on at Serampore, from Ps. cxxxviii. 2. *Thou hast magnified Thy Word above all Thy Name.*

At the Annual Meeting—Joseph Smith, Esq. of Bristol, in the Chair—the Assistant Secretary, Mr. Dyer of Reading, read a Report comprising the latest intelligence from the various Missionary Stations. The accumulated business of the Society rendering it necessary to associate, with Dr. Ryland, a Secretary who should be wholly devoted to the service of the Mission, the Meeting, highly satisfied with the conduct of Mr. Dyer as Assistant Secretary for the past year, cordially thanked him for his services, and requested him, as

Joint-Secretary with Dr. Ryland, to devote himself exclusively to the service of the Mission.

The next Country Annual Meeting will be held at Cambridge, on the 6th and 7th of October, 1819.

#### BRISTOL AUXILIARY SOCIETY.

A Meeting was held, in Bristol, on the 24th of November, for the purpose of forming an Auxiliary Society in that city—Joseph Smith, Esq. in the Chair. After a statement of the Baptist Missions had been given by Mr. Dyer, one of the Secretaries, Resolutions were passed, cordially approving the object of the Society, and establishing an Auxiliary for the support and extension of its exertions.

#### WESLEYAN METHODIST MISSIONS.

##### APPEAL IN BEHALF OF THE SOCIETY.

THE Committee have lately circulated the following Appeal:—

By the Report, which will be shortly published, it will appear, that the Income of the Fund for the support of our Missions was, the last year, ending June 24, something more than in any preceding one; and that it has greatly advanced since the institution of Missionary Societies. In consequence, the Committee, for some years past, have been able, very greatly, to increase the number of Missionaries in different parts of the globe; and to afford more efficient help to the spiritual necessities of the people in many important Stations.

It was found, however, at the Conference, that about Twenty-six Missionaries were wanted, to meet the most pressing calls for the filling-up of vacant Stations, or the supply of those new ones which have offered, and whose claims on Christian Sympathy are very urgent and affecting.

The late increase in the number of Missionaries, has, of course, increased the regular annual expenditure of the Fund, in the support of those who are now employed; and, consequently, has lessened the sum which is disposable—for the outfit, passage-money, and other immediate expenses, of those who must be sent out to supply the vacancies

occasioned by death and by returns—for the increase of the number of Missionaries in Stations already established, where, by the blessing of God on the work, additional help is required—and for new enterprises.

The case then is this. We have urgent calls for help from the West Indies, West and South Africa, India, and Ceylon. Twenty-six Missionaries ought to be sent out, without delay, to meet them: more than this number have offered themselves; and, from them, it is not doubted but a suitable selection might be made. But this number cannot be sent out at present. The PRESENT annual amount of our Missionary Income will not admit of this; and, to THAT, the exertions, not the wishes, of the Committee must be proportioned.

Though the probable income of the year, at the rate of present exertions, will meet the current expenditure of the Missions already established, and enable the Committee also to increase, in some degree, the number of Missionaries; it is hoped that the facts now stated—of a greater number of urgent cases being before the Committee than can on that calculation be attended to with prudence; and that men are in readiness for this great service who cannot be employed at present without additional exertion on the part of the Public in aid of the Fund—will excite additional zeal in the Auxiliary and Branch Societies, to maintain and increase the sums which their Institutions respectively have in the last year contributed to the cause of Christ; and that many other persons, whose hearts are in the great work of spreading the knowledge of our Lord through the earth, will be added to the number of our Subscribers. It is especially hoped, that these considerations will influence the Preachers, in their respective appointments, to communicate additional impulse to that zeal for the cause of Missions which is al-

ready in operation: by giving their superintendance and encouragement to the operations of existing Missionary Societies; and by introducing them, according to the direction of the Conference, where they are not yet formed.

Fields so white to the harvest, so ready too of access, and labourers so few, are surely providential calls for increased and persevering exertions; and they are calls which we are confident will be met by the pious charity and exertions of the friends of our Missions throughout the kingdom.

#### PROCEEDINGS OF THE CONFERENCE.

At the Seventy-fifth Conference of the Wesleyan Methodists, held at Leeds, at the end of July, the Committee of Examination and Finance for Missionary Affairs investigated the Treasurer's Accounts of Missionary Receipts and Disbursements for the preceding year, together with all questions connected with the Financial Department, and the General Annual Report of the State of the Missions prepared by the Executive Committee.

The appointments of Missionaries to the respective Stations were also made, and the number of Members in each was ascertained. We shall give these in the List of Missionaries and Missionary Stations throughout the world, preparing for the First Number of the next Volume.

#### HOUSE OF THE SOCIETY.

The Committee have requested that all Letters respecting the Society's Missionary Concerns may be addressed to the "Wesleyan Mission-House, 77, Hatton-Garden."

## Foreign Intelligence.

### NETHERLANDS.

#### NETHERLANDS MISSIONARY SOCIETY.

##### *Missionaries and Students.*

THIS Society has lately sent out Five Missionaries, educated in its Seminary under the Rev. Mr. Kam. Three of them are gone to

Amboyna, to assist Mr. Kam, Missionary there from the London Missionary Society, and Brother of their Tutor. The other two are to labour in Java, under the direction of the Missionary Society in that Island.

There remain Seven Students in

the Seminary. Four more will shortly join them from the Basle Institution, under the Rev. Mr. Blumhardt; and a fifth from the Rev. Mr. Jænickè, at Berlin.

### GERMANY.

#### BIBLE SOCIETY.

*Exertions of the Rev. Professor Van Ess.*

IN a Letter to the British and Foreign Society, dated Marburg, June 16, 1818, this undaunted and indefatigable friend to the circulation of the Scriptures writes in the following animated strain—

The Resolution of the Committee of the British and Foreign Bible Society has made me happy beyond the power of expression. Now I shall be able to carry on the great work of God, to which his unmerited grace has called me, a weak instrument, with means more commensurate with its vast extent, and to enlarge the sphere of my operations.

I see, already, in spirit, mountains depart, hills remove, and a highway preparing for the increase of the Word of God, both far and near; for He, who has helped us, will continue to bless his Word and his work. Obstacles, which, like gigantic mountains, appal our eyes, are by Him wafted out of sight; as a feather is breathed away, and as an atom vanishes before the wind.

From June 1816, to June 1818, there have been distributed by me 101,195 copies of my New Testament; and if the edition, with large print, had been ready a year sooner, 50,000 copies more would have been issued.

It is my earnest request to the British and Foreign Bible Society, that they would enable me to have at all times at my disposal 36,000 copies of my New Testament, half small and half large print; which, together with carriage and binding, would cost about 2166*l.* sterling. This sum I would entreat their generosity to assign, in the name of Jesus Christ, for the salvation of immortal souls; in order that the work of God, which is also your work, may not for a moment be obstructed in its way to greater and wider extension.

Every thing which you have had the goodness to communicate to me of the wonders which God has wrought by means of the Bible Society, has highly delighted me, and filled my heart with gratitude to God. Indeed, who is there that does not here observe the finger of God? He does wondrous things—praised be his name! That important prophecy—*The Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come*—is developing before our eyes. Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

I might have sent you a volume of Letters. The echo of every Letter is this—Fruits of godliness, of repentance, of regeneration, of the knowledge of God and of Christ, comfort, peace, and consolation, are produced, everywhere, by this seed of God sown in hope. An altogether new spirit is observable in many Schools among the Children, through whom the Parents also are made acquainted with this Book of Books. To thousands and thousands to whom the New Testament was before unknown, it has now become the greatest treasure, and the most precious jewel.

My Church is frequented by many Jews, and numbers of them are fond of reading my New Testament.

Several pious Ladies labour effectually in dispensing blessings, by means of the New Testament, with which I furnish them.

To enable the Professor to keep the stock of German Testaments which he requires, the Committee have voted him a further grant of 2000*l.*

The total number of copies distributed by him, up to the last advices, is not fewer than 233,341.

### NORWAY.

#### BIBLE SOCIETY.

*Eagerness for the Scriptures among the Norwegians.*

A DEAN of the Church of Norway thus writes respecting the people of a Parish under his care:—

On the Jubilee of the Reformation, celebrated the 31st of October and the

2d of November, I encouraged my Congregation to contribute to our Bible Society. I observed, with lively emotion, men, women, youths of both sexes, children, poor, rich, all of them lay down their gift on the altar of the Lord, for the distribution of the Holy Scriptures. I perceived also the poor widow come with her mite. I saw the innocent little ones upon their father's or mother's arms, lay down their gift: and the words of Jesus—*Out of the mouth of babes and sucklings thou hast perfected praise*; and his affectionate call—*Suffer the little children to come unto me, for of such is the kingdom of God*—forcibly struck my mind.

These contributions amounted to 81 dollars, or about 20*l*.

Wherever I travel in my Deanery (he adds) I direct the attention of the people to the object of the British and Foreign Bible Society, in sending the Word of God even to us, who are living among Norway's barren rocks.

#### RUSSIA.

##### BIBLE SOCIETY.

*Jews eager for the New Testament.*

WE are happy to renew this subject. See p. 435 of the Number for October.

Dr. Pinkerton writes from Memel, under date of July 10, 1818—

Since I entered the Government of Witepsk, not at a great distance from Polotsk, I have distributed about 70 copies of the Hebrew New Testament among the Jews. I could have given away many hundred copies more, had I possessed them. In general, I first examined the person who made application for a copy, whether he was able to make use of it, by making him translate to me a few verses of the 5th chapter of St. Matthew, the 1st chapter of St. John, or the 1st chapter of the Hebrews; and when I found that he understood what he read, then I bestowed the precious gift. In several instances I was offered money for the copies.

The number of those Jews who are capable of understanding the Hebrew Testament, particularly about Witepsk, Orsha, Skloff, Minsk, and

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Wilna is far greater than I formerly believed; and there seems to be a general readiness among them to accept of it—an impelling curiosity to read the doctrines of Christ and his Apostles, in the Hebrew Language. One of them in the town of Borisoff, who had been in possession of a Hebrew Testament for some months before I came that way, told me, that neither they nor their fathers had ever read those things before. Others informed me, that, having now read the greater part of the New Testament, they were capable of judging of its contents; and, though they could not yet agree with its doctrines in many parts, they were highly pleased with its morality.

Surely nothing is so well calculated to remove the prejudices of the Jews, against our religion, as enabling them to understand it in its genuine purity and simplicity.

##### *Distribution of the Scriptures in Hospitals and Prisons.*

To the preceding extract, Dr. Pinkerton subjoins—

I have repeatedly reproached myself for having done so little, in my former travels, for bringing the consolatory doctrines of the Gospel to the wards of the sick in Hospitals and the cells of criminals in Prisons. It is true, at the formation of Societies, I have more than once recommended these abodes of distress and misery, as places which ought to share the first fruit of their benevolence; yet, PERSONALLY, I have seldom been in any of them. But it is never too late to form a good resolution. On leaving St. Petersburg, the last time, I resolved to visit the Prisons and Hospitals, on my future travels, to supply their suffering inhabitants with the Word of God. Accordingly, from St. Petersburg to this place, I visited Five Provincial Prisons, which contained 515 of the most unhappy of our race. In each cell or apartment, I commonly found one or more, who were capable of reading to their fellow-prisoners. With tears of gratitude, they usually received the precious boon of God's Word. In the Twelve Hospitals which I visited, I found 1015 sick, in every stage of the numerous diseases to

which sinful man is here subjected. How precious was the gift of God's Word to these sufferers! In every ward we usually left one, and sometimes two copies. In THREE Poors' Houses, I found 486 aged and indigent, whom we also supplied with the bread of life—the treasures of divine love.

### PRUSSIA.

#### BIBLE SOCIETY.

##### *Distribution of the Scriptures in Hospitals and Prisons.*

FROM Königsberg, under date of July 27th, Dr. Pinkerton reports his exertions, in that place, in the same benevolent cause; and depicts a scene which cannot fail to affect every Christian Mind.

I have spent two days in visiting the Prisons and Hospitals of this city. In all of them, I did not find a single Bible or Testament in any language. I bestowed a copy on the inmates of each apartment.

What a deep impression the sight of the Bible seemed to make on the three hundred and nine criminals, whom I visited in five different Prisons! In almost every cell, some of them were so much touched at the sight and reception of a copy of the Word of God, that they literally wet their chains with their tears. The sight of a stranger, with the Word of God in his hand and the message of peace on his lips, seemed powerfully to affect these most hardened of the human race: many of them wept bitterly, probably at the recollection of the days of their youth, when they read the Bible at school, or in the habitation of their parents, but suffered not its principles to sink deep into their hearts. The keepers of the prisons themselves, and a member of the Society who went with me, frequently wept like children. The keeper said, that they never had beheld the prisoners so much affected on any occasion before, and my companion could not refrain from repeatedly expressing his surprise that no one had before thought of putting the Word of God into the hands of these poor creatures. So many tears were shed, so many blessings implored, so kindly they pressed, one after another,

to kiss the hand that had bestowed the precious gift formerly unknown among them, that, had it not been for the rattling of their chains, their emaciated looks, and the strongly grated windows and doors, I should have been apt to forget, for a moment, that I was in the midst of those who were the outcasts of society, and that many of them had been guilty of the blackest crimes. But even for these guilty wretches there is plenteous forgiveness with Christ! and the reading of his Gospel may be the means of bringing some of them into the light and liberty of the sons of God.

Everywhere in the Hospitals, the Bible was welcomed gladly among the sick and wounded; and I have since heard, that many of the Soldiers in the Military Hospitals are diligently perusing the Oracles of God. Two of these, Catholics, were observed to read the Bible the whole day long after receiving it. One of their neighbours asked them why they read so incessantly, in their present weak state: one of the two answered, "This Book we have never read before: it is the most sacred of all books, and therefore must be the foundation of our Christian Faith." This was related to me by the chief physician of the Hospital, some days after I had been in it.

His Excellency the Chancellor, Von Schrötter, was most agreeably surprised to hear of the reception which the Word of God had met with among the sick and unfortunate. He is President of the Bible Society in this city; and has repeatedly promised me, that, as soon as Bibles can be obtained, every Prison and Hospital in the surrounding country shall be supplied with them.

##### *Favour of the King.*

His Majesty the King (Dr. Pinkerton writes in continuation) left this city yesterday, for Berlin. In his conversation with the Bishop, he expressed his warmest attachment to the cause of the Bible Society, and his hearty desire, that it may continue to prosper in his dominions: and, as paper for printing is very dear and difficult to be got, he has promised to grant permission for paper to be brought in from Holland, free



of the import duties, for two proposed editions.

## MEDITERRANEAN.

### CHURCH MISSIONARY SOCIETY.

IN the Number for September, p. 390, we noticed a Journey which Mr. Jowett had projected through the northern part of Asia Minor. Whether that Journey may have been entered on, or whether his views may have recurred to the Egyptian Journey, we do not yet know. In the mean time, we are enabled to lay before our Readers information on various topics, lately received from him, under date of the 8th of August.

#### *Advantages of having a Printing-Press at Malta.*

The time is arrived, when we can furnish materials for a Printing-Press, and when, in fact, we cannot do without one. The labours and the relations of the Malta Bible Society are rapidly increasing; and would alone be sufficient to keep at work a monthly publication. The subjects of Missions, Schools, and liberal pursuits in general, are beginning to be known around us. It is obvious that all our proceedings, in these respects, must either be very much cramped, or else shortly accumulate on our hands in such a way as to overwhelm us, unless a Printing-Press should give us the means of dispersing intelligence and of inviting co-operation.

Your Missionaries in Malta have been hitherto travellers; and are likely to continue such, for some time. So long as this is the case, the Society loses the advantage of Malta as a centre of operation; and your Agents can be considered, by those whom they visit, only as detached individuals, unconnected with the countries which they happen at the time to be visiting. Even their fellow-countrymen in Malta, where they have obtained something like a footing, yet lose their hold on them when they are absent for some time. A Printing-Press, properly conducted, would both bind together their interests in Malta, and show also to their foreign rela-

tions who they are, and what may be expected from them.

The expense of such an establishment will, at first, fall very much on the Society. It will afterward be relieved by the Malta Bible Society; for whom we may in time contract to print, not only Reports, but Editions of the Scriptures: and it is worthy of consideration, that though, at the outset, the expense would be considerable, yet it will be found more economical to bring translators or correctors of the press to Malta, than to send our works to England, Vienna, or other places.

You will lay your account for a complete fount of Roman and Greek Types, a Stock of Paper, and a Compositor and Pressman; and, during the first two years, a Superintendent of their labours.

#### *Monthly Publication for the Mediterranean.*

It is proposed to imitate the example of the Missionary Register; and, like that publication at its commencement, to issue a small monthly pamphlet. The First Numbers might contain subjects of a general nature; not too local or contemporary: but, for example, Biography of former Missionaries; and Reports of the Missions in India, New Zealand, &c.

By degrees, the Bible Societies of Britain, Russia, Malta, and Smyrna, will feel their way; and the proceedings of Missionaries in these surrounding parts will be more particularly detailed.

It may readily be seen, how many places would, in their turn, both furnish information, and be ready to receive it. The Ionian Islands will rapidly be enlightened. The Literary Society of Athens, the Schools of Smyrna, Scio, Haivali, Yanina, Mount Pelion, and other places, will fill Greece with religious intelligence. With Vienna we shall be enabled to exchange most interesting and effective correspondence. The Smyrna Bible Society cannot well flourish without such aid, which would more securely be afforded from British Ground. Trieste, Messina, Naples, Rome, Leghorn, Genoa, and Marseilles, would furnish some thousands of readers. For Tripoli, and, in that

direction, the interior of Africa, a most hopeful period seems to be dawning. Egypt alone, connected as it is with Syria and Abyssinia, would furnish both materials and readers sufficient to justify the undertaking. Gibraltar is a place where nothing would be so interesting as monthly news, and from whence it would quickly reach Spain and Morocco.

We should propose to begin, for the first year, with three languages—French, Italian, and Modern Greek. After a year's experience, we might add Spanish: after two years, Turkish, Arabic, and whatever is to be printed in Hebrew Characters.

Whenever the plan begins, it must begin on a small scale. From 5000 to 10,000 readers would, however, be at once set to work; and I need not say how much it would assist my labours, were I, for instance, on arriving at Smyrna the middle of next year, to find 1000 of six or eight Bible or Missionary Tracts ready to accompany me on a tour to the Islands. Besides, such tourists are quickly multiplying, in the persons of Mr. Connor, Mr. Lowdes, Mr. Williamson, Mr. Burckhardt, and others.

#### *Urgent Call for more Labourers.*

Work grows on me in such a manner, that I shall droop, unless I am on my guard. My nerves and my stomach have already said, "Beware:" and the hot weather says, "Beware:" and friends say the same. But to what purpose is this caution, when work accumulates and goads me on—and such work too!—work, in which the spirit glows and becomes more and more fervent, even while the body wanes. However, do not fear for me. God mercifully carried me over one indisposition, and gave me strength for a very fruitful journey to Asia and Greece, although my Journals have not yet told you a quarter of that fruit. It was a very delightful, effective tour.

My Journey was greatly facilitated by my being able to converse with the Greeks in their own tongue. They felt this to be a compliment. I was almost always in their company, and like one of themselves. I sat hours with Greek Bishops, telling them about Great Britain. At Smyrna, at Haivali, at Scio—such important

places!—they never saw an Englishman do so. I believe I may say that a friendship was fairly formed between me and them; and if they do not see me again next Summer, they will be disappointed. But, now that *the strength of the bearers of burthens is diminished*, cannot you stir up the hearts of the young men at Cambridge and Oxford? I do assure you I often feel quite ashamed of my countrymen. They are so fond of Public Meetings, &c. where they are enraptured with the devout and eloquent addresses, and the latest news: but there it seems to end. I should have thought the Mediterranean just the place for them.

You are growing here! I repeat it—sounding it aloud in your ears—*Quantum audes, tantum potes*. God willing, in five years' time, you will wonder at the power of his Gospel in these parts. I tell Mr. Greaves, that, one of these Novembers, he will be at the Fair at Gadamis, s. w. of Tripoli. Nay, I think it will not be long before we join with our Brethren in West Africa, in a Missionary Meeting at Tombuctoo! Mean time, we must be humbled, that we may be exalted.

#### *Englishmen becoming Mahomedans!*

I had intended making some preliminary observations on what follows; but I will let it speak for itself. I send this extract from my Journal without delay, on account of the magnitude of the evil which I had occasion to witness. I am informed that one man had turned Turk from H. M. S. Myrmidon, Captain Gaubier; four from the Satellite Sloop of War, Captain Murray; and four from the Admiral's Tender, the Express.

Friday, June 5th, 1817—at Smyrna. I had heard, late yesterday evening, that an Englishman is going to turn Turk. I thought, yet not without trembling, that I should like to be present at the scene, and that it might be turned to some good purpose. I obtained, therefore, what information I could on the subject; and noted down some questions which I should like to ask the man.

This morning I inquired whether I might witness the ceremony; and, happily, found no objection.

Mr. John Werry and myself, therefore, preceded by the English Dragoman or Interpreter, and by the Head Janissary or Turkish Guard in the service of the English Consul, went to witness a scene of this nature. As we were going, I asked whether the man—a sailor—was as yet under British protection, and a British subject. Mr. Werry said, that till, in the presence of the Consul and other witnesses, the man had been asked three times whether he would be a Turk, they could not make him one: yet he expressed a fear that they had made him one already.

The only case of one refusing, within memory, was about twenty-five years ago. A boy, of seventeen or eighteen, when thus challenged, as they call it, exclaimed—"They brought me here, I did not know what for; and I don't want to turn Turk." But, since that time, many have turned Turk; and only one refused to do so!

Of all men, Sailors are most exposed: for they are very whimsical and obstinate—whimsical, because they have so limited a knowledge of society on land; and obstinate, because their understanding is full grown, without having been properly exercised.

We entered the apartments of the Mayor: his Deputy received us, in a very shabby room. Pipes and coffee were served—very little conversation. The Deputy had a pair of long scissors in his hand, with which he was cutting little square pieces of paper, called Tesserars; on which he had written Orders or Patents, and which he signed with a small signet.

While we sat, we heard a man in the yard suffering the bastinado. At every stroke he sent forth a terrible howl: but as the punishment was short, probably he soon confessed what they wanted to get out of him. I could see a dozen Turks and Greeks cross the adjoining Hall, and stand at the door, out of curiosity, to see the punishment inflicting.

Presently a stout man came in, attended by servants bearing a present in a basket. The man was a Tunisine, and was come to raise troops for Algiers. Never did I see so stout a body: he seemed built like a tower.

The talk, after a little while, was about the expedition which the Bri-

tish are preparing to explore the North Pole; and, after having thus remained a full half-hour, the Chief Magistrate crossed the Hall, and went into an adjoining room, more splendid than the one we were in. We rose, and followed him. He was a very handsome, lively, keen man. Near him sat one who acted as a Priest; an equally handsome man, with a very expressive countenance. Pipes and coffee were served, which occupied us about ten minutes.

The man was soon brought in, and stood at the far end of the room, in the midst of a group of Turks. There were sixteen Turks in the room; and the Russian Dragoman was also present.

Mr. Werry began by asking, why he wished to turn Turk. He said, for a very plain reason—that he could not live by his own religion!—He had been on board many years, and suffered ill treatment. This he said in a faint and skulking manner; standing so, that Mr. Werry could only just see him, and entirely avoiding my view. Mr. Werry said, that he was there on the part of the English Consul, whose son he was, to offer him safe passage to England; and, if he had been bribed, that he would see to his being set in a fair way of business, or something to that effect. The man answered, "No: I shall remain where I am. I have made up my mind." Mr. Werry said, "Remember, that what you are going to do now cannot be undone, and that it is a disgrace to a man to change his religion." The man made no reply, except to mutter something, that he saw no importance in the question of religion. Then turning to me, Mr. Werry said, "You see he is resolved: what more can we do?"

I then asked the man how long he had taken to think about it. He said he had been now two days thinking of it. "And don't you know, that, in changing your religion, you are denying your only Saviour—the Lord that bought you?" He just looked at me, but gave me no answer. "You said that you change in order that you may live better; but what will you do in the Day of Judgment?" He said something which seemed to me to imply that he did not take my meaning; probably not having looked for

such kind of questions. I, therefore, said, "When Jesus Christ, the Redeemer, comes to judge the world, what will you do, who have denied Him?" He hung back behind the Turks, without answering.

"You see," said Mr. Werry, "that he is lost."

It seemed to me, from the manner of the company, that they were now going to bring him forward, to go through the form; and Mr. Werry, by his manner, gave him up as a lost man. He was himself, indeed, as he afterward said to me, inwardly depressed, at the sight of such a victim. I said, however, to the man—"My friend,"—for he would hardly face me, but slunk back, so that I was obliged to lean forward a little—"since you seem bent on this bad act, yet remember, hereafter, that Peter denied his Master three times; yet afterward he repented, and Christ forgave him: and it would be better for you thus to repent." I had no time to say more, for they put him forward, and he willingly stepped up on the raised floor where we sat, and stood before the Moolah; though, I am persuaded, not without some uncomfortable sensations, for he was very much indisposed to speak to us—very white in the face—and, once or twice, his legs trembled, as I perceived from his loose trowsers; whether from a troubled conscience, or only from the impressiveness of the scene, I cannot divine. Thus he stood before the Priest, who went over a form of words in Arabic, two words at a time, so that the man might repeat them after him. They might be about five sentences. I did not understand them; but they ended with the usual declaration, That there is but one God, and Mahomed is the Prophet of God. The man was then immediately taken out of the room. The Governor then called the English Dragoman up to him, and was engaged five minutes in close conversation. Mr. Werry, who understands Turkish, says it was only some Consular business. After compliments, we left the room.

From the man's being brought in to his being taken out, was about five minutes. To-day, being Friday, he will probably be taken to the bath, and circumcised.

In the evening, I called on the Bishop, and mentioned what I had in the morning witnessed with so much pain. I asked whether the Greeks ever turn Turk, in this way. The Assistant Bishop was sitting with him. They confessed, that sometimes they do; generally in consequence of intrigues with women; when they are obliged to turn Turk and marry them. The Greek Children, when in a violent passion, will often threaten their parents that they will turn Turk.

I afterward called on a very intelligent and philanthropic Englishman, to whom I related what had taken place. He said that some few had succeeded in afterward running away; and he added—"You have no idea how bad the character of some of the lower Europeans is here. It seems almost necessary to let them suffer their deserts."

## INDIA.

### PROCEEDINGS OF RAMMOHUN ROY.

OUR Readers are already acquainted with this Hindoo Reformer: see the Volume for 1816, pp. 370—375; and that for 1817, p. 366.

Rammohun Roy continues to sap the foundations of Hindoo Idolatry and Superstition, and to prepare the way for the triumph of the Gospel. That he is an instrument in the Divine Hand, to prepare the Millions of India for the ultimate reception of that Gospel, the Christian will rejoice to acknowledge: nor will he fail to pray earnestly, that this intelligent man may not be an involuntary instrument merely, of subserving the designs of Mercy toward a fallen world; but that he may be led to an enlightened and devout surrender of himself to the Saviour of Sinners.

In our former account of Rammohun Roy, we gave an abstract of a publication by him, in which he professes to restore the real sense and meaning of the Hindoo Sacred Books; and to endeavour to bring back his countrymen to what he pretends was originally their simple

and sublime Creed. Since that we now speak is as follows:—  
publication, he says—

I have, for the purpose of illustrating and confirming this view, translated into Bengalee the principal Chapters of the Veds (Sacred Books), as being of unquestionable authority among all Hindoos.

This work will, I trust, by explaining to my countrymen the real spirit of the Hindoo Scriptures, which is but the declaration of the Unity of God, tend, in a great degree, to correct the erroneous conceptions which have prevailed with regard to the doctrines that they inculcate.

It will also, I hope, tend to discriminate those parts of the Veds which are to be interpreted in an allegorical sense; and, consequently, to correct those exceptionable practices, which not only deprive Hindoos in general of the comforts of society, but also lead them frequently to self-destruction, or to the sacrifice of the lives of their friends and relations.

The practices to which he alludes, as depriving Hindoos of the common comforts of society, are thus enumerated in a Note:—

A Hindoo of Caste can eat only once between sun-rise and sun-set—cannot eat dressed victuals in a boat or ship, nor clothed, nor in a tavern—nor any food that has been touched by a person of a different Caste—nor, if interrupted while eating, can he resume his meal.

We have now before us two of the Translations, above referred to, of Chapters of the Veds. Each forms a small pamphlet, well printed, in 8vo. Introductions are prefixed, full of curious matter. From one of these the above extract is taken. The Reader will see that Rammohun has made great proficiency in our language. He acknowledges his obligation to a Sanscrit and English Dictionary, in his translations from Sanscrit into English; but, so far as appears, the translations, with this assistance, are his own.

The Title of the Tract of which

*“ Translation of the Cena Upanishad, one of the Chapters of the Sama Veda: according to the Gloss of the celebrated Shancar Acharya: establishing the Unity and the Sole Omnipotence of the Supreme Being: and that He alone is the Object of Worship.”*

The Introduction to this Tract develops that view of the Hindoo Sacred Books, which this Reformer so strenuously labours to establish.

It is with no ordinary feeling of satisfaction, that I have already seen many respectable persons of my countrymen, to the great disappointment of their interested Spiritual Guides, rise superior to their original prejudices, and inquire into the truths of religion.

As many European Gentlemen, especially those who interest themselves in the improvement of their fellow-creatures, may be gratified with a view of the doctrines of the original work, it appeared to me, that I might best contribute to that gratification, by translating a few Chapters of the Ved into the English Language, which I have accordingly done, and now submit them to their candid judgment. Such benevolent people will, perhaps, rise from a perusal of them with the conviction, that, in the most ancient times, the inhabitants of this part of the globe (at least the more intelligent class) were not unacquainted with metaphysical subjects; that allegorical language or description was very frequently employed to represent the attributes of the Creator, which were sometimes designated as independent existences; and that, however suitable this method might be to the refined understandings of men of learning, it had the most mischievous effect when literature and philosophy decayed, producing all those absurdities and idolatrous notions, which have checked, or rather destroyed, every mark of reason, and darkened every beam of understanding.

The Ved, from which all Hindoo Literature is derived, is, in the opinion of the Hindoos, an inspired work, coeval with the existence of the world. It is divided into four parts,

viz. Rig, Yajur, Sam, and Atharva. These are again divided into several branches; and these last are subdivided into chapters. It is the general characteristic of each Ved, that the primary chapters of each branch treat of astronomy, medicine, arms, and other arts and sciences. They also exhibit allegorical representations of the attributes\* of the Supreme Being, by means of earthly objects, animate or inanimate, whose shapes or properties are analogous to the nature of those attributes, and pointing out the modes of their worship, immediately, or through the medium of fire. In the subsequent chapters, the unity of the Supreme Being, as the sole Ruler of the Universe, is plainly inculcated, and the mode of worshipping him particularly directed. The doctrine of a plurality of Gods and Goddesses laid down in the preceding chapters, is not only controverted, but reasons assigned for its introduction: for instance, that the worship of the Sun and Fire, together with the whole allegorical system, were only inculcated for the sake of those, whose limited understandings rendered them incapable of comprehending and adoring the Invisible Supreme Being: so that such persons might not remain in a brutified state, destitute of all religious principles.

That Rammohun Roy is not quite at ease with respect to his own view of the Hindoo Scriptures, is manifest from the following remarkable declaration, which will probably lead many of his countrymen into scepticism with regard to their authority.

Should this explanation given by the Ved itself, as well as by its celebrated commentator Vyas, not be allowed to reconcile those passages which are seemingly at variance with each other—as those, that declare the Unity of the Invisible Supreme Being, with others which describe a plurality of independent visible Gods—the whole work must, I am afraid, not only be stripped of its authority, but

looked upon as altogether unintelligible.

The concluding paragraph of this Introduction is truly affecting. It cannot but awaken hope, that this is a picture of an honest mind gradually opening to the truth. The writer is, however, laid under that awful responsibility, which arises from intercourse with intelligent and devout Christians, who ardently long for his Salvation—and the final result will prove the man!

I have often lamented, that, in our general researches into theological truth, we are subjected to the conflict of many obstacles. When we look to the Traditions of ancient nations, we often find them at variance with each other; and when, discouraged by this circumstance, we appeal to Reason as a surer guide, we soon find how incompetent it is, alone, to conduct us to the object of our pursuit; we often find, that, instead of facilitating our endeavours or clearing up our perplexities, it only serves to generate a universal doubt, incompatible with principles on which our comfort and happiness mainly depend. The best method, perhaps, is neither to give ourselves up, exclusively, to the guidance of the one or the other; but, by a proper use of the lights furnished by both, endeavour to improve our intellectual and moral faculties, relying on the goodness of the Almighty Power, which alone enables us to attain that which we earnestly and diligently seek for.

The work itself here translated occupies but eleven pages. We shall lay the whole of it before our readers, that they may see, for themselves, what is the best instruction which the most enlightened Hindoos can extract out of their pretended Sacred Writings.

The parts printed in Italics are put in by the Translator, in order to explain the text. The rest is the text of the Veda.

#### *Upamishad of the Veda.*

1. Who is he, asks a Pupil of his Spiritual Father, under whose sole will, the

\*It is my intention to give, with the blessing of God, in my next publication, an account of the relation betwixt those attributes and the allegorical representations used to denote them.

Intellectual Power makes its approach to *different objects*? Who is He, under whose authority, *Breath*, the primitive power in the body, makes its operation? Who is He, by whose direction, language is regularly pronounced? And who is that immaterial Being, that applies vision and hearing to their respective objects?

He, answers the *Spiritual Parents*, who is the sense of the sense of hearing; the intellect of the intellect; the essential cause of language; the breath of breath; the sense of the sense of vision:—This is the Being, concerning whom you would inquire. Learned men, having relinquished the notion of self-independence and self-consideration, from knowing the Supreme Understanding to be the sole source of sense, enjoy everlasting beatitude, after their departure from this world.

3. Hence no vision can approach him; no language can describe him; no intellectual power can compass or determine him. We know nothing of how the Supreme Being should be explained: He is beyond all that is within the reach of comprehension, and also beyond nature, which is above conception. Our ancient *Spiritual Parents* have thus explained him to us.

4. He alone, who has never been described by language, and who directs language to its meaning, is the Supreme Being; and not any specified thing which men worship: Know Thou this.

5. He alone, whom understanding cannot comprehend, and who, as said by learned men, knows the real nature of understanding, is the Supreme Being; and not any specified thing which men worship: Know Thou this.

6. He alone, whom no one can conceive by vision, and by whose superintendance every one perceives the objects of vision, is the Supreme Being; and not any specified thing which men worship: Know Thou this.

7. He alone, whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing is the Supreme Being; and not any specified thing which men worship: Know Thou this.

8. He alone, whom no one can perceive through the sense of smelling, and who applies the sense of smelling to its objects, is the Supreme Being; and not any specified thing which men worship: Know Thou this.

9. If you, continues the *Spiritual Parents*, from what I have stated, suppose and say that "I know the Supreme Being thoroughly," you, in truth, know very

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little of the Omnipresent Being; and any conception of that Being, which you limit to your powers and sense, is not only deficient, but also his description, which you extend to the bodies of the Celestial Gods, is also imperfect\*: you, consequently, should inquire into the true knowledge of the Supreme Being. To this the *Pupil replies*: "I perceive that at this moment I begin to know God."

10. "Not that I suppose," continues he, "that I know God thoroughly, nor do I suppose that I do not know him at all; as among us, he, who knows the meaning of the above-stated assertion, is possessed of the knowledge respecting God;" viz. "that I neither know him thoroughly, nor am entirely ignorant of him."

11. The *Spiritual Father* again resumes: He, who believes that he cannot comprehend God, does know him; and he who believes that he can comprehend God, does not know him: as men of perfect understanding acknowledge him to be beyond comprehension; and men of imperfect understanding suppose him to be within the reach of their simplest perception.

12. The notion of the sensibility of bodily organs, which are composed of insensible particles, leads to the notion of God; which notion alone is accurate, and tends to everlasting happiness: man gains, by self-exertion, the power of acquiring knowledge respecting God, and through the same acquisition he acquires eternal beatitude.

13. Whatever person has, according to the above-stated doctrine, known God, is really happy; and whoever has not known him, is subjected to great misery. Learned men, having reflected on the Spirit of God extending over all moveable as well as immoveable creatures, after their departure from this world are absorbed into the Supreme Being.

In a battle between the Celestial Gods † and the Demons, God obtained victory over the latter, in favour of the former (or, properly speaking, God enabled the former to defeat the latter). But, upon this victory being gained, the Celestial Gods acquired their respective dignities,

\* The sum of the notion concerning the Supreme Being given in the Vedant, is, that He is the SOUL OF THE UNIVERSE; and bears the same relation to all material extension, that a human soul does to the individual body with which it is connected.

† In the Ukhaita, it is said that those powers of the Divinity, which produce agreeable effects, and conduce to moral order and happiness, are represented under the figure of Celestial Gods; and those attributes, from which pain and misery flow, are called Demons and step-brothers of the former, with whom they are in a state of perpetual hostility.

and supposed that this victory and glory were entirely owing to themselves. The Omnipresent Being having known their boast, appeared to them *with an appearance beyond description.*

They could not know what adorable appearance it was: they, consequently, said to Fire, *or, properly speaking, the God of Fire*, "Discover thou, O God of Fire, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which asked him, "Who art thou?" He answered, "I am Fire, and I am the origin of the Ved," *that is, I am a well-known personage.* The Supreme Omnipotence, upon being thus replied to, asked him again, "What power is in so celebrated a person as thou art?" He replied, "I can burn to ashes all that exists in the world." The Supreme Being then having laid a straw before him, said to him, "Canst thou burn this straw?" The God of Fire approached the straw, but could not burn it, though he exerted all his power: He then *unsuccessfully* retired, and told the others, "I have been unable to discover what adorable appearance this is."

Now they all said to Wind (*or, properly, to the God of Wind*), "Discover thou, O God of Wind, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which asked him, "Who art thou?" He then answered, "I am Wind, and I pervade unlimited space;" *that is, I am a well-known personage.* The Supreme Being, upon being thus replied to, asked him again, "What power is in so celebrated a person as thou art?" He replied, "I can uphold all that exists in the world." The Supreme Being then having laid a straw before him, said to him, "Canst thou uphold this straw." The God of Wind approached the straw, but could not hold it up, though he exerted all his power. He then *unsuccessfully* retired, and told the others, "I have been unable to discover what adorable appearance this is."

Now they all said to the God of Atmosphere, "Discover thou, O revered God of Atmosphere, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which vanished from his view. He met at the same spot a woman, *the Goddess of Instruction*, arrayed in golden robes, in the shape of the most beautiful Uma.\* He asked her, "What was that

adorable appearance?" She replied, "It was the Supreme Being, owing to whose victory you are all advanced to exaltation." The God of Atmosphere, from her instruction, knew that it was the Supreme Being that had appeared to them. He, at first, communicated that information to the Gods of Fire and of Wind.

As the Gods of Fire, Wind, and Atmosphere had approached to the adorable appearance, and had perceived it, and also as they had known, prior to the others, that it was indeed God that appeared to them, they seemed to be superior to the other Gods. As the God of Atmosphere had approached to the adorable appearance, and perceived it, and also as he knew, prior to every one of them, that it was God that appeared to them, he seemed not only superior to every other God, but also for that reason exalted above the Gods of Fire and Wind.

The foregoing is a divine figurative representation of the Supreme Being; meaning, that, in one instant, He shines, at once, over all the universe, like the illumination of lightning; and, in another, that he disappears as quick as the twinkling of an eye.

Again, it is represented of the Supreme Being, that pure mind conceives that it approaches to him as nearly as possible. Through the same pure mind, the pious man thinks of him; and, consequently, application of the mind to him is repeatedly used. That God, who alone, in reality, has no resemblance, and to whom the mind cannot approach, is adorable by all living creatures: he is therefore called "adorable." He should, according to the prescribed manner, be worshipped. All creatures revere the person who knows God in the manner thus described.

The Pupil now says, "Tell me, O Spiritual Father, the Upanishad, or the principal part of the Ved."

The Spiritual Father makes this answer: "I have told you the principal part of the Ved, which relates to God alone; and, indeed, told you the Upanishad, of which, austere devotion, controul over the senses, performance of religious rites, and the remaining parts of the Ved, as well as those Sciences that are derived from the Veds, are only the Feet; and whose altar and support is truth." He, who understands it as thus described, having relieved himself from sin, acquires eternal and unchangeable boatitude.

Let the Christian Reader contrast this obscure jargon with the

\* The Wife of Siva.



simple and sublime Truths of the Scripture. He may well ask, with St. Paul, *Where is the wise?—where is the scribe?—where is the disputer of this world?—Hath not God made foolish the wisdom of this world?*

CHURCH MISSIONARY SOCIETY.

MADRAS.

*Arrival and Destination of the Missionaries Fenn, Bärenbruck, and Baker.*

We are happy to announce the safe arrival of these Missionaries, with Mrs. Fenn and Mrs. Bärenbruck, at their destined haven.

The Vittoria, on board of which vessel Messrs. Bärenbruck and Baker embarked, together with Four Missionaries for Ceylon, on the 15th of December of last year, as our Readers have been already informed, having been detained both at Teneriffe and at the Cape, and delayed also by calms and contrary winds, did not reach Madras till the 7th of July.

The Moira, in which ship Mr. and Mrs. Fenn embarked shortly after the sailing of the Vittoria, had a much quicker passage, having arrived at Madras on the 19th of May.

The Missionaries in the Vittoria having but just landed, no Letters have been received, by the present opportunity, from them: nor any particulars given of the landing of Messrs. Lambrick, Mayor, Ward, and Knight, in Ceylon; but the safe arrival of these Missionaries, at that Island, has been ascertained through another channel.

Letters have, however, been received from Mr. Thompson, Mr. Fenn, and other friends. Mr. Thompson and the other Members of the Corresponding Committee, with Colonel Munro who was then at Madras, were greatly rejoiced by the arrival of assistance, particularly for Travancore. It had been arranged that Mr. Fenn should proceed to Cotym, to the Syrian College; that Mr. Baker should be stationed at Cochin or Cranganore, to supply the place of Mr. Dawson; and that Mr. Bärenbruck should

proceed to Calcutta, if the Corresponding Committee there should wish it, as some return for having detained Messrs. Schmid in Madras.

We shall take an early opportunity of laying the substance of these despatches before our Readers. In the mean time, the following extract from a Letter of Mr. Fenn's to the Secretary, dated Madras, July 7, 1818, will shew the prospects opening before him.

I wrote a few hasty lines from the Cape, to inform you of our safe and pleasant voyage so far. Since that time, we have experienced nothing but goodness and mercy.

We landed at Madras, without any inconvenience from the surf, on Wednesday the 19th of May; and were received by Mr. Thompson with great kindness. Under his roof we are still abiding; and there we have had a fresh proof of the tender mercy of our Heavenly Father, in the increase of our family; which event, in every circumstance of it, illustrated his loving kindness, and the affectionate regard of Mr. and Mrs. Thomson.

I have seen the Governor, the Archdeacon, and other Gentlemen here; and have met with great politeness from all, and with much kindness from many.

Colonel Munro is here, at present; and proceeds for Travancore in a few days. In him the Church of Christ has a warm, steady, and powerful friend.

The Station to which I am shortly proceeding, if the Lord will, from Colonel Munro's account, and indeed from all that I can learn here, appears to be an interesting one indeed. Although Cotym itself is but a small village, containing, so far as I can learn, only 300 inhabitants, yet the establishment of a College, where there are upward of Forty Candidates, for the Ministry of the Gospel—the existence of one of the most celebrated Brahminical Colleges, at the distance of a mile only—and the adjacent Coast of Malabar, perhaps the most populous part of India, where there are three separate orders of Jews, and many Armenian and other Christians—render it, indeed, an important and highly interesting Station.

I hope to proceed, in less than a

fortnight, overland to Courtallum, where Colonel Munro has an establishment, and where I shall be within an easy distance of Cotym. There leaving Mrs. Fenn and the infant, I shall be able, under the guidance and blessing of God, to arrange our future proceedings with Colonel Munro, Mr. Bailey, and the Metran.

May the All-sufficient Head of the Church take this infant Mission under His care!—and, assisted by your prayers and counsels, may we, who are called to plant and water there, be ourselves like unto *trees planted by the rivers of water, that bring forth fruit in their season, and whose leaves wither not!*

### BOMBAY.

#### CHURCH MISSIONARY SOCIETY.

*Formation of a Bombay and West-India Corresponding Committee.*

COMMITTEES, consisting of Clergymen and other Gentlemen, formed at Calcutta and Madras, have, for some time, directed the exertions of the Society in the Northern and Southern parts of India. We are happy to announce the formation of a Committee for the Third Presidency, and the parts more immediately connected therewith.

The Committee have adopted the Regulations of the Corresponding Committee at Madras. These will be found at pp. 92 and 93 of our Volume for 1816.

The Rev. Thomas Carr, one of the Company's Chaplains on this Establishment, writes to the Secretary, under date of Surat, June 9, 1818—

With much pleasure I inform you, that we have established, in this Presidency, a Corresponding Committee of the Church Missionary Society. You may have thought us tardy; but it would not have been prudent to attempt any thing of the kind at an earlier period, as several charitable measures have been lately adopted which required immediate attention.

If you can send us out some intelligent and diligent Missionaries, they will find friends in our Corresponding Committee, who have not made empty promises. I do not mention

any particular Station. Were a Missionary settled in every town in India, he would not find himself out of place.

I do not know any thing so essential to the character of a Missionary, next to a heart fully devoted, to the service of his Lord, as that he should be *apt to teach, and against hope should believe in hope*. For a season at least, and that perhaps no short one, he must be prepared to derive ALL his encouragement, not from the eagerness to inquire after Salvation manifested by the Natives, but from the Divine Promises. After having patiently endured disappointment and labour for a few years, let him then expect to witness some fruit of his Ministry. I say not this to discourage any; but that, having counted the cost, a Missionary may not be disheartened, when he comes into this part of the country, to find how little interest Natives generally feel, with respect either to instruction or to Christianity. The arm of the Lord is not, however, shortened, that it cannot save these blind and prejudiced people; neither is His ear heavy, that it cannot hear the prayers offered up for their Salvation.

### CEYLON.

#### ESTABLISHMENT OF AN ARCHDEACONRY.

THE following Official Notice, from the Colonial Government, has given us much pleasure.

His Royal Highness the Prince Regent, acting in the name of His Majesty, having been pleased, by Letters Patent under the Great Seal of the United Kingdom of Great Britain and Ireland, dated at Westminster on the 27th of September in the 57th year of His Majesty's reign and received in this Colony, to constitute within His Majesty's territories in the Island of Ceylon an Archdeaconry, to be called the Archdeaconry of Colombo, and to be subject during His Majesty's pleasure to the Spiritual and Ecclesiastical Jurisdiction of the Bishop of Calcutta; and to appoint the Honourable and Rev. Thomas James Twisleton, Clerk, Master of Arts, to be Archdeacon of the Archdeaconry of Colombo—the said constitution by His Royal Highness, and appointment of the Honourable and Reverend Thomas James Twisleton to the Archdeaconry, are notified by

His Excellency to take effect from the First of April current.

It is also announced, that the Governor has appointed the Rev. George Bisset, the Second Chaplain, to succeed the Archdeacon as Senior Colonial Chaplain, and Principal of Schools in Ceylon.

#### NEW ZEALAND.

##### CHURCH MISSIONARY SOCIETY.

*Departure of Missionaries and New-Zealand Chiefs from England.*

THE Designation of Missionaries to Sierra Leone and New Zealand, and the departure of those appointed to Sierra Leone, were mentioned in the Home Proceedings of the Number for November. That division of the present Number was printed off before the Embarkation of those who are destined to New Zealand. We therefore mention that circumstance here, rather than delay it till next month; and the more willingly, as it will introduce some notices of the state of the Mission.

On Tuesday the 15th of December, the Rev. John Butler, with Mrs. Butler and two Children, Mr. Francis Hall, James Kemp and his Wife, and the Young Chiefs Tooi and Teeterree, went down the River; and, on Wednesday, embarked on board the Baring, Captain Lamb, lying at Sheerness, bound for New South Wales.

The Committee felt great regret in parting with their New-Zealand Friends, who had endeared themselves, by their amiable and exemplary conduct, to all who had known them, during their ten months' residence in this country. They would have gladly retained them longer, in order to their further preparation for becoming useful to their own Countrymen: but their health was so continually endangered by this climate, that their return became indispensable. Their views have been greatly enlarged in this country; and their affections much engaged to many

friends, both in London and in Shropshire. Much prayer has been offered, and will still be offered, in their behalf: and it cannot but be hoped, by those who know them best, that they are under that gracious influence, which will lead them willingly to promote the highest views of the Society with respect to their Countrymen, and will prepare their own souls for everlasting felicity.

##### *State and Prospects of the Mission.*

A Letter from the Rev. Samuel Marsden, dated Parramatta, May 2, 1817, will shew the judicious measures adopted by him to advance the civilization of these great Islands.

The Active sailed from Port Jackson on the 18th of last month, with Messrs. Carlisle and Gordon, and their Families. Six New Zealanders, some of whom had been at Parramatta nearly a year and a half, accompanied them.

I sent six head of horned cattle, at the same time; as the introduction of cattle among the Natives will be a great object to that country: and should any number of Europeans, at any future period, live among the Native Inhabitants, they will find them of the first importance.

A cow in this Colony would have sold, since I resided in it, for one hundred pounds. Government have been at a very heavy expense, in bringing cattle from India, the Cape, and even from England, to this Colony. I was so fully sensible of the incalculable advantages that cattle would be of to New Zealand, that I determined to send some, for breeding; and I shall, therefore, from time to time, send a few over, till there be a sufficient quantity to breed from. Milk, butter, beef, and labour, these cattle will soon produce to the inhabitants; and if the number of Settlers should be increased, they will greatly promote their support and comfort.

I hope and pray that this object may succeed, and that New Zealand may soon become a civilized nation. I see no difficulties in the way, so far

as the Heathen themselves are concerned. If those who are employed in the work will only do their duty, honestly and faithfully, the work must prosper, whatever opposition may be raised against it. The greatest enemies of the Gospel must acknowledge, that the Natives of New Zealand are prepared for any instruction which the civilized world will bestow upon them, as they possess both talent and inclination for improvement.

I believe that the time is now come, for these nations to be called into the Outward Church, at least. The way is clear; and Divine Goodness will provide the means for their instruction. I admit that many difficulties will be met with on all untried ground; and that the wisest men will sometimes mistake in their views of accomplishing their objects with respect to a nation which has had no intercourse with the civilized world: yet these difficulties will be overcome, under the blessing of God, by constant perseverance; and I have no doubt but that this will be the case, in the present instance, with regard to New Zealand. Time will make this matter more easy. The work is now begun: the foundation is now laid: and I hope we shall soon see the structure rise.

I have directed Mr. Gordon to apply himself wholly to agriculture, till the Settlement is independent of this Colony for bread; and till they have it in their power to give a little bread to a hungry Native, and to feed the Children in the School. When the Chiefs come to understand the value of wheat, which they will soon do, the inhabitants will then turn from the habits of war to the pursuits of agriculture; which will supply all their wants, and will check that warlike spirit which they now possess. Those who have been at Parramatta, and have seen the advantages of bread, often tell me what they will do when they return to their home. I shall greatly rejoice to hear that they have turned their attention to agriculture. They have taken over with them fruit-trees of various kinds; and have already got peaches in perfection. I think vines would do well, from the nature of the soil and climate. I shall, from time to

time, send over different plants, as they may be useful at some future day.

A Letter from Mr. W. Hall; dated Bay of Islands, New Zealand, June 10, 1817, speaks further on the same subject:—

We must acknowledge, with regret, that, through a number of trials, privations, and crosses, before unknown to us, the Great Enemy did, in some measure, at the beginning gain his ends among us: but we can rejoice now, through the grace of God, that he has lost his ground very much; and not only among ourselves, but among the poor dark-minded Heathen also who are around us. Some of them are living with us, who formerly used to break down our fences, and abuse us, and steal and carry away every article they could get hold of. But now we can see a wonderful alteration in them; they are become quite familiar and sociable: they live among us, and work with us: and we can almost say of some of them, that he that stole steals no more.

Mr. Kendall has got a very good School, and plenty of victuals and rewards for the Children. He has also got Mr. Carlisle to assist him. The means of instruction are now afforded; and, through the blessing of God upon them, the effect will shew itself in time.

Mr. King has made a Rope-walk, and is teaching some of the Natives to spin twine, and lay up small cords; and, by patience and perseverance, there is no doubt but they will improve.

I am at present cultivating land for wheat, agreeably to Mr. Marsden's instructions. I have kept five or six men at work, these six months past; clearing ground, breaking up, and fencing. I victual them constantly in my house, and pay them for their labour. I take the hoe myself, and break up their fallow-ground along with them. If I could as easily break up the fallow-ground of their hearts, I should rejoice.

I have got an acre and a half nearly fenced round, and ready for the seed; and, as soon as it is sown and finished, I mean to teach the Natives to saw timber. A beginning was made in that work when I was at

Wytanghee, and they seemed to offer very well; but they will require a great deal of patience and perseverance.

But the Lord, who could furnish a table in the Wilderness, can supply His instruments with qualifications requisite for their work. He can, when he pleases, *out of stones raise up children unto Abraham*. But, as I expect nothing from man, and all good things from God, I shall never be disappointed; because He does and will do all things well, in his own way and time.

I am silent with astonishment, when I think that so unworthy an instrument as I should be employed in so great a work; but He, who made the world out of nothing, can, by any means which He may chuse, raise up a seed to serve Him, and to call His name blessed.

Mr. Kendall, in a Letter to the Secretary, dated Bay of Islands, July 14, 1817, speaks in a manner which will confirm the hopes of the Society's friends with respect to New Zealand.

I have now been two years and nine months among the New Zealanders; who, I am happy to say, generally approve of the Church Missionary Settlement being established upon their Island. Their behaviour to the Missionary Settlers has been much better than we could reasonably expect, considering their condition. Our prospects of usefulness bid fairer every succeeding year.

It will be, as you justly observe, a subject for rejoicing to us all, if it pleases God to enable us to "break up a little of the fallow ground." This, I expect, is all that will be done for some years to come: yet it is pleasing to observe the least improvement. When I first saw the New Zealanders, it made me doubt the possibility of a family's living among them in safety. I was led, however, contrary to my wish, to spend a night on shore: The very kind manner in which they treated me, added to the many gracious promises contained in the Word of God, encouraged me to repose in them still greater confidence, and to return with my family.

I desire to bless God for the many merciful interpositions of His Providence in my behalf: and especially for that which conducted me from my native village to London; and, eventually, hither.

It has pleased God, in His condescension, to give me work to do; and to make the path of duty plainer, day by day. The most cordial attachment subsists between me and the Natives where I sojourn; and, by His continued faithfulness, loving-kindness, and tender mercy to me, a sinful worm, He inclines me to cherish the desire to *give thanks to Him among the Heathen, and to sing praises unto His name*.

When I reflect on the critical situation of our Brethren in Africa, and how much they have suffered from the Natives who have been stirred up to oppose them, I cannot complain. I have, it is true, not been without my share of trials, in common with my Colleagues, since the period of my arrival. My new situation has exposed me to various temptations and troubles; and the remains of a perverse nature, from which I groan to be delivered, have tended to thwart my course; but I can place very little of our difficulties to the account of the Natives. Their visits and importunities have occasionally, indeed, been tedious and disagreeable; but they have never done to me or mine the least personal injury. In truth, they have been very kind; and my partiality toward many of them gains strength, as I acquire a knowledge of their language; and I, and mine, and I may now say all my Colleagues, live as quietly and comfortably as we can expect to do in a Heathen Land.

It will be very gratifying to all our friends to hear that we have hitherto had no trials in consequence of wars amongst the Natives. Not one Native has been killed near the Bay, to my knowledge, since our arrival.

Our two daughters, whom we left under the care of a pious friend at Port Jackson until we were properly settled here, are now with us. We have Six Children; and I bless God that my Family, and all the Settlers and Children, are in a good state of health. This is a very healthful and agreeable climate. We suffer nothing, from either excessive heat or cold.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From November 23, to December 19, 1818:

		ASSOCIATIONS.			Present.			Total.				
		L.	s.	d.	L.	s.	d.	L.	s.	d.		
Birmingham . . .	{	General Fund . . .	183	18	0	200	0	0	...	2469	6	7
		Darlaston Branch . . .	16	2	0							
Cambridge Town, County, and Uni- versity . . . . .	{	General Fund . . .	210	17	0	225	0	0	...	1969	6	5
		Chatteris Branch . . .	6	1	0							
		Ely Branch . . . . .	8	2	0							
Clewer . . . . .					15	0	0	...	247	11	11	
Devon and Exeter,	{	General Fund . . .	116	8	9	162	15	3	...	963	3	10
		Teignmouth Branch, 46	6	6								
Doncaster . . . . .					50	0	0	...	115	0	0	
Gloucestershire . . . . .		(Campden Branch)			22	17	3	...	1119	0	3	
Hitchin (Herts.) . . . . .					4	4	5	...	4	4	5	
Helston and Marazion (Cornwall)					27	0	0	...	159	1	0	
Huddersfield . . . . .					106	18	11	...	1132	0	6	
Hull and East Riding . School Fund					5	0	0	...	3287	19	1	
Kettering . . . . .					17	8	6	...	218	5	5	
Kirkby Lonsdale (including Collection at Tatham Fells)					21	2	0	...	185	9	11	
Leicester . . . . .	{	General Fund . . .	475	0	0	500	0	0	...	3142	7	8
		School Fund . . . . .	25	0	0							
Lincoln . . . . .					65	0	0	...	65	0	0	
Nownham and Baldon, Oxfordshire . . . . .					3	12	6	...	51	19	6	
Nottingham . . . . .					44	13	3	...	1010	10	11	
Southwark . . . . .					80	0	0	...	1397	6	10	
Stoke, near Guildford . . . . .					5	2	5	...	84	14	11	
Sutton (Surry), collected by Miss Hoggart					20	0	0	...	37	10	11	
Tichmarsh, near Oundle (Northamptonshire)					8	0	0	...	68	5	0	
Wakefield . . . . .					26	4	0	...	199	19	11	
Wheler Chapel . . . . .					60	0	0	...	660	10	8	

COLLECTIONS.

By Mrs. Ainslie, Berwick . . . . .	2	0	0	...	2	0	0
By W. G. Bird, Esq. Lichfield . . . . .	7	6	6	...	7	6	6
By Rev. A. Brandram, from Bromley and Beckenham . . . . .	34	8	11	...	73	10	11
By Miss Chambers, Hackney . . . . .	4	0	0	...	76	5	3
By Mrs. Douglas, Epsom . . . . .	3	0	0	...	3	0	0
By Misses Evans, Lenton, Nottinghamshire . . . . .	21	16	8	...	21	16	8
By Rev. John Hill, Oxford . . . . .	18	0	0	...	246	0	0
By Miss Lock, ditto . . . . .	4	15	0	...	18	5	2
By Miss Prichard, Kidderminster . . . . .	12	0	0	...	44	2	0
By Mrs. Watson, North Brink, Wisbeach . . . . .	2	0	0	...	51	0	0
By a few Young Gentlemen, at Rev. Mr. Wilson's, } Laxton, Northamptonshire . . . . .	1	4	0	...	2	5	0

BENEFACTIONS.

A. C. (Leeds): for the Relief of the Distressed Females in Antigua . . . . .	20	0	0
Mrs. Simeoe, Honiton, Devon . . . . .	20	0	0

CONGREGATIONAL COLLECTION.

At Blaby (Leicestershire): by Rev. H. Davies (Rev. Dr. Waddington, Rector)	5	2	6
At Bunny (Nottinghamshire): by ditto (Rev. W. B. Cocker, Vicar)	6	0	0
At Cottingham (Rutland.): by Rev. H. Corrie (Rev. H. Neville, Rector)	10	0	0
At St. Matthew's, } Liverpool . . . . . } } By Rev. Josiah Pratt, B. D. } (Rev. John Fearon) {	18	0	0
} By Rev. E. Bickersteth, } At the Episcopal Jews' Chapel, } Bethnal Green . . . . . } } By Rev. Edward Bickersteth .	16	0	2
At Ruddington (Notts.): by Rev. H. Davies (Rev. W. B. Cocker, Vicar)	10	0	0
At Toot Baldon (Oxford.): by Rev. E. G. Marsh (Rev. Mr. Porter, Minister)	7	0	0

SCHOOL FUND.

Hull and East-Riding . for William Jowett . . . . . (fourth year)	5	0	0		
By Leicester Association, —	Thomas Babington . . . . . (third year)	}	25	0	0
	— Jean Babington . . . . . (second year)				
	— Sarah Whitacre . . . . . (second year)				
	— Thomas Leicester Robinson . . . . . (second year)				
By Mrs. Bishop, — William Hanwell Lucas . . . . . (first year)					

In the Remittance from the Suffolk Association, printed in the last List, the sum of £.67.0.9 should have been noticed as from the Debenham Branch.

ERRATUM.— Page 488, under School Fund, for "Andrew Boutflower (4th year)," read "A few Friends, by Mr. Isaac Wilson, as a mark } for Andrew Boutflower (1st year)."

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